

Broadside

A FEMINIST REVIEW

Volume 7, number 3

December '85/January '86

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Small Happiness

SEE STORY PAGE 12.

Screened at the Grierson Documentary Seminar, Brockville, November 1985

INSIDE BROADSIDE

FEATURE

FRASER'S FLAWS: The Fraser Report on prostitution and pornography aired some important issues, but it attempted to place the feminist distinction of private and public within a liberal legal framework, and thereby undercut much of its effectiveness, says Debi Brock. Page 8.

NEWS

EQUAL PAY PRIMER: With the Ontario government releasing its green paper on equal pay in November, Lisa Freedman provides readers with the ABCs of the issue. Will equal pay affect collective bargaining? increase women's unemployment? or help us achieve equality? Page 4.

MOVEMENT MATTERS:

Read about the Vancouver Transition House occupation, about an upcoming midwifery conference in BC, about a Toronto Rape Crisis Centre protest, and more. Page 7.

PROCESS OF THERAPY:

Creativity in dialogue and approach was abundant at the 10th anniversary conference of Toronto's Women's Counselling, Referral and Education Centre: whimsically grassroots in style, says Ingrid MacDonald. Page 5.

COMMENT:

CRITICAL VIEWS:

Catharine MacKinnon criticizes Varda Burstyn's interview in *Forum* magazine, "in pornography." Since women's views are only important if they are useful, Burstyn's feminism is made to fit the pornographers' interests. Movement Comment, page 6.

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Don't miss our calendar of Toronto women's events for December 1985 and January 1986. Page 15.

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BEST READ! *Broadside's* 4th annual idiosyncratic booklist — with over 60 titles: from Lisa Alther to Christa Wolf, from science fiction to poetry — is compiled by Carroll Klein and Gail van Varseveld. Keep it by the fireside or take it out shopping. Page 10.



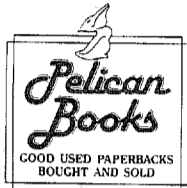
FIRST GENERATION

FRINGE: Amanda Hale attended a lesbian and gay fringe theatre festival in London, England, organized by Gay Sweatshop. A highlight was an evening of Black Lesbian Writing and works in progress: 4 women of colour struggle with the dilemma of their multi-cultural heritage. Page 13.

FILM FORUM: The week-long Grierson Documentary Seminar in Brockville, Ont., was packed with feminist film contributions. Every topic from racism to rock 'n' roll was covered, and locales ranged from China to Nicaragua to Halifax. Suzanne Pope reports. Page 12.

FUNDAMENTAL FABLE: In Margaret Atwood's new novel *The Handmaid's Tale*, Christian fundamentalism is in ascendancy and women's position has descended to that of handmaid. The future is a chilling reflection of the present. Reviewed by Carroll Klein. Page 13.

SWEET HONEY TINGLES: Sweet Honey in the Rock, a group whose music is firmly rooted in the Black American tradition, celebrated their 10th anniversary this year with an enthusiastic audience at U of T's Convocation Hall. Marian Lydbrooke reports. Page 14.



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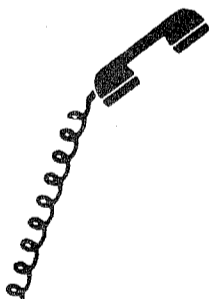
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LETTERS

Burstyn in Forum

Broadside:

I wish to applaud Varda Burstyn's courage and integrity in giving an interview to *Forum* magazine. I agree with Varda's point (*Broadside*, October 1985) that mainstream media are important to feminists as ways of communicating with a broad audience. *Forum*, with its readership of approximately one million, 47.5% of whom are women, certainly qualifies as part of the mainstream media. Whatever one thinks of the magazine (literature it ain't) it can hardly be classed as hard-core porn, much less violent porn.

The content of Varda's interview speaks for itself. She quite deftly counters the interviewer's snide attitude toward feminists, and expresses our legitimate concerns about pornography.

I greatly appreciate Varda's contribution to the discussion of this thorny issue. She continues to show she is one of the most thoughtful and original feminist thinkers in North America today.

Judith Weisman
Toronto

Side by Side?

Broadside:

(The following open letter was sent to *Side by Side*, organizers of the October Toronto women's sexuality conference "Coming Together.")

Dear Side by Side,

I am writing this letter, in sisterhood, to express my anger and frustration at the price structure for the women's sexuality conference.

Many women who are unemployed, on welfare, are differently abled, on mother's allowance or senior citizen's pensions were effectively denied access to the conference through an appalling lack of sensitivity to the stark reality of our lives. We were allowed "a limited number of spaces at \$40," which for many women is two weeks' grocery money. Who on a fixed, limited income can afford that?

If we are going to define ourselves as feminist, then making information accessible

to all women, regardless of economic status, is surely a priority. Any feminist group should be ensuring that resources be available to all women, not just those who can afford to pay the going price. In this case, it is not that the conference wasn't worth \$40. It is just that women on a fixed income cannot afford it.

If the cost for speakers and facilitators pushed the price up, then surely the answer would be to consider fewer workshops, six per slot perhaps instead of nine. It is possible to have a good conference that is accessible to all women (the International Gay Association conference at \$15 for the week, is a good example).

Women on a limited income want to support the women's community, but in seeing how men have, historically, denied us access to information by manipulating and exploit-

ing our economic status, we also see how essential it is that women do not do the same and therefore divide us into those that "have" and those that "have not."

For women who are planning future conferences for women, I would urge you not to sacrifice the needs of poor women in favour of the bigger, better, more academic, higher priced conference. In the case of "Coming Together," it was even more crucial that information be made available, as poor women cannot afford to pay for therapy or for help dealing with specific problems concerning sexuality. Unfortunately, the women's sexuality conference only resulted in the coming together of women who could afford to be there.

Gill Lloyd-Jones
Erin, Ont.



THE RECYCLING PROJECT, WINNIPEG

EDITORIAL

Passing the Test

In a close analysis of the Fraser Report's recommendations on prostitution featured this month in *Broadside*, Debi Brock remarks that the women's movement is guilty of oversight in focussing on the issue of pornography while treating the issue of prostitution with total neglect. The Fraser Committee not only scooped feminist researchers, leaving us poorly prepared to contribute coherently during the committee's deliberations, but an indirect result of its report is the deterioration of prostitutes' working conditions. Feminists, Brock thinks, ought to be doing something about this.

Acting in concert with these views, the Ontario Public Interest Research Group (OPIRG) organized a conference (in process as we go to press), on prostitution and pornography that is designed specially to link the issues of prostitution and pornography from a feminist perspective and to develop strategies. The organizers are especially anxious to give women in the sex trade a chance to voice their concerns and talk about their experience. There were other initiatives, in the early 70s, made to address the issues but a serious rift developed when feminists treated prostitutes with the kind of paternalism they never would have dreamed of exercising in any other context. There was condescension: there was pity; there was the kind of "you poor thing" attitude that infantilized hookers, treated them as objects and made them ask some good questions about the extent to which the women's movement was showing

its true colours — white and middle class.

These divisions around the issues of sexuality, especially the buying and selling of it, have beleaguered feminists for longer than this second wave has been developing. At the turn of the century, feminists argued bitterly over the issues. There were pro-family contingents, women calling themselves feminists who extolled women's sexuality as "naturally" nurturant and created especially for family loving and living. Prostitution they said, not only subjected women to male sexual excess, it threatened the family. There were free love contingents eager to eliminate monogamy and the family, labelling these structures oppressive. They were less critical of the institution of prostitution and more committed to the fight against legal and medical branding of women, who for whatever reasons were selling sex.

The issues have not changed much, though the content and the analyses are somewhat different. Feminists have noticed that in its present form, prostitution does not exist as an equal exchange between men and women, if only because men do the buying and women do the selling. This, they argue, has to do with economic inequality, though that in itself does not explain everything. At the same time, other feminists who are working with sex workers at the grass roots level (that is, in the streets) are aware that the state's current strategy, which purports to do away with prostitution, is oppressive to women working in the trade, hurting them in serious ways.

The challenge for feminists is to find a way to analyze prostitution, which is presently an institution of male supremacy, and create strategies which will not put prostitutes at risk. The dangers are enormous. Women, the sellers, are often blamed for prostitution, at least in Western cultures. That fact manifests itself every time a police officer, implementing the law, drags a woman off the street leaving the john alone to track down another woman who is not under such close scrutiny by the vice squad. Many sex workers are concerned that activism against prostitution is going to make work conditions more unbearable.

As the OPIRG conference unfolds and as the discussion continues afterwards, it will be important for participants to break down their stereotypes. That works both ways. Feminists have to stop treating prostitutes the way the rest of society does, as if they were the "other," and sex workers have to believe that feminists have more to say than simply that prostitutes ought to change their lives, as if by magic. We all have to listen. The trust between sex workers and feminists is not even a fragile one. It is almost non-existent. Feminists can either fall into the trap that undermined feminist activism last century and last decade, or we can make real progress. The OPIRG conference is a testing ground. As is usually the case when the subject is sex, passing the test will demand a re-examination of our own process and our own values.

Apples and Oranges Equal Pay

by Lisa Freedman

Equal pay for work of equal value is perhaps one of the most important issues to face women in our lives. High up on the agenda of almost all women's groups, the implementation of equal value legislation will conceivably do more to improve women's lot in the workforce than any one other single piece of legislation.

Within the next few months, as women's groups respond to the Liberal government's green paper on equal pay for work of equal value and as the government prepares to introduce legislation in this area, this issue will be in the forefront of the media. But what is equal value? How does it differ from equal pay? Why are women's groups so determined to see legislation in this area?

What follows is a primer on equal pay that will acquaint you with the basic issue. It was compiled from information provided by the Ontario Women's Directorate and the Manitoba Ministry of Labour.

On Tuesday, November 19 the Ontario government released its long awaited green paper on pay equity, or equal pay for work of equal value. The government has chosen

several premises it believes should form the basis for pay equity in Ontario. These are:

- *The purpose of pay equity is to address gender-based pay discrimination only and not generally issues of wage levels.*
- *Only female employees or employees in female predominated occupations will be eligible for pay adjustments under proposed pay equity legislation.*
- *Pay equity will not require jobs to have identical value, but a range of values will be permitted.*
- *Equal value comparisons will be limited to a given employer's establishment. In other words, comparisons will not be made between wages paid by one employer and those paid by another.*
- *The legislation will not be retroactive and therefore no retroactive adjustments would be required.*
- *Wage reductions will not be permitted. Therefore, if a female-predominated job is deemed to be equal in value to a male predominated job and the pay rate for the latter is higher, it would not be possible to reduce the pay of those in the male-predominated group.*

What is equal pay for work of equal value?

Equal pay for work of equal value is a system which bases wages on the value of the work performed regardless of gender. It means that women performing jobs of equal value to those performed by men in the same establishment will be entitled to receive equal pay. This phrase is often used interchangeably with the terms equal value, comparable worth, pay equity and compensation equity.

Is equal pay for work of equal value different from equal pay for equal work, or equal pay for equivalent work, or employment equity?

Yes, equal pay for equal work requires the same pay for the same job. Thus, a telephone installer is entitled to the same wage whether the job is done by a man or by a woman.

Equal pay for equivalent work is the term used in the Québec Human Rights Charter and includes identical work, substantially equal work and work of equal value.

Employment equity is the provision of equal opportunity to men and women for training, jobs, promotion and compensation. It was coined by Judge Rosalie Abella in her 1984 Royal Commission Report, which linked affirmative action, equal pay for work of equal value, training, education and child care as necessary components to achieve equity.

Equal pay for work of equal value allows comparisons to be made between different kinds of jobs being done for the same employer. Overall, if the two jobs involve levels of skill, effort, responsibility and working conditions that can be fairly considered equivalent, both jobs should pay the same.

Can you compare jobs which are as different as apples and oranges?

Yes. Employers determine the value of jobs every day by paying different wages for different kinds of work. Sometimes this process is haphazard and arbitrary. Job evaluation systems can be used to bring more objectivity to the wage setting process, and to redress gender discrimination in compensation practices. Many employers already use some form of job evaluation. For example, point factor systems assign points for the skill, effort, responsibility and working conditions involved in each job. The points are then added to determine the relative worth of the jobs.

Why is equal pay for work of equal value necessary?

It is necessary to reduce the wage gap between men and women. On average, women earn only 63¢ for every \$1 men earn.

Only a small part of this wage gap can be narrowed through equal pay for equal work laws which cover the situation where men and women do the same work. The reason is that, by and large, women and men do different kinds of work. An estimated 70% of employed women work in traditional "women's jobs" which are often undervalued and underpaid.

Equal pay for work of equal value will address this problem by requiring fair comparisons between different kinds of jobs and appropriate salary increases.

Why are women's jobs undervalued and underpaid?

First there is evidence that the undervaluing of women's work is a phenomenon that has existed throughout history and still persists in most, if not all, countries today. Anthropologist Margaret Mead found that

there are villages in which men fish and women weave. And ones in which women fish and men weave. But in either village, the work done by the men is valued higher than the work done by women.

Secondly, when women began to move into the paid labour force in increasing numbers, the jobs open to them often involved the same or similar kinds of work women in the home traditionally performed, such as caring for children, teaching, tending the sick, serving food and other service work. This kind of work was done by women at home, without any pay and often without proper recognition of its value. The labour market perpetuated this discriminatory attitude, so that low pay for women was considered justified.

Thirdly, it was not very long ago that it was perfectly legal to deliberately exclude women from "men's jobs." The deliberate exclusion of women from access to better paying men's jobs resulted in the overcrowding of women into traditionally female jobs, which may well have played a role in depressing women's wages.

Finally, reasons for the undervaluing of women's work can be traced to a time when women were thought to work for "pin money" rather than for a living. In fact, in today's society a growing number of women are solely responsible to support themselves and their children. As well, the two income family has now become the norm in our society. Most married women now work outside the home and that second income is vitally necessary to provide their families with an adequate standard of living.

If women want to earn more why don't they take men's jobs?

Women are beginning to enter non-traditional fields but the reality may be that for every woman who is taking a man's job there must be a man who is willing to take a woman's job. Men are not likely to be interested in moving into traditionally female jobs as long as these jobs remain at such low pay levels.

Perhaps most importantly, many women enjoy their work in traditionally female fields. Why should they be forced to change jobs to receive fair pay?

Who stands to gain from equal pay for work of equal value?

We all do. Women in the labour force and their families will benefit by receiving increased pay. Our daughters and sons who want to enter traditionally female fields will gain. Society generally will benefit in many ways. Over time, the pensions of elderly women will improve because pensions are income related. Equal pay for work of equal value increases will place more purchasing power in the hands of Canadian women. This may well benefit businesses and the economy generally.

Furthermore there is provision in equal value legislation that no person's wages can be lowered as a result of equal pay for work of equal value. This will ensure that companies do not merely lower men's wages as opposed to raising women's wages.

Doesn't equal pay for work of equal value interfere with the free market?

Equal value legislation is consistent with society's belief that some interference in the market is justified to achieve legitimate social and economic goals. Government grants to business are an important example of market interference considered appropriate. There are many others. Minimum wage laws, pollution control legislation, and a ban of "extra billing" by medical doctors all interfere in the market.

Can we afford equal pay for work of equal value?

Gender discrimination in compensation practices will not be eliminated overnight. Phased in programs will ensure that pay increases will be manageable. It has been shown that the cost of eliminating disparities in pay between male dominated and female dominated pay classes total up to about 4% of a company's annual payroll.

Is equal pay for work of equal value a new idea?

