

The Triple Goddess: Ancient images of maiden, nymph and crone.

SEE STORY PAGE 8.

## INSIDE BROADSIDE

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**LESBIAN (IN)VISIBILITY:** At a recent national conference of activists and academics, no lesbian content appeared on the agenda, though many participants are lesbian. The result: the formation of the National Lesbian Forum. Jeri Wiine reports. Page 5.

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**FORLORN FURNITURE:** The cast of The Clichettes' new show "Up Against the Wall-paper" includes The Lamp, The Shag Rug, The Vacuum Cleaner and The Bean Bag Chair, all living in a house on Toronto's upscale Renovation Street, in the middle of the housing crisis. Reviewed by Amanda Hale. Page 12.

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**LETTERS****Unpredictable Course****Broadside:**

Given the dangers of attempting to say too many things in too few words, we thought that we should write and clarify a point made in our article, "Which We Is Who?" (*Broadside*, Dec. '87/Jan. '88), concerning prostitution and AIDS.

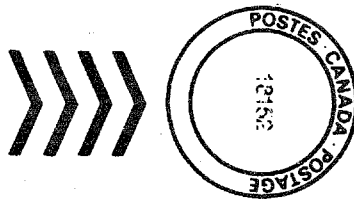
We stated in the article that the female to male transmission rate of the virus is "almost negligible." This was intended to demonstrate that prostitutes are being scapegoated for the spread of AIDS among the heterosexual population. If prostitutes were indeed spreading the AIDS virus to men, the number of heterosexual men who contract the virus from women would be much, much higher.

As of November, 1986, 524 men (2% of the total number of cases) in the US implicated sexual contact with women as their means of contracting the AIDS virus. This figure encompasses men who claim not to belong to a high risk category (ie, gay, bisexual or IV drug user), and cite sexual contact with women as their only probable means of exposure. While this is statistically a small percentage, one can never underestimate its implications where a fatal disease is at issue. It is difficult to predict the course which AIDS will take, and we don't know all there is to know about AIDS transmission. We hope that our comment was understood as it was intended, and not taken to trivialize the rate of occurrence.

Debi Brock and Jennifer Stephen  
 Toronto

**The Other Side****Broadside:**

I am appalled that a feminist paper which presents women's movement issues would go ahead and print the women's bookstore collective letter (see *Broadside*, Dec. '87/Jan. '88) in isolation with neither the conviction to treat this seriously enough to also print "the other side" which was printed in *Our Lives* nor an editor's note to at least explain where *Our Lives* might be found. I bought my copy of *Broadside* at SCM and my copy of *Our Lives*



at Third World Books on Bathurst Street. Contrary to the belief held by the bookstore collective, the whole city has not heard (unfortunately) rumours nor complaints on this issue.

We are therefore expected to take at face value the arguments presented in movement matters. A feminist publication interested in retaining credibility would find itself in any debate able to present two (or more) sides to a controversy in the same issue—recognizing the fact that publication deadline restrictions enter into play. As it stands now, *Broadside* has contributed in its own way towards the censorship and racial discrimination of the bookstore by censoring one side of a debate—in this case, a black perspective.

However, I am not surprised at the actions of the bookstore. Judging from its previous political decisions (or lack of them), I expect that a willingness to listen and examine their motives as white women is lacking. I am not going to bend over backwards, be liberal and say that there is more than meets the eye, that we don't know what really went on. To the "average feminist on the street," what we read is what will count. Information/knowledge is power, after all. I don't need to know any more than what was written to know that racial discrimination did occur. I can see things in both open letters which have, more often than not, applied to my own situation as either a lesbian or a working class feminist. My ability to personally identify with Pauline Peters brings the issue into sharper focus for me although, as a white woman, I will never be able to fully understand her position as a black woman. I will, however, give it a darn good try because I need to, because we all need to.

If Pauline believes there is need for apology and compensation, then that is what she should get; it would be nice, though, if the women understood why and accepted it and stopped using a white women's paper to present a white women's point of view. Yes, I know there are women of colour on the bookstore collective. But there were many points in the bookstore letter to which I took exception, this only being

one of them. I could elaborate on each one but this is already lengthy for publication. I will leave it to others to extend and broaden the debate because I would like to see this continue into the new year as a serious discussion on racism in the white women's community/movement.

