



Freda Guttman: The Road of War. SEE STORY PAGE 10.

FEATURE

LEGAL ENTITY: Sheila McIntyre, a professor of law at Queen's, describes the traumatic and misogynist events she suffered in the last year, and analyzes the implications for all women. *Broadside* excerpts a memo McIntyre circulated to her faculty. Page 8.

NEWS

STOP RAPE! Author Pauline Bart questions the myth that women shouldn't fight back when attacked. Statistics show those who fight back are more likely to go free than those who try to reason, or comply, with their assailant. Susan G. Cole reports. Page 3.

BIRTH CHOICE: In a brief to the Midwifery Task Force, presented by Dr. Nikki Colodny, the Ontario Coalition for Abortion Clinics says: "In order to live autonomous lives, all women must have full and free access to a complete range of reproductive health care services," from abortion clinics to home births. Page 5.

SEX AND POWER: Women gathered in Toronto last month to discuss the life of women working within the political system, not an easy life: "Society is littered with the bleached bones" of those who tried, said panelist Michele Landsberg. Philinda Masters reports. Page 5.

WOMEN and POLITICS

NEW VOWS: Two women joined their lives together at a *simcha*, a celebration they created themselves using new and traditional Jewish customs: "We faced the contradiction between the way we feel and live, and the laws of Moses, our heritage." Page 6.

INSIDE BROADSIDE

COMMENT

SUPPLY AND DEMAND: Many women feel ambivalence about prostitution, which has affected the way feminists have approached the issue politically. Though "many of us do not understand how and why women sell sex," says Megan Ellis, we should concentrate on why men buy it. Page 4.

ARTS

INVISIBLE COUNTRY: Montréal artist Freda Guttman's show, *¡Guatemala! The Road of War*, combines textured sculptures and political text, "not to move people, but to arouse their interest in Guatemala," a country whose atrocities do not make the news. Amanda Hale reports. Page 10.

OUTSIDE BROADSIDE: Don't miss our calendar of Toronto women's events, for December 1986 and January 1987. Page 15.

SIRENS' PASSION:

Channels of Passion, a Company of Sirens' performance evening at a recent sexuality conference, emphasized the negative and brutal at the expense of the celebratory, says reviewer Ingrid MacDonald. "One is left balancing the old equation of pleasure and danger." Page 11.

BOOKS: Mary O'Brien reviews Marilyn French's *Beyond Power*: "French's project is the replacement of power by pleasure." And Maureen Jennings reviews Anne Perry's series of mystery novels set in Victorian England: "a pithy commentary on the position of women at that time." Page 12.

AESTHETIC APPRECIATION: It is necessary, in light of recent legal battles over art vs. obscenity, to formulate the nature of a feminist aesthetic in relation to mainstream culture. Monica Thwaites explores the viability of Formalist, Expressionist and Ideological paradigms. Page 13.

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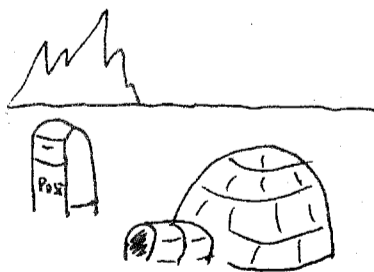
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Season's Greetings!

Broadside:

Writing for *Broadside* was a nice experience (see "Festival of Festivals: Absences and Influences" November 1986), and one of the few times I haven't been edited to death, despite my tendency to go over word limits. However, the opening sentence of my article *should* have read: "To a lot of people the Festival of Festivals is like Christmas or Hanukkah in September." Hanukkah was edited out in the final version — for redundancy, I suppose. A number of comments by people who've read the article indicate to me that it's *not* redundant to acknowledge the diversity of our community!

And happy Christmas, Hanukkah, and Solstice to us all....

In Sisterhood,
Marusia Bociurkiw
Toronto

(Ed. note: Our thinking was that Christmas and Hanukkah are not the same thing, do not have the same importance in Jewish and Christian cultures, and so to lump them together is to negate the differences. That said, we also wish everyone a happy Christmas, Hanukkah, or Solstice.)

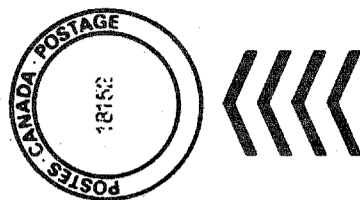
WAP disbands

Broadside:

The following is an open letter to the women's community:

This letter is to inform you that Women Against Pornography has evolved to the end of its natural life-span. Early this summer, we reached the decision to formally disband as a group. The decision to disband was made after much thought, because I did not wish to pass our name and reputation on to a new group of women who might not share our position on censorship. This position took years of hard work to establish, and was very important to us. We, of course, welcome new women to get involved in this struggle, and would provide whatever support or information we can.

We want to extend our appreciation to the many women who have given us their support and encouragement over the last four years. The fight against porn has been at many times a difficult and painful one, and without each other we would not have lasted



as long as we have.

We feel that much has been accomplished, not just in our fight against violent pornography, but through our work around other related issues as well. Our work around the issue of prostitution — and the opportunity to meet and work with local prostitute women — has been a learning experience; and our work on the *Erotica* project has been fun, inspiring, and growthful (at a time when something uplifting was desperately needed). We have each learned much, particularly from the debates around sexuality and censorship. We have done a great deal of work, having produced two panel displays, many written materials, two briefs, two videos and a slide/tape show.

Perhaps our most important accomplishment has been a contribution toward a greater understanding of pornography and broadening its definition to include other forms of sexist media, as well as calling for caution about the censorship of sexual images.

Our involvement in this issue has given us many opportunities for struggle, for personal growth, for acquiring new skills, for challenging ourselves and each other. We all feel greatly enriched by the experience of having been part of a broad-based grass-roots movement for social change. Our decision to move on to other issues, other commitments, is not an admission of defeat but an acknowledgment that we have accomplished what we can and it's time to move on to other areas of our lives.

We are donating our "Erotica!" slide show, our two videos — "Rock Videos: Much More than Music" and "She Works Hard for the Money: Women in the Sex Trade" — and all of our resource materials to the Victoria Status of Women, P.O. Box 6296, Stn. C, Victoria, BC, V8P 5L5. They may be reached at (604) 381-1012 regarding rental of these items, which will continue to be available on a sliding scale according to need. The Rock Videos video is also being distributed by Media Watch, Box 46699, Stn G, Vancouver, BC, V6R 4K8.

Pam Blackstone
WAP, Victoria

Quote of the Month

"I don't think these guys are hostile to women. Look at the expressions on their faces. They're smiling. It's all a game and women are part of the game — they're the object that's up there!"

—Nightclub manager Rick Salas, on his patrons, to whom he gives plastic Uzi guns to shoot water at female strippers.

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EDITORIAL

Rally for Rights

Ongoing evidence of discrimination against lesbians and gay men in Canada has led Human Rights Commissions of five provinces to recommend that sexual orientation be included in the human rights codes at the provincial level. In Ontario, the provincial government is poised to vote on Bill 7, an amendment which would prevent, among other such discriminations, the discriminations based on sexual orientation. The passing of such a bill would bring Ontario in line with the imperatives of Section 52 of the Charter of Rights, which prevents discrimination in all its forms.

The resistance that has surfaced so vehemently against this elementary principle of justice, indicates how deeply ingrained and how commonplace is prejudice against lesbians and gay men. Inflammatory charges that the government would also be legalizing bestiality and child abuse through the passage of this bill have risen from the Right. Such groups as R.E.A.L. Women, the Evangelist Fellowship of Canada and the Coalition for Family Values would like to maintain their current option — the "freedom of non-association" — which enables them to refuse lesbian and gay men the right to teach, work at day care centres, act as volunteers for

social agencies, serve as staff members of religious groups, define same-sex marriages as families, to adopt children and to be recognized as full members of the society we live in. They even claim that the bill would unfairly bestow an edge of privilege on lesbians and gay men. Homosexuals, they claim, are already included in the rights of all Canadians — free speech, public assembly, religious preferences, protection under the law and the freedom to vote.

From the private sector we have seen some attempt to acknowledge lesbian and gay rights, especially in the area of employment benefit programs. Karen Andrews, a library worker who sought and received family benefits for her same sex spouse and their daughter, is one case in point. Andrews' benefits were won through CUMBA, a large insurance firm. OHIP, the Ontario Government health plan, would be obliged with the passing of this bill to recognize the extent to which it has discriminated against same sex families in the past and rectify its policies to include them.

Within the women's movement, whether lesbian and feminist politics have meshed or not, there has been a recognition of lesbian rights especially where the redefinition of

family is concerned. Inequities reinforced by the male headed households and the struggle to gain rights for the autonomous woman have meant the inclusion of lesbian rights and recognition of the lesbian lifestyle as a viable option within feminist theory.

The passing of Bill 7 does not however mean that the Ontario government would then advocate lesbianism for women or homosexuality for men. Before we begin to imagine that we have zoomed ahead to a new era of social justice, remember that Bill 7 merely prevents discrimination based on sexual orientation. No law will change overnight the makings of social fabric, although this law would create options for lesbians and gay men in their struggle for social equity.

Because of the fundamental nature of this amendment, it deserves the support of all members of society who wish to prevent discrimination. Moreover this bill will not get passed without support from the majority (70% in one survey) of Canadians who agree that discrimination against lesbians and gay men should be prevented. A phone call or letter to the premier, to Justice Minister Ian Scott and to your local MPP would show your support.

Fighting Chance

by Susan G. Cole

At a Toronto public forum entitled Stopping Rape: Rethinking Approaches to Rape Prevention, American sociologist Pauline Bart presented groundbreaking data on rape that confounded the conventional thinking and opened up new options for women trying to stay safe. Bart is the co-author of the book *Stopping Rape: Successful Survival Strategies*. The meeting, funded by the Solicitor General and sponsored by the Metro Action Committee on Public Violence Against Women and Children (METRAC), was the result of community complaints about the advice police were giving to women who wanted to avoid rape.

For the police officers ringing the Toronto City Council Chambers and the rest of the audience, consisting mostly of feminists, METRAC Chair Pat Marshall reviewed the litany of police counsel: drop to your hands and knees; try to eat grass and vomit; make the rapist see you as human; talk to him, ask him about his mother; do not fight back, because the struggle either gets the attacker more angry or arouses him even more; or, in the now famous words of one officer addressing a meeting of Riverdale women, "Why risk your life to deny a man two minutes of pleasure?" As a foil to these kinds of comments and to press for institutional changes, Marshall invited Pauline Bart to speak.

Bart was ready for the job. Her work on violence against women has consistently debunked myths about women, challenging the so-called objective data of academics for whom she has become an outspoken nemesis. She once countered a growing body of work that identified battered men as a significant phenomenon with a rigorous and outraged article called "Battered Data." And her work on rape is nurtured by similar doubts as to

whether existing research done by men will reveal the truth, especially studies that suggest that women can stay safer by behaving "just like a woman."

Bart's meticulous study of 94 women, 51 of whom avoided rape and 43 of whom were raped, concludes that the police speculations about rape avoidance strategies were completely off the mark. When women struggled, it did not anger or sexually excite assailants, it surprised them. Rapists, Bart said, partly because many of them were socialized by pornography, could not believe that women were not delighted with their kind of violent attention. Using active strategies was one of the best ways of convincing them the attention was not wanted.

Weeping and begging was almost entirely useless as a survival strategy. One woman told Bart that after the attack, remembering the crying and the pleading she had done made her feel worse than the act itself. According to Bart's findings, women who physically resisted during the attack felt less depressed after their rapes than women who had not put up a physical struggle.

The best strategies for rape avoidance, according to Bart, were "fleeing, physical strategies and yelling." One woman who tried to avoid rape by pleading virginity failed; another who had cancer could not dissuade her attacker, although he was unable to penetrate her because her vagina was so heavily radiated. The only value Bart was able to discern from the "humanizing the victim" approach was that it was a successful strategy for negotiating out of sodomy, fellatio and acts additional to sexual intercourse, or possibly to get back items the assailant might have stolen. But forced sexual intercourse still took place.

What worked was anything sparked by what Bart called "the adrenalin rush of rage." A woman who felt she owned her body and that the attacker had no right to violate her was more likely to avoid rape than a woman who tried sweet reason. The problem for many women is that we are socialized toward more verbal methods of persuasion rather than physical strategies. Bart believes that the reason why women have been encouraged to use strategies that are ultimately ineffectual is because those strategies are consistent with qualities traditionally associated with women: good with words, able to communicate on an emotional level, able to bring hearts of gold into otherwise ugly situations.

Bart's data is consistent with other feminist analyses, particularly those of Susan Griffen and Susan Brownmiller, both of whom describe how women's socialization is tantamount to trained incapacity to avoid rape. So, many of the items of Bart's list of factors likely to contribute to rape avoidance are inconsistent with traditional views of what being female is all about. For example, women who had played contact sports as children, especially football, were more likely to avoid rape than women who had stayed away from these kinds of activities. Bart believes that women learn from contact sports how to get up after being knocked to the ground.

In addition, women were more likely to avoid rape if they had knowledge of self-defence; were over 5'7" tall; had parents who did not intervene in childhood fights in the family (a factor possibly connected to the issue of class); were eldest daughters; knew first aid; and knew personally role models they could identify with, as distinct from role models imposed by media and their myths.

Bart scrupulously avoided blaming women if we have not fought back. Her idea is to make women aware of our options. Until Bart's book was published, people—some of them well-meaning—were making women more vulnerable by taking away from us our most important choices for dealing with an attack. It is not coincidence that that particular strategy—fighting back—has nothing to do with being nice. It is particularly enraging that the "not nice" strategy may work better than others.

In spite of the deep implications of the data and Bart's own ever present anger, the panel following Bart's talk was noticeably without much viscera. Possibly because there was no participation from the grass roots community—there was not a disabled woman, a lesbian or a woman of colour on the panel—or possibly because panelists were so completely institutionalized (in the police force, in Boards of Education, in the press) the panel response to Bart's presentation was almost consistently tepid. Only *Toronto Star* columnist Lois Sweet and Psychology professor Paula Caplan kept the discussion women-centred, and even though Police Sergeant Margo Pulford insisted that if one woman lost her life fighting back, it was not worth recommending the option, no one developed the controversy. The only hostility present was generated by political scientist Naomi Black, who chaired the meeting and criticized women in the audience for asking suitably pointed questions.

Ironically, after Bart had warned against using techniques associated with being female as a means of dealing with rape, and by extension women's oppression, the meeting fell apart in a wash of politesse.

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Prostitution: Cause and Effect

by Megan Ellis

As recent legislation has pushed women on the street further up against the wall, groups organized by or in support of prostitutes have demanded support from feminist organizations. Because many women's groups have long-standing policy in support of decriminalization of soliciting, this response has often been a mere reiteration of those old positions. Support has rarely meant either a re-thinking of those positions or positive action to see that they become a reality.