This is not a new idea. Canada has ratified international conventions that commit us to equal pay for work of equal value. Section 11 of the Canadian Human Rights Act, 1977, provides for equal pay for work of equal value for employees under federal jurisdiction, employed in the same establishment. The value of work is assessed according to a composite measurement of skill, effort, responsibility and conditions under which work is performed.

Section 19 of the Québec Charte des droits et libertés de la personne, 1975, provides for equal pay for equivalent work. Equivalent work includes identical work, substantially equal work and work of equal value.

Manitoba recently introduced legislation requiring that women earn as much as men doing comparable jobs.

Other countries have experience with equal pay for work of equal value. Australia, New Zealand and Britain all have legislation requiring equal pay for work of equal value. The European Economic Community requires its member states to conform to this principle.

Pay equity is being studied or implemented in the public sector by 45 out of 50 US states, and by numerous American cities and municipalities.

Will equal pay for work of equal value achieve complete economic equality for women?

Although full implementation of pay equity will eliminate a significant portion of the wage gap (estimates range from 15 to 20%), other measures will be necessary to narrow the gap further. True employment equity for women

will be primarily achieved by the twin strategies of equal pay for work of equal value and affirmative action. These strategies will have to be complemented by policies which take account of the reality of women's family responsibilities and which create conditions which leave women and men free to choose the jobs they wish.

Why is equal pay for work of equal value necessary?

Women have, on average historically, earned much less than men, and this situation continues although women's participation in the labour force has increased dramatically over the last 25 years.

In 1982, in Ontario, the average annual earnings for a woman working full-time was \$15,910, compared to \$25,562 for a man. In other words, women workers earned, on average, 62% of what men earned, leaving a wage gap of 38%. A number of factors contribute to this differential, including differences in hours worked, degree of unionization, type of education, occupational segregation and discrimination. Even when the number of hours worked, educational background, labour force experience and level/rate of unionization are taken into account, a wage gap ranging from 15% to 20% continues to exist. It is this remaining gap due specifically to occupational segregation and the consequent undervaluation of women's work, and to some extent wage discrimination, which equal value policies are designed to address.

The term occupational segregation means that men and women have traditionally been heavily concentrated in different job categories, which has given rise to job labelling, in terms of "women's work" and "men's work." For example, the majority of women work in 20 out of 500 occupations, primarily in clerical, sales and service jobs.

Much of the work done by women has historically been undervalued and underpaid, and this widespread inequity can only be addressed by actions which compare different jobs, establish their relative value to the employer and provide for necessary wage adjustments.

Are differences in wages ever justified?

Most equal value laws allow for differences in wages on various grounds (although many women's groups take exception to these). The only stipulation made by a pay equity policy is that male and female wages for performing work of equal value should not be differentiated solely on the basis of gender. Non-gender-related factors which could result in wage differentials between employees doing work of equal value include seniority and performance rating systems. Labour market shortages are taken into account federally.

How important is the role of collective bargaining?

Approximately 30% of the employed Ontario labour force (more than one million people) is unionized. In the private sector, 22% of the union membership is female, and the figure is approximately 50% of the broader public sector. Therefore, pay equity's interaction with the nature and scope of the collective bargaining process is very important, and must be taken into account in designing implementation strategies.

Will equal value policies result in increased unemployment for women?

Studies have shown that increased unemployment is the result of higher wages due to minimum wage changes. There is some concern that increased unemployment for women would be the result of an equal value policy. Such a result would, in itself, be discriminatory, and other jurisdictions have attempted to negate these effects by phasing-in or limiting pay adjustments. Minnesota found that, two years after wages were adjusted due to pay equity, the proportion of women in the labour force had increased by 5%, and the number of women in male predominated non-traditional jobs had increased by 19%.

WCREC Conference:



Off the Couch, Into the Streets

by Ingrid Macdonald

Judging by the 10th anniversary conference of Toronto's Women's Counselling Referral and Education Centre (WCREC), feminist therapy is moving in two directions. The first is the politicization of the one-to-one therapy relationship, such that a concept of equality can be as much as possible maintained between the helper and the seeker. Feminists try to make the connections between an individual and her experience as a person affected by society: in this model a woman is recognized as someone affected by misogyny, a black woman as someone affected by racism and misogyny, and so on. The second is the attempt to bring principles of equality into the methods and process of therapy, in what keynote speaker Hogie Wyckoff would call "the big picture." The guidelines of problem solving therapy have been taken out of the strictly problem solving mode and into meetings and projects of all kinds, where the guidelines are commonly known as process.

When Wyckoff was introduced, she was described as a woman whose ideas have been inspiring the work at WCREC in an ongoing way for the past ten years. Wyckoff was, it seems, purposely ambiguous about her authorship or ownership of her well known ideas, many of which are in popular usage. Her ideas have been incorporated into the work of her contemporaries: the co-operative problem solving model appears in Starhawk's *Dreaming the Dark* and the rescue triangle is prominent in Claude Steiner's *Healing Alcoholism*.

The conference had a surprising variety of workshops: from the Corporate Woman, about infusing female values into the business world, to the Goddess Within, about ancient

wisdom and the use of power, to Sole Support Mothering, about facilitating self help groups specific to their needs, to Touch for Health about body balance and body awareness.

For me the highlight of the conference was Marlene Nourbese Philip and Wendy Wildfong's Two Sisters — One Black, The Other White workshop. They chose to take on the challenge of their differences and their commonalities by talking as friends. Those attending the workshop were invited to eavesdrop, and periodically Philip and Wildfong stopped their dialogue to call on the listeners and gather their ideas. One of the points raised for us all was the issue of making priorities and the complications incurred by difference. It is not so easy to imagine that we all agree as women, simply because we are women, if other areas of oppression are not addressed.

Marlene Nourbese Philip, a poet, lawyer and author of *The Menstruation Tapes* (reviewed in *Broadside*, April 1985), located herself as a black woman who would not call herself feminist, preferring Alice Walker's more inclusive word womanist. "The word feminism is alienating. Sometimes I feel like I have to choose between two evils: racism or sexism." Wendy Wildfong, a Hakomi therapist, described herself as "feeling protective of the word feminist." Nonetheless she supports Philip's womanist naming by sharing in the responsibility that we as white women bear in alienating women of colour from our struggle. "I started to understand historically how feminism has shafted black women after reading Angela Davis's *Race, Women and Class*." Their talk covered difficult ground: guilt, disappointment, sex and intimacy. Yet it

demonstrated the importance of affection as a crucial ingredient in any attempt to build across lines of difference. It reminds me that much of what is political comes down to being a dialogue between friends. Philip said of the workshop: "This conversation is a metaphor for what has to happen. If people are committed enough to bridge gaps, then they will come up with their own ideas."

Creativity in dialogue and in approach was the order of the day. In Jane Adams and Deborah Sinclair's workshop about collectives, play acting was used to recreate scenes from 'Collectives at their Worst,' a topic about which there seemed to be no shortage of ideas. The creative use of imagery and symbolism for individual counselling was discussed at a workshop on the Tarot. Presented by Elaine Cooper, a therapist, and her daughter Carole Cooper, an interesting presentation was made of their personal differences: one preferring the traditional Waite Tarot deck and the other the feminist designed Motherpeace deck. The pictures and symbols of the cards can be used to free meaning and get at a new idea or insight. The elder Cooper stresses the importance of women evoking their own significances in the cards. "I wanted women to come and realize that the meanings they give to the cards are as important as the meanings that the book gives to them."

This emphasis on doing it for one's self was echoed by Wyckoff in her keynote advice. According to Wyckoff, personal empowerment is still a good tactic for making social change. "Absolutely. Love of self means you're coming from centre in making choices for your feminism, those choices you're

making in everyday life are having an impact. We have the feminist movement which is a homegrown movement."

Empowerment starts at step one at the WCREC office where they practice what is called the consumer approach to shopping for a therapist. Jean Brodie and Dori Landmark, both of WCREC, gave a sensitive and informative workshop on the basics of seeking therapy that best suits the individual. WCREC's approach is that of demystification through information sharing. They are there to acquaint women with the kind of choices available to them.

In their workshop, the problem was raised of financial accessibility of women in need to feminist therapists, and I thought, well handled in the discussion. Although the issue was in no way resolved (therapists cannot be covered by OHIP because they are not medically trained) it was a relief to begin talking about the role of privilege and the kind of choices it makes available, or not available, to women.

The conference as a whole was whimsically grass-roots in its smorgasbord-style of inclusiveness, reflecting the eclecticism of feminist therapy. It demonstrated again the value of both creativity and communication as skills necessary for feminists to talk through difficult parts of our politics. Constructive communication is invaluable to a movement such as ours, where we are constantly required to stay flexible at our edges, to renegotiate our failures, and to stay attuned to change. I wouldn't leave home for the revolution without it.

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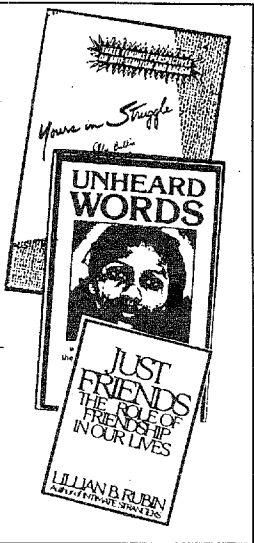
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MOVEMENT COMMENT

Standards of Sisterhood

by Catharine A. MacKinnon

The spectacle of women who identify as feminists siding with pornographers affects not only one's expectations but probably also one's standards of sisterhood. Still, Varda Burstyn's appearance in pornography (*Forum*, September 1985) struck me as more collaborationist than unsisterly. It belongs where personal disloyalty, even on the basis of sex, becomes political complicity. As much because of some of her faintly critical views of some pornography, the content of her interview gives the pornographers what they have been wanting (and, of course, getting) ever since the civil rights approach to pornography was born: feminist-identified support for their bottom line, which is: the pornography stays.

Women, as any feminist knows, do not matter much, and feminists matter even less. So why have women like Burstyn suddenly become valuable to the pornographers? The answer is the same for her as for any woman who matters to misogynists: she is useful to them. Women who identify as feminists have been useful to pornographers as long as there has been a feminist movement against pornography, which has been escalating since 1970. The tradition of such use comprises the precedents Burstyn cites to justify herself. What made Burstyn specifically useful at this time is the civil rights approach to pornography, conceived and fielded by Andrea Dworkin and me, with others. We actually managed to threaten them — women — with feminism. So they could use (not need, use) one like her supporting them — a woman — with feminism. As they put it in their introduction to Burstyn's interview, "Females with raised consciousness can co-exist with pornography." Meaning, according to *Forum*, Varda Burstyn can live with a slave traffic in women, a system of use and torture and subordination of women for fun and profit. *Forum* tolerates her in their magazine so long as she tolerates *Forum* in her feminism.

Any criticisms of pornography that Burstyn made in the interview itself only give additional weight — her weight such as it is — to this institution of woman hating, because she opposes effective action against it. I say her weight such as it is, because women count here, to repeat myself, to the degree they are useful to pornographers: high among women, low on any other terms. Women who thus become useful to the pornographers probably count more now than they ever have in their lives — or, given the disastrous effect of pornography on women's social value, more than they ever will again, if they win. Too, it is difficult to figure out how anyone who so obviously cares so passionately about being thought well of — I am referring to her extensive, I believe unsolicited, self-defence in *Broadside* (October, 1985) — can tolerate the catastrophic impact pornography has on how

women are thought of. Maybe the hitch is the part about how women means her, too.

It thus makes sense that her apology for her interview (*Broadside*, October 1985) served as a foil for her attack on, and distortion of, the events and politics and analysis of feminist attempts in the United States to pass ordinances to give women civil rights against pornographers. Before getting into the specifics, forget for a minute that the magazine in which the interview appeared is itself part of a practice of violating women's civil rights. Notice only that here we have a socialist being interviewed about an industry in which a tiny number of people (about 15) make a huge amount of money from the outright coercion and precluded options of a huge number of people who make a tiny amount of money: typically, economically desperate people who are discarded when they are used up, which is soon. But so long as the few are men and the many are women, and the commodity is sex, and especially when it is done through words and pictures, the only time this socialist utters the word "exploitation" is to describe a critique of these conditions. Thus, Andrea Dworkin "exploits" rape when she talks about how pornography is based on force. Here we have a self-styled feminist in a feminist newspaper, writing about an industry that lives off sex inequality, and the only time freedom comes up is in affirming that she appeared in pornography of her own free will. Whenever we describe the reality of pornography for women, the other side reacts as if we are being emotionally manipulative. I do take it as a good sign that they react against these accounts, but I wish they would have as strong a response to their reality as they do to hearing about it.

As to the Right. The Reagan administration is committed to opposing sex equality. As an example, two Reagan-appointed judges, one adopting the American Civil Liberties Union's politics of the status quo, and one vindicating the neo-conservatives' "free market" Social Darwinism, have opposed sex equality by finding our ordinance unconstitutional. Both said that, constitutionally, harm to women is not as important as preserving the pornography that does that harm. Do you suppose that our opponents will reassess their position, once they face who their allies are?

I would also think that the politics of the liberals — you know, those people who keep supporting the Nazis and the Klan — might be relevant to this assessment of alliances. Not to mention that the so-called "anti-censorship feminists" are in active cooperation with the pornographers; in some cases in the US they are pornographers themselves. Not even siding with organized crime seems to give rise to agonizing over "terrify-

ing alliance of these forces with certain women in the feminist movement."

Then there is the fact that everybody is being lied to through a press that is determined to defeat us by tarring us with the only brush that, at the same time, makes us real to them: alliances with men. So far, we have received no support — meaning no legitimacy, votes, audiences, money, access — from the organized Right. Only one conservative individual, a woman, has worked actively with us, along with hundreds of progressives. Indianapolis chose her to work with the bill, but I would work with her over a lot of liberals still. Some conservatives have voted for our law, some haven't, in about the same proportions as the liberals. In the press, only the conservative opposition, not the liberal support. If we ever do get support from the Right, we will have the media to thank for convincing them that they are on our side.

As to those facts the press's powers of self-fulfilling prophecy have yet to alter, Burstyn (as is typical of attacks on us) simply gets them wrong. Examples: Andrea Dworkin participated in planning and executing a demonstration against the cabinet minister who spoke at the Toronto conference she addressed. It was even reported in the *Globe and Mail*, with photograph. Andrea Dworkin did not sue *Hustler* "for calling her a lesbian" but for doing dirt to lesbians and to her good name and for attempting to intimidate and silence her in her exercise of her First Amendment rights by making her and her mother into pornography. The *New York Times* had the accurate information but printed the factual falsehood that has been widely circulated and would not print a correction. Surely leftists know that the established press is unreliable on the activities of radicals?

The saturation of women's sexual experience with forced compromise, as a matter of political analysis, either is a feature of male supremacy or it is not. I do not see how saying that it is raises an ethical issue. It strikes me that saying that it is may raise conflicts felt as ethical for those who recognize the truth in this critique but feel loyalty to this system nonetheless. Which really does raise an ethical issue, the one about speaking the truth no matter what it costs.

I suppose I should be glad that Varda Burstyn is open to hearing about the consequences of her debut in pornography as a basis for reassessing it. What if her interview, like similar acts of similar women in the US, is quoted to defend the pornographers in court, to justify keeping horribly abused women from getting any relief? What if it is used to support forcing anti-pornography feminists from jobs, revoking book contracts, evictions from homes, cited as legitimization for hostility and harassment and shunning? What if it

contributes to a climate in which it becomes more permissible to target anti-pornography feminists in pornography? I am curious how she sees her accountability working, since she will never pay for what she did like we will. Nothing short of retraction will make much difference in a world that she has made more dangerous for us and safer for these pimps. She is part of their pointing at all women, feminists specifically, anti-pornography feminists in particular, Andrea Dworkin and me as individuals, and saying: get her, it's all right with us. Although, again, because she is a woman, nothing she does on their side matters all that much. It's just the difference between being stabbed in the front and being stabbed in the back.