Pat Leslie  
 Wiesia Kolasinska  
 Toronto

**Bank Strike****Broadside:**

You may have heard that eleven women working at the Canadian Imperial Bank of Commerce here in Antigonish are on strike. It looks like they will have a long difficult time through the winter, earning on average \$45 a week strike pay and keeping pickets up all day every day in all kinds of weather. They have a lot of local support but will need support from all across the country to be successful in this very important struggle for all workers and all women.

The Women's Strike Support group here would like to ask individuals and groups to: contribute to the strike fund and send letters of support to The Union of Bank Employees, 195 Main Street, Antigonish, telephone: 1-902-863-5046; to write letters pressuring the Bank to R.B. Fullerton, President and Chief Executive Officer, Commerce Court, Toronto, Ontario, M5L 1A2; to withdraw any savings from the CIBC explaining why; to picket and demonstrate at CIBC branches; and to spread the word about the strike and its importance.

The workers and their support groups here are hoping to organize some more systematic cross country support through union and women's networks. So, please, if you are interested in participating and/or know the names and addresses of possible support groups and networks please spread the word to them and tell us about them (as well as about any support action you undertake). Write: Women's Strike Support Committee, 256 Main St., Antigonish, NS, B2G 2C1.

Angela Miles  
 Antigonish, NS

• continued next page

**EDITORIAL****Olympics, Ltd.**

As supporters of the Lubicon tribe chant "Shame the flame" while the Olympic torch makes its way to Calgary, the evidence is growing that not everyone is thrilled with the prospect of the upcoming winter Olympic games. In the case of the Lubicon, native leaders are protesting Petro Canada's sponsorship of the Olympic Torch Relay, citing the crown corporation's exploitation of lands and resources to which the Lubicon tribe has a longstanding land claim. Central to the Lubicon's point is that the Olympics means business. The games have become a haven for corporate hype featuring official Olympic everything, suggesting that the spirit of the Olympic flame is fanned less by athletic achievement and more by the desire for profit.

But while the Lubicon protest has put an appropriate damper on the torch relay, women too could benefit from a long look at the impulse driving the Olympics. After all, women have consistently been treated shabbily by the International Olympic Committee, the powerful decision making body that has a stranglehold on the organization of the Olympic games. For example, the IOC resisted including women in track and field events until the feminist drive for change forced the Committee's hand in 1928.

Since then conditions have improved, but not by much. Until 1962, there were no women on the IOC and it wasn't until the summer games came to Los Angeles that the IOC was really pushed to consider the rights of women in sports. Still, men participate in twice as many events as women. Women are still prohibited

on the European bobsled runs. There are no women allowed to compete in ski-jumping or hockey. In fact, in both the summer and winter games, there are only three events in which women participate on equal terms with men: equestrian events, sailing and tests of accuracy, such as archery. Naturally, women are not invited to participate in any of the combat sports like judo, wrestling or boxing.

Many see this as a blessing and believe that the competitive spirit is incompatible with feminist values in any event. Indeed, many critics of competition in sports have described what already exists for women in the area as the "battered child athletes" syndrome in which young women are psychologically damaged by premature pressure to compete and physically ruined by overtraining at too early an age. World class swimmers, gymnasts and skaters tend to be barely pubescent, and in fact, there are reports that dangerous puberty-delaying drugs are in use.

While it may be true that promoting boxing as a female sport may not be the most feminist of endeavours, many female sports enthusiasts would rather see women competing in the martial arts than in the fiercely heterosexual skating pair or the ice dance teams. Scantly clad women skaters and their covered up male partners are the leading candidates as the most egregious proponents of compulsory heterosexuality in all of the Olympic games. The IOC has been intransigent about proposals to open up the skating events so that pairs of women or men could advance the art of skating, and equally intractable about changing the dress

codes for skating and allowing women to wear pants. The more women try to change the situation, the more aware they become of the values deeply entrenched within the Olympic framework.