I attended the last annual general meeting of the National Action Committee on the Status of Women. What happened there provides an excellent example of this process. Approached by a group of prostitutes called Canadian Organization for the Rights of Prostitutes (CORP), the NAC delegates were asked to pass an emergency resolution calling for the repeal of Bill C-49; and the repeal of "any legislation which seeks to limit the choices in the business and personal lives of adult prostitutes including procuring, pimping and bawdy house laws." The third part of the resolution read,

And whereas, given the problems inherent in the current world commodity system, sexual prostitution is as valid an occupation as any other. It currently represents the provision of a legitimate and necessary service which should be equally available to both men and women (since levels of sexual need and/or opportunity can never be, nor should ever be, standardized). However the proper provision of service requires the removal of the profession from its current oppressive and corrupt situation, therefore be it resolved that NAC recognize the crucial role of prostitutes in establishing and carrying out their priorities as they struggle for empowerment in their working environment.

After little discussion, almost none of which was on the content of the motion itself, the resolution was passed. Although a count was not taken, my perception was that more women abstained than voted in favour. While those abstentions may have been for any number of reasons, I believe they were due, in part, to an ambivalence in the women's movement around the issue of prostitution, which we have been reluctant to confront.

I was first faced with my own ambivalence a number of years ago. By chance walking through the red light district in Amsterdam, I came upon a woman sitting in a window. Now that was no surprise; I had known that some women working as prostitutes sit in windows in Amsterdam. Having accepted the argument in favour of decriminalization of prostitution, and having lived near red light districts in other cities, I didn't expect to be shocked. But I was. There was something so objectifying about this woman sitting in a window. Unlike the women who stand, walk, talk to each other on the streets, this woman sat passively, waiting to be bought, like any other of a number of consumer goods which one sees in the windows of shops. Seated behind glass, unchanging expression, she waited, without appearing to be waiting, for the next customer. I recognized that for half the population she was something which they would look over, sum up, query the price of and think about deciding to buy, as I might buy a new pair of shoes. I thought about what a feeling of power that must give them — and I didn't want them to have it.

Many of us do not understand how and why women sell sex. In particular, those of us who are white, middle class, and not sexual abuse survivors, are often able to avoid facing the question. We may be aware of some of the dangers faced by those women: the dangers of rape, of police harassment, of beatings, of jail, or murder. We may be puzzled by the different views expressed by prostitutes about why they do it. Some say they have no choice, it is an economic necessity; others say they choose it as their employment, it is work like any other work, and work which should be respected. Some point out that they sell sex for money, while other women sell sex for other things, including economic security in marriage. Still others say that they are meeting the sexual needs of men

that other women will not meet, thereby protecting other women from the demands of male sexuality.

Based on what prostitutes and ex-prostitutes have said, out loud and in print, I have come to the tentative conclusion that prostitution, for the majority of these women, is a choice among a relatively small number of choices. Acknowledging that the choices are even fewer for poor women and women of colour, for the women who do this work it is preferable to the other limited number of options available to them. To that extent it is a question of economics. However, for the many women whose sexuality was stolen from them, twisted and used against them by the men who abused them as children, the sale of sex becomes a much more viable option. Young women often leave home having

There is an assumption that it is rational and inevitable that men seek access to sex where and when they can get it. This has meant that we have focused on the exploited and left the exploiters unassailed.

learned that they are for the sexual use of others and good for nothing else. From there it is no great leap to learn to make a living selling the only part of them which they have been taught to believe has any value. In view of the fact that the majority of prostitutes, both male and female, are survivors of sexual abuse, the very idea of choice, as well as the range of options, is a narrow one.

But whether or not this is an accurate understanding of why women (and children) work in prostitution — the supply side of the equation — what I really think we need to look at is the demand side of the equation: the men who are the buyers. There has been what I think is an unstated assumption, both inside and outside the women's movement, that it is rational and inevitable that men seek access to sex where and when they can get it, even if they have to pay for it. This assumption has meant that, unlike our analysis of many other feminist issues, we have directed attention away from those who are the cause — we have focused on the exploited and left the exploiters unassailed.

I think we must begin to look at these men, and what they do, as the first step to understanding prostitution as an institution. I think we must start by asking, "What are men buying when they buy time with a prostitute?"

One of the things we learned through our work with rape victims is that men who rape, contrary to popular (and many of our own) assumptions, were not "stealing sex." In fact we discovered that most men do not ejaculate in the course of a rape — rape is not for the purpose of sexual satisfaction. Instead we found rape is about power, about the power of control and degradation, about glorifying masculinity through exploiting women's vulnerability, about subordinating women because of and through sex.

So, is it possible that men are not buying sexual gratification when they buy time from a prostitute, that they are getting something else when they pay the \$50-\$150, something other than they could get in their own bathrooms for free?

I think that what men are buying is what some prostitutes have labelled fantasy — a fantasy which men decide is true and then label as "normal," a fantasy which says that sex is about what *they* want it to be about, that women's sexuality is nothing more or less than that which gets men off, and that women really are for the buying and selling. Men buy women who will tell them that they are wonderful lovers, that every move they make is exactly what satisfies women, and that women can be had anytime they want,

for a few dollars at a time. Men buy the same child who, raped by her father at age ten will, five years later, tell them that she has orgasms at their every thrust inside her — and that any woman would. Men buy women who will, in the flesh, reinforce all the lies of pornography. Men buy women to make pornography real.

So is it real or is it fantasy? Is it the woman in the hotel bedroom who is telling him the truth, or is it his wife (if she dares speak about her sexuality at all)? Is it the woman on the streetcorner or is it the feminist artists?

Given the choice (and men do have the choice) between the understanding of women as full and complete human beings, whose sexuality has its own complicated demands (among which experiencing pleasure with men may or may not be included), and the understanding of women as for consumption by men, it would not be surprising if men opted for the latter. The latter is the dominant view, it is the view of "male-ist" popular culture, it is, after all, "natural." It is also a good deal cheaper than equal pay for work of equal value.

Considering women as objects for the consumption of men, as sexual subordinates, as less than human, allows men to continue to rape, batter, sexually harass and murder, to justify and perpetuate all the activities of the colonizers upon the colonized.

The institution of prostitution is an institution which elevates an understanding of male sexuality as the subordination of women to the level of a religion. For a mere \$50 you get a promise of eternal erections and eternal control — you can even double your insurance with another \$50 in the church coffers and maybe get the same in heaven.

Pornography as an industry lies about women's sexuality; prostitution as an industry feeds and echoes that lie. As Gail Sheehy says in *Women, Crime and Justice*, "One promises, the other delivers." And lying about our sexuality has far broader ramifications for women than just the question of what we do in bed, for it is in and through our sexuality that we are subordinated. It is through the appropriation and characterization of our sexuality that we are defined as other than men, as less than men, and as deserving of the treatment meted out to us. As long as our sexuality is not our own, to be a woman is to be for men, as the women in pornography and prostitution are for men. The universalization of a sexuality of women that is for

The issue of prostitution is not just about conditions of work, it is also about the nature of the work, and the consequences of the work for all women.

men defines us all as subordinate, worthy of being exploited, used and abused by men.

For this reason we cannot examine the labour performed by prostitutes as something separate from the industry of prostitution. And while it is important to work to increase protection against dangers faced by women who do that labour, that is not the same thing as working to protect their jobs. The issue of prostitution is not just about conditions of work, it is also about the nature of the work, and the consequences of the work for all women.

To work for safer conditions for workers in the arms industry, for example, is not contradictory to working to abolish the industry itself. It is crucial that we avoid getting sidetracked from our efforts to abolish an industry which is ultimately destructive — to women in the case of prostitution, to the human race in the cases of the arms industry — because abolition would put the workers out of work. However, work on abolition must include work to provide alternatives to

the workers who leave either by choice, or, more hopefully, because the industry eventually ceases to exist.

Women's groups have chosen to demand the repeal of laws relating to the buying and selling of sex, in an attempt to end the further victimization of prostitutes by police and the courts. Decriminalization implies that neither the state nor anyone else should interfere in the buying and selling of women's bodies. It suggests that prostitution should be seen as a form of private commercial exchange, permitted but uncontrolled. Control, or legalization, has been opposed by feminists on the grounds that it would simply substitute the state for the pimp and result in even greater control and abuse of prostitutes.

Many women who support decriminalization are critical of the prostitution industry, but hope that other measures — equal pay, improved access to education and social services — will gradually extend the range of choices to women, who will then be able to find other ways of making a living. But this analysis overlooks the likelihood that decriminalization will be seen as legitimization. It also ignores the demand for prostitution and the likelihood that there will, even under improved conditions, be men who will be willing to pay for the sexual control of women. And if the supply is inadequate here, they will import women from the third world, or go elsewhere.

To talk about demand, to look at the question of what men are buying, means approaching the question of what should be done rather differently. First, it means that we have to try to name what is going on. There are no words for what these men do; selling is prostitution; but what is buying? The only words to describe them are those of the street — "tricks," "johns" or the value-neutral "customers." There is not even a word which suggests any negative connotations about the men who pay to fuck women and children.

Second, it means asking ourselves whether we want what these men do to be treated as a private commercial exchange — buying the myth that it is somehow a contract between two equal parties.

If we don't want what these men do to be treated as their own private business transaction, if we accept the view that freedom for women does not mean freedom for men to buy women's bodies, we can demand that buying or offering to buy "sex" becomes a crime, and that selling or offering to sell be decriminalized. Prosecuting the johns, the pimps and the procurers would target the men who market women as sex for men. Ending the prosecution of the women who are packaged and marketed would be one step toward stopping blaming women for what men do.

This is not a new suggestion. It was proposed by Susan Brownmiller in *Radical Feminism* (1971) and most recently by the authors of *A Feminist Review of Criminal Law* (1985). I think it is a suggestion which starts from trying to recognize and to speak about the truth of what prostitution is and who is responsible for it. Although I do not believe that the men of the state would give serious consideration to penalizing this common male behaviour, I do think raising this demand gives us the opportunity to identify those who are really responsible. I think it will be useful in the developing of a framework in which we can work toward stopping the harassment of women, while refusing to accept legitimization of the industry of prostitution. Most importantly, we can target for blame those who gain power and profit at the expense of all women.

But suggestions for legal reform are only a small part of the work which needs to be done. We need to better understand what the buying of women is really about, and to look at the connections between this and other forms of sexual exploitation of women. We need to piece together from all women's experiences the meaning and the methods of our sexual subordination, of how our power is taken away — and, most importantly, how to get it back.

Megan Ellis is a member of the Vancouver Working Group on Sexual Violence. This article also appeared in *Kinesis*.

Re-establishing The Oldest Profession

The following article is excerpted from a brief presented by Dr. Nikki Colodny of OCAC to the Task Force on the Implementation of Midwifery in Ontario, September 1986.

The Ontario Coalition for Abortion Clinics (OCAC) believes that midwifery must be recognized as an autonomous and self-governing health profession, and that this unique form of women-centred reproductive care must become an integral part of the health care system in Ontario. We support the plans developed by the Association of Ontario Midwives and The Midwives Collective of Toronto on how this can best be implemented.

Midwifery and The Reproductive Rights Movement

OCAC is a coalition of groups and individuals committed to women's freedom of choice on abortion. However, we believe that abortion is only one of a wide spectrum of reproductive rights women must have. In order to live autonomous lives all women must have full and free access to a complete range of reproductive health care services: safe and effective contraception, non-judgmental sexual and reproductive counselling, no forced or coerced sterilization and reproductive technology developed according to women's needs and priorities. This also includes the opportunity to give birth under conditions of women's own choosing, whether at home, in a birthing centre or a hospital, and access to midwifery, fully integrated into the health care system.

As part of the women's health movement, we know how important the contemporary re-emergence of midwifery has been. It arose out of the profound dissatisfaction of countless women with the dehumanized, authoritarian and misogynistic nature of hospital based obstetrical care. Women were searching for alternatives to the dominant medical model which saw birth as a pathological and dangerous event requiring vigilant monitoring, routine intervention and expert management. In midwifery, women found a model that sees birth as normal, and it places the strength and activity of the woman herself at the centre of this process.

The Potential of Midwifery Care

Many studies have shown that midwifery can have a safety record equal to, and generally better than, conventional medicine for low-risk women. Available evidence indicates that employing midwives as the specialists in normal low-risk births can be a safe and effective means of providing quality care. More than this, we would stress that midwifery also has the potential to entirely transform the nature of reproductive care.

The comprehensive and intensive care currently provided by midwives can make a profound difference to disadvantaged women particularly. It is women from the north and poorer regions of the province, women in low paying jobs or unemployed, native women, women of colour, immigrant women and teenage and single mothers who have least access to the social and economic resources necessary for a healthy pregnancy and who are most inadequately served by existing maternity care. In many ways it is these women who can benefit the most from the type of care provided by midwives.

To realize this potential, midwifery must be independent and self regulatory. It must be autonomous enough to offer women real choices in reproductive care that will serve as an example to the entire health care system. OCAC supports autonomous midwifery because of our vision of what reproductive care of the future could, and should, be. We envision community clinics in which health workers provide care for all stages of women's reproductive lives: from abortion to childbirth, from contraception to alternative insemination and from sexuality counselling to research on the best adaptation of emerging reproductive technology. We see incorporating the philosophy and role of currently practising midwives into the health care system to be an important step towards this ultimate goal.

Recommendations

Guiding Principles

We strongly believe that a legislative and regulatory framework can only be effective and acceptable if it institutionalizes the standards and ethos of currently practising midwives. This midwifery model is based on the individual woman's needs and wishes, an intense personalized relation with each client, overriding emphasis on preventive and comprehensive pre- and postnatal care and a view of birth as a natural process, with as little technical intervention as possible. These principles must be the basis of the Ontario health care system.

Professional Autonomy

We emphasize above all that midwifery must be independent. We, therefore, support the self-governing framework and standards of practice, training and certification proposed by the Association of Ontario Midwives. At the absolute minimum, midwives must have their own governing body, not subordinated to any other health profession, with the power to determine all matters relevant to their practice.

We think that midwives must be self-regulating not only to safeguard their professional autonomy, but also to ensure that midwifery will always remain responsive to women's needs. We see important advantages in community representation on the midwifery governing body. There could, for example, be representatives from general groups such as the National Action Committee on the Status of Women, from the women's health movement such as the Toronto Women's Health Network, from native and immigrant women and from women with special needs, such as disabled women and single mothers.

Choice of Birthing

Midwifery can also be the means to ensure that women have the opportunity to give birth under conditions of their choice.