All this space on whether Burstyn did a good thing might have been devoted to an assessment of whether the civil rights approach to pornography would be useful in Canada. It seems to me, to put it tentatively, that existing laws and boards of censors in Canada tend to be as beside the point and dangerous as obscenity laws in the US. With the collapse of the customs restrictions, Canada is on the pornographers' (ie, Americans') list for invasion this winter. Once they are finished, Canadians may not have another chance. In a place like Canada, with the state already so actively involved in this area, seemingly to little good effect, it seems to me that putting power for redress of concrete harms in the hands of victims, meaning particularly women and children as our law would do, has a lot to recommend it.

Forum also asked me for an interview. I told them that, upon consideration, while I appreciated their assurance that my text would be printed as is (a noncensorship I am seldom granted but rather have to extract), I did not want to appear voluntarily in a context that would legitimize the rest of what they do. I acknowledged that while I might reach an important audience, I thought the context would undermine me, more than anything I could say would undermine it. Then, too, I didn't want men masturbating to the women and reading me. I didn't want to be part of anything that other women pay for. I didn't want to give the pornographers anything that other feminists would pay for. Although their use of me would have been different from their use of Burstyn, use is use. And women are women, making the politics of noncollaboration here the same as the politics of our ordinance: women first.

Varda Burstyn chose to be where she felt she belonged. Who am I to say she was wrong?

Catharine MacKinnon is co-author with Andrea Dworkin, of the "Minneapolis" Ordinance, and is professor of law at the University of Minnesota.



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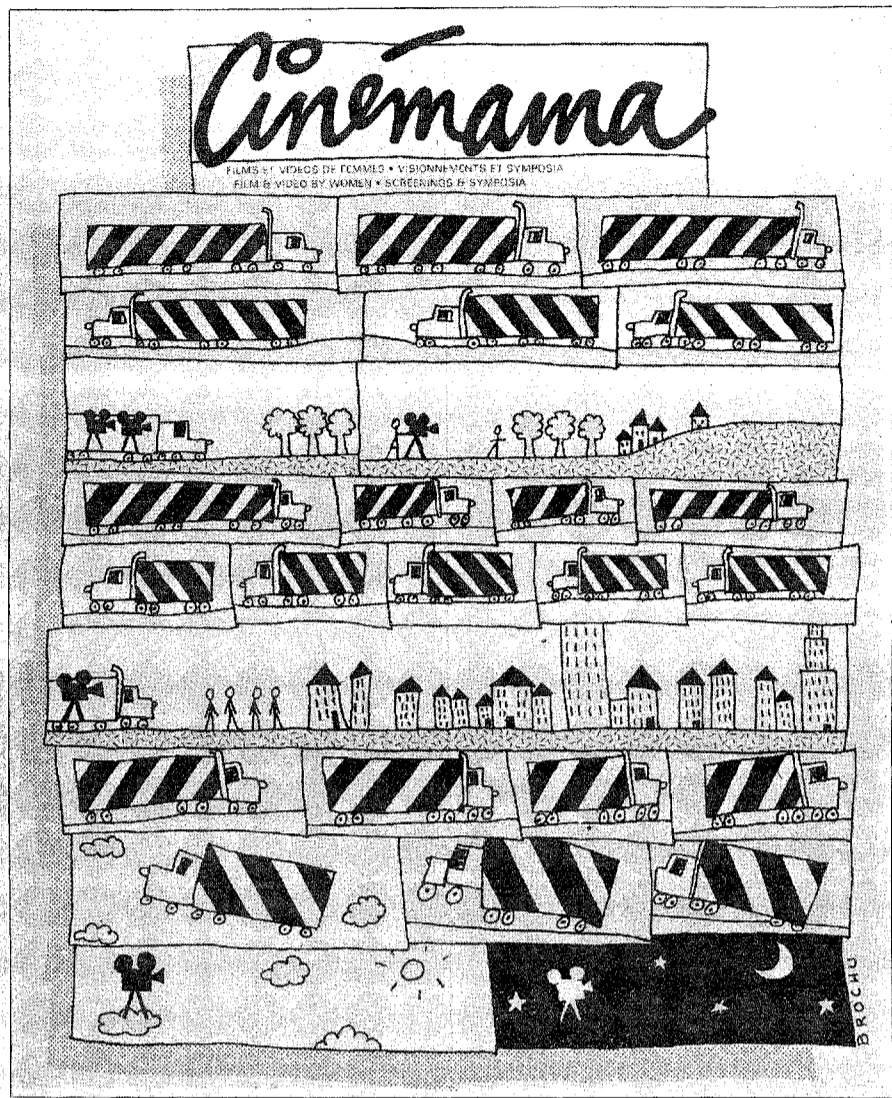
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MOVEMENT MATTERS



Cinémana is back!

MONTREAL — Cinémana '85 Her Language, Her Voice a film/lecture series continues at the NFB Cinema, Complexe Guy-Favreau, Montréal. Each session focuses on a specific theme or developing trend that contemporary women filmmakers and critics are exploring. Films and videos from 10 countries are being screened; filmmakers and critics from Germany, Poland, Canada, Québec and the United States are attending to participate in workshops and panels.

The first Cinémana titled Generation to Generation, took an historical look at the work of the first women filmmakers with the main thrust of determining the significance of these early film pioneers. Cinémana '85

answers to and analyses the diversity of voices of women in film today, as well as, highlights the different forms and techniques used in expressing this voice. The thematic structure of Cinémana '85 accommodates these various expressions. The themes for this series include: Open Media, Poland, Auto/Biography, Comedy, Sexuality and Women of All Races.

For the grand finale on Saturday, December 14, there will be a screening of the German classic *Maedchen in Uniform* by Leontine Sagan. Made in 1931 this film is an example of the sexual and artistic expression developed by the end of the first golden era for women in film. The film will be screened with french subtitles written by Colette. The screening of *Maedchen in Uniform* will take place at the Cinémathèque québécoise, 335, de Maisonneuve West.

Transition House Occupation

VANCOUVER — On June 28th, 1985, moved by anger and desperation, women from a range of women's groups seized Vancouver Transition House. The occupation has been an ongoing act of protest against privatization, government irresponsibility, union-busting, government attacks on feminist services, and another attempt to make battered women invisible. The occupation has proved MP Grace McCarthy's statement, that other social services are sufficient, to be false. The women and children who have sought shelter in the occupied Transition House have had nowhere else to turn.

During the four months of occupation, over 100 women have done shifts — some familiar faces, many others new to the women's liberation movement. Other women have operated the 24-hour crisis line (681-4563), set up when the Ministry cut the house phones. Still others have organized food, and raised money — over \$8,000 to date. Supporters have sent letters and telegrams, attended a 100-strong picket at McCarthy's constituency office, rallied during the Vancouver Folk Music Festival. The occupation has received extensive and supportive media coverage at the local, provincial and national levels. It has been an ongoing statement of the refusal of Vancouver women to surrender a feminist institution created by the work of many women, which has meant so much to many more.

The occupation, a political act undertaken in the absence of other options, was and is an act of self-defence. Faced with the closure of Transition House, there is no reason to believe the government's promise to re-open it, for social services, women's groups and unions are all high on the government's hate-list.

In August, women's groups requested that the Vancouver City Council examine the possibility of the City sponsoring a Transition House. A motion to this effect was passed and a feasibility report expected in November.

Women from a variety of backgrounds have worked in and for the occupied house. For many, this is their first experience working with battered women. While there have been difficulties in providing a service as part of an occupation, and concerns that the occupiers cannot and do not attempt to supplant the workers' jobs, the occupiers and residents have managed to achieve a liveable balance. The process, while not always smooth, has generated energy and excitement as women learn by doing what needs to be done, knowing that the occupation is both a political demand and a feminist action.

The occupation continues for the time being, providing free shelter for battered women and a focal point for the ongoing campaign to re-open a government-run, unionized transition house which will meet the needs of battered women and their children.

(This article, by Women's House Saving Action, appeared in *Out of Line!* (Nov. 8, 1985), a new socialist and feminist newspaper from Vancouver.)

Assaulted Women's Helpline

TORONTO — A 24-hour telephone line for assaulted women in the Metro Toronto area has been established. Nine organizations are cooperating to provide the service which has one centralized 24-hour phone number (863-0511). Trained staff will give crisis intervention, emotional support, linkage to emergency shelter, information and referrals to other services seven days a week 24 hours a day. The focus of the service is reaching women who are assaulted in their homes.

The service is funded by the Ontario Ministry of Community and Social Services. The participating organizations are: Community Information Centre of Metropolitan Toronto, Distress Centre Incorporated, Emily Stowe Shelter for Women, Ernestine's Women's Shelter, Interim Place (Mississauga), Interval House, Nellie's Hostel, Women in Transition Incorporated, and Women's Habitat of Etobicoke.

A recent report estimated that abused women seeking help from any public agency have been assaulted an average of 35 times by the time they notify police. The highly visible Assaulted Women's Helpline hopes to reach women who need help faster.

"Assault of women in the home is a multi-faceted problem requiring that these women have access to a broad range of services in the community" said Bev Wybrow, member of the Assaulted Women's Helpline Steering Committee.

Justice Demanded

TORONTO — On November 8, 1985, Judge Hugh Locke sentenced a man to 30 days in jail for rape, to be served on weekends, because the man has a job and needs to be comfortable! Locke also said that the woman brought the rape on herself because she had been drinking.

The Toronto Rape Crisis Centre is protesting this decision with petitions, and is sending a telegram to Ontario Attorney General Ian Scott, demanding a meeting to discuss this, and other irresponsible comments and decisions made by judges over the last two years. Please contact the Toronto Rape Crisis Centre (at 416-964-7477) or the Attorney General's office for more information and the results of our demands.

Midwifery Conference

VANCOUVER — The Midwives Association of British Columbia is sponsoring a regional conference for the International Confederation of Midwives to be held in Vancouver, British Columbia in May 1986.

The theme is Midwifery in the Americas — Woman to Woman and will address the fact that women have always assisted in childbirth and that the desire of woman for the special care of Midwives is providing the impetus for the resurgence of the modern midwife, well versed in modern obstetric practices as well as preserving the traditional arts, in North America today.

The programme will encompass 3 days of presentations, panel discussions, films and plenary lectures. We hope to present a provocative and exciting program that looks at our roots and traditions and examines our present concerns and relates all of this to our future as professional midwives.

For information, write: Midwifery in the Americas, 801-750 Jervis Street, Vancouver, BC, V6E 2A9.

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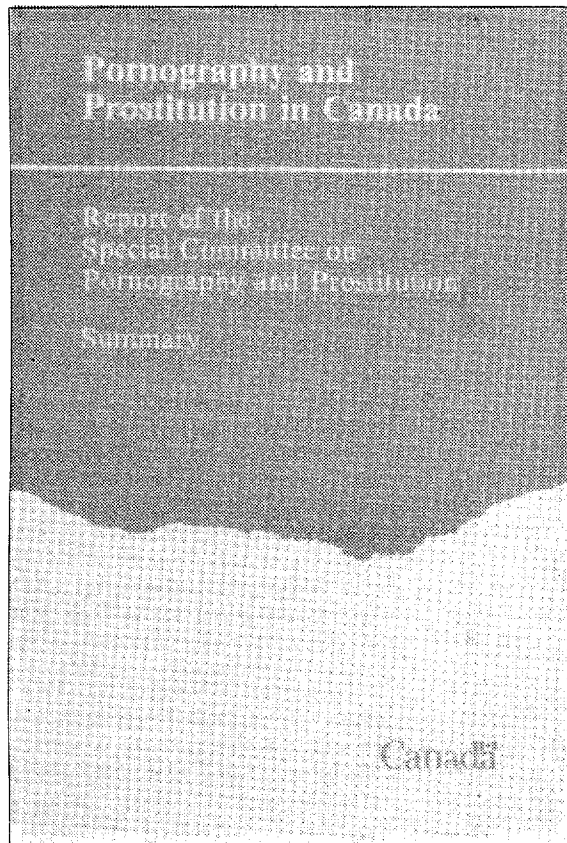
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All women welcome!

The Fraser Report:



by Debi Brock

The Fraser Report's recommendations on prostitution are the outcome of a longstanding battle — between feminists and civil libertarians on one hand, and citizens' groups, city officials and police in areas affected by street solicitation on the other — to determine the rights of prostitutes to conduct their business on Canadian streets.

A liberal government in decline, pressured by these competing forces to take legislative action on prostitution through its decriminalization (by the former grouping) or further criminalization (by the latter), responded with the appointment of a committee in June, 1983, headed by Vancouver lawyer Paul Fraser. This politically astute move provided the federal government with the appearance of taking action on the controversial issues of prostitution and pornography, while getting these issues off the political agenda in the upcoming federal election campaign.

In November, 1983, the four woman/three man committee released an issues paper to set the terrain for the debate which discussed, among other things, considerations respecting the role that the law should play in the legislation of morality, the allocation of 'rights' in a democratic society, alternative legal and social strategies for dealing with prostitution, and outlining some of the legislative history of prostitution in Canada.

Its terms of reference were:

- 1) to consider the problems of access to pornography, its effects, and what is considered to be pornographic in Canada;
- 2) to consider prostitution in Canada with particular reference to loitering and street soliciting for prostitution, the operation of bawdy houses, living off (sic) the avails of prostitution, the exploitation of prostitutes and the law relating to these matters;
- 3) to ascertain public views on ways and means to deal with these problems by inviting written submissions from concerned groups and citizens and by conducting public meetings in major centres across the country;
- 4) to consider, without travelling outside Canada, the experience and attempts to deal with these problems in other countries including the US, EEC and selected Commonwealth countries such as Australia and New Zealand; and
- 5) to consider alternatives, report its findings and recommend solutions to the problems associated with pornography and prostitution in Canada, as soon as possible, but not later than December 31, 1984.

The issues paper set out a number of questions which the committee considered critical to addressing its terms of reference, for example, by querying the relation between prostitution and organized crime, venereal disease, violence, and the deterioration of neighbourhoods. To supplement the public submissions it received, the Department of Justice commissioned a number of studies on prostitution for the committee's consideration. In preparing its final report, the committee also drew upon the findings of the Special Committee on Sexual Offences Against Children and Youths (the Badgley committee), whose findings were released in the fall of 1984, and which dealt with juvenile prostitution at some length.

On a manifest level, therefore, the Fraser Report is a response to competing interest groups which coexist in a 'democratic' pluralist society, and an attempt to arrive at a public consensus on the issue of prostitution. The report also operates on another level, however. A central effect of the report is to expand the power of the ruling apparatus* in the articulation and disposition of the realm of the sexual. This apparatus, which includes levels of government, the courts, police, psychiatry and social work, and so on, (the sites of government, administration and management, as well as professional organizations) is increasing its power of inspection over the private and public lives of us all, through such documentary processes. That it may be seen to have our 'consent' makes this process particularly pernicious.

*This term, devised by Dorothy Smith, better expresses the complexities of the prevailing organization of power relations than does references to 'the state,' which tends to be conflated as a uniform and monolithic formation.

The Fraser committee comprised conscientious and devoted liberals attempting to come to terms with their responsibility to ensure that the law does not interfere with individual liberty, unless the activities of the individual may cause direct harm to others. It is in relation to the liberal concept of harm that the committee structured its recommendations, as it attempted to determine how 'the public' believes this harm principle should be operative in relation to prostitution.