These values are founded in the art of competition and in the art of combat in particular. All the skills tested in the ancient Greek Olympic games were associated with war, including running, jumping and javelin throwing. But the values of the winter games do not have even this historical tradition. Far from celebrating the virtues of hand to hand combat in competition, the winter games salute the luxury pastimes of the monied classes in Europe and North America. The winter games are brutally discriminatory, excluding by definition the majority of countries which do not experience the ice and snow of winter, and 95% of the world's population which cannot afford the equipment required to cruise down the slopes of the globe or glide around the world's ice rinks. During the winter Olympics, we do not see very many extraordinary athletes from small villages astounding audiences with record breaking downhill ski runs the way we see long-distance runners from the Third World astonish spectators at the summer games. Instead for the most part we see pampered, admittedly committed young kids, skiing, skating and bobsledding, predominantly white young people who have been able to train for years because they are backed by their class privilege.

So it is no wonder that the struggling Lubicon Indians, with no land or resources of their own, are furious. But women too should look at the winter games in Calgary with suspicious eyes.

# Free Trade: Boom or Bust?

by Lisa Freedman

Forty-four per cent of women working in the manufacturing sector of the economy work in jobs that are expected to be made vulnerable by the Canada-US free trade agreement. This represents nearly 100,000 women.

A recent paper released by the Ontario Women's Directorate concluded that the proposed agreement could have a negative impact on a significant portion of Ontario's female work force.

Displaced women who move from the manufacturing sector to the service sector are likely to earn less money and enjoy little job security because women traditionally rank lowest on the salary scale in service jobs. If American companies close down branch plants, clerical and support jobs, held primarily by women, will also be lost.

Gregory Sorbara, Minister Responsible for Women's Issues, concluded that "A deal that stands to hurt so many of Ontario's working women is a bad deal for Ontario." The following is a summary of the findings:

## INTRODUCTION

The economy consists of two sectors: goods producing and service producing. The goods producing sector includes agriculture, all primary industries, manufacturing and construction. The service producing sector includes everything else: health, education, community and social services, telecommunications, transportation, advertising, consulting, banking, accounting, legal services, tourism, utilities, entertainment, computer services including data processing, and more.

The goods producing sector employs 18.9% of women in the labour force, compared to 41.2% of men. This includes 2.2% of the total Ontario female labour force working in agriculture, 0.4% in primary industries, 15.1% in manufacturing, and 1% in construction. Almost 400,000 women work in the goods producing sector, with the vast majority (300,000) in manufacturing.

Over 80% of all women in the work force work in the service sector. Within the service sector, women are concentrated (45.3% of the total female labour force) in the Community Business and Personal Service sector, which includes education, health services to business, personal services and so on. A large number of women (17.5% of the female labour force) work in retail and wholesale trade while others work in transportation, communications, and utili-

ties (4.2%); or in finance, insurance and real estate (8.2%), and public administration (5.9%).

If we look at women's participation in the labour force according to occupation, as opposed to sector, we find that in both the goods producing and service producing sectors of the economy, women tend to be concentrated in just three occupations: clerical, sales and service. Thirty per cent of the female labour force works in clerical, 16.5% in service and 10.1% in sales occupations.

## WOMEN IN MANUFACTURING

While there is some disagreement among analysts as to the exact impact of the free trade agreement on the manufacturing sector, all agree that some industries will win and others will lose. These analysts found that a substantial number of industries could be vulnerable to a free trade agreement, because they were presently protected by high tariffs and/or they were otherwise sensitive to increased trade competition.

The number of women in industries currently protected by tariffs is out of proportion to the general participation of women in the manufacturing sector. In 1984, women constituted 25% of manufacturing production workers in Ontario but made up 45% of production workers in industries with high or very high tariff levels. Women make up fully 66% of production workers in industries with the highest tariff levels. Included in this sector are the female-dominated clothing (78% women), textiles (55% women) and footwear workers (68% women).