Home birth has been demonstrated to be a safe and beneficial alternative for low-risk women, especially when supported by comprehensive emergency back-up services and maternity home help. We, therefore, recommend that home birth, with midwives as the primary caregivers, be officially recognized as a valued option for women to choose in appropriate cases. Formal recognition is not enough. The government must also ensure that adequate emergency back-up is provided by hospitals, that any intransigence by physicians is not able to subvert this option and that a comprehensive system of postnatal home help be available to all women. This type of support would also be of great importance to women who had given birth at centres or hospitals.

Birthing centres have also been shown to be safe and efficient for well screened and prepared women. Centres with midwives as the primary caregivers can provide a more responsive and sympathetic environment for holistic care than hospitals. By operating as community and women-controlled clinics, these centres are a further means of making reproductive care accountable to consumers.

The full utilization of the large number of trained midwives currently working in hospitals and the development of a team approach to reproductive care with midwives in a central role can transform hospital practice and philosophy. This will be far more significant than the cosmetic changes of birthing suites or "family-centred" maternity care.

Universal Access

A primary goal of the administrative and financial arrangements to be made must be to ensure that quality midwifery care is available to all women in every community in Ontario, in the language and culture of that community. Midwifery must be publicly funded and its services free of charge to all women. Midwives employed in hospitals, clinics, health care centres or other community programs, would be paid an appropriate salary. The funding mechanisms for midwives practising independently must recognize and reinforce their autonomy. These mechanisms must also reflect the holistic and comprehensive care midwives provide. Pay-

ment must be for the whole care package or program, not for individual procedures.

How Not To Implement Midwifery

Midwifery's great potential will not be realized if implemented for the wrong reasons, or in a restricted or piecemeal fashion. Midwifery must not be legalized simply because of a lack of obstetricians or a movement of specialists and family practitioners out of low-risk births. The point is not merely to replace doctors with other providers; but rather to replace the conventional medical model of birth with the midwifery ethos. Midwives must not become subordinate parts of maternity teams, under the overall control of physicians. More specifically, this means that nurse-midwives cannot be the only form of acceptable training and experience. Midwives must be recognized as the primary caregivers for low-risk normal births.

Midwives' practice must not be restricted to hospitals. Home births and birthing centres, with all the necessary resources already discussed, must be valued sites of practice. If home births are not officially recognized because of the opposition of physicians or any other reason, some women will choose them regardless. This will only have the effect of driving home birth, and the practitioners who attend them, underground. What will result is not no home births, but rather home births taking place in unregulated and

isolated circumstances. The rationalization that the Task Force seeks in the structure of maternity care will have failed. In addition many women will remain dissatisfied and distrustful of a health system that ignores their wishes.

Conclusions

It is our fundamental belief that women must be able to control their reproduction in order to live full and autonomous lives. The struggle for midwifery has been a part of the wider movement whose goal is to win reproductive freedom for women. As part of that same broad movement, OCAC adds its voice to that of many other feminist groups in support of independent midwifery — in support of reproductive health care that empowers women.

We hope that the Task Force will adopt a similar broad perspective, and will recommend a framework for implementation that will guarantee the strongest possible degree of independence, so that midwives can nurture and extend their ethos of feminist care throughout the health care system.

The government must be reminded that midwifery and childbirth cannot be seen in isolation; it must also move on other areas that restrict women's reproductive freedom, such as horribly inequitable access to abortion and its refusal to legalize abortion clinics, the lack of affordable child care and the overall economic inequality women face that make the "choice" to have children so hollow.

Capital P Politics

by Philinda Masters

A conference on women and politics held last month might have been more aptly named Women in Politics, with a capital P. It was not what most of us would think of as a political conference, though of course definitions vary. It was not, at any rate, a conference about politics as the expression of a progressive movement, rather it was about running for Parliament. A conference organizer, responding to an early inquiry from one journalist, said it certainly could not be called a *feminist* conference.

Still, there was a good turnout at the less than prepossessing Ryerson Institute in downtown Toronto (150 aspiring participants were turned away). The speakers were generally lively, intelligent, informative—though their approach was more anecdotal and experiential than political—and the crowd was pleased.

At the opening forum, Liberal Party president Iona Campagnola spoke with humour, laced with bitterness, of the pitfalls of being a woman in politics, and how frankly awful some men were. The Hon. Barbara McDougall, minister responsible for the status of women, described, from her own experience, how women have to learn to take risks in order to raise their status, in government and in the private sector. Alexa McDonough, leader of the Nova Scotia NDP, enumerated ways in which the lot of women MPs is not a happy one, and that even the children of women MPs have a harder time than children of men MPs. Once, the press latched on to the astounding fact that, during the leadership campaign, McDonough had to put off giving her son a birthday party.

Over lunch Christina McCall, author of *Grits*, spoke on Sex and Power: "From my vantage point as a political analyst, the inner workings of the world of politics looks exclusively male. I feel like an anthropologist in an alien culture. Women still exist at the periphery of these men's lives." What women have gained, in what Barbara McDougall referred to as this breakthrough decade, is influence, not power. The solution, as McCall sees it, is to understand the male bonding/competitive syndrome, to avoid playing the roles assigned us, and to bring women's values to bear on the male political culture. But as it is, women are still clients of the state, not partners in the political process. "We're seen as an interest group, and they hope the problem of 'us' will

go away."

In contrast, Chaviva Hosek, past president of NAC and now a financial analyst, says she is "idiotically hopeful" about the status of women in politics. She sees a wave of women running for office in the next ten years, and a change in the voting population: "It's a generational change. There is a hunger in the Canadian population for new faces, new ideas, new energy, and we're it right now, women can move forward."

Perhaps the clearest understanding of the role of women in politics came from columnist Michele Landsberg. In answer to the question, Can you be a feminist in politics?, Landsberg stated unequivocally, "If you're not, please don't bother." The real question, she added, was, "How much can a feminist accomplish for women in active politics?" And what are "the bearable limits of betrayal and compromise?" Coming from what she calls a classical democratic socialist position, Landsberg sees party politics as the main thrust of social change. Yet she has powerful reservations about the NDP, and adds, "Our society is littered with the bleached bones of individuals who tried to work from within and failed." Once into the political system, you're of necessity involved in retaining power, and consequently women's issues and interests are always sacrificed to the party good. "It's hard being a maverick. You have to be prepared to be pulled back and forth between conflicting principles."

Years ago, when Landsberg's husband Stephen Lewis was running for office, she happened to say to fellow campaigners that U of T's Massey College was segregated. "What do you mean?" they asked. "Blacks are allowed?" They didn't understand she meant that women weren't, and they thought her concerns trivial. She knew then that she could never fully belong to her own party.

Whether things have changed since then is the issue. And whether things can improve appreciably was the concern of all the women present, particularly the conference organizers, the Committee for '94—a group committed to attaining equal representation in Parliament by 1994. Stevie Cameron, waxing eloquent in the *Globe and Mail*, said, "It's a safe bet that years from now, when historians are looking at the 80s, they will identify this conference as a milestone in Canadian politics."

It's probably a safe bet, though, that it's an early milestone on an extremely long road.

Double Takes and Mazel Tovs

by Elizabeth Bolton

When Marilyn and I first began to tell our friends that we planned to get married, we were greeted with many, many questions—how, by whom, why—and a tremendous range of responses. Our favourite was, "Are you sure you've known each other long enough?" But by the time the laughs, hugs, double takes and mazel tov had subsided, the "why" remained the question meriting a considered response.

We usually began by explaining the notion of *bashert*: my *zaide* used to say that forty days before a child is born, her or his mate is chosen. The word is translated as predestined or inevitable. Our feeling for each other was exactly so.

In fact, our meeting was a sort of *shiddach*: as our mutual friend Barbara explained during the ceremony, after meeting Marilyn a connection between the two of us "zipped through" her brain. I will always remember how insistent Barbara was that I phone this woman when I got settled in my new city, Toronto, nor will I ever forget my irrational nervousness during the two hours between our first phone conversation and our first meeting.

Often, our response to the query would generate stimulating discussions, which contributed to our developing ideas about how to celebrate our commitment to each other, specifically in a Jewish context. I began slowly to research the traditional Jewish marriage. Needless to say, almost all of the *halachic*, or legal, requirements were irrelevant, as were many of the *minhags*, or customs. The date we had chosen, for example, would have been impossible had it been a traditional wedding, as it fell on the second day of Sukkot, a Holy Day.

Two months before the date, we knew several things with certainty. We didn't want a rabbi or any officiant—our closest friends would be the contributors. We are both musicians, and although we didn't want to perform at our own celebration, music had to be an important element. And we had arrived on the name, *simcha*, because *simcha* means celebration and for us, it was the most appropriate word to describe the occasion, even if people do refer to us as being "married" now.

Preparing the ceremony was not a short or simple task, and I was reluctant to undertake it without acquainting myself with some of its precedents. I was convinced that such an event had taken place before, but where, and by whom? We were fortunate to have met a rabbi who had been involved in preparing such a ritual with two Jewish women in the US. With her help, we drafted an outline which included such elements as a *chuppah* (canopy), the *sheva brachot*, or seven blessings which normally end the ceremony, the *ketubah* or contract, exchange of vows, and of course, the breaking of the glass. adaptation of the *Haray at...* formulation,

We purposely omitted a translation or along with the exchange of rings. On a practical level, we had already given each other gold rings, and felt it unnecessary to repeat the ritual. I was also troubled by the historical context of the vow, as the central act to a halachically binding marriage. Only the groom is required to make the vow and give a ring—the bride merely accepts. Even though most ceremonies today, even Orthodox ones, include two rings, the vow specifically sanctifies the pledge "according to the laws of Moses and the people of Israel." Here we—as all Jewish women do—starkly face the contradiction between the way we feel and live, and the actual "laws of Moses," our heritage. For us, the central significance of the act, representing as it does the binding of lives together, had to be altered.

simcha (s'im·χΛ)

1. a happy occasion; a celebration
2. that which provides great pleasure; joy, gladness
3. a festival

The *simcha* itself turned out to be a beautiful occasion. As they arrived, the guests were greeted by the wonderful strains of *klezmer* music, played on clarinet and piano. Four lesbian friends held the *chuppah*, made of a *tallis* (prayer shawl) and four cedar poles. There were three personal contributions—two speeches and a song—followed by a *kiddush*, or prayer over the wine, the reading of the *ketubah*, and our vows. Then eight women in turn lit candles and recited one of the *brachot*, which were framed by an introduction and an additional personal prayer. Finally our friend, who had guided the ceremony, placed a wrapped glass on the ground.

There were tears of joy, there was laughter, more singing and dancing, eating and chatting, lots of hugs, and genuine, palpable delight. The excitement and enthusiasm of our friends provided the impulse to set down this record, in the earnest hope that our personal contribution to the new Jewish liturgy may guide other women seeking a way to celebrate their lives together as women, as lesbians, and as Jews.

Elizabeth Bolton is a classical singer and freelance writer and editor. Marilyn Gilbert is a violinist and viola teacher.



Marilyn (l.) and Elizabeth: after breaking of the glass

Excerpts from the ceremony

From the welcoming:

The *chuppah*, or canopy, has come to represent many different things. In a traditional Jewish wedding it is a symbol of God's presence, and also a talisman against evil spirits. On this occasion it also symbolizes Liz and Marilyn's home, open to and supported by their friends.

On this day, the second day of Sukkot, the Harvest Festival, it stands also for a special time in the cycle of the seasons, when fragile huts are built and the abundance of life is celebrated.

The traditional greetings or blessings which may be said on the occasion of Sukkot, or at a Jewish wedding ceremony, are today being replaced by this blessing:

"May we all celebrate together the special joy of fulfillment, in the cycle of the seasons, and of this special *simcha*. Amen."

The *Kiddush*, *Ketubah*, and Vows

Marilyn: Baruch ata Adonai...
Liz: Brucha at Shechina...

Marilyn: Eloheinu melech ha'olam...
Liz: Imahoteinu malkat ha'olam...
Marilyn and Liz: Borei p'ri hagafen.
Amen.

There was a time when we were apart and unknown to each other. Now we are together, and together we are ready to share our lives.

We will make a home where we can be at peace, a home where we can gather the strength to live our daily lives, to work, to create, and to contribute to the lives of our friends and our communities.

We promise to share our dreams, our laughter and our tears, our hopes and fears, triumphs and struggles. In caring and in playing, in learning and in loving, we are buddies for life.

Marilyn:

On this occasion in the company of our closest friends, I offer to share with you the rest of my life's journey.

Liz:

By your side, surrounded by this family, I join my life's journey to yours, in every possible way.

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MOVEMENT MATTERS

Sex-role Stereotyping

HULL — Sex role stereotyping on CBC-TV will remain with us as long as the corporation's decision-making is in the hands of an exclusive men's club.

Only when women hold an equal balance in the creative and decision-making levels at the CBC will women be given equal treatment on the TV screen.

This was the view expressed in a brief presented in October by MediaWatch/Évaluation Médias to the Canadian Radio-television and Telecommunications Commission public hearings into the renewal of television network licences for CBC English and French networks.

Samantha Sanderson, the executive administrator of the Vancouver-based national women's organization, told the CRTC that although the CBC committed itself five years ago to improving its depiction of women, women are still seriously under-represented on TV.

Despite the fact that women comprise 51 per cent of the population, a 1984-85 study found that they made up only 31.4 per cent

of on-air people on CBC English television and 37.6 per cent for French television. In news and current affairs programs women are almost non-existent, Sanderson said.

The CBC continues to ignore a root cause of the problem — the almost total absence of women in major decision-making positions. As a result the CBC has confused the average listener with the average male listener. Women viewers are treated as a minor special interest group, she said.

The result is that generations of children are growing up with the view that powerful, authoritative and knowledgeable people in our society are predominantly male, while women are seen in their traditional supportive roles of mother or housewife, Sanderson said.

She urged the CRTC to require that the CBC, as a condition of licence: implement an employment equity program to increase its hiring and promotion of women; provide a plan for achieving the equal representation of females and males in all program categories within ten years; and commit itself to the production and acquisition of creative work by women, such as films produced by the National Film Board's Studio D.

Voice of Women

MONTREAL — Approximately 100 Voice of Women members from across Canada met at Concordia University last month to renew their commitment to work together for peace. They concluded their meeting with a six-point statement:

1. The proposal to bring a NATO attack-fighter-trainer base to Canada is a dangerous new stage in the military saturation of our society. VOW thus gives its support to the native peoples of Labrador and Quebec in their struggle to retain the land which sustains them;
2. Perrin Beatty is requested to act on his pre-election position in favour of full disclosure of military exports by Canada;
3. VOW continues to protest the aggressive promotion and sale of war toys which teach children violence and fear;
4. VOW calls upon the Minister of External Affairs publicly demand that the US immediately declare a nuclear test ban so that negotiations for the completion of a Comprehensive Test Ban Treaty can begin. As well,

Mr. Clark is asked to explain Canadian support of US production of nerve gas weapons, a stand which contradicts the constructive Canadian role in the Geneva negotiations for a chemical weapons treaty;

5. VOW members express sympathy for the distressing situation in Nicaragua. They urge the Canadian government to increase aid, and to promote trade with the Nicaraguan government, which Canada recognized in 1979; and

6. VOW encourages the Canadian government to answer "yes" to all five questions which the Swedish-led international delegation of the Great Peace Journey will bring to Ottawa in the last week of October. "Yes" answers have already been given by 16 European governments.