The committee, while recognizing the absence of consensus on prostitution in Canada, attempted to balance out the interests of the competing pro- and anti-criminalization forces in a way which would satisfy both sides as much as they were able, and ended up satisfying no one.

While the committee clearly supports social rather than legal initiatives in developing effective responses to the problem of prostitution, and therefore recommends that the role of the law be minimized as much as possible, it also asserts that those persons living in areas affected by street solicitation experience real harms and interference with personal rights as a result of the activity. It attempts to reach a compromise solution suitable to both pro- and anti-criminalization forces when it recommends that:

the prostitution-related activities of both prostitutes and customers should be removed from the criminal code, except insofar as they contravene non-prostitution related code provisions, and do not create a definable nuisance or nuisances.

The committee proposes the repeal of section 195.1 — soliciting for the purpose of prostitution — and a shift of street solicitation to a more general nuisance category through a revision of section 171 of the code, rather than singling it out for special consideration as currently exists in legislation. However, it expands the category of 'public place' (which in current interpretations of existing legislation does not, for example, include the interior of a motor vehicle) to encompass:

any place to which the public has access as of right or invitation, express or implied, doorways and hallways of buildings adjacent to public places and to vehicles situated in public places.

Moreover, its suggested definition of public nuisance activity, which includes disorderly conduct, indecent exhibition, littering, soliciting and so on, is so broad that it can be used to prosecute virtually every street prostitute and prospective client. This may occur regardless of actual conduct, since the only evidence required is the word of a police officer. Given the expansion of the definition of 'public place,' the legislation could potentially be used not only against prostitutes working on the streets, but in a wide variety of circumstances and settings; for example, against those engaging in same sex activity like kissing in public view, like their cars and doorways.

Therefore, despite their insistence on the need for social rather than legal initiatives in dealing with street solicitation, the committee has proposed an expanded and quite punitive means of social control. However, it attempts to balance out its strategy for further criminalization of public sex for sale through a rigid differentiation between acceptable forms of private and public sexual conduct in allowing for a liberalization of bawdy-house provisions.

The committee argues, with respect to bawdy houses, that it be permissible for two persons over eighteen years of age to use their residence for the purpose of prostitution, and that licensed and regulated prostitution establishments (the committee considers the term 'common bawdy house' archaic, and recommends its elimination from the criminal code) be permitted to operate according to schemes established by the relevant province or territory. The operation of any other form of prostitution establishment would remain a criminal offence.

On the surface, this measure is a progressive one, since it attempts to make more favourable options available to prostitutes than the unstable and often dangerous practice of street

Sex and the

solicitation. It could allow prostitutes more autonomy extending the hours and conditions of their working environment than available at present to those who work for 'eng services' or massage parlours by reducing the need to daily on predatory third parties who provide these (ps) or legitimate business fronts in exchange for a portion of prostitute's income.

A further bonus of this formula is that bawdy house legislation could no longer be used for the harassment of gays in bars and bath houses, since it specifies that the new legislation would apply to places resorted to for the purposes of prostitution and drops the inclusion of places resorted to for the purpose of 'acts of indecency,' as current legislation specifies.

The committee makes this recommendation because it asserts that "it is our belief that it is preferable for prostitution to take place in private rather than in public." Feminists can be quick to agree with this argument, because it supports a reduction in the visible sexual commoditization of women's visibility which reinforces and helps to reproduce previous perceptions of women's social 'utility' (ie, woman = object). However, this recommendation also reproduces a central feature of the pro-criminalization position, by providing a formula through which prostitution can be shifted around to provide for greater invisibility of the activity. In doing so, it provides a formula for the more effective reproduction of patriarchy (and where young male hustlers are concerned, the sexual hegemony) since, while prostitution would carry on its existence would be obscured. In rigidly differentiating between acceptable forms of private and public sexual behaviour, the committee creates an insidious alliance with forces of conservatism, which would prefer the evidence of women's own power obscured, while both displays of sexuality and women themselves are confined to the private realm.

While the recommendations on soliciting and bawdy houses would eliminate some of the most blatant sexism and heterosexism from prostitution legislation, they merely replicate the patriarchal application of the law, keeping key ideological like the code of private/public and, indeed, patriarchy in place.

Canadian law has traditionally left women an easy prey to male family members in the private realm of the home where physical, mental and sexual abuse occur routinely while at times being overly protectionist where women and girls (at least those of chaste character) were considered to fall victim to public forms of vice. At the turn of the century this protectionism, which sprang from reports of a 'white slave trade' ostensibly occurring in Canada, led to the considerable expansion of procuring legislation in order to protect "the innocent or foolish girlhood" from ruination at the hands of traffickers in human flesh.

In contemporary Canada, this legislation does little to prevent the commercial exploitation of women by pimps, yet it has the potential to interfere with the self determination of prostitutes. For example, current living-on-avails legislation, which applies to those "habitually in the company of prostitutes," can be used to deny a prostitute the right to establish consensual domestic arrangements with a male lover or friend, since such arrangements can be construed (particularly if he is unemployed or lacks legitimate means of employment) that he is living on her earnings.

Without an understanding of patriarchal relations in our society, there can be no understanding of prostitution.

The Fraser committee's recommendations would go a long distance in correcting the protectionist bent of the law, by limiting procuring and living-on-avails statutes to those who use coercion or threatening behaviour to achieve their ends in the exploitation of prostitutes. However, while this is a more sensitive treatment of prostitute/pimp relations in legislation, a difficulty remains in the determination of violence and coercion, particularly where it is psychological in character. The most specific methods of dealing with substantiation that the committee can propose are that special police units be established to investigate suspected cases, and that the corroboration of a prostitute's testimony by another witness no longer be necessary.

While most of the Fraser committee's recommendations are organized around a distinction between acceptable forms of private and public sexual behaviour, a secondary feature of this distinction it draws up between acceptable forms of adult

The Fraser Committee

onomy in sex-related conduct. While the committee believes that working environment people should be accorded the same rights as adults, it asserts that the state must impose limitations on their liberties in order to protect them from harms resulting from youth inexperience.

The committee considers 'youths' to be those under eighteen years of age, in accordance with the criteria established by the Young Offenders Act. It is in agreement with the Badgley committee's perception of prostitution involving young people as a form of sexual abuse, and that this age demarcation be for the purpose of the 'vulnerability' of youth and 'autonomy' and 'responsibility' of adulthood therefore warrants separate legislation pertaining to the customers and pimps of young prostitutes. A customer who "engages in, or attempts or offers to engage in, sexual activity for money or for other consideration" would be liable to a charge, whether he knew that the prostitute was under eighteen or not.

The proposed legislation for procuring and living-on-avails would be broader in scope than those recommended in cases involving adults, including not only coercion and threats, but "encouragement" and "persuasion." Finally, people under sixteen would not be permitted to work in prostitution establishments.

The Fraser committee believes that young people should be accorded the same rights as adults respecting equality, responsibility and dignity.

The only major break the Fraser committee makes from the recommendations advanced in the Badgley report is its decision not to promote the criminalization of the activities of young people themselves. While the Badgley committee would have it an offence to offer, provide, or agree to offer sexual services, in order to gain a legal foothold for retention and "treatment" of young prostitutes, the Fraser committee maintains that there is no evidence to support the idea that such measures will necessarily lead to effective enforcement. They would, however, be subject to the same proposed nuisance provisions as adult prostitutes, meaning that they would be subject to stringent policing on the streets, and they would have no indoor options available to them. Young people would therefore be the hardest hit by the solicitation recommendation.

The Fraser committee's recommendations on prostitution involving young people is so heavily imbued with information from the Badgley report, using the same data and opinions, often even the same wording in the text, that, with the exception of its discussion around the above mentioned break, one may as well ignore this section of the report and read the rest of it. While it may appear appropriate for the Fraser committee to defer to the more intensive study of the subject provided in the Badgley report (the latter devotes more than 80 pages to the study of prostitution involving young persons), in doing so the Fraser committee falls prey to the same errors and omissions of the earlier report. It cannot, for example, inform us why young people enter into prostitution, beyond the vague suggestion that they have experienced "unhappy home lives," nor who the customers are and what motivates them to seek out the services of young prostitutes. It does not venture to consider why existing social services are so inadequate in treating youths, either before or after they have entered the life, since most of them had been filtered through a system of courts, foster homes and detention centres. And most importantly, it reproduces the Badgley report's failure to examine why it is virtually always men who are the customers of prostitutes, and why most prostitutes are female. Without some understanding of the patriarchal relations which prevail in our society, there can be no understanding of prostitution. For a more conservative, moral-protection oriented committee like the Badgley *et. al.* to ignore this point is to be expected; for the Fraser committee, which professes to be sympathetic to the feminist point of view, it is indefensible.

A few key features of the Fraser report are central to the way in which it organizes our perceptions of prostitution: first, the stage of what is to be known about prostitution; second, its relation to feminism; and finally, the structuring of the report around the code of private/public. From the inception of the committee, the limits of what was to be known about prostitution in Canada was determined through a proscribed mandate. The committee's investigation and its designed to improve the scope of the law as an instrument

of social control through an examination of the Criminal Code's definitional version of what prostitution is about — 'street solicitation,' 'bawdy-houses,' 'procuring,' etc. — terms which express the "organizational properties of the law." In light of the passage of the Charter of Rights, the Fraser committee plays an additional important role here, in providing a critique of the constitutionality of prostitution legislation.

Through a narrowing of the scope of the committee to the ambit of the law (as it is now interpreted), the committee addresses prostitution as a problem of public order, thereby disguising the moral basis of prostitution legislation and its own *raison d'être* as a strategy for sexual regulation. This further shields it from the necessity of confronting the ideologies which motivate the pro-criminalization forces as much as a concern for the material conditions of their neighbourhoods. These individuals, organizations and official representatives want to preserve not only the quality of their own neighbourhoods, but their class and gender interests. It should be no surprise that prostitution is most controversial where it takes place on the streets of high income neighbourhoods, and the biggest fight against street solicitation has taken place in BC, where the forces of conservatism have dismantled social service programs, revoked BC's Bill of Rights, and caused precisely the sort of social deterioration that leads women and the young into prostitution in the first place.

Narrowing the terrain of visibility means that social strategies for dealing with prostitution become a secondary feature of the report, despite the committee's belief that social rather than legal initiatives are most required. It directs our attention to the need to overcome sexism, as well as develop healthy sexual attitudes, yet because the committee places its focus on prostitutes themselves, rather than the men who are their pimps and clients, it cannot address the reality that prostitution is about men's sexuality, not women's. For the female participants, prostitution is an economic, not a sexual relation. The committee therefore cannot adequately address sexism and sexuality, and moreover, serves to reproduce the focus and therefore the blame on prostitutes themselves.

A further narrowing occurred through the committee's focus on street solicitation, which is only one aspect of what prostitution may entail. To be fair, it is street solicitation rather than prostitution itself which has been constructed as the problem in Canada today, because of the visibility of the activity. The problem, as it has been defined, is therefore not prostitution per se, but public displays of sexuality. As an illustration of this point, the Bureau of Municipal Research estimates that street prostitution constitutes only about 20% of all prostitution occurring in Toronto, and this number drops to about 5% in the winter months. At the same time, however, escort services and other indoor methods of business are permitted to flourish. The 1985 Toronto Yellow Pages advertises 143 escort services alone, which are far from discreet about the nature of the services provided.

The focus on street solicitation as the source of the problem of prostitution was directed within public presentations before the Fraser committee. Only those reports presented by the decriminalization forces attempted to go beyond this narrow focus and address who the prostitutes are and why they are offering their sexual services in the first place. A notable absence of prostitutes on the Fraser committee aided this process of obfuscation, a committee which, ironically, comprised people whose legal and professional skills were considered most advantageous to doing justice to the issue.

The focus on street solicitation and, therefore, the question of visibility, exposes the theoretical and material basis of the committee's strategy of regulation, which entails a strengthening of the distinction between acceptable forms of private and public sexual conduct, while advancing a particular view of feminism and its discontents.

What is our relation to the ruling apparatus as feminists? The report certainly appears to take up and stand in agreement with a feminist viewpoint: it is even willing to recognize a multiplicity of feminist viewpoints in its introductory category in the subsequent pages. The brand of feminism which the report puts forward is tempered by a heavy dose of liberalism, so that we find no mention of terms like 'patriarchy,' or 'female subordination' and feminist concerns are reduced to problems stemming from 'society' and 'female disadvantage.' This is the language in which the ruling apparatus takes up, diverts, contains and neutralizes grassroots feminist activism. It is also what feminists have, or should, come to expect when we are, necessarily, forced to fight the ruling apparatus.

What we do not want, nor often recognize, is the shift of power, authority and control over what we consider feminist issues away from grassroots feminist activism, and their transformation into depersonalized and centralized administrative routines, as abstract, de-feminized methods of social regulation.

What feminism is within the context of this report is an interest group, whose concerns must be addressed in a pluralist, 'democratic' society, and whose demands must be balanced against competing social forces. This approach only superficially addresses feminist concerns, since the ruling apparatus has a vested interest in maintaining structures of dominance. Through a successful mediation of the demands of opposing forces, the ruling apparatus can provide the appearance of democracy at work (the appointment of the

Fraser committee is one such method), while at the same time continuing its primary role in the maintenance and reproduction of patriarchal and class interests.

A tension therefore exists for feminists as we assess our position vis-à-vis the ruling apparatus. We want the judicial system to protect women from domestic and sexual degradation, while at the same time we demand that it keep its "laws off our bodies" through the decriminalization of abortion and prostitution. We often expect the law to solve, or at least make some inroads into the resolution of, our problems (as in the fight for sexual assault legislation) when the law is really a part of the problem, rather than the solution. We may be able to alter existing legislation, as is clearly happening with the Fraser committee's recommendation on soliciting, without fundamentally challenging the patriarchal relations which remain structurally embedded in the foundations of the law. This is because the law, as Annette Kuhn expresses it in her article "Public versus Private: the case of indecency versus obscenity," is:

the privileged site of expression of the code public/private, in that it constantly constructs distinctions between public and private as bases for its peculiarly authoritative discourse of regulation.

While the law is largely used to regulate the public domain, the ruling apparatus, which creates law, may shift the definitional boundaries of public and private, as is evident in the Fraser committee's recommendation to expand the definition of 'public place' in order to increase police powers of arrest.

As the boundaries between private and public are manipulated, this process reveals the Fraser report's core tendency: it is about the power of disposition over sexual conduct. The report represents a further disguise of the moral basis of the law, through its organization of prostitution as a nuisance if conducted in public and a matter between consenting adults in private. This moral basis is exposed, however, in the code of public/private. As Stuart Hall commented on Britain's Wolfenden Report of the 1950s (whose pronouncements on acceptable forms of private and public sexual behaviour have influenced sexual legislation in Western industrialized nations ever since), documents like these, which are grounded in the code of private/public, construct a double taxonomy of moral regulation, whose core tendency is "increased regulation coupled with selective privatization through contract or consent, both in a new disposition."

Feminists attempting to transcend the code of private/public get trapped by the code, but this tension remains an important site for investigation.

This kind of strategy produces contradictory gains and losses. There is more interference by the ruling apparatus in public sex, through a more punitive and repressive means of control than existed in the recent past. However, contractual arrangements between individuals in private through the reform of bawdy-house legislation is approved at the same time. As the Fraser committee states, a firm demarcation of public and private sex on the part of the law corrects the "uncertain" legal status of prostitutes, since as legislation is presently interpreted and enforced, prostitutes may find these laws sometimes being enforced in public places like the streets, and sometimes in private places like massage parlours.