Overall, 44% of women's manufacturing jobs are in the most high risk industries (ie, high tariffs and poor trade records), compared to 28% of men. This represents almost 100,000 female manufacturing jobs in Ontario. The characteristics of women working in the trade-sensitive manufacturing industries mean that they will face particular barriers in finding new jobs. Workers in many of these industries tend to be older immigrants who lack proficiency in English and who have little Canadian education or skills training. For example, 70% of women in the clothing industry do not have a high school diploma and 41% have less than a Grade 9 education. Although statistics specific to Ontario are not available, Canadian statistics indicate that 46% of clothing workers were born outside the country, as compared to 19% for the total work force.

Because of these characteristics, any new jobs these women find are likely to be in the commercial sector of the service industry (eg, cleaning) and to be less unionized, lower paid and with fewer benefits and less job security.

Although there may be replacement job opportunities for women in the service sector, the jobs are lower paid than in primary and secondary industries. The following are examples of industries in the Manufacturing and Service Industries with similar work force characteristics:

	Average Weekly Wage
<b>Manufacturing:</b>	
Food and Beverage	\$496.32
Leather	\$455.38
Textiles	\$470.05
Knitting	\$312.93
<b>Services:</b>	
Restaurant and Tavern	\$177.48
General Merchandising Stores	\$243.88
Related Health Care	\$277.71
Personal Services	\$267.21

## FREE TRADE IN THE SERVICE SECTOR

Over 1.6 million women, 81% of the female work force, work in the service sector. They constitute 52% of all service workers but are concentrated at the bottom of the salary scale. For example, in medicine and health, women earn 34% of the male average.

Predictions by the Economic Council of Canada that there will be more service jobs for women as a result of a free trade agreement must be discounted, since the criteria upon which the predictions were made have not been met. One of these criteria was increased access to the American market through a strong disputes settlement mechanism.

The impact of the agreement on services that must be provided on site (eg, cleaning) will likely be to increase competition. This may result in cost saving measures such as lower wages. Such measures would negatively affect women.

The agreement could result in greater corporate centralization, with data processing and other computer service requirements of Canadian subsidiaries increasingly carried out in US

*In contrast to the Ontario government's doubts about the benefits to women of the free trade agreement, the following are excerpts from material distributed by Barbara McDougall, Canada's Minister Responsible for the Status of Women.*

### Why is the free trade deal so important for Canadian women?

"80% of all Canadian exports and hundreds and thousands of women's jobs directly and indirectly depend on our access to the United States market. Secure and permanent access to the United States market means increased trade and additional jobs for women and men. As productivity rises because of increased economies of scale made possible by the unimpeded and secure access to the large United States market, wages will rise. Women will benefit from the increased earnings.

"Increased choice of goods and services at lower prices will benefit consumers, and women constitute an important segment of consumers. Increased trade opportunities in this market will also mean that small businesses, many of which are owned by women, can grow and create more jobs."

### Are existing or future social programs affected by the Agreement?

"No, quite the contrary. With the increased income and wealth brought about by the free trade agreement, we will be able to better support our social programs. The greatest threat to our social programs is a slow growing and weak economy."

### Service industries in Canada employ 84% of all working women. What will be the impact of free trade on this very important sector?

"The service sector is expected to be the chief beneficiary of the employment growth accompanying free trade with the United States. Women in the service sector would see their employment prospects improved as a result of the greater consumer spending and investment that will accompany free trade. The majority of women in the service sector are in non-traded services such as education, health care, public administration and personal services. The jobs of these women will not be lost under free trade."

### The Economic Council has said that particular industries such as textiles, knitting, leather

head offices, with a subsequent loss of jobs in Canada. In 1977, about 12% of companies in Canada had their data processed in the US. This figure is now estimated to be about 25%. The free trade agreement would hinder government's ability to stem this flow.

## REGULATIONS AND SUBSIDIES

Any new regulations for specified service industries will have to conform to the principles of the free trade agreement. This seriously restricts Canada's ability to regulate the service industry. The continued ability of the government to regulate wages, working conditions and quality of services is particularly important to women. Due to systemic discrimination in training and employment and because of family responsibilities, women are particularly vulnerable in a less regulated market.