Women of Colour and Teaching

CALGARY — On October 3, the Calgary Status of Women Action Committee kicked off its series on *Women of Colour* by holding its first workshop on The History of Women of Colour in Canada. The keynote speaker was Esmeralda Thornhill, currently working as an anti-racist Human Rights Educator with the Québec Human Rights Commission.

The women's movement and the whole area of women's studies does not include women of colour. The present vision of women, according to Esmeralda, is "clearly colour blind, short-sighted and tunnel visioned" where women of colour are concerned. "We Black women, it would appear, have no role in the finalized scripts of Canadian Women's Studies. We have no speaking parts. Despite our unique experience of triple oppression on the counts of race, sex, and class, and our special survival skills which are indispensable cornerstones to this evolving graphic documentary of the female experience, yet the women's movement has failed to generate any in-depth critical analysis of the Black female experience."

As an example, Esmeralda asked how many of us were familiar with the following outstanding women of colour: Marie-Joseph-Angelique, Queen Yaa Asantewaa, Mary Ann Shadd, Queen Nefertiti, Harriet Tubman. "Women of colour have played out key roles, have blazed important trails, and have laid down bridges on which many of us today in-trepidly tread. Yet much of today's teaching related to women — all to its detriment — ignores, omits, or simply fails to acknowledge such realities.

Black women and women of colour are caught in the double bind of race and sex. As Esmeralda pointed out, a Black woman cannot get up one morning and decide whether she is going to be a woman or whether she is going to be black for the day. "Race and sex are two immutable facets of human identity and the struggles to end them are naturally entwined." Add class to race and sex and we see that women of colour are waging a war against triple oppression.

Real teaching related to women has to recognize that as women of colour, "we have a great deal of cultural, historical, and experiential differences that need to be recognized, acknowledged and shared," said Esmeralda. "Black women already share a past far different from that of white women.

When white women were into consciousness-raising sessions, trying to come to grips with who they were quite apart from their husbands and children, Black women were seeking groups that could and would address the issue of massive unemployment and underemployment among Black people in general, and Black women in particular. When white women were trying to find time to write or do research, Black Women were trying to find groups that could and would address the poor education their children were receiving.

In other words, even though multiple issues of women the world over are truly common denominators, the point remains that it is the order of priorities that differs. It is for this precise reason that teaching related to women, women's studies, and the women's movement, must begin to address seriously issues of economic and racial oppression in order to be relevant to Black women and other women of colour.

— Ravidia Din
Calgary Status of Women Action Committee Newsletter, October 1986



From *Sistren Magazine*, Kingston, Jamaica, August/September 1986

Is Sexism a

Sheila McIntyre is committed to a feminist perspective on the law. She brought that commitment not only to her scholarship but to her classroom when she accepted a teaching position at Queen's University law faculty in the fall of 1985. Throughout her first year of teaching, she became the target of hostility and abuse that go beyond the bounds of what is politely called discrimination. Her students, mostly male, began the onslaught upon hearing gender neutral language and feminist theory in class, but the attacks intensified in October after McIntyre released to the faculty a memo on hiring policy, just as the faculty was considering hiring a full time professor. In it, she described a rationale for hiring more women. News of the memo triggered an angry meeting of protest in which some students urged the Dean not to hire "unqualified" people.

The incident paved the way for what amounted to a full year of trauma. When it was over, McIntyre drafted another memo which painstakingly documented the experiences and processes through which, as she puts it, the best part of her went dead. With difficulty, she decided to stop teaching, once her two year contract expired. The memo was circulated to the law faculty and to a few friends. The press picked it up (not from McIntyre) last month, quoting only snippets of the memo in a series of news reports. When other women in academe read the newspaper stories, they managed to get copies of the memo which were being passed around. The response, according to McIntyre, has been astonishing. She reports receiving close to 160 letters of support from women in different universities.

Printed below are excerpts, printed with McIntyre's permission, from the faculty memo in which McIntyre not only tells her experience, she analyzes it. Her experience has plainly been shared by women in similar institutions that boast a liberal and objective perspective. But McIntyre's decision to speak out has meaning for all kinds of women — rape survivors, victims of sexual harassment, women who live with verbal abuse on the job — anyone who has had to choose between silence and the risk of telling the truth.



Sheila McIntyre

There are many strains of feminism. What the different strains have in common are two very simple premises: within and by means of male-dominated social institutions in our culture, women are unequal to men; and such inequality is both unjust and changeable. Feminism is not simply an intellectual perspective embracing equality as an idea; it is a full-hearted commitment to pursue women's full, substantive equality and to oppose women's inequality. Or, as a friend of mine has said, "Feminism springs from the impulse to self-respect in every woman." It is not something one puts aside when entering the classroom or one's professional life, especially in an institution focused on principles of justice.

As a teacher, my ambition has been as modest as it is radical: to help create a space in my classroom and in this institution where women's interests, experiences and views — including my own — can be voiced as legitimately, seriously and safely as men's, and can be perceived and accepted as contributions which are relevant, valid and indispensable to the study and practice of law. This has been my working model of a pedagogy of equality.

When I began teaching, in September, I had a lot of faith in the potential difference such a feminist commitment might bring to the classroom, to individual students' perceptions of law and of women, and to the faculty as a whole. Although

I expected some hostility and opposition, I nonetheless believed that in academic work and life I would enjoy more freedom, support and scope than in practice to express and develop my personal and professional interests. I thought that what I consider the male "tilt" of law was largely unreflective and was rarely grounded in intentional bias or overt anti-feminism. Each of these views has been deeply shaken.

If we confront what happened to me, we may begin to deal more effectively with why we have problems attracting women faculty, why feminists are under-represented among women applicants, and why women students as well as women teachers are so disadvantaged and damaged by the gender imbalance here. We should ask ourselves some hard questions about what they learned in the process.

In October, shortly before our informal meeting on hiring policy, there was a mutiny in my Torts seminar staged by several men students who pre-arranged, in their words, "to take a run at Sheila". They construed my use of gender neutral language to be "shoving my politics down students' throats." The crucial catalyst was my introduction to some cases I wanted them to read on battery; specifically *Fillipowich*.

Fillipowich stands for the propositions that fist-fights are a "weakness" to which "manly flesh" is heir; that so long as civilization exists, "men" will resolve disputes with their fists; and that the injuries suffered from punches are legally trivial; and would cause "amused discussion in a pub but no litigation." I had asked students to prepare for class by considering whether the trivial outcome applied to "men," or "people," and whether the trial outcome would or should have been any different if any of the parties had been a woman.

When students arrived in class two days later, the male mutiny occurred. About six men were deliberately disruptive, unco-operative, interruptive and angry. To my surprise, they endorsed the propositions outlined above and belligerently tried to prevent students who disagreed with their position from speaking, by a combination of insult, interruption, hostile gestures and increasingly voluble but untenable argument. When I tried to legitimize the contributions of other students, they were equally abusive to me. Their bottom line, albeit only indirectly conveyed, was: we don't want to talk about gender; and we won't; and we won't let anyone else either. When their muscle-flexing failed to force me to move onto another case, one mutineer began shouting at me, insisting that the questions I had asked were irrelevant and a waste of time. He demanded we move to another case.

After the mutiny I saw a parade of individual students. Two feminists each disclosed the same distress. Both had felt mine was the only class in which they could raise feminist issues or in which women's perspectives were addressed. Both women felt attacked, shocked and silenced by the *Fillipowich* class. They no longer felt it safe to speak, and they feared that even if they did raise feminist concerns and I validated their viewpoint, I would be targeted for more male student abuse. The more distressed of the two wanted to quit law school.

A couple of other women in the class appeared and presented a mixed message. On the one hand, they wanted me to know they supported my raising of gender issues and were interested in discussing them; on the other hand, they urged me not to do it again because they were afraid of what might happen (to me or to them was not clear).

The most shocking encounter was the visit of a male student in my class who claimed to be the delegate of the men who had decided to "take a run" at me. Although their mutiny had failed to control class discussion, he not only told me how they wanted material taught and discussed in future, he warned me that if I did not want to be attacked again, I had better not raise gender again.

These men students believed they commanded sufficient power and legitimacy — albeit as a gang — to force me to do what they wanted through in-class and extra-class coercion. In a conflict between one woman teacher and six men, they expected direct threats would silence me. In taking a run at me for addressing gender bias, these men felt confident they were in the right. They assumed unquestioningly that because the most vocal males in the class did not wish to discuss gender and because none of their other (male) teachers addressed gender, I or women students should not raise the topic. My informant made it quite clear that he and his allies believed that when women did raise the topic, we were raising "personal" or "political" issues irrelevant to "law." This encounter and its themes constitute classic instances of a male viewpoint being seen quite unreflectively as the only viewpoint, which viewpoint men consider self-evidently valid, legal and neutral. It is also a rather stark example of how women's minority voice can be intimidated, silenced and invalidated.

There was never another incident of this type in my Torts class, nor was I threatened again. In fact, we studied other gender-loaded cases without disruption, and sometimes men raised the issue. A few students adopted gender-neutral language; three students opted to write papers on the patriarchal dimensions of legal education (one was male); and the class chose to work on pornography for Integrated Forum, devoting

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RUTHLESS PEOPLE

Sam Stone wanted to kill his wife.
Then something wonderful happened

a substantial portion of its time to feminist analysis. However, the impact of that single class lingered. I was never unmindful of it in preparing for class or in mediating class discussion. Nor, I believe, were the women students in my class ever again unconscious of the potential costs of raising gender on their own or of expressing views contrary to those taken by the men who had organized the mutiny.

As well, the incident became legendary. That single class in October was (ab)used for the remainder of the year by upper year students to fuel opposition to my presence and to the hiring of more women. They cited my Torts class to illustrate their claim to at least one colleague and to Principal Smith that our current hiring policies are undermining academic excellence in the law school. Their position was and is that I am neither qualified nor competent to teach. They continued to cite a (non-existent) mass discontent in my Torts class as late as the end of March as evidence of my unsuitability. I am informed they did so without my students' knowledge. I have a lot of trouble with the logic that because six male students staged some anti-feminism, I am unqualified to teach.

Another explosion occurred, quite unexpectedly, at my Labour seminar in the spring. Mid-way through discussion of the assigned material, a woman who rarely spoke raised her hand and was recognized. She explained that she had trouble entering the discussion because she found the discourse and its underlying assumptions too adversarial, too uncritical of the value of conflict, too quick to view power as the efficacy of unions. Another quiet woman raised her hand and was recognized. She concurred, but went further. She labelled exclusionary the "maleness" of both the discourse and our working model of Labour law and labour relations.

Before the second woman finished, a left-wing male interrupted her and started shouting, telling her she was "wrong" and insisting that power struggle is essential to liberation, in-

Moat Point?

Views brought

By ANNE KERSHAW
Whig-Standard Staff Writer

A Queen's University law professor says she was "the target of a lot of abuse" when she attempted to introduce a feminist perspective into her classes last year.

Exasperated and aware of the bias against women predominately in the law faculty, Professor Sheila McIntyre, 40, ten a 19-page memorandum last week.

McIntyre from Queen's was discredited.

The QUEEN'S JOURNAL

feminist attitude and smears for the law

OUR MI

An article in the October 10 issue of *The Journal* entitled, "Prof slams anti-feminism in law faculty" reported that Professor Sheila McIntyre's memorandum was made public last week. The report was in fact university's feminist community.

Dr. Roberta Hamilton, a Queen's National Scholar and coordinator of the Women's Studies program, says that the impact of Sheila McIntyre's memorandum is being felt throughout the university.

"I think it will be on the

Facing sexism at

Queen's abuzz over report on sexism in faculty

ANNE KERSHAW
Standard Staff Writer

Report by a Queen's University law professor documents feminist attitudes which



ing women's. She responded by saying they simply disd. Everyone then turned to me to see what I would do. did nothing. A second man changed the subject and emked on a fairly elaborate speech on how management could first contract legislation to defeat unions. His emphasis on power and conflict underlined by extremely comba-language ("kick the hell out of the union," etc.). A third followed and expressed both confusion and exasperation, ng if we could get back to discussing "law," because we getting off track.

at that point, I entered the discussion and asked the class reflect on what had just happened. Two usually silent men had spoken and explained why they had trouble par-pating. One was interrupted and called "wrong"; then the ject was changed; then their contribution was character-as non-law. I suggested their contributions introduced an rnative model of law and labour relations which we might o explore. Again there was an uproar. I was shouted down he left-wing male and denounced as a "bourgeois femi-". The original woman speaker suggested we might try to uss contract bargaining in terms of co-determination and an relations. She was called a collaborator and dismissed roposing a co-optive model. No one pursued her sugges-I proposed we draw up two models for a first contract: nder the working model I premised on conflict, power, quality and private property; the other premised on co-termination, communal interests and equality.

about five male students put down their pens, pulled back chairs and glared at me, refusing to participate. No one ed the two women who had advanced an alternative model articulate what their vision might include. They went silent. ew men ventured some possibilities, but were met with open r from other men who interrupted, laughed or talked over m, insisting that conflict is unavoidable in law as in life,

and that because alternatives are legally unimaginable, we should not talk of alternatives. For the last 15 minutes of class, I was the only woman who spoke at all. So noisy did the intra-male arguments become that a teacher from the adjacent classroom came by to ask us to be quiet.

Whenever I have discussed these incidents, my listeners have reacted in one or more of the following ways. They feel accused, so they become defensive and unable to listen; they remember or interpret isolated details differently, and so discount the pattern of the totality, or they recall a single analogous event attacking another colleague (which may not be analogous at all), and so discount the pattern of the totality; or they become hostile because they do not want to believe this occurred so they refuse to believe it, and blame me for reporting what happened or for not reporting it.

Here's my justification: (1) These events did happen. They are true. (2) Women in general tend not to report male vio-

Because male colleagues so rarely recognize gender bias and so rarely raise women's issues, we feminists are seen to be obsessed, and prone to misinterpret "neutral" events as problematic for women.

lence or harassment for fear of making things worse (viz. the under-reporting of rape, domestic violence and sexual harassment). Our fear of reprisal leads us to prefer to cut our losses. Our fearful silence leaves the fact and extent of our abuse invisible and obviates recognizing that a problem exists, which in turn precludes institutional redress.