The Wolfenden strategy is clearly influential upon the Fraser Report; the committee in fact specifies that its recommendations and suggestions are based upon the Wolfenden committee's view that the function of criminal law is not to intrude upon the private lives of citizens, but to preserve "public order and decency" by protecting citizens from offence and injury, and the safeguarding against corruption and exploitation of the vulnerable, for example, those who are weak in mind and/or body, and/or dependent physically, economically or officially.

Feminists have come to define the divisions between private and public as the same as that between female and male. But this distinction goes beyond gender; sexuality, in so far as it can be separated from gender (for example, same sex sexual preference), is also organized in this way through categories like 'indecency' and 'obscenity' within the context of the law. Moreover, the position of women in legal discourse is constantly sliding between public and private according to the civil rights we are allocated, our perceived ability to consent, or our need for protection.

● continued page 14

ARTS

4th Annual Idiosyncratic Booklist

by Carroll Klein and Gail van Varseveld

1985 has been a particularly good year for reading — Atwood, Lessing, Blais, Gardam, Gallant, Mukherjee, Tyler — it's quite enough to make our heads spin just contemplating old favourites, to say nothing of dipping into the crop of new writers. The frustration, as always, is too little time and too much choice. We hope this annotated list will help. Happy Solstice and happy reading.

FICTION

Alther, Lisa. *Other Women*. New York: Signet 1985

An exceptionally fine novel about two women, a therapist and her client, written with Alther's customary wit and insight.

Atwood, Margaret. *The Handmaid's Tale*. Toronto: McClelland and Stewart 1985

Atwood's new novel is a stunner. See the review in this issue.

Auel, Jean M. *The Mammoth Hunter*. New York: Crown Publishers 1985

The third in the Earth's Children series. Terrific, schlocky stories of Ayla, the woman of advanced development in the prehistoric world, now with her partner Jondalar, whom she found in the second book. More books to come too. Yippee!

Barfoot, Joan. *Duet for Three*. Toronto: Macmillan 1985

The author of *Abra* and *Dancing in the Dark* looks at the mother-daughter relationship. Aggie, the grandmother, is the best-realized old woman in Canlit since Hagar burst on the scene rampant with memory.

Blais, Marie-Claire. *Anna's World*. Trans. Sheila Fischman. Toronto: Lester & Orpen Dennys 1985

Anna, a teenager adrift in a culture that is focussed on sex and drugs, is the central character in this extraordinary novel. For Blais aficionados — this is not a light evening's read.

Blais, Marie-Claire. *The Day is Dark and Three Travellers*. Markham: Penguin Books 1985

Two novellas, one of which is considered Blais' most lyrical writing, reprinted in the Penguin Short Fiction series, originally published in 1967.

Brookner, Anita. *Providence*. New York: Dutton 1985

Brookner won the 1984 Booker Prize for *Hotel du Lac* which has just been released in paperback. *Providence*, originally a 1982 publication, is a well written, often infuriating novel of a woman's obsessive love for a man.

Doerr, Harriet. *Stones for Ibarra*. New York: Penguin Books 1984

Harriet Doerr published this first novel to great acclaim — at the age of 74. There's hope for us yet, but whether we'll be able to match Doerr's lofty standards of writing and tight, compelling plot remains to be seen. Good stuff.

Engel, Marian. *The Tattooed Woman*. Markham: Penguin Books 1985

This volume of short fiction, published after Engel's death this year, is a lasting tribute to her talents.

Findley, Timothy. *Not Wanted on the Voyage*. Markham: Penguin Books 1985

An off-the-wall retelling of the story of the great flood mainly from the viewpoints of Noah's wife and her cat. A good critique of patriarchal religion, but read it just because it's wonderful.

Gallant, Mavis. *Overhead in a Balloon: Stories of Paris*. Toronto: Macmillan of Canada 1985

Lovely fictional moments and vintage Gallant for those who love her stylish, understated short stories.

Gardam, Jane. *Crusoe's Daughter*. London: Hamish Hamilton 1985

Polly, six years old in 1904, is marooned — her parents dead — with two holy aunts, their friend and a creepy maid. We leave her, an old woman, in 1985. Vintage Gardam.

Gardam, Jane. *Bilgewater*. London: Abacus Books 1985

Bilgewater, the heroine of this delicious little reprint from 1976, is an odd little girl growing up without a mother, with an absentminded housemaster for a father, who manages to muddle through despite — or perhaps because of — the benign neglect of the adults in her life.

Gee, Maggie. *Dying, in Other Words*. London: Faber and Faber 1984

Gee unravels the mystery of Moira's death and the curious versions of her life as seen by a rag-tag assortment of friends, neighbours and lovers. Interesting, experimental text.

Goldstein, Rebecca. *The Mind-Body Problem*. New York: Dell Publishing 1985

What is it like to be married to a genius? Renee Feuer Himmel, no intellectual slouch herself, is married to the Real Thing, whence comes much of the discourse of this first-rate novel.



Govier, Katherine. *Tales of Brunswick Avenue*. Markham: Penguin Books Canada Ltd. 1985

This first collection of short fiction by the author of *Random Descent* and *Going Through the Motions* is accessible and entertaining, very Toronto, very contemporary.

Grumbach, Doris. *The Ladies*. New York: Fawcett Crest 1985

A perfectly charming and eccentric fictionalized true story of a pair of eighteenth-century women who defied their conventional upbringing to live together as a married couple.

Hospital, Janette Turner. *Borderline*. Toronto: McClelland and Stewart 1985

Felicity is missing and is being sought by the son of her lover. Intrigue and mystery! Her best yet.

Humphreys, Josephine. *Dreams of Sleep*. Harmondsworth: Penguin 1985

One of those delightful first novels that make reading unknown authors a worthwhile addiction.

Ireland, Ann. *A Certain Mr. Takahashi*. Toronto: McClelland and Stewart 1985

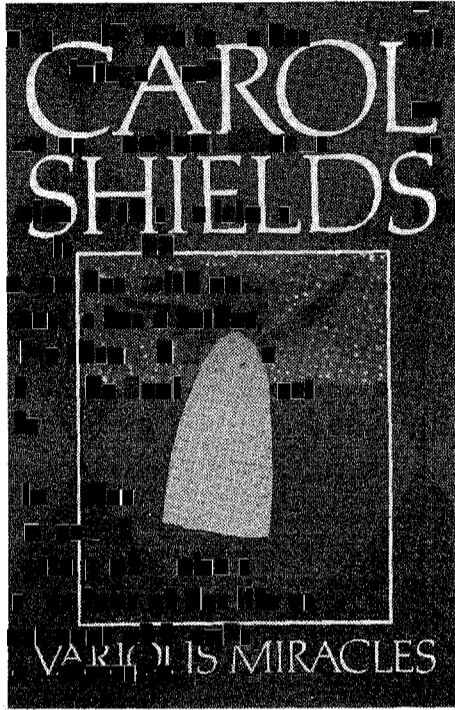
The 1985 Seal Award-winning novel of a young woman's obsession with a Japanese musician.

Kenney, Susan. *In Another Country*. Harmondsworth: Penguin 1985

Six interlocking stories, the central one of which won the 1982 O. Henry Award for best short story of the year.

Langton, Jane. *Emily Dickinson is Dead*. Harmondsworth: Penguin 1985

A murder mystery set at the Emily Dickinson Memorial Symposium!



Lee, Hermione (ed.) *The Secret Self: Short Stories by Women*. London: J.M. Dent 1985

Gordimer, Lessing, Stein, Rhys, Paley, Alice Munro, Alice Walker, Jhabvala, Desai, Atwood, Jayne Anne Phillips ... a great buy and a superb collection.

Lessing, Doris. *The Good Terrorist*. New York: Knopf 1985

Direct action and the muddled politics of lefties in London, some well intentioned, others less so. Lessing in good form. (*The Diaries of Jane Somers* is out in paperback; if you haven't read it, do.)

McConnell, Vicki P. *Mrs. Porter's Letter and The Burnton Widows*. Naiad Press 1982 and 1984

Not new, but worth looking up. Two mysteries with a female sleuth who is part Nancy Drew grown up and part modern feminist. The first novel is a good coming-out story as well.

Marchessault, Jovette. *Lesbian Triptych*. Toronto: The Women's Press 1985

Three stories from one of the most accomplished of the new wave of feminists writing in Québec. Marchessault's use of language is worth the read alone.

Marshall, Paule. *Reena and Other Stories*. New York: The Feminist Press 1983

A collection of earlier writings (short stories and a novella) by the author of the splendid *Brown Girl, Brownstones*.

Mason, Bobbie Ann. *In Country*. New York: Harper & Row 1985

Sam, at 17, tries to get on with the business of growing up as she copes with the memory of her father's death in Vietnam and her uncle's Vietnam-related illness. One of the best novels of the year.

Mukherjee, Bharati. *Darkness*. Markham: Penguin Books 1985

A brilliant collection of short stories that probe the immigrant experience in North America. Often bitter, always elegantly written stories from the co-author of *Days and Nights in Calcutta*.

Murdoch, Iris. *The Good Apprentice*. London: Chatto & Windus 1985

Obsessive, guilt-ridden despair and the problem of being good. Funny, moving, grotesque — and definitely Murdoch.

Namjoshi, Suniti. *The Conversations of Cow*. London: The Women's Press 1985

A dialogue-between Suniti, an "average middle-of-the-road lesbian separatist" and Bhadravati, a Brahmin lesbian cow.

Rule, Jane. *Inland Passage and Other Stories*. Toronto: Lester & Orpen Dennys 1985

A satisfyingly long collection of short stories. Rule's longer fiction is admirable, but her short stories are particularly fine.

Schlee, Ann. *Rhine Journey*. Harmondsworth: Penguin Books 1981

A journey down the Rhine becomes a metaphor for the life of Charlotte Morrison, unmarried Victorian aunt in a world of married domesticity. A fine first novel.

Schwartz, Lynne Sharon. *Disturbances in the Field*. New York: Bantam Books 1985

An impossibly gabby, always compelling novel of a woman's relationship with other women, with men, with the world of ambition. By the author of *Rough Strife*.

Sheard, Sarah. *Almost Japanese*. Toronto: Coach house Press 1985

Sheard, a contributor to *Broadside*, has produced a lyrical, evocative novel of a young woman in thrall. Not to be missed.

Shields, Carol. *Various Miracles*. Don Mills: Stoddart Publishing 1985

Short stories by the author of *Small Ceremonies*, *A Fairly Conventional Woman* and other fiction. Shields lives up to her reputation for solid, insightful writing.

Tyler, Anne. *The Accidental Tourist*. New York: Viking 1985

Anne Tyler writes such compassionate, readable novels that we should cheer her prolific output. Her latest is no exception.

Tyler, Anne (intro.) *The Available Press/PEN Short Story Collection*. New York: Ballantine 1985

PEN, the Amnesty International of the international writing community, has produced a long, eclectic collection of fine shorter fiction.

Walker, Alice. *In Love and Trouble*. New York: Harcourt Brace Jovanovich 1984

A reprint of the 1973 collection of short fiction by the author of *The Color Purple*. Wonderful stories of tribute to black women in the rural southern US.



Wolf, Christa. *Cassandra: A Novel and Four Essays*. Translated from the German by Jan van Heurck. New York: Farrar, Strauss and Giroux 1984

The short novel tells of the fall of Troy from Cassandra's viewpoint; the essays are lectures Wolf gave at the University of Frankfurt on the research and writing of the novel.

POETRY

Brewster, Elizabeth. *Selected Poems of Elizabeth Brewster*. 2 volumes: 1944-1977, 1977-1984. Ottawa: Oberon Press 1985

Selected work over thirty years from Elizabeth Brewster, whose calm, balanced vision and perceptive poems make her a pleasure to read.

Crozier, Lorna. *The Garden Going On Without Us*. Toronto: McClelland and Stewart 1985

The sixth collection of this lyric, prairie feminist poet.

Kizer, Carolyn. *Yin: New Poems*. Brockport, NY: Boa Editions 1984

Kizer won the 1985 Pulitzer Prize for poetry. This volume will show you why.

Kumin, Maxine. *The Long Approach*. New York: Viking 1985

A Pulitzer Prize-winning poet's latest collection.

Page, P.K. *The Glass Air: Selected Poems*. Toronto: Oxford 1985

A welcome new collection by the Canadian poet.

Paley, Grace. *Leaning Forward*. Penobscot: Granite Press 1985

A new volume of poetry by the master of the urbane short story.

NON-FICTION

Baker, Michael. *Our Three Selves: A Life of Radclyffe Hall*. London: Hamish Hamilton 1985

The first comprehensive biography of this singular woman. The title refers to the ménage à trois, that informed much of Hall's life.

Dell, Susan (ed.). *The Complete Shorter Fiction of Virginia Woolf*. London: Hogarth Press 1985

Forty-five stories and sketches, 16 of them unpublished. This is a great moment for Bloomsberries.

Deming, Barbara. *A Humming Under My Feet: A Book of Travail*. London: The Women's Press 1985

Deming began this book, a document of self-discovery and love between women, as a young woman and completed it just before her death in 1984.

Flanner, Janet. *Darlinghissima: Letters to a Friend*. New York: Random House 1985

The *New Yorker's* correspondent writing to her lover, Natalia Danesi Murray, about European life, culture and politics from 1944 to 1975.

Fraser, Antonia. *The Weaker Vessel: Women's Lot in 17th Century England*. London: Methuen 1985

Fraser, who can turn her hand, it seems, to any number of genres, won the 1984 Wolfson Prize for History for this book, a brilliant, entertaining study of women's roles, education, maternity and life choices.

Hillesum, Etty. *An Interrupted Life: The Diaries of Etty Hillesum, 1941-1943*. Toronto: Paperjacks 1985

Hillesum, a Dutch Jew of secular and intellectual inclinations, kept a diary as a young, independent woman in the dark days of the Nazi occupation of Amsterdam. Her diaries are intimate, perceptive and unflinching. She was 29 when she died.

Mitchell, Juliet. *Women: The Longest Revolution*. New York: Pantheon 1984

The ever-intriguing Mitchell's analysis of childhood (female) through the 19th century English novel.

Rose, Phyllis. *Writing of Women: Essays in a Renaissance*. Middletown, Connecticut: Wesleyan University Press 1985

A fascinating collection of essays on biography and criticism by the author of *Parallel Lives*.

Sarrante, Nathalie. *Childhood*. New York: George Braziller 1984

An autobiography by the experimental French novelist. She writes about the life of the imagination and the craft of writing as she tells her own story.

Sheridan, Dorothy (ed.). *Among You Taking Notes... The Wartime Diaries of Naomi Mitchison 1939-1945*. 1985

A left-wing political writer, poet and novelist, Mitchison is being rediscovered and reissued, to the credit of such presses as Virago. Watch for The Women's Press (London) reissue of *Memoirs of a Spacewoman*.

Sorel, Nancy Caldwell (ed.). *Ever Since Eve: Personal Reflections on Childbirth*. New York: Oxford Press 1984

Essays and recollections by women of letters on the profound effects of the most womanly of experiences.

Spender, Dale. *Women of Ideas (and what men have done to them)*. London: Ark Paperbacks 1983

Ever opinionated, always refreshing and readable, Spender has done it again in this compilation of biographies and history of feminist political theory.

Wexler, Alice. *Emma Goldman: an Intimate Life*. New York: Pantheon 1984

A biography based largely on the per-

sonal letters of the endlessly fascinating Emma Goldman.