Both the Canadian and American governments recognize that certain subsidies should be "allowable" while others should be challenged as unfair subsidies. The US and Canada are far apart, however, on which kinds of subsidies should be allowed. Canada and the US will attempt to negotiate a Code of Allowable Subsidies over the next five to seven years. The ability of government to pursue public policy through the use of subsidies is important to women.

## CONCLUSION

Women in manufacturing are disproportionately represented in those industries considered to be the "losers" of the agreement. The characteristics of these women make it improbable they will find alternative employment. Those that do will likely find it in lower-paid service occupations. As a result of the adjustment, they could suffer a decline in income, job security and other benefits. It is hard to find anything in the free trade agreement which benefits women. On the contrary both the direct and indirect effects of the agreement could be to increase gender inequality.

### goods and shoes are at risk in a free trade environment. What will free trade mean for women in these industries?

"Free trade with the United States will offer these industries the opportunity to improve their competitive position within a larger, but still relatively sheltered market. The real competition facing the textile, clothing and footwear industries is imports from overseas countries with lower production costs, and not from the United States."

### Women tend to spend a larger percentage of their income on basic necessities such as clothing and foodstuffs. What will free trade mean for them?

"The free trade agreement will benefit women through lower prices, a wider variety of goods and services to choose from, and better quality products. Trade barriers raise consumer prices in Canada. This lowers our standard of living, because we must devote more of our income to pay for protected goods. Barriers also limit consumer choice by denying us access to items available in the international market place."

### Will existing prohibitions on foreign investment in cultural industries such as broadcasting and book publishing be maintained?

"Yes. The US recognizes the legitimacy of our cultural policies and the need for an exemption for the cultural industries from the free trade agreement. Publishing, film and video, audio and video music recording, and broadcasting and cable industries have all been exempted under the free trade agreement."

### Some people are worried that free trade with the US will mean a loss of women's jobs generally. Is the government listening to these concerns?

"Our government takes women and their concerns seriously.

"Most women who may be affected will likely move to equivalent jobs or better ones in those industries which will be expanded because of free trade. I am concerned that trying to preserve the status quo in certain industries will merely preserve low-paying work ghettos for women. And rather than enhancing opportunities for women, this approach is short-sighted and serves to shield women from the potential benefits of economic growth by burying them in occupations where their income will continue to lag behind those of men.

"That's not my definition of progress! That's not my definition of equality!"

## • LETTERS, from previous page

### Anti-AIDS Campaign in Africa

Broadside:

The campaign we launched against AIDS and the practice of female genital mutilation in November 1986 has reached one year of age this year. The campaign was launched because of the staggering figure of AIDS carriers in Africa. The overwhelming majority of western victims are male homosexuals and intravenous drug users who share dirty hypodermic needles, but the reverse is true in Africa where the majority are women. Moreover, recent research findings have confirmed that the practice of female genital mutilation opens genital sores and as a result of these operations, as well as other sexual practices by men that may result in lacerations and the flow of blood in the genital area, an easy gateway is provided for Human Immuno-deficiency Virus (HIV) and other sexually transmitted diseases (STD) to enter the bloodstream where they rapidly multiply among white cells. Thus AIDS has many opportunities to reach women in Africa.

In addition, the campaign was prompted by our profound belief that most of our African women are suffering from ignorance of the implications of traditional practices and dying of diseases because of lack of practical information that could change their lives. Besides, apart from the raising of issues of female genital mutilation and AIDS at international conferences by some African women, there has been very little or no local initiative to stop the practice and spread of AIDS.

As a self-help, non-governmental women's

organization, our greatest problem has been lack of funds to run the campaign. We have had to make appeals to concerned women, feminists and women's groups and organizations to come to our urgent help, by way of donations. By this support, we were able to cover over 100,000 square kilometres of our countryside and were able to meet with 5 million rural women whom we persuaded to refrain from the practice of female genital mutilation. All the women we met have shown willingness to refrain from the practice in order to safeguard themselves against AIDS. We have also contacted 2 million women by radio and television and another 1 million by newspaper and literature. Arrangements have also been completed for the launching of the campaign in other African countries in 1988 if we have enough financial support from our friends.