As I understand the inattention to women's inequality here, one causal factor is that another feminist scholar and I tend to be the only voices identifying or raising questions about such inequality. Because we are women and feminists, we are both seen to be "biased" rather than, say, qualified, and our views are discredited. Because male colleagues so rarely recognize gender-bias and so rarely raise women's issues, we are seen to be obsessed and, hence, prone to misinterpret "neutral" events as problematic for women. That we may see what we do and see it differently from men precisely because we are women, and because we carry the burden of representing women's interests on faculty, seems to be discounted. That our perspective so rarely generates interest in exploring the possibility that gender might account for the disjunction between our observations, experiences and analysis and those of male colleagues suggests to me that unconscious gender bias is operating. Paradigmatically, our views (women's views) are considered biased while men's are considered neutral; our views are discredited and the "neutral" view is authoritative.

My experiences have been repeatedly reinterpreted for me by male colleagues who fail to see or do not want to see gender bias here. At best, if I relate an experience of overt anti-feminism which a colleague witnessed or heard about, he will ultimately admit that it never occurred to him but, yes, he guesses that might have to do with gender. Far more often, another interpretation prevails: that's not sexism or anti-feminism, that's just students' typical resistance to professors with a theoretical approach; or that's just the discrimination (gender-neutral) experienced by all junior faculty; or that's just first year teaching; or that's just another example of the swing to the Right in this generation of students. My position is rarely that these other causal factors are not operating at all; it's that gender is operating too. But I am routinely misheard to say that gender *alone* explains the particular incident. And, too often, in a fairly patronizing way I am discounted because I am too new here to appreciate that the other gender-neutral factors provide full explanation for what's going on. The question consistently begged is: why I do see gender as a factor where non-feminists do not; and why do non-feminists deny gender is at least a factor when I perceive that it is? Put another way, why do male and female interpretations so differ?

There is a lot of student discontent and there are many unpleasant moments in and outside the classroom which we all find unnerving or disheartening. No teacher is universally esteemed by students, and no teacher, especially a new teacher, is entitled to automatic respect. But my experience, I think, was out of the ordinary.

I was never real, never a person in all this. I was "Woman." I was "Feminist." And I was discredited *per se*. I was misquoted in preposterous ways quite routinely and no one either came to me to question or challenge these preposterous views or to double check the accuracy of the hearsay. "Feminism" was deemed "radical" and the attribution of outlandish and discreditable views to a radical didn't breed skepticism or suspicions of bad faith. I believe that part of what made me so easy a target was precisely that I was so "thingified." Be-

ing abusive is easier when you don't see your victim as a person.

I was objectified by colleagues as well as students, in face to face encounters as well as beyond my presence. Most commonly I was told about myself, presented with someone else's authoritative version of me as if I were a character in a story, as if we were discussing some third person who was not present in the room. Not infrequently, I was casually presented with an insulting version of myself in a matter-of-fact fashion by a speaker who was clearly not only unaware of being hurtful but who did not expect me to *feel* insulted. As if a "feminist" is a perspective, and so without feelings. Typically the insults caricatured me as a fist-shaking, strident militant or propagated the view that I am an incompetent teacher. A classic example was a colleague waiting until the summer to tell me — in the presence of three colleagues including the Dean — that he had heard "so many complaints about me" from one student that he'd become tired of talking to him. This revelation was offered to prove that my "problem" was that "I had let a few students get to me."

I heard of many incidents on a regular basis — concerning sexist remarks by professors, the equating of feminism with lesbianism, or insensitivity around issues such as sexual assault — which add a dimension, I think, to the content of students' need for "role models." More than half of these women were not in my classes. They came to me quite simply because I am a woman and a feminist and would understand their distress.

Almost invariably, the exchange took the form of questions: did I think what had happened was sexist/offensive/anti-feminist? did I think the point she had raised which was trivialized, was invalid? did I think she was unreasonable to be offended and upset? do I think it is better to challenge sexist remarks in class or to let them pass? Or the big question: do I think this institution and/or this profession is so systemically biased against women that she will always be the victim of gender bias?

What I find so troubling about these encounters, aside from their frequency and the amount of gender bias they disclose, is how desperate these students are for validation. Bad enough women should so often witness or be the butt of sexism here. Far worse they should be so undermined by students reporting what awful things are being said about me as a way of leading into what awful thing just happened to her. Meaning: if it happened to me, then maybe I'll believe it is not her fault and she is not imagining things. It is unpardonable that women should be so fearful of having their struggle for respect discounted, so grateful simply for being listened to seriously and believed.

It has been painful to watch the acclimatization of these students. Although the overt sexism, anti-feminism and homophobia they reported shocked them, they were initially galvanized by it. They trusted that by naming and challenging prejudice, they could enlighten their peers and teachers, mobilize support for egalitarian change, and disarm their critics. They began boldly and full of optimism. From visit to visit they changed. One was labelled a lesbian, marginalized, shunned and discredited. At least three were so trivialized or silenced by their teachers that they stopped challenging remarks or reasoning which they found sexist. Two began to skip classes. The most energetic reformist became seriously depressed. Though she continued to dissent, her voice was muted: she stopped talking in class and occasionally spoke to her teachers in private about remarks she had found offensive, but she did so jokingly and appeasingly. Without exception, students who initially consulted with me about positive strategies to promote equality now consult me about survival strategies for enduring law school. I know of three publicly feminist students who are currently deliberating about whether to quit law school.

Because my presence this year took on a symbolic dimension for both my detractors and my supporters, my decision to leave teaching has also become symbolic. Pro-feminist and other non-mainstream students feel I have let them down. They also feel my departure signifies there is no room for non-mainstream people or expression within this institution.

Contrary to general perception, the mass student protest meeting triggered by false rumours of our "change" in hiring policy was not a one-shot explosion. It festered for months.

At least one student at the protest meeting raised what I took to be the underbelly issue. He was the first to make a statement rather than to question the Dean. He stated that he opposed the "new" policy because it meant by definition lowering our academic standards. Active measures to recruit more women, he said, would result in hiring less qualified teachers. His equation of women with incompetence was so bald that several students hissed.

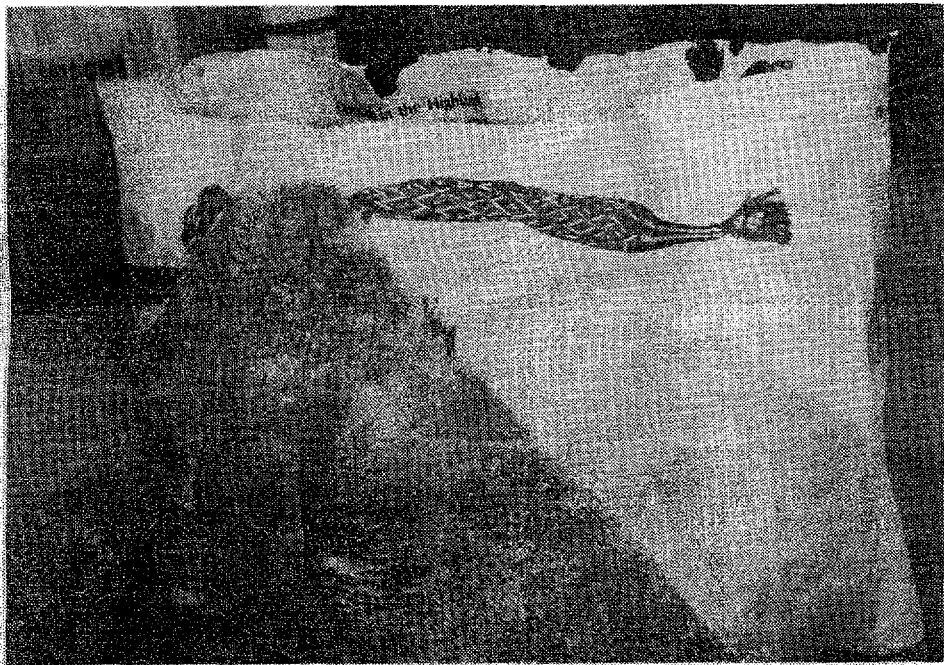
In February a male student came to me in some distress to ask how I could be so friendly to students knowing they were discrediting my credentials and competence openly. I told

• CONTINUED PAGE 14

ARTS

The Road to Guatemala

by Amanda Hale



In 1982 and 1983, the Guatemalan army destroyed 440 villages populated by indigenous people. This was part of the Guatemalan government's ongoing policy of genocide. Montréal artist Freda Guttman has made six cast paper sculptures, each representing one of these destroyed villages, standing as monuments to their people. "I undertook the project," she says, "as a response to the fact that, despite the misery and horror, despite the genocidal scale of events there, Guatemala remains largely invisible to us... it is like a disappeared country."

Guttman's hand-made paper is moulded into mountainous shapes and overlaid with xeroxed images of the people, color Xeroxes of huipils, and text. The thick fibrous texture of the paper gives the overlaid images a life-like appearance, particularly in the case of the huipils. These are brightly coloured, richly patterned garments woven by the women. The designs identify the people by village and indigenous grouping.

Even our Indian dress has come under attack in Guatemala because we are obliged to take it off... The army says that all of us Indian people are communists and subversives. So for our own safety, ... so that they will not kidnap and torture us, we have stopped wearing our Indian dress. This is a painful thing because for us this way of dressing is also our culture.

—Lucia, member of the January 31 Popular Front.

The text, which includes poems, testament and media reportage becomes part of each sculpted image, representing layers of knowledge on experience. The Xeroxes cling to the veins of the paper giving the effect of skin, fabric or parchment, depending on the image.

"I meant the show to be informational and fact-laden," says Guttman. A long-time feminist and solidarity worker, she kept her politics separate from her art until a few years ago. She has been influenced by American art critic, Lucy Lippard, who is quoted in the artist's statement:

The power of art lies in its connection of the ability to make with the ability to see — and then its power to make others see that they too can make something out of what they see, and on out it ripples.

—Lucy Lippard, *Village Voice*

Freda Guttman has combined her considerable technical skills and aesthetic sense with the text-based information typical of political art. "My intention was not to move people, but to arouse their interest in Guatemala. I have softened the information with beauty, but it was not created by me — it is the people's art — the huipils." Guttman sees this kind of work as only a small part of the total effort towards solidarity with Guatemala, and this is why she has arranged for her exhibit to be accompanied by a series of solidarity events in each tour location.

The show creates a powerful blend of intellectual and emotional impressions. The six totemic sculptures, resting on squares of khaki/green/black army camouflage, dominate the space. A jungle atmosphere is evoked by a leafy cover of fragments cut from the same camouflage cloth. On the monument to the village of Nebaj in the El Quiché district, a chalk pastel mountain curves round the sculpture with a color Xeroxed sash flying across the top.

The sculpture representing the village of San Mateo Ixtatan in Huehuetenango bears a media report headlined *Night of the Soldiers, March 31/81*:

At each house along the road they kicked open the doors, brutally beating those they found inside with their rifle butts. To make sure their victims were dead, they then shot them in the head or the mouth at close range. Other victims died of a weapon known as "quemaropa" (burns clothes).

These shells loaded with white phosphorus, which explode on impact, engulfing the victim in the phosphorus gunk which instantly bursts into flame like a giant book of matches.

The 1979 massacre of Chajul, referred to as the Scorched Earth Village, was executed by a napalm attack and the bodies were left to be eaten by dogs. An important aspect of the genocidal policy is appropriation of natural resources:

The greatest areas of violence have been those where the promise of oil and mineral exploration have increased the value of land held in common by Indian communities for hundreds of generations.

The role of the US-owned United Fruit Company in appropriating Guatemalan land is outlined in another part of Guttman's exhibit, *A Tale of Two Countries*. The heavy text is illustrated by a theatrical device — little boxes containing historical scenarios, populated by paper cut-out figures.

The United Fruit Company has been in Guatemala since the turn of the century, choosing Guatemala because its government was then the weakest, most corrupt and most pliable in the region — what is known as "an ideal investment climate."

Text from books distributed by A.I.D. — the US Agency for International Development — adheres to the sculpture representing Santiago Atitlán, pastelled blue inside for Lake Atitlán. This text shows how history has been rewritten to cover the imperialist tracks, and to rob the native people of their own historical experience.

The spiritual beliefs of the Guatemalan Indians are also outlined in this very comprehensive exhibit. On the monument to Patzún, a village in the Chimaltenango district, a Mayan pyramid is diagrammed, showing the Quiché Indians' concept of the universe as a pyramid with the four base corners staked to the earth, and god as the cuspid. When Patzún was besieged by the army in 1985, villagers were forced to dig their own graves before their own mass murder.

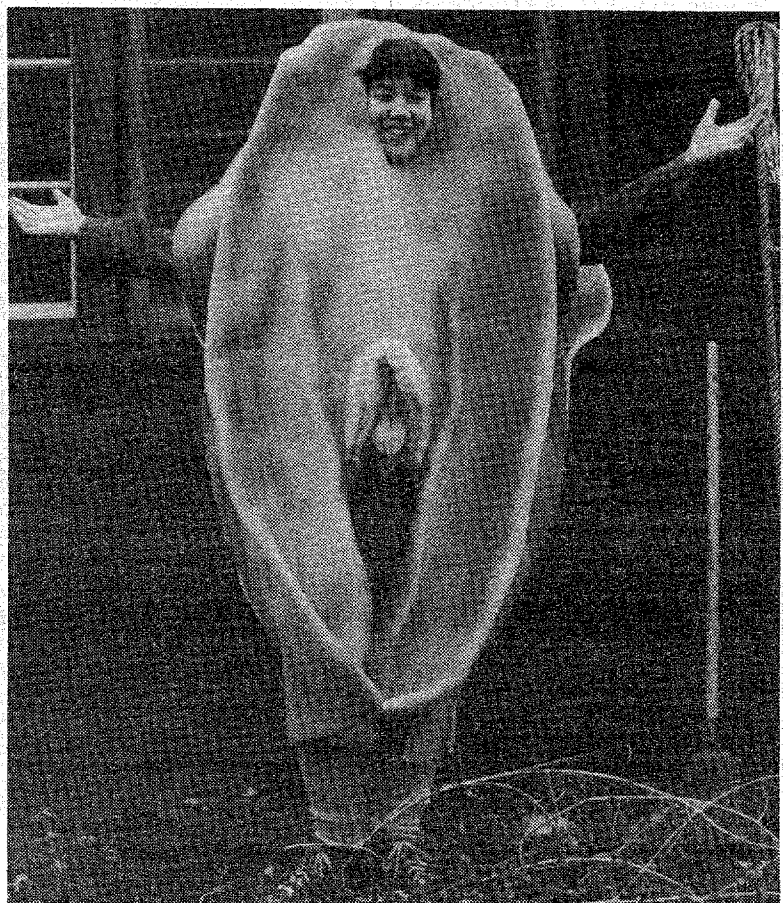
As well as the sculptures and the illustrated history, Freda Guttman has made ten small drawings, again on the thick, heavily textured, hand-made paper. The framed pieces are a collage of images, based on fragments of huipil patterns, mixed with land and mountain-scapes, leaves, corn and peasant dwellings.