FANTASY AND SCIENCE FICTION

Bradley, Marion Zimmer. *Night's Daughter*. New York: Ballantine 1985

A retelling of *The Magic Flute* by the creator of Darkover.

Bradley, Marion Zimmer. *Mists of Avalon*. New York: Ballantine 1982

A marvellous re-vision of the Arthurian (so-called) legend which restores a female perspective to that persistent myth of Western culture.

Clayton, Jo. *A Bait of Dreams*. New York: DAW Books Inc. 1985

Finally, the book-length version of the fantasy stories "A Bait of Dreams" and "A Thirst for Broken Water" originally published in IASFM. Great adventure.

Gotlieb, Phyllis. *The Kingdom of the Cats*. New York: Ace 1985

The third volume by the Toronto writer about the intriguing Ungrukh cats; the first two were *A Judgment of Dragons* and *Emperors, Swords, Pentacles* (Berkley 1980 and Ace 1982).

LeGuin, Ursula K. *Always Coming Home*. New York: Harper & Row 1985

What can you say about a complete anthropology of a future culture, with a novel running through it for those who need a narrative. Pricy for a paperback (it's big, illustrated by Margaret Chodos and comes boxed with a cassette of poetry and music composed by Todd Barton), this is a very special present for anyone who is or might be a LeGuin fan.

Merril, Judith (ed.). *Tesseracts*. Victoria: Press Porcepic 1985

Launched at the new Science Fiction Stage of Toronto's International Festival of Authors this year, this volume of 31 Canadian SF stories includes Gotlieb, Susan Swan, Marian Engel and Eileen Kernaghan among its contributors.

Palmer, Janet. *The Planet Dweller*. London: The Women's Press 1985

This first novel by an English writer has an intriguing cast of characters, a challenging plot and a very female view of the universe.

Gail van Varseveld has contributed to the annual idiosyncratic booklist since its inception. Carroll Klein is a Broadside collective member.

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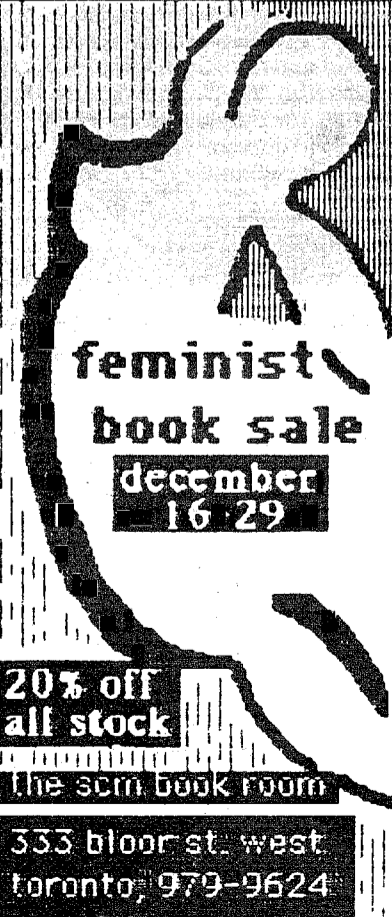
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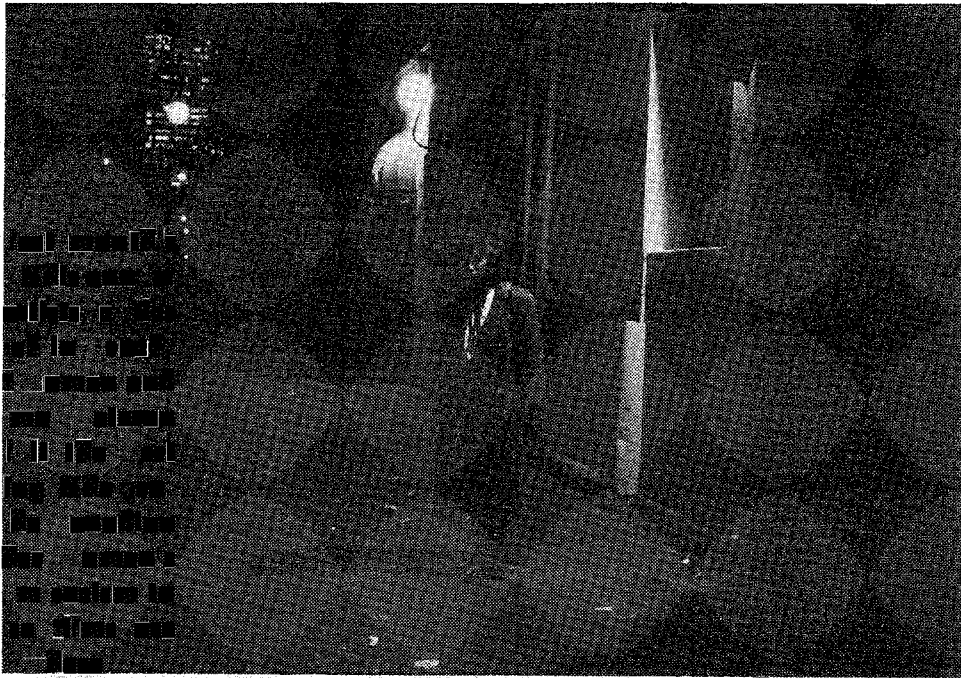
Our Two Cents' Worth

by Suzanne Pope

There was a welcome twist to last month's Grierson Documentary Seminar. This annual gathering of filmmakers, video artists, critics and students spent its drizzly week in Brockville considering the influence of women and feminism on documentary cinema. Veteran participants were heard to call it the best Grierson yet, and it's not surprising. The program, chosen by Susan Ditta of the Canadian Images festival, brought together women's films on every feminist topic from racism to rock 'n' roll. The best of these films are priority viewing for women everywhere.

Among the finest of this year's offerings is *Small Happiness: Women of a Chinese Village* by Carma Hinton and Richard Gordon. Carma Hinton is an American woman raised in Beijing, and the success of *Small Happiness* is clearly the result of the breadth of vision her dual heritage affords her. She tours Long Bow Village free from the official restrictions placed on foreign production crews, and moves from her understanding of Chinese culture to an exceptional rapport with her subjects. At Hinton's urging, the women speak openly about love, work, birth control, marriage, footbinding and the pre-revolutionary past. Hinton contributes further by offering insights about the effect of political change on their status. Language has changed, for example, through the state-sanctioned removal of misogynist terms from polite speech. But the film also confirms that tradition is still weighing heavily on Chinese women: state family planning regulations burden them with an obligation to make the most of their restricted fertility by producing the sons on whom rural prosperity is so dependent. From start to finish, *Small Happiness* is imbued with a remarkable brand of intimacy. Here, the women do things unheard of in other films: one speaks bluntly about a strike against an all-women village workshop; another pulls off her slipper and demonstrates the wrapping technique used to bind her feet decades earlier. And a third, an old woman fresh from arguing with her family, shucks corn while talking of a famine that compelled her to kill her newborn child. This is a rare film indeed, one that brings Chinese women's stories to an audience that's eager to listen.

Closer to home, the National Film Board continues its tradition of excellence in women's filmmaking. From Peg Campbell of the Pacific Studio comes *Street Kids*, a dark study of Vancouver juvenile prostitutes and the group home that lends them shelter. This isn't the film to catch for turgid political analysis — it's a humane and respectful equation of its subjects' misery with ancient hurts. In *Street Kids*, Campbell has assembled prostitutes and other young people to play her subjects. They're photographed with a still camera in grainy black and white, and their images merge under a soundtrack of dialogue



Street Kids: by Peg Campbell of the NFB Pacific Studio

quilted from memories both personal and second-hand. The tales are harrowing: a young hooker dismisses her hours-old rape as part of a "bad day," speaks of incest within her family and wrangles with a colleague for possession of a lucrative street corner. What the film gives us is essentially a series of dramatizations, but they're played honestly and from the heart. With few exceptions, the words in this film ring deep and true.

Also from the NFB comes Tahani Rached's *Haiti: Quebec*, now available with English subtitles. In *Haiti: Quebec*, Rached examines racism as it's felt by Haitian immigrants in Montréal. Give this film a miss if you're of a nervous disposition; it's an oozing vivisection of hatred, a film in which white cabbies line up at the camera to publicize contempt for their Haitian co-workers. It's also a film of particular sensitivity to the despair of Haitian women, who are getting it from both sides. On one hand, they share with the men the daily humiliations endured because of race; at the same time, though, they suffer the wrath of husbands and lovers who don't appreciate the relative freedoms enjoyed by North American women. Like many of the films seen at Grierson, *Haiti: Quebec* is made stronger by the director's use of drama to embellish an otherwise straight documentary text. Here, the device is a letter home dictated onto a tape recorder by a Creole-speaking cab driver. With moving brevity, he speaks of the anguish facing many of Rached's subjects, male and female: it's difficult to stay, but impossible to go home.

That feeling of not belonging is conveyed equally well in Jacqueline Levitin's *Not Crazy Like You Think*. Here, Levitin takes a prov-

ocative look at psychiatric patients who gather at a country retreat to talk about their lives. The film thrives in an atmosphere uncluttered by "expert" opinion; in *Not Crazy*, people make sense of their troubles at their own pace, in their own way. The director's intervention in her subjects' misery sometimes verges on the gratuitous, but the film is remarkable nonetheless — it gives a strong voice to the chronically disenfranchised.

Latin American politics are continuing as a prime catalyst in women's documentary filmmaking. Some familiar works on the issue were seen at Grierson, including *As Women See It: Bread and Dignity*. Maria José Alvarez's almost lyrical interpretation of Nicaragua's past and present is still a winner. And it *still* works in spite of the ghastly British nanny narration that seems to have found its way into every product of the *As Women See It* series. Equally moving is Janis Lundman's *Las Aradas*, an exquisite eight-minute film that deals with the 1980 Sumpul River massacre, the shooting spree that left an entire village dead at the hands of Salvadorean soldiers. In one endless shot, Lundman's camera takes in all the verdure of Ontario's Elora Gorge, while she lets her narrator report calmly on the atrocity.

Toronto artist Judith Doyle takes a different tack in her treatment of Latin American issues. In *Eye of the Mask/Theatre: Nicaragua*, she chooses subjects that are cultural as much as they are political. Here, Doyle and company follow the revolutionary theatre troupe Dawn Star on a tour of the villages of north-central Nicaragua. The members of Dawn Star don't think of themselves as actors; they're theatre workers, and their job is to interpret Nicaraguan history with a mind to ridding its people of their troubled memories. Dawn Star's leader sees the group's work as providing a way for Nicaraguans to "kill off bad inheritances," and Doyle usefully views the process as a kind of collective, public psychoanalysis. Hers is a film offering a demonstration of artistic tools

at work in an intensely political setting. Grierson gave welcome exposure to a number of new film and video artists, including WAVE (Women and Video Explorations), a fledgling collective based in Halifax. Their first tape, *Our Two Cents' Worth*, is a study of poverty that rises above the difficulties of its communal conception by virtue of its main speaker. Toni is a single, unemployed 28-year-old black Haligonian with six kids who steals the show on sharp wit and a presence that approaches star quality. Toni's no victim, and she won't give away her story without having some say in its telling. She's seen on tape telling director Sara Newman about the qualities wanted in the work: "I hate seeing films about black people or poor people or whatever where they look like they're just going to die. I like to see films where people are strong, or at least angry." Toni's anger emerges as a joyous source of energy for both the video-makers and their audience.

The topics of poverty and single motherhood find a fuller treatment in Brenda Longfellow's *Breaking Out*. This fictionalized documentary places Carol, a "real life" single parent, in a stylized recreation of events leading to her independence. The events and their presentation are deeply affecting: in an early scene, Carol returns from rifle practice and barely resists the temptation to shoot her husband; later, she tells of saving her pennies to buy her son a space suit, a gesture that turns sour when the boy shreds the costume in a fit of pique. In the midst of these anecdotes, Longfellow intercuts images of a computer screen, a presence that plays the role throughout of an electronic Greek chorus. It anticipates Carol's sentiments ("YOU MADE YOUR BED — NOW LIE IN IT," reads the computer screen, seconds before Carol herself speaks the words). It also delivers cold comfort in a catalogue of well-chosen statistics, figures which re-establish the increasingly predictable equation of single motherhood with poverty. *Breaking Out* is a disturbing film, one with a foggy tone of sadness that persists in spite of its fairly upbeat conclusion.

Without question, the cheeriest work in this frequently grim program is *On fait toutes du Showbusiness (We're All In Showbusiness)*, Nicole Giguère's wonderful collection of videotaped interviews with Québec's top women pop and rock singers. With words and music, Giguère leaves no doubt that her subjects are completely at home in a profession not noted for its feminist leanings. Sassy, assertive women like Diane Dufresne, Marjolène Morin and Nanette Workman talk about creativity, showbiz and sex with a panache that makes one regret that their kind aren't so easily found outside Québec. As one Grierson participant asked Giguère, "How come you get Diane Dufresne and we get Anne Murray?"

Grierson has flourished through the years on the strength of its reputation for hosting quality films in an intelligent context. With its wide selection of good films by women, the 1985 meeting does that tradition proud. These are films that bode well for the future of women's documentary filmmaking in Canada and abroad.

Suzanne Pope is a Toronto writer who works at Harbourfront.

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Lesbian Thespians: Gay Sweatshop

by Amanda Hale

Lina Chartrand and I visited England in October to participate in a lesbian and gay theatre festival at the Drill Hall in London. The three week festival was organized by Gay Sweatshop to celebrate their tenth anniversary as a gay and lesbian fringe theatre company. We attended the opening week of the festival and presented two pieces: *Getting Off Script*, from Fruit Cocktail '85, and *Switching Channels*, a multi-media performance piece developed for Coming Together, the sexuality conference at OISE, Toronto, in early October. In London, we saw an exciting range of theatre, including performance art, dance, music, poetry, a finished production, and staged readings of works in progress.

The Festival opened with *Raising the Wreck*, a play by Sue Frumin, directed by Paddy Taylor and designed by Kate Owen. Jenny, a pirate radio DJ, is cast adrift and descends into a surrealist fantasy where she discovers the sunken wreck of a Spanish galleon. She encounters the ghosts of women pirates, such as Grace O'Malley, an Irish-woman with a passion for Elizabeth I, whose handkerchief she cherishes; Mary Read (alias Mark), a West Indian pirate woman who cross-dressed for survival; Aku from China who fought in the China seas; Zoa with the drum that sings like Africa. The play traces the hidden histories of women who were forced by the restrictions of their time either to disguise themselves as men, or to openly rebel in order to lead a life of piracy. As their stories unfold, Jenny, once secure in her upwardly mobile haven, finds herself caught up in a net of intrigue and fascination that forces her to face up to the realities of her life, and take a stand as a woman.

There was an evening of Black Lesbian Writing, the highlight of which was *Chiaroscuro: Light and Dark* by Jackie Kay. In this staged reading, four women of colour delve into a treasure chest seeking their racial, national and sexual identities. Ayshusia is East Indian, born in Birmingham. Beth is of African-Anglo parentage, born in London. Opal's heritage is South-East Asian and she is English born. Yomi is Caribbean born, growing up in London. Each woman is named for her grandmother or great-grandmother, and they are all lesbian. Delving into the symbolic treasure chest in recurrent rituals, they find at the heart matter such as sandalwood, rice-paper, silk and stones. They struggle in poetic dialogue with the paradoxes of being neither English nor Indian/Caribbean/South-East Asian/African, of being neither black nor white, and ultimately with being lesbians of immigrant parents who do not accept their daughters' choice of sexual orientation. Although still a work in progress, the play is immensely moving and stimulating in that it confronts the first-generation dilemma of an expanding population in England which is transforming a historically racist and imperialist nation into a multi-cultural treasure chest/powder keg. *Chiaroscuro* will tour England in the spring of 1986.