Guatemala! The Road of War will have its final showing of the tour at Montréal's Powerhouse Gallery in March 1987. Freda Guttman is encouraged by the number of women artists she has met in New York and Toronto who are also doing political art on Guatemala. Some of this work will be integrated into the Powerhouse exhibition. The media focus on El Salvador, Chile, and Nicaragua in recent years has tended to edit Guatemala out of the Latin American news. Freda Guttman's work is a major contribution towards putting Guatemala back on the map and highlighting the suffering of the indigenous people at the hands of a corrupt government in alliance with the United States.



PHOTOS BY AMANDA HALE

Bongos and Barbies



Shawna Dempsey and vulva

by Ingrid MacDonald

Channels of Passion, an evening of performance that accompanied Side By Side's sexuality conference (Coming Together Again), was a let down this year. On the whole too much emphasis was placed on that which is negative about female sexuality, and not enough emphasis on that which is celebratory.

Nonetheless, much of the content, albeit sombre, was worthwhile. Peggy Sample, for example, in her piece Birth Passion, refuted the "precious vessel" notion of pregnant women. She described a vital pregnancy as a period of "constant lust" culminating in the orgasm of childbirth. Says Sample, "I have not lost 'me' in the mother image." Patricia Wynter's choreography performance Shoulder to Shoulder was made up of a series of strong gestures, a dance done like a slow powerful martial art, to a voice-over tape describing torture: "21 soldiers rape one woman... We'll smash you, brutalize you, because we don't like you."

Cynthia Grant's Gyn Tonic was performed with Grant wearing a surgical mask brandishing knives over a mirror to make the connection between medical hardware and the way women are kept in line by gynecology. The sound track was a brief historical account of gynecology: in 1848 gynecologists were given their first "holy orders to cut,"

says Grant, and in 1906 ovaries were declared as belonging to the commonwealth.

Eight of the nine performances were some variation on a self-written monologue, like Janine Fuller's comic piece Graffiti; with only Amanda Hale and Lina Chartrand writing and performing dialogue. Hale and Chartrand's piece, Lust and Found, is an on-the-road-with Olivia and Adele story. One is into violence and the other into drugs; both of them are into each other. Weaving the complex background to their dependent relationship, poetic bits of eroticism are heard overhead — "a whisper of skin in the touch of my hand... travelling like rabbits through tunnels" — in contrast to the topical interaction on stage, such as this:

Adele: After we make love you say...

Olivia: Tell me about social democracy.

Memories from childhood get thrown into the soup as well. Recalled with a nervous blast of laughter, small violences from Olivia's childhood explode behind her smile. Drawing away from the attractive intensity of each other, Olivia concludes, "Thinking of you less consciously now. It is a loss... but a relief." Hale and Chartrand don't exactly solve the problem of the dependent relationship so much as they demonstrate the hardships involved in living through one.

Even further off the wall was Diana Meredith's Barbie Meets Superman, a slide show, sound track and performance about the impact of sex roles on the psyche of a small girl. Segments of the Wizard of Oz and the Sound of Music, are heard while slides overhead show Mars Bars and Barbie Dolls. On stage Meredith plays alternately a parental figure — the macho man, and a child figure — the girl Ballerina. The girl says, "My Daddy loves me, he gave me a present, gave me a present of the whole world." Later Meredith takes a naked Barbie doll and squeezes toothpaste (Ultrabrite, "the one with sex appeal") onto the doll's body in a gesture that I thought cleverly confronted the perversity of things eroticized by advertising. The piece, which I think is about the premature sexualization of young girls, ended on a chill note: slides from two sensationalized missing children cases in Toronto, Have you seen Alison? and Nicole is missing.

Shawna Dempsey's rap about the female organs called We're Talking Vulva was the highlight of the evening, not only because she got the funk out with Rita McKeogh of DemiMonde on bongos, but because it was funny, witty, narrative and upbeat. Why, it even rhymed. Dempsey dressed in a giant-size foam rubber anatomically correct vulva gave an owner's manual "wear and care of" performance. The educational aspect of Dempsey's performance got me wondering whether she shouldn't be brought into the school system. In the spirit of "Murphy the Molar," Dempsey could go from class to class as Madge the Vadge. This performance was typical of the high quality, good humour, and the populist approach we've seen in the past from Dempsey. She has also performed pieces about fat ("fat is a feminist tissue"), about frigidity, and, wrapped in yards of see-through cellophane, about feminist theory.

A mistress of ceremonies might have helped to bridge the obscurities in many of the pieces, especially given that technical difficulties meant a last minute rescheduling of the performance order. Gay Bell deserves full marks for her impromptu performance of calendar listings for the month of November: "I apologize for there not being whatever there isn't," quipped Bell. However the ensemble work by the Company of Sirens, especially the fruit and whip cream eating orgy that preceded the intermission, was excellent and gave us a heartening taste of playfulness.

In the end one is left balancing the old equation of pleasure and danger: when is enough danger enough? when is enough pleasure enough? I would have to conclude that we were served too much of the former: lesbians in addictive relations, the sexual abuse of female prisoners, knives, matches, pliers, unnecessary hysterectomies, dismembered Barbies. One performer shouting that she's tired of being a piece of meat, before she bursts through an aluminum foil look-alike glass, was enough. ●



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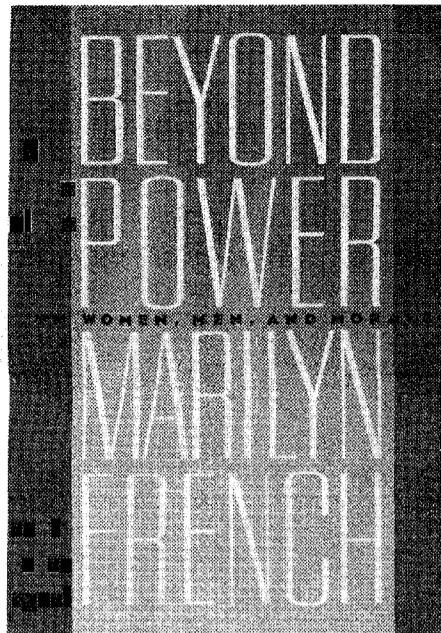
Beyond Patriarchal Crudities

Beyond Power: on Women, Men and Morals, by Marilyn French. New York, Summit Books, 1985. Distributed by General Publishing Co. Ltd., Don Mills, Ont.

Reviewed by Mary O'Brien

Everything is at an extreme: our century is a period of aggrandizement and excess, of genocide of people and other species: it is a period in which all balances have been lost.

So writes Marilyn French in her introduction to *Beyond Power*. One is reminded of John Donne's lament in the early seventeenth century—"...all coherence gone"—especially as both writers root the troubles of the world in "the immoral values" of human beings. Both are also speaking of male values, except that Donne didn't see the possibility of any other kind and French of course does. She doesn't, though, flinch from the reality that while men create values women have adopted them, and she thinks we'd do bet-



ter by reversing this process. This book, then, is an ethical critique and a moral promise, rooted in a brave venture into conceptual realms of some complexity and a huge and

well-documented encyclopedia of male depravity. It is thus a difficult exercise, which tries to keep one eye on reality and the other on possibility. French's project is the replacement of power by pleasure—both redefined—as the organizing principles of the world. She knows that doing this merely in theory is useless, and offers it simply as a basis for a feminist political agenda.

It would be the easiest thing in the world to launch intellectual and ideological harpoons at this biblio-whale, with its cumbersome graces and often regurgitant spoutings. It would also, I believe, be an error. The only "academic" criticism I would make of French's book is that she did not drop the academic apparatus altogether. Heavily finned with footnotes, the whale thrashes her sweeping tail through aeons of history and pre-history; yet it must also be said that the hundred or so pages of footnotes present a mini-encyclopedia of feminist writings which many women will find useful.

Despite this enormous range, the work has crucial omissions which will offend many readers: lesbian women, for example, will be properly dismayed by their almost complete invisibility; and as history advances, the world outside the US slips into marginality. French is sensitive to racist issues, though mainly in the US context, and her discussion of historical feminism is also mainly American, because, she says, she knows it best. Fair enough: but there is at the same time a universality to her ethical crusade which tends to overlook this admitted parochialism. She does recognize the newness and patriarchal crudity of American domestic and foreign imperialism. She has also done impressive homework in history, paleontology, anthropology and a number of other areas. The result is an enormously instructive, if somewhat disjointed, account of Universal Man's lust for power and of the total swamping of women's realities and achievements in that transhistorical project.

This general story of patriarchy and its historical construction of power and hierarchy as the "natural" organizing principles of social existence is told with passion and a really important thirst for clarity of expression which makes it both readable and at times frustrating. She makes no spurious claim to objectivity—and good for her—or indeed to any consistency beyond the standpoint of feminism, yet wryly notes, "I must use a masculine method—breaking things down to discuss them." Well, many of us go through that. She also notes the damage that scholarship has done to women, citing the way in which biblical scholars turned matriarchs into wives and concubines, and the way in which Roman literature—"solemn and pompous"—represents aggression as righteousness.

French believes that patriarchy emerges from the uncertainty of paternity, though she doesn't analyze how that might happen. She goes on to pose a primordial dualism in male experience based on a need for men to invent a supernatural cause for their natural powerlessness: gods give men a purpose in a world in which they have cut their ties with nature in refusing to give a meaning to birth. Having done this, men—now Man—must rationalize the suffering he causes himself by identifying power, rationality and the promise of an afterlife as antidotes to the miseries of being in the world. The obvious tensions between psychological, transcendental, cultural and historical explanations pervade the book, but then they are fairly pervasive beyond *Beyond Power* too. Patriarchal dualism, I would argue, creates the individual/community dichotomy and its structural housing in the private and public realms which pervade the history and ideation of patriarchal practice, to say nothing of the emotional messes. French tries to deal with all of these, but with her ultimate commitment to liberal individualism has to settle for the vague notion of "values" as the specific facet of human experience which feminism will transform by means of a "coherent philosophy" and developed strategies.

By replacing one way of thinking with another, feminism will transform values. I believe feminism is to some extent doing this, but I long for a deeper discovery of the how and a much deeper sense of collectivity. I am also nervous of universal moral principles. It seems to me that transforming ideology is

a result of transforming reality, and that values themselves are ideological productions of oppressors. A theory of transformation which does not unite the oppressed—whether by gender, class, race or all the other variations on patriarchal power which we see but don't necessarily experience—such a theory seems to me to be doomed to creation of new power relations. The significance of feminism for the struggle against the "powers that be" is that only women belong to every oppressed group. Historically, partial revolutions are but transfers of male power. French's effort to base practical politics on the notoriously vague concepts of values seems to me doomed to ideological irrelevance.

But her passionate denunciations of patriarchal institutions are great—she's especially trenchant on law and the health professions, for example. She's also a powerful phrase-maker, and someone like me, who works in education, must both cringe and applaud when she writes that, "At its best... education can produce youngsters who are geared to an unworthy society." Yet there is no real sense that the unworthy society in question is not in fact "a society" but a ruling class which controls education, and creates values in its own interest.

Ultimately, French has written a massive moral tract which tries to transcend theology and root itself in historical feminism. The plant doesn't take, however, for morality is perceived as a form of radical subjectivity, and values and morality are not necessarily the same thing. The tension between private values and public ideology and the historical structure of values as the *modus operandi* of oppressors is not given sufficient attention: patriarchy is a value, but it is also a practice. French, of course, is not the only feminist to be racked by the contradictions of morality and ideology, or by the relativity of different modes of oppression and their relation to patriarchy. She is surely correct in believing that patriarchal versions of power lead to totalitarianism, but her response is one of subjective, personal transformation, a sort of collectively encouraged but individually performed exercise leading to the unity of right thinking and good feeling. She has an uncritical admiration of Michel Foucault and his theory of "the gaze" but little sense of the everyday discourse of feminists. Perhaps it is difficult in the context of American individualism to think benignly of collectivism, but French does aspire to write of strategy without domination, and it seems to me that a clearer sense of the transcendence of the personal/political by the political/personal is hard to envisage for women raised in conflicting individualist and communist ideologies which respectively deny the unity and diversity of the individual and community relationship. But then, the personal is not yet really political and will not be, I suspect, while these relations are understood only in terms of power.

Finally, a word about French's "popular" approach: the majority of women in the world cannot read at all, or have no time to read, or are prohibited from reading freely. We really do need a popular feminist literature, imaginative, accessible, cheap and inspiring, but I doubt it will come from the privileged and over-educated. I dream of feminist comic books and popular fiction, knowing that I will never write them, to say nothing of the difficulty of the patriarchal press publishing them. French has reached nobly for a wider audience, and one hopes she gets it. There is no feminist anywhere, I imagine, who won't learn from her book, quarrel with it, respect its aims and be more thoughtful for its defects. And feminism, she reminds us, is a circle, not a line. I guess we all have to remember that the circle, if breached, will straighten swiftly to the dreary linearity of Man and his History: but circles too can contain. Perhaps we should leave these spacebound symbols for the reality of activity and community building. Perhaps what we need is not a "new" morality but a commitment to the mutual respect which sisterhood involves. Therefore, while there is much said and left unsaid in *Beyond Power*, we can make room for pride and prejudice and welcome it as feminist achievement.

Mary O'Brien is the author of *The Politics of Reproduction*.

Mystery Mores

by Maureen Jennings

I have always loved what I call the two-for-one kind of mystery story. That is, a satisfyingly puzzling plot but well-drawn characters who live interesting lives in their own right. Anne Perry has written a series of such mystery books. They are all set in Victorian England of the 1800s, which gives her lots of opportunity to make pithy commentary on the position of women at that time. She reminds us how cemented certain attitudes towards women became then and how the shadows of them haunt us still.

The first book, *The Cater Street Hangman* begins with the heroine Charlotte Ellison, reading a newspaper:

"Her father had been very lax in leaving it on the side table. He disapproved of her reading such things, preferring to tell her such matters of interest as he felt suitable for young ladies to know. And this excluded all scandal, personal or political, all matters of a controversial nature and naturally all crime of any sort. In fact, just about everything that was interesting!"

Charlotte is from a well-to-do middle class family. She is very pretty but is considered not marriageable because she has not managed the art of polite manners, that is, how to appear demure and pleasing. When Charlotte loyally defends her aunt against criticism, the vicar tells her, "You really are a most argumentative young woman. It is unbecoming. You must learn to control it." Forced to hide their opinions and their intelligence, the women of her class are reduced to a life of tea and gossip, where the most stimulating conversation concerns who is to marry whom.

Charlotte meets Inspector Pitt Thomas, who is investigating a brutal murder. Even though he is considered her social inferior she marries him. Pitt is a wonderful creation. Throughout the series, the relationship between Charlotte and Pitt develops into a passionate and secure marriage. It is refreshing to read of two lovers who see each other as equals and offer mutual support and trust. At the conclusion of *Callander Square*, there is this passage:

"Because he loved Charlotte so deeply, he felt some gentleness toward all women; and was unutterably glad that his own life was not scorched and marred by such tragedy. He thought of Charlotte's face, full of hope

for her new child and prayed that it would be whole, perhaps even that it would be a girl, another stubborn, compassionate, willful creature like Charlotte herself!"

For her part, Charlotte nurtures him, depends on him at times and loves him proudly. She knows his worth in the all too false world of the society in which her family still lives.

Most of the murders in Perry's books come about because in the suffocatingly small society of those days, so much must be hidden. Homosexuality was still a crime, and it was the need to hide a homosexual relationship that led to the machinations of *Bluegate Fields*. Many times, Perry makes the point that if people are not allowed to express what they honestly feel, if women are forced to live "proper" lives that are stifling to them, despair and hatred will result. In this society, it is taken for granted that the men will dictate what their women shall know and think about. In *Resurrection Row*, Charlotte and Pitt have this sharp conversation:

"Papa considered anything controversial or in the least scandalous or distressing to be unsuitable for young ladies to know and one should never introduce them in discussion."

"You think he was unusual?"

"He was no stricter or more protective than anyone else. Women can know about illness, childbirth, death, boredom or loneliness but not about anything that could be argued about—real poverty, epidemic disease, or crime and most of all not about sex. Nothing disturbing must be considered especially if one might feel moved to question it or try to change it."

Because of Pitt's work, Charlotte is introduced to a world she did not know before. There is a sharp line between the "haves" and the "have-nots." Middle class women were expected to marry and were carefully prepared for that role. Lower class women had the choice of going into service, factories, or, for many, prostitution. In *Resurrection Row*, this theme is compellingly woven around the mystery.

"He went up the stairs two by two and dived after Carlisle into a fetid mass of rooms where families of tens and dozens sat in the sickly light, carving, polishing, sewing, weaving or glueing together to make all manner of articles to be sold for a few pence. Children as small as three or four years old sat tied to their mothers by string so they did

• CONTINUED PAGE 14

Aesthetic Freedom

by Monica Thwaites

Having followed with great interest the arrest and trial of Marc Glassman and Esther Bogoy of Pages Bookstore for their installation of Woomey's art piece entitled "It's a Girl," I am convinced that one of the central issues of feminist art is the nature of a uniquely feminist aesthetic as it functions in relation to mainstream culture. My personal concern is that what is at risk here in trials such as this is not only an effective silencing of artists informed by feminist values, forced by law to retreat into ever more obscuring forms of creative expression but a possible loss of creative freedom in Canada for all artists and writers. The court's consideration of this particular art piece in terms of the new pornography legislation epitomizes the strategy of mainstream culture to malign and censure any feminist art which bears, as part of its ideological import, a critique of the status quo. Thus, it has become urgently necessary to formulate the nature and function of the feminist aesthetic with an equal degree of clarity characteristic of much of the mainstream inquiry into and definitions of "normative" aesthetics.

The problems regarding the nature of a feminist aesthetic are multifold and have constituted a controversial issue in aesthetics since the feminist movement began to gain momentum in the early 1970s. The assertion of the viability of a feminist aesthetic is a conscious rejection of the values prevalent in mainstream culture. The unfortunate confusion and ambiguity regarding the definition and significance of a feminist aesthetic inevitably negates the validity of the concept, relegating it to the limbo of meaningless terms to which academics and feminist idealists are prone.

As a working definition, feminist aesthetics essentially refers to a system of norms which affirm and celebrate the value of the feminist perspective, a system of norms which, in their extreme form, are antagonistic to the aesthetic values of mainstream patriarchal culture. No doubt, the enculturation imposed upon the feminine experience by the proponents of mainstream culture has distorted, obscured, and trivialized the feminine experience as it exists within the context of mainstream culture: the value of a feminist aesthetic is therefore derived from its capacity to integrate feminist ideology into mainstream culture without compromise or patronizing slurs on the validity of that ideology.

The validity of the feminist aesthetic is, I believe, contingent on its status as an index of value in universal terms (that is, in terms which transcend the limitations of mainstream culture). This is not to suggest that the feminist women should defer to that of mainstream culture. The assertion, for example, of the American Black aesthetic, an adjunct of the emergent Black political consciousness of the 1960s, engendered not only a consolidation of Black culture with that of the mainstream but caused both subcultural alienation and the dissipation of a uniquely Black culture. The proponents of the Black aesthetic referred to a cultural heritage—that of Black Africa—which had never existed in the context of American culture and was

therefore never experienced directly by its proponents; the Black aesthetic was therefore isolated from and irrelevant to the Black experience in twentieth century America. As its immediacy and relevance rapidly dissipated in the face of the realities of the Black experience in mainstream American culture, the Black aesthetic is now remembered as no more than a brief quirk in America's cultural history.

If feminist aesthetics is to retain its relevance and integrity as a system of evaluational norms, it cannot be conceived to function autonomously from mainstream culture: although opposed to the values of mainstream culture, a continuing process of dialogue is crucial to the survival of a feminist aesthetic. Rather than function in a self-referential and hermetic context (as had Black aesthetics), feminist aesthetics, if it is to assume universal status, must establish itself in relation to (and not isolated from) mainstream culture. It is this dialogue which confers upon feminist aesthetics its vitality and relevance. Because of recent work by feminist art historians and aesthetic theorists (eg. Linda Nochlin, Lucy Lippard), the perpetration of this dialogue has clearly assured feminist aesthetics a less precarious position in the history of aesthetic theory than had been occupied by that of the Black movement.

For feminist aesthetics to assume a universal status of viability, it must be defined and examined in terms of the three principle aesthetic paradigms characteristic of mainstream aesthetics—Formalism, Expressionism, and Ideology. Formalist and Expressionist concerns in feminist art, it can be demonstrated, only detract from the potential universality of a feminist aesthetics; the Ideological aesthetic paradigm is most conducive to the realization of the goals of feminist ideology.

According to Formalist theory, the profound difference between masculine and feminine faculties are responsible for differences in the sources of satisfaction between men and women.

Although artist Clive Bell, writing in London in 1931, denied the reducibility of the psychological response derived from the experience of art to a particular emotion, he nevertheless asserted that the essential characteristic of 'aesthetic emotion' is the element of satisfaction experienced when the "significant form" is apprehended. The underlying assumption upon which Formalist theory is based is that there exists an affinity between specific Formal qualities and specific sensibilities in the viewer; that is, there is within the psyche of each individual an instinctual proclivity to derive satisfaction from specific forms, lines, colours, and rhythms and their interrelationships. Cultural and regional differences, differences in social class, age, and gender account for disparities in the sources of aesthetic satisfaction in Formal terms.

The profound difference between masculine and feminine faculties are thus responsible for differences in the sources of aesthetic satisfaction and the nature of the aesthetic experience itself between men and women. As an identical Formal arrangement would instill in a woman a response of intrinsically different nature than in a man, the consequent assessment may well be based on gender predisposition and the effects of enculturation. Thus, if I am correct in thinking that such profound differences actually exist between the masculine and feminine experience, then the formulation of a feminist aesthetic within exclusively Formalist terms restricts its scope

If the feminist spirit is to be given voice, the restrictive dictates of Formalism and Expressionism must be rejected in favour of an Ideological perspective.

of relevance to women only. The inverse of this is also true: art produced by men within the Formalist paradigm may instill little or no "aesthetic emotion" in the female viewer. It is unfortunate, however, that society being what it is dictates the normative standards regarding Formalist art and aesthetics which in effect negates the value of a feminist Formalist perspective. Thus, it is no coincidence that art history is almost entirely devoid of women artists working in this mode.

Expressionist aesthetics, on the other hand, ascribes value to that which elicits a *synesthetic*, or similar aesthetic, response to the expressive forms which comprise the art object. Although Formalist elements may be instrumental in resonating emotional content, these elements are subordinate to Expressionist considerations such as, for example, the significance of the cathartic experience in the creation of the work. As the interaction between the artist and the art object occurs on a non-verbal instinctual level, and given the innate and enculturated differences between the masculine and feminine experience in this culture, there are no doubt differences between the male and female modes of expression and response to emotional content within any given art object. The danger of formulating a feminist aesthetics in exclusively Expressionist terms, as in Formalist terms, is that it engenders isolationism. Yet the feminist resistance to the process of enculturation and

the consequent necessity to assert the validity of the feminine emotional experience defines much of what is of value in feminist aesthetics in Expressionist terms: although I would hesitate to promote a feminist aesthetic in exclusively Expressionist terms, this perspective is undoubtedly effective, though limited, being less restrictive in terms of relevance to mainstream culture than Formalism, in the assertion of the dignity and value of the feminist consciousness.

Generally incompatible with the Formalist and Expressionist aesthetic paradigm, the feminist aesthetic most powerfully manifests itself within the Ideological paradigm. The value of a feminist aesthetic within this paradigm is a function of the clarity with which feminist ideology is communicated. Unlike the Formalist and Expressionist aesthetic paradigms wherein gender roles determine (and consequently restrict) the nature of the aesthetic experience, that of Ideology transcends these differences between genders through its appeal primarily to the intellect (a faculty which is not subject to gender variations). Thus, the realization of feminist goals, despite the plethora of varying political sympathies within the movement itself, is potentially most powerful within the Ideological paradigm as it actively participates in the dialogue with mainstream culture in its struggle for equality. Perhaps the most celebrated expression of the feminist aesthetic is Judy Chicago's *The Dinner Party* which, despite its many and serious flaws, breaks the silence concerning the significance of women in historical research.

If the feminist spirit is to be given a voice, the restrictive dictates of Formalism and Expressionism must be rejected in favor of the Ideological perspective, a perspective most conducive to the realization of feminist ideals in mainstream culture. The innate and enculturated differences between the masculine and feminine experience in effect silences the dialogue between feminist and mainstream culture in Formalist and Expressionist terms. This is not to deny, however, the inherent value of Formalist and Expressionist aesthetics *per se*, nor do I suggest that feminist art be entirely devoid of all such considerations: what I am suggesting is that feminist art cannot afford the luxury of indulging in esoteric aesthetic speculations in an era when the movement itself, endangered by indifference and internal hostilities, is in peril. The firm orientation of feminist aesthetics in the Ideological perspective is urgently needed in the assertion of the feminist vision in mainstream culture.

Monica Thwaites is a Vancouver feminist artist with a degree in Western art history, currently employed as a glass designer.

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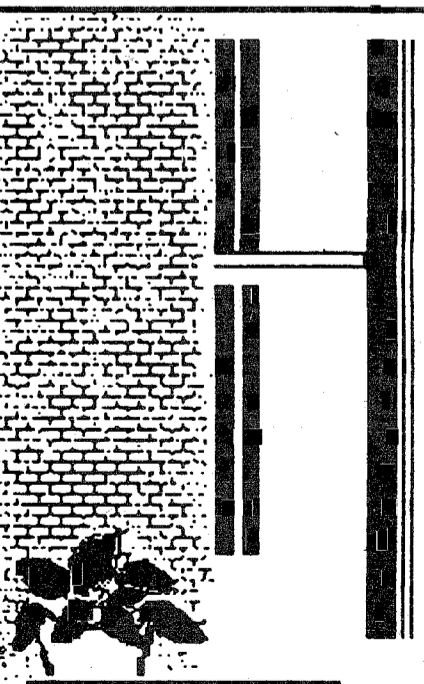
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• McIntyre's Memo

from page 9

him such attacks had been a phenomenon of the late fall only, tied to the hiring issue, and had not resurfaced. He contradicted me, indicating he had heard this line of talk often in the basement and the general office area in second term. His real source of distress was that I had shown up as pornography on the men students' bathroom walls. I actually surveyed the washroom walls one night. There are hundreds of entries (there are none in the women's), many of them law-related witticisms or standard excremental humour. What is significant to me is that although about 10 male professors are described in insulting ways, they are denigrated for their teaching or their lack of intelligence. Conversely, three women professors are insulted, but only in sexual terms. We are named and cartooned naked, portrayed as sexually repugnant; or we are the object of speculation about our sexual activities or orientation. I find it curious that when I am publicly denigrated for my academic incompetence, that does not show up once on the bathroom walls even though male colleagues' deemed incompetence does. But when the attack is for male eyes only, I am pornography.

My basic coping strategy was to withdraw, beginning in late fall, from almost all informal and extra-curricular contacts with colleagues and students; to disengage when I found collegial interactions offensive or exclusionary; to accept abuse as the price for any feminist stance; and to share my research interests only with women, mostly outside the faculty. In sum, I worked largely in isolation not because I am non-collegial, but because I was so alienated. I also gave up reporting particular anti-feminist events to individual male colleagues and stopped seeking advice because my account of what happened was so often disbelieved or invalidated.

I had increasing difficulty feeling anything — even anger — so often was I objectified, assumed to have opinions only on women's issues with those opinions assumed to be predictable. Typically, I was lobbed "woman" questions not because the questioner was interested in hearing or discussing my views, but because he wanted to see how I'd react or to use me as a prop for manufacturing controversy. With each unpleasant encounter I withdrew more. On several occasions I had trouble seeing colleagues as people. I'd perceive them as "types" just as they did me:

In November, I told two colleagues I would not apply if a teaching position came open. I internalized the various castigations of my motives, the constant denigration of my abilities, and decided I would concentrate on research and writing so that I would be more competitive in the next round of hiring. Ultimately I accepted my being hired was a fluke. When deciding whether to accept the job I was offered in practice, I jettisoned my ideal(s) about what teaching means to me and looked instead at my actual experience. The picture was pretty bleak. Then I consulted the only two feminists I know who have both taught and practised law. Both of them described experiences of being silenced more in teaching than in practice and one described a situation so unbearable that she had to leave teaching and what she had thought was her true calling.

My continued silence amounts to cooperating in my own death.