The second part of the Black Lesbian evening included some very fine poetry (as well as some less refined but exuberant and personally empowering young lesbian love poems). There was a large in-crowd attendance which fed the energy and excitement of the evening. The MC read some witty satirical writings which traced her politicization as a woman of colour experiencing immigration to England, and the discovery of her community there.

Another highlight of the first week was *About Face*, a 90 minute, one-woman piece on the miners' wives, conceived, researched and performed by Cordelia Ditton and written by her and Maggie Ford. Ditton was working in Newcastle with the miners' wives during the 1984 strike. Both the piece and her performance were quite extraordinary in encompassing an extremely broad range of material and emotion. Ditton played a multitude of characters — miners' wives from Scotland, Wales and the north of England, with an appropriate range of accents; a comic police horse with the verbal characteristics and manner of a policeman — a device which allowed her some wryly ironic observations; a staid television news announcer; an ambitious and insensitive woman news reporter.

The piece was focussed on the setting up of soup kitchens by the wives, and traced the development of their political awareness as a result of the strike. Ditton worked with a minimum of props — a table, a table-cloth, and a chair. As well as covering the spectrum of political stances on the strike in a skillful



Gay Sweatshop: from the festival program

and humorous manner, she did a political analysis of global energy forces. She spoke for OPEC and the roles of various countries represented therein. And she gave a brilliant run-down on alternate forms of energy and the global nuclear threat, managing to convey all the salient information in a lively theatrical way, without a hint of didacticism. One of her simplest and most effective characters was a compost mound whose gaseous energy was going to waste. Ditton bridged the gap between the domestic and the political, thus reflecting the experience of the miners' wives during the long strike. They return to their individual kitchens at the end, but they are irreversibly changed and empowered by their experience in the communal soup kitchens. *About Face* is a powerful piece of women's

theatre about bonding and the gaining of political knowledge.

The Festival included daytime workshops and readings, as well as music from such bands as Pinque Rince, a lesbian and gay Irish group. The program for the latter two weeks included a production of *Meet My Mother* by Michelene Wandor; *Dreams Recaptured* by Martin Humphries, centred around Margaret Thatcher's 1982 Falkland's Victory Parade; Terry Baum from San Francisco with her one-woman show, *Immediate Family*; *Lifelines* by Nicolle Freni who says "*Lifelines* originated from my own struggle with cancer in 1979, an experience that deepened when I began to think of the choices we make about our health every day, and the limitations of 'choices' forced upon us — additives in food, pollu-

tion, nuclear power — a list that can paralyze us, or stir us into positive action"; *Aliens and Alienists* by Rho Pegg, based on her experience as an employee in a psychiatric unit — "For the most part," she says, "patients who demonstrated any homosexual traits were thought simply to be displaying further symptoms of their illness. There was never any recognition of a gay lifestyle as a separate entity, nor any attempt to respond to the particular needs such a lifestyles creates."

Despite increasing cutbacks of funding for the arts in England (similar to that in Canada), Gay Sweatshop has survived ten years. And the Festival, which took a year to organize, was a celebration in the face of an even tighter financial squeeze due to the phasing out of the Greater London Council by the Thatcher government.

The value of Gay Sweatshop rings clearly in the words of Greyum Pyper, who presented a performance piece on growing up gay in the north of England. "I remember sitting in my school hall in Goole waiting to watch a play by the Great Eastern Stage company. I was around 17 then. In the program were biographies of the actors, one of whom, it was stated, had previously worked with Gay Sweatshop! I remember staring at those two words. That's all I had. But they were enough, to hold onto and hope. Now, seven years later I find myself writing for the Sweatshop Festival. The hope has become a reality." The crowd gathering in the Drill Hall pub before shows was further evidence of the breaking of barriers of isolation — black from white, gay from lesbian, homosexual from heterosexual. It was a privilege to participate in the Festival.

A Fertility Tale

Margaret Atwood



The Handmaid's Tale

The Handmaid's Tale, by Margaret Atwood. McLelland and Stewart, Toronto 1985

Reviewed by Carroll Klein

Margaret Atwood's latest novel, *The Handmaid's Tale*, is a nightmare vision of the ascendancy of the fundamentalist Christian right in America. In time, it is the near future; in place, the United States, which has become the Republic of Gilead, a theocracy compared, in the historical notes at the end of the book, with Iran in its late 20th century Muslim fundamentalism.

It is a world both bizarre and chillingly possible; "it could never happen here" sounds a hollow, unconvincing whisper. Everything in this novel responds to, or logically extends from, the trends, attitudes and events of the 1980s. The forces of righteousness have risen up to combat what they see as the work of the devil: the rights of individuals to make choices in their lives; women's liberation; the rights of minorities, sexual and otherwise; the epidemic of sexually transmitted diseases; rampant and readily available pornography and prostitution.

Gilead has suffered some devastating nuclear accidents. Fertility has become a major

issue, though it is never considered in anything but patriarchal, Biblical terms: this is not a man's problem; women are either fruitful or they are barren. Those few who do manage to bear children, however, have no guarantee that their offspring will be normal; "unbabies" or "shredders" are horribly common.

To offset the dying population, the rulers of Gilead have devised a scheme that, at once, creates a rigid order that keeps women in their place and at the same time provides the most viable breeding pool possible. The Handmaids, women who have successfully borne children or who are young and potentially fertile, are placed in the homes of those men who are in charge of the Republic. Here they are expected to keep their bodies in good order and attempt to become pregnant at each ovulation. They are supervised by Wives, who have much greater status being married to men of power, and cared for by Marthas, who cook and clean and appear to resonate the most simple-minded Christian belief in the righteousness of the existing hierarchy.

Econowives, women married to poor or powerless men, are expected to behave as both Handmaids and Marthas, but they are of no interest in the existing order. The sinister Unwomen are a collection of rebels, feminists and intellectuals who, in official terms, no longer exist. The luckiest of the Unwomen have been sent to the Colonies to work in the agricultural sector; the least lucky sweep tailings of nuclear waste, clean up the toxic pollutants that have devastated the land, or burn the bodies of the soldiers who die protecting Gilead from the rebel forces — Quakers, Baptists, those who would keep alive the dream of a free country.

Women are thus diminished, their roles as utilitarian and subservient as could be wished for by any fundamentalist whose greatest desire is to punish the daughters of Eve for their mother's sin.

Offred, (a brilliant choice of name on Atwood's part: it has a harmless enough Anglo-Saxon look until it is juxtaposed with other Handmaids' names — Ofglen, Ofwarren — and its intent is made clear.) is the central character of the novel, the Handmaid whose tale is being narrated. She has just been assigned to a new Commander for whom she is an "ambulatory chalice," having proven her fertility in her old life, before the revolution and the creation of Gilead.

Offred has never cultivated the "poverty

of spirit" that Aunt Lydia, one of the Handmaids' keepers preaches, but she has suppressed her outrage and confusion and defies the existing order only in small and secret ways. It is clear that Offred, in her other life, was intelligent and well educated; she was also complacent and apolitical, unlike her mother who was a feminist and has subsequently disappeared, an Unwoman.

Offred is filled with memories of a time when she had a male partner, a daughter, a house and a cat, an outrageous friend from university days and an unreconstructed radical for a mother. But there is a horrifying aspect to Offred's memory: the old order seems to be dimming, becoming less real; she offers her recollections with a perspective that is at once curious and distant, as if she were remembering a life that belonged to someone else. But there remain glimmers of hope:

My name isn't Offred, I have another name, which nobody uses now because it's forbidden. I tell myself it doesn't matter, your name is like your telephone number, useful only to others; but what I tell myself is wrong, it does matter. I keep the knowledge of this name like something hidden, some treasure I'll come back to dig up, one day. I think of this name as buried. This name has an aura around it, like an amulet, some charm that's survived from an unimaginably distant past. I lie in my single bed at night, with my eyes closed, and the name floats there behind my eyes, not quite within reach, shining in the dark.

The terrible, oppressive boredom of Offred's life, the month-by-month waiting in hope of fulfilling the role given her, the sensory deprivation of her cloistered life, begin to break down as the story slowly reveals itself. Offred has lost touch with, or never knew how to contact, others who, like her, see Gilead as a perverse and dangerous regime. Somehow, through the cracks, under the deadly watch of the Eyes, Offred discovers resistance and the possibility of escape — or death.

Atwood, at her literary best in this novel, peels back in tantalizing, sometimes maddeningly slow fashion, the layers of history that illuminate the present and reveal the inevitability of the decisions that Offred must make when she is given, once more, the terrible possibility of choice.

● Fraser Report, from page 9

Feminism attempts to transcend the code of private/public through its recognition that "the personal is political." However, we also become trapped within this code as we fight on the terrain of the ruling apparatus. This tension remains an important site for feminist investigation, as we must struggle to retain as much control over 'our issues' as possible, keeping up a justified distrust and stringent critique of those who hold the power to regulate our lives.

At least one feminist organization has unfortunately revealed a less than critical acceptance of the Fraser report's superficial brand of feminism. A motion was put forward at the National Action Committee's 1985 annual general meeting to endorse the recommendations of the report, before anyone had time to grasp its intent. Documents like the Fraser report are particularly tricky since they ostensibly take up a feminist standpoint. However, even a document like the Badgley report, which is devoid of feminist input, has been taken up in this way, revealingly, by the government controlled Canadian Advisory Council on the Status of Women.

Our relation to the ruling apparatus, as feminists, is therefore a complex and ambivalent one. We must remember that real equality for women is not possible in the present social order. At the most, we can expect minor reforms which can easily be revoked or twisted to our disadvantage. Our struggles and victories on the terrain of the state must be regarded as a strategic means to an end, not an end in itself.

The Fraser committee's recommendations on prostitution clearly lack political favour in these times. Since the appointment of the committee, the federal liberal government has fallen, and not only a Conservative Party, but the forces of conservatism (a phrase which I find better describes the more subtle strategic manipulations of power in evidence in Canada today than the more US-appropriate 'New Right') have strengthened the grip on the lives of us all.

Justice Minister John Crosbie has tabled a bill to amend section 195.1 to make it clear that soliciting in a public place for the purpose of prostitution need not be 'pressing and persistent' to constitute an offence, and that 'public place' would

apply to the interior of a motor vehicle. Unlike the Fraser committee's recommendations, it therefore retains street solicitation as a distinct and therefore particularly abhorrent offence at the same time that it introduces more punitive sanctions on the activity. The mere presence of prostitutes on the streets engaging in solicitation would be a criminal offence; there would be no need for police deception in order to obtain convictions. In the conservative moral view of the law, a tart is a tart, and there is no need to cloak this fact under the pretense of her (or his) presence being undesirable merely for the public nuisance effects of prostitution.

The forces of conservatism are hard at work encouraging government cutbacks of social welfare spending (at the same time as supporting an increase in Canada's participation in military developments like the Star Wars program), demanding an end to abortion, promoting the criminalization of prostitution, hatred towards gays and the censorship of pornography (for quite different reasons than feminists who advocate this approach). Marginalized social groupings like prostitutes, lesbians and gays, ethnic minorities, and women as a gender are being scapegoated by the forces of conservatism as the sources of social disintegration, a strategy which deflects attention from the inability of the ruling apparatus to manage the affairs of the economy, at the same time that it promotes the establishment of a moral cohesion as a primary means of stemming the tide of social 'decay.'

Within this climate, however, we are also witnesses to and participants in what Jeffrey Weeks, in his book *Sex, Politics and Society*, refers to as the growth of 'cultures of resistance.' At the same time as we are being attacked, our identities as members of 'minority' groupings are being strengthened, for example, as feminists organize around the demand for reproductive freedom, prostitutes form alliances to support their rights and their safety, and those who challenge heterosexual hegemony develop an awareness of themselves as members of gay and lesbian communities.

The 1980s, therefore, are characterized by an ongoing "renegotiation" of the realm of the sexual. While the Fraser Report's recommendations on prostitution may be out of

favour in these political times, the document also plays an important role, addressing a hidden agenda which transcends political parties. Documents like this one attempt to renegotiate the sexual contract between the individual and the ruling apparatus, through shifts in legislative authority which provide the ruling apparatus greater access to the private realm. Viewed in this way, a 'package deal' study of prostitution and pornography is not merely a matter of government convenience, since both are hot political issues.

This renegotiation links our struggles around sexuality, sexual identity and sexual practices. That prostitution has, in effect, taken a back seat to pornography as a focus for feminist concern is an important oversight. The impending failure of our demand for the decriminalization of prostitution may be weighed and traded off against a 'victory' in attaining more comprehensive legislation on pornography by the Tory government. Unfortunately, the logic of the forces of conservatism is more likely to influence the structure which this legislation will take than are feminist demands. Another important linkage that tends to be overlooked is the connection being drawn between prostitutes and gays as sexual and social outcasts. Not only is bawdy-house legislation being used as a primary mechanism in police moral crusades against gay men in their bath houses and bars, but there have been connections drawn in the media between prostitutes and the spread of AIDS. Prostitutes may therefore join gays as scapegoats in the AIDS panic, despite the fact that the antibody to the virus has not been discovered in the blood of Vancouver prostitutes who have been submitted to tests.

These struggles are perhaps more complex than any we have yet faced. Far from achieving our goal of liberalism, our lives are becoming increasingly regulated as the ruling apparatus expands its power of inspection over every aspect of our lives. Much will be determined by how we respond to official documents, like the Fraser Report, which are a key, if not the central, way in which this ruling apparatus is attempting to shape our identities, practices and futures as sexual subjects.

Debi Brock is a graduate student at OISE, Toronto.

A Taste of Honey

by Marian Lydbrooke

Sweet Honey in the Rock, recently at U of T's Convocation Hall, sing a capella — harmonies, melodies, rhythms, with their voices and sometimes with the help of percussion instruments — rooted in the tradition of Black American music. This appearance was their 10th anniversary — and though they haven't all been with the group throughout the past ten years, their essential essence and dedication to speak for black women, for the oppressed, to fight racism and sexism wherever it rears its head, is still with them and it seems to be growing in strength. Bernice Reagon has been the mainstay of the group during all of that time. She writes most of the lyrics and is the best known, but the others are powerful and indispensable voices. Shirley Childress Johnson stands on stage with them as a signer for the hearing impaired, moving and gesticulating to the music in a way that adds grace to the performance.

Bernice Reagon, Evelyn Maria Harris, Ysaye Maria Barnwell, Yasmeen Bheti Williams and Aisha Kahlil started off their first set with some spirituals, then straight into an upbeat number called "Travellin' Shoes." They should know about travellin' shoes, since they have travelled a great deal. They came from Washington to do this gig in Toronto and the next day got up early to do a gig in New York, Sunday night. But if they felt weary, they didn't let it show. Not a bit. They went on to sing songs dedicated to singer Paul Robeson, anti-racist organizer Ella Baker, black South African Steve Biko, murdered by the South African government, Joanne Little, a black woman imprisoned in the US

for killing a man who raped her — and read powerful poems by Alice Walker, Ntozake Shange, Carol Rogers and others.

By the second set, the audience of over 1000 was warmed up and tingling with expectation. They were not disappointed. Sweet Honey were magnificent. Their voices became percussion instruments, police sirens in South Africa, wails and cries from the oppressed, the homeless, the starving. They served to remind us of our privilege, living in one of the wealthiest countries in the world. A real highlight was when a couple of dancers got up on stage with them (one of them a young black schoolgirl) and really wowed the crowd with their dancing. By this time everyone was standing, clapping, stomping, singing and shrieking. We didn't want to let them go.

The concert was a triumph and credit should go to the women of Sister Vision, Black Women and Women of Color Press, who organized it, and to the sound engineer Kitty Cross, who did a great job. This is the latest of several events Sister Vision has organized, and so far every one has been superlative.

If you wish to contact Sister Vision or donate to them, their address is Sister Vision: Black Women and Women of Color Press, P.O. Box 217, Station E, Toronto, Ontario, M6H 4E2.

Sweet Honey in the Rock has received an official invitation from the government of Nicaragua to perform there in December, so if you wish to contribute towards their costs, send your tax deductible contribution to: Roadwork Inc., Box INF, 1475 Harvard St. NW, Washington, DC, 20009, USA.

Marian Lydbrooke is a Toronto artist whose cartoons have recently appeared in *Broadside*.

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Week of December 1

● **Sunday, December 1:** Mary Paisley's black and white drawings depict the irony, absurdity and pain of being pregnant and unmarried, relinquishing the child only to search for him 20 years later. Gallery 940, 940 Queen St. East. Info: 466-2030. To **Saturday, December 14.**

● **Monday, December 2:** The Centre for Women's Studies in Education presents Popular Feminism, a lecture and discussion series in which Women's Studies faculty members discuss how feminism has influenced their work. Ruth Roach Pierson will speak on "Two Marys and a Virginia." OISE, 252 Bloor St. West. Room 3-311. 8 pm. Free.

● **Monday, December 2:** The Women's Group, an open lesbian discussion group meets at 519 Church St. Community Centre. 8 pm. Info: 923-2778. Also Mondays, December 9, 16, 23 and 30.

● **Tuesday, December 3:** Lesbian and Gay Youth Toronto are looking for more young women (under 25) to join their support group. 519 Church St. Community Centre. 7:30 pm. Info: 923-2778. Also Tuesdays, December 10, 17, 24 and 31.

● **Tuesday, December 3:** The Women's Information Line has new hours 7-9 pm. Messages may be left at any time. (416) 926-8700. Also Tuesdays, December 10, 17, 24 and 31.

● **Wednesday, December 4:** Performers in support of the Emily Stowe Shelter in a four night event: the 3rd Annual Emily Stowe Benefit. Tonight, L'Etranger, Curtis Dridger, and the Word of Mouth Band. The Holiday, 651 Queen Street West. Tickets at the door, \$5 Per night. \$10 for a 3 night pass. Info: Holly Levine 651-3988. Derek Andrews (the Holiday) 869-0307, Emily Stowe Shelter 264-4357. To Saturday, December 7.

● **Thursday, December 5:** Women, Time and Architecture, an exhibit on the life and works of the first women to graduate from the U of T School. Faculty of Architecture and Landscape Architecture, 230 College St. Info: 978-5038. To **Friday, January 3, 1986.**

● **Thursday, December 5:** Emily Stowe Shelter Benefit continues at the Holiday with Bratty, Present Tense, Anna Gutmanis, Maja Bannerman, Taylor Green. (See December 4 listing.)

● **Thursday, December 5:** Lesbian Phone Line open tonight for calls from women. 7:30-10:30 pm. 533-6120. Also Thursdays, December 12, 19 and 26.

● **Thursday, December 5:** The Women's Information Line has new hours 7-9 pm. Messages may be left at any time, (416) 926-8700. Also Thursdays, December 12, 19 and 26.

● **Friday, December 6:** "Spectrum," a Womynly Way Festival of Music, Theatre and Dance. Concert includes Lucie Blue Tremblay, Kiki Misumi, Rina Sirigha, Alejandra Nunez, Usafiri, with MC The Seacows. 7:30 pm. Trinity-St. Paul's, 427 Bloor St. West. \$8 door, \$6 advance. Info: 925-6568.

● **Friday, December 6:** Emily Stowe Shelter Benefit continues at the Holiday, with Rude Awakening, High Noon, and Direktiv 17. (See December 4 listing.)

● **Saturday, December 7:** Emily Stowe Benefit continues at the Holiday, with Rheostatics, Kinetic Ideals, Tulpa. (See December 4 listing.)

● **Saturday, December 7:** Spectrum Festival Workshops on Using Art as a Tool for Raising Consciousness: Songwriting, Dancing to Your Own Political Drummer, Holding Two Ropes — Art and Politics. 12 noon-6 pm. \$4/workshop, \$10/day. 427 Bloor St. West. Info: Womynly Way, 925-6568.

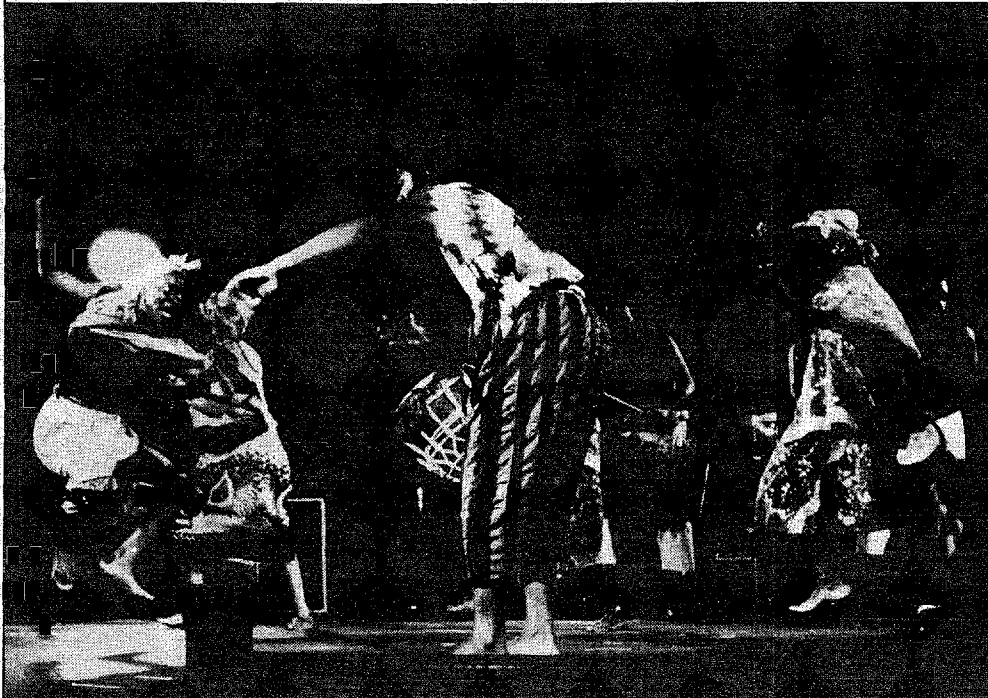
OUTSIDE

BROADSIDE

TORONTO WOMEN'S EVENTS CALENDAR

December 1985/January 1986

Compiled by Catherine Maunsell



Spectrum Festival, December 7 and 8

● **Saturday, December 7:** Half price book sale, at Pelican Books. 120 Harbord St. Also **Sunday, December 8** and **Monday, December 9.**

● **Sunday, December 8:** Get Well, Stay Well: Simple Ways to Good Health and Natural Living, a workshop to introduce concepts and practical methods to achieve greater vitality and improve health. With Janice Canning S.T. and Michele Meyer B.A., C.T., 91 MacKay. Info: 656-8760 or 626-5465.

Week of December 9

● **Tuesday, December 10:** Sandy Alexander, with Susan Sturman, performs original feminist blues/R&B and pop. Free Times Café, 320 College St. 9 pm. \$3. Also **Wednesday, December 11.**

● **Wednesday, December 11:** Help build International Women's Day 1986. Come to March 8 Coalition meetings. Central Library, 789 Yonge St. Info: 789-4541. Also **Wednesday, December 18.**

● **Thursday, December 12:** NFB screens "Speaking Our Peace." NFB Theatre, 1 Lombard St. 5:30 pm. Free. Info: 369-4093.

● **Thursday, December 12:** A benefit for **OtherWise**, the feminist newspaper at U of T, with Bratty and others. Rivoli, 334 Queen St. West. \$4/\$6. Info: Luanne Karn, 597-8865.

● **Friday, December 13:** Turkey in the Bush, the Second in the series "Story and Music" with storyteller Helen Porter, Anne Marie Kopp, flute and Joseph Orłowski, clarinet. Hookers, priests, trappers, Indians and Rosedale matrons celebrate Christmas in Canada in the 1800s. Jane Mallett Theatre. St. Lawrence Centre, 27 Front St. East. 8 pm. Info: 366-7723.

● **Saturday, December 14:** Women's Independent Thoughtz (WITZ). A discussion/seminar group for the exchange of ideas and creative endeavours in art, literature, philosophy and political thought. Winterfest Celebration — an annual year-end party and potluck. Bring your favourite women's poetry or prose. 7:30 pm. Info: 766-0755 or 531-3162.

● **Sunday, December 15:** Breaking Free: A ritual of empowerment for women concerned about chemicals and addiction in their own lives and in the lives of those we relate to. For information and registration call Janice Canning 626-5465 or 656-8760.

Week of December 30

● **Tuesday, December 31:** "Shall We Dance." The Toronto Rape Crisis Centre and the March 8th Coalition for International Women's Day present a New Year's Eve dance. The Party Centre, 179 Church St. (rear entrance). \$15, advance tickets only. Sliding scale tickets available at SCM Bookroom. 9 pm-3 am. Info: 964-7477.

January

● **Monday, January 6:** The Women's Group, an open lesbian discussion group meets at 519 Church St. Community Centre. 8 pm. Info: 923-2778. Also, Mondays, January 13, 20 and 27.

● **Tuesday, January 7:** Lesbian Phone Line open tonight for calls from women. 7:30-10:30 pm. 533-6120. Also Tuesdays, January 14, 21 and 28.

● **Tuesday, January 7:** Lesbian and Gay Youth Toronto are looking for more young women (under 25) to join their support group. 519 Church St. Community Centre. 7:30 pm. Info: 923-2778. Also Tuesdays, January 14, 21, and 28.

● **Tuesday, January 7:** The Women's Information Line has new hours, 7-9 pm. Messages may be left at any time. (416) 926-8700. Also Tuesdays, January 14, 21 and 28.

● **Wednesday, January 8:** Help build International Women's Day 1986. Come to March 8 Coalition meetings. 7:30 pm. Central Library, 789 Yonge St. Info: 789-4541. Also **Wednesdays, January 15, 22 and 29.**

● **Wednesday, January 8:** Tomorrow's Eve Theatre presents Marion Gilseman in *Alli Alli Oh and Islands*, by Margaret Hollingsworth. Tarragon's Extra Space, 30 Bridgeman. \$7.50-\$9.50. Info: 531-1827.

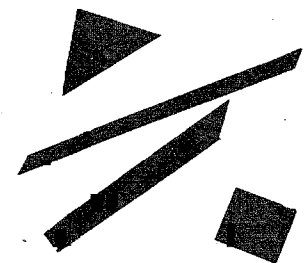
● **Thursday, January 9:** Lesbian Phone Line open tonight for calls from women. 7:30-10:30 pm. 533-6120. Also Thursdays, January 16, 23 and 30.

● **Thursday, January 9:** The Women's Information Line has new hours, 7-9 pm. Messages may be left at any time. (416) 926-8700. Also, Tuesdays, January 16, 23 and 30.

● **Monday, January 13:** Popular Feminism series presented by OISE Women's Studies. Speaker, Margrit Richler, "Between Two Chairs and Loving It." OISE, Rm. 2-211, 252 Bloor St. West. 8 pm. Free.

● **Friday, January 17:** Kate Clinton, Fumerist. Great new show! 8 pm. Trinity-St. Paul's, 427 Bloor St. West. \$9 advance, \$9.50 door. Info: Womynly Way, 925-6568.

● **Sunday, January 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: Mary Daly. Info: 766-9496 or 531-3162.



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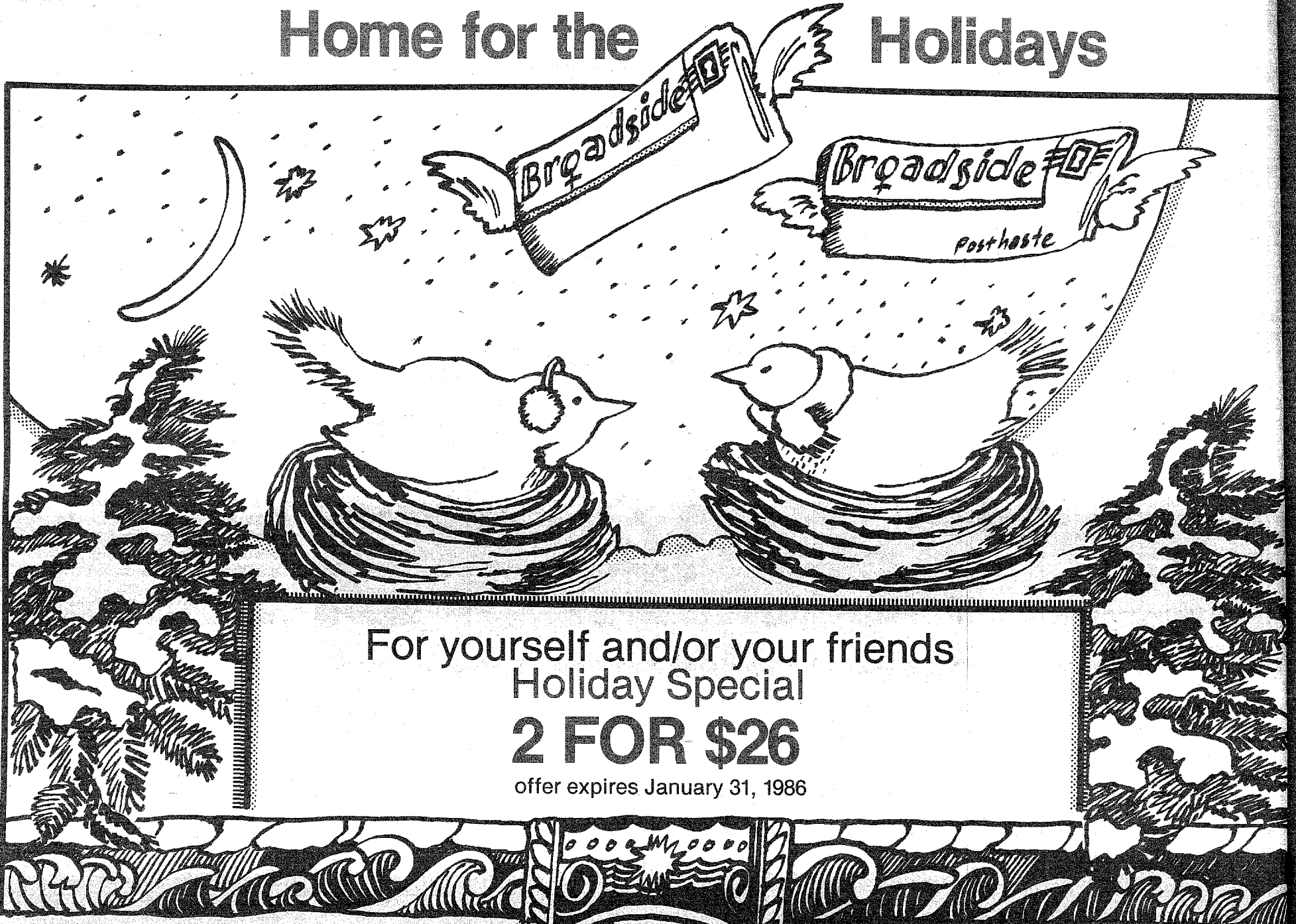
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