In addition to teaching my students law this year, I had one political goal which deeply matters to me personally: to lend the hierarchical authority of my position and to use my presence to validate women's voices in the classroom and in institutional life in order to help women feel it is both safe and legitimate to speak from their own perspective and their own experience when studying or practising law. What has most devastated me in looking back over the last year is that I am undecided about whether my presence actually made participating in law school life harder or easier for women students. I am unsure exactly what I became a role model of. I believe it is plausible that for every woman who gained

some strength to speak from her own perspective and experience by my example, another learned it pays to remain silent or to pretend to fit a male model of lawyering; and that for every student who came to believe in the validity or even the possibility of working with law and from within legal institutions to advance women's equality, another came to despair. And I know of students who suffered a particularly female form of vicarious liability: they paid when I paid; they were faulted when I was faulted; they felt silenced when I was or appeared to be silenced. And I know of others who tried to put distance between themselves as women and me lest they be the object of guilt by association.

I am also apprehensive about what men students learned of their own power and women's relative powerlessness participating in or watching efforts to discredit and disempower me. What can it possibly mean when a spokesman for my detractors tells me, believing it, that "no harm was done"? And have we made progress or lost ground when he assures me the harm will stop because I have "proved" myself by male-defined terms.

So long as feminists are so isolated, our serial victimization can be personalized as our own problem caused by our personal views, rather than as an institutional problem caused by institutional opposition to and devaluation of the class of which we are individual members. The result is that a blame-the-victim, she-was-asking-for-it rationalization prevails. When this pattern works effectively, the victim will internalize all this publicly denied male hostility, and doubt, then fault, then hate herself.

As a friend of mine once said, "They wanted me to cooperate in my own death." This spring, a part of me, the part I take to be my best self, went dead. I was silenced and came to believe that finding my voice again does not matter; in fact, that nothing I care deeply about matters within these walls. My continued silence amounts to co-operating in my own death. The process of writing this, by externalizing the abuse, and by speaking from my experience in my own words and in my own way, has been a process of reclaiming that lost self and affirming "I am." That is: I care about what happened; and I really believe it matters within these walls.



CHAIR IN WOMEN'S STUDIES

The Women's Studies Program at Simon Fraser University is seeking a senior candidate for the Ruth Wynn Woodward Endowed Chair beginning in either May or September 1988. The appointment may be made for eight or twelve months. Applicants with a specialty in Canadian women and the arts are invited; expertise in feminist literature and literary criticism is particularly sought. Applicants must be Canadian citizens or landed immigrants, and must have appropriate academic or professional qualifications. Responsibilities will include teaching, public lectures and community outreach. Salary will be that of a senior scholar.

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• Mystery, from page 12

not wander away from work. Every time one of them stopped his labour or fell asleep, the mother would clout him over the head to wake him up and remind him that idle hands make for empty stomachs."

On the one hand, women worked into an early old age; on the other hand, female children were prevented from developing their capabilities. In *Callander Square*, a young girl goes to speak to her guardian about learning math.

"No. Whatever would you require mathematics for?"

"You have said to me that it is good to do so."

"They would be of no use to you," he said decisively.

"Neither is painting but you say I should learn it."

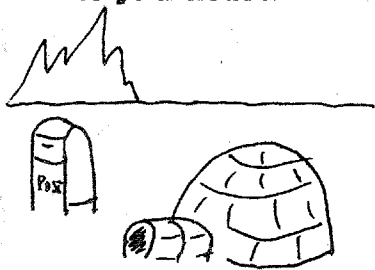
"Painting is an art, that is quite different. Women should become proficient in some art or other to give them something to do when they grow up."

Such depictions as these are the backdrop for the drama of the murder mystery itself. Although I am an absolute addict of the Sherlock Holmes type of rational deductive reasoning process, I like the way Perry does it: the motivations for the many murders are truly emotional, stemming from fear, rage, revenge or jealousy. Charlotte helps Pitt in his work by using her intuitive powers (although he is also strong in this sun), by what she hears and observes in the stuffy gossipy drawing rooms from which he is excluded. People reveal what they are thinking and feeling as much by tensions in the body or expressions of their faces as their words. There are no spurious red herrings to trick us as readers, and when we do finally learn the truth and "who-dun-it," it is always plausible and satisfying.

Although each book stands in its own right, if you've never read one it probably would be best to start with the excellent *Cater Street Hangman*.

Maureen Jennings is a Toronto mystery buff.

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Compiled by Catherine Maunsell

WEEK OF DECEMBER 1

• **Monday, December 1:** Popular Feminism Lecture Series presents Sheila Neysmith: "Developing a Feminist Analysis on Aging." OISE, 252 Bloor St. West. Rm 2-212/2-213. 8 pm. Free.

• **Monday, December 1:** *Murder at McQueen*, a play by Erika Ritter. Tarragon Theatre, 30 Bridgman Avenue. Info: 536-5018. **To Sunday, December 21.**

• **Tuesday, December 2:** Second Annual 4-Play Festival at Theatre Passe Muraille focussing on gay and lesbian themes. "Provincetown Playhouse, July 1919" by Normand Charette, "Steel Kiss" by Robin Fulford, "Remission" by Bryden MacDonald, "Material Benefits" by Daniel MacIvor and "Immediate Family" by Terry Baum. \$10 per evening, \$25 festival pass, Sundays PWYC. Reservations and info: 393-2416. **To Sunday, December 21.**

• **Wednesday, December 3:** The A Space Video Committee will present the Canadian premiere of "Just Because of Who We Are," a 30-minute video documentary about violence against lesbians. The tape features interviews with lesbians addressing the various forms of institutional and social violence they have experienced and struggled against. The women interviewed speak with a great deal of strength and warmth, pointing at ways to survive and fight back. This screening has been co-sponsored by *Rites Magazine* for Lesbian and Gay Liberation, and *Broadside*. 183 Bathurst St. 2nd floor, \$2/A Space Member, \$4/non-members. Info: 364-3227.

• **Thursday, December 4:** Christine Donald will be reading from and signing her new book *Fat Woman Measures Up*. DEC Bookroom, 229 College St. 7:30 pm. Refreshments. Interpreted for the hearing impaired. Info: Marie, 597-8695.

• **Thursday, December 4:** WEN/DO, Women's Self Defence classes 10 am to 5:30 pm. Info: 492-5145. Also **Thursday, December 11.** (WEN/DO courses are held throughout December and January at many Toronto locations.) Call for information.

• **Friday, December 5:** Toronto Area Women's Research Colloquium presents Helen Lenskyj, OISE: Women, Physicality and Sexuality. OISE Boardroom, 252 Bloor St. West. 3 pm. Free.

• **Saturday, December 6:** The Development Education Centre (DEC) and Between the Lines Publishing announces their first annual damaged book sale. Also, all books in the DEC Bookroom on sale (20% off). 229 College St. 11 am to 4 pm. Info: 597-8695 or 597-0328.

WEEKLY

• **Monday:** The Women's Group, an open lesbian discussion group, meets at 519 Church St. 8 pm. Info: 392-6874.

• **Tuesday:** Lesbians and Gay Youth (under 25) meet in a support group at 519 Church St. 7:30 pm. Info: 392-6874.

• **Tuesday and Thursday:** The Women's Information Line is open from 7-9 pm. Messages may be left at any time, at 598-3714.

• **Tuesday and Thursday:** The Lesbian Phone Line is open for calls from women. 7:30-10:30 pm. 533-6120.

• **Saturday, December 6:** "Body Heat — Never Too Cold to Come Out," dance sponsored by the Lesbian Mothers Defence Fund. 519 Church St. \$5 advance/\$6 door. 9 pm-1 am. All women welcome.

WEEK OF DECEMBER 8

• **Monday, December 8:** Annette Burfoot speaks on feminist critique of reproductive technologies. Brown Bag Luncheon Series, sponsored by Centre for Women's Studies. OISE, Rm 8-126, Noon to 1 pm. Info: 923-6641, ext 2277.

• **Tuesday, December 9:** The Women's Press is sponsoring an evening of reading from its new anthology *Dykeversions: Lesbian Short Fiction*. 8:30 pm at the Rivoli Café, 334 Queen St. W. (at Spadina). Free Admission. Info: Margie Wolfe, 598-0082.

• **Tuesday, December 9:** The Ontario Coalition for Abortion Clinics (OCAC) open meeting. Trinity-St Paul's, 427 Bloor St. West. 7:30 pm. Info: 532-8193.

• **Thursday, December 11:** Emma Productions presents the premiere of "Playing with Fire," a video about desire by Marusia Bociurkiw featuring Janine Fuller, Maureen White and Kate Lushington. A Space, 183 Bathurst (second floor). 8 pm. \$4/\$3. Info: 368-3783.

• **Thursday, December 11:** The first of 4 Siren Soirées. Women's theatre, performance art, dance, poetry and music. Performers include: Lillian Allen, Lina Chartrand, Shawna Dempsey, Carol Rowe, Theatre Broadminded. Ohm Productions, 187 Harbord. 9 pm. \$5 door, \$4 advance (at Toronto Women's Bookstore). Info: 641-6101. **To Sunday, December 14.**

• **Monday, December 11:** Nancy White, Canada's premiere singer-songwriter and three-time Actra Award winner, brings her unique blend of music and humour to Toronto Free Theatre for a series of concerts. 26 Berkeley Street. Call for prices, dates and times, 534-5341. **To Sunday, December 21.**

• **Friday, December 12:** "Solstice Celebration" — Over 30's Lesbian Discussion Group and WITZ (Women's Independent Thoughtz) invite you to an open pot luck/dance. Come and celebrate with us. 77 Charles St. West. 7 pm. \$2 (or pay what you can). Info: Lisa, 531-2668 or Vera, 536-3162.

• **Saturday, December 13:** Joy Kogawa will be reading from and signing her two latest books, *Naomi's Child*, an adaptation of *Obasan* for children, and *Woman in the Woods*, her latest book of poetry. DEC Bookroom, 229 College St. Refreshments. Children welcome. Info: Marie 597-8695.

WEEK OF DECEMBER 15

• **Monday, December 15:** "Pure Sin" by Tanya Mars, a feminist performance art rewrite of the myths of creation and the story of the Garden of Eden as told by Mae West. A Space, 183 Bathurst (second floor). Info: 961-7202. **To Wednesday, December 17.**

• **Sunday, December 21:** DAWN Winter Party and Potluck. Disabled Women's Network monthly meeting. 25 Elm St. 1-4 pm. All women welcome. Call at least one week in advance if you require sign language interpreting or have other special needs. Info: Joanne 466-2838, or Pat 694-8888.

JANUARY

• **Monday, January 12:** Popular Feminism Lecture Series presents Kay Armatage: "Reverse Angle: Shooting From a Feminist Perspective." OISE, 252 Bloor St. West. Rm 2-212/2-213, 8 pm. Free.

• **Wednesday, January 14:** "The Grace of Mary Traverse," with Kate Trotter. The decadence of 18th Century London comes alive in this provocative fable of the pampered daughter of a wealthy merchant who decides to shed her innocence and taste the delicacies that Cheapside has to offer. Toronto Free Theatre, 26 Berkeley Street. Call for ticket information, 368-2856. **To Sunday, February 8.**

• **Thursday, January 22:** Nightwood Theatre's Second Annual Groundswell Festival, featuring work by Sally Clark, Jan Kudelka, Bev Cooper, Lillian Allen, Djanet Sears and more. Annex Theatre, Bathurst St. Church. Info: 961-7202. **To Saturday, January 31.**

• **Saturday, January 24:** Womynly Way presents "Joining Hands." A festival for hearing impaired and hearing. Special guest Mary Beth Miller (deaf actress) and other acts (TBA). Children's show in afternoon. Adult show in evening. Info: 925-6568.

• **Friday, January 30:** Toronto Area Women's Research Colloquium presents Constance Backhouse, University of Western Ontario: "19th Century Canadian Women's Legal History." OISE Boardroom, 252 Bloor St. West. 3 pm. Free.

• **Friday, January 30:** 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: Numerology — Your Life Vibrations. 7 pm. Info: 925-1571.



Kate Trotter in "Mary Traverse"



Just Because of Who We Are video, A Space, December 3.

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Broadside CLASSIFIEDS

WINTER WEEKEND for women at Tapawingo. Saturday and Sunday, January 24 and 25 (Friday, January 23 optional). \$69 or \$87. Info: Kye (416) 967-7118, or Susan (416) 921-4755.

COTTAGE FOR RENT: Four Seasons — one bedroom, secluded cottage on Haliburton Lake. Reasonable. Call Mary, (705) 754-2469.

APARTMENT — \$550 per month, sublet January-March '87, Palmerston Blvd., Toronto. (416) 534-7414.

NON-SMOKING FEMINIST with 2 house-trained cats is looking for a shared house or apartment in the Toronto area for January 1987. Please send information to: c/o Colleen, 741 Lonsdale Avenue, North Vancouver, BC, V7M 2G9.

A SIMCHA — Elizabeth Bolton and Marilyn Gilbert celebrated their love for each other in the company of close friends on October 19 in Toronto. The ceremony was framed by the chuppah, and the breaking of a glass. Deepest thanks to our hosts, four special women who came from Montréal, and wonderful friends who prepared the food, made the music, and contributed to the ceremony.

WALKERS NEEDED as couriers — year round — for Sunwheel Bicycle Couriers — professional, cooperative, well-organized — commission averages \$6-\$8/hour. Call Barbara (416) 598-4649.

KITCHENER-WATERLOO-GUELPH Gay Career Women meet regularly for dinner, dancing, outings. Call Ruth, (519) 743-3529.

GETTING DOWN TO THE WIRE? Tired of shopping malls? Why not help your friends through those post-Christmas blues with a Shiatsu Treatment. Gift certificates available from Lynn Kirk, (416) 469-2584. Buy 2, 2nd one 1/3 off.

PSYCHOTHERAPIST: Individual, couple and group therapy. Peer counselling: Weekly classes in counselling. Bach Flower Consulting: Balancing, emotion and psyche. Health Events and Workshops: Facilitating/co-ordinating therapy training programs and related workshops. Francine Drubick, Psychotherapist. (416) 781-4073.

DR. ANNE McMURTRY of Vancouver, Reiki master and crystal healer, in Toronto in December to lead weekend workshops in those areas. Also channeled readings and healing sessions. Call (416) 690-1840, 484-4872 or 534-7864 for more info.

LESBIAN (20) seeking others to correspond with. All ages welcome. Will answer everyone!! Box 264, St. Catharines, Ont. L2R 6S4.

OTTAWA FEMINIST seeks submissions for anthology of Canadian women's poetry. Collection to be distributed during International Women's Week, 1987, "Celebrating Women's Diversity." Material welcome on all topics, from women all across Canada, particularly women not previously published. Deadline: 15 December 1986. Respond with addresses clearly noted to: 107 Beaver Ridge, Nepean, Ontario, K2E 6E5.

Broadside Classifieds

Deadline: The 20th of the preceding month.
Cost: One per word with a \$5 minimum. All classifieds must be prepaid.
Method: fill out the enclosed form and send with method of payment (cheque or money order) to **Broadside**, PO Box 494, Station P, Toronto, M5S 2T1. Include a contact name.

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