I wish on behalf of myself and all our women to express our profound appreciation and gratefulness to all women who concerned themselves with our plight and contributed in cash or kind for the running of our campaign through which we were able to make such tremendous progress. We have been very much encouraged by your support and solidarity in our uphill task towards the emancipation of our women from ignorance and disease. We wish to appeal to all of you. Our task is such that it cannot be accomplished overnight. We hope that you will endeavour to give us more support in 1988.

For sending donations or inquiries, write to: Hannah Edemikpong, Women's Centre, Box 185, Eket, Akwa Ibom State, Nigeria, W. Africa.

Hannah Edemikpong  
Eket, Nigeria

# Different Struggles, Different Rights

## Interview by Nancy Richler

The following is an interview with *Bet-te Paul and Shirley Bear of the Tobique Indian Reserve in New Brunswick, whose struggle for Native women's rights is chronicled in Enough is Enough: Aboriginal Women Speak Out, and the book's editor Janet Silman.*

**Nancy Richler:** *Enough is Enough* describes your struggle to improve living conditions for Native women and children and end sexual discrimination against Native women. The book ends with the passage of Bill C-31 which gives back full Indian status to Native women who had lost it. I'm wondering how the process of reinstatement has proceeded on your reserve and if you have encountered any problems with it.

**Bet-te Paul:** Reinstatement hasn't been a problem. All you have to do is present your lineage to prove that you were born with Indian status and you're automatically reinstated. Your Indian status card is issued by the Department of Indian Affairs and that's done for you by the Indian clerk right at the office. The only problem a membership clerk could run into is people that are questionable coming in and trying to get on the bandwagon, but they have to produce proof of their lineage. That means their parents and grandparents.

**Janet Silman:** The problem they're running into is with people coming back or people already on the reserve that are now eligible for housing. There is an increase in people now eligible for housing.

**BP:** But there are separate housing lists now. There is regular status housing that comes from Indian Affairs and then there's Bill C-31 housing money and that's still coming in. There were some obstacles with getting money for labour to build the houses but we got around it and houses are being built now.

**NR:** There has been some press coverage of problems women on other reserves are facing, problems having to do with band membership. While Bill C-31 gives full status back to women who lost it, it leaves band membership policies up to each band and some bands are not granting reinstated women full membership.

**JS:** They're not supposed to do that. That was the absolute crux of the matter. If you were born with status, Bill C-31 entitles you to get your full status back, which means full residency rights, voting rights and so on. That is the law. Legally these women are status Indians, and what the Tobique and Quebec women fought so hard for was that you didn't just get your general status back. You also got your band membership.

Now the operation of the law, the administration of the law by local bands is like any sort of law: if an administration is antagonistic and resentful, they can make life pretty hard. On Tobique, the women have worked hard, so the attitudes are pretty good and people understand that non-status are family and have every right to be there.

**BP:** We'll say, "Wait a minute. You can't do that. We have every right to be here. You can't tell me that. I know better."

The women have been educated on our particular reserve and around the area of New Brunswick. I hope that Native women across Canada can realize that ploy can't be used on them.

**JS:** Legally these women are status Indians with full rights. What has to be pointed out is that newspaper reports make it sound like all these people are flooding back and that's not actually accurate. On the reserves I know, a few people have come back who wanted to anyway and now have the right, but basically, on a lot of reserves, people were already living there but they could never get onto the housing list because they were non-status. But it was still home.

**BP:** They'd been there for years.

**JS:** On some reserves, the women hadn't been living there, but the only reason they weren't is that the reserves kept the women off. They could hardly even come back to visit. Now they have the right to.

It's the ones who have kept the strong ties who come back. If someone is established in a town or city and they have a family, a job, the kids are going to school, what does the reserve have to offer? Unemployment and social assistance and nothing much for the kids. It's the people who are struggling in the cities, who are

really having a hard time or who have relatives who are sick or who've lived there a long time. Those are the ones who have reasons to come back. They have strong ties.

**BP:** And there are criteria.

**JS:** Right, and that's not pointed out in those arguments. At Tobique, what women have done for ages is fight for criteria for housing because otherwise what could happen is the chief and council could sit around and decide who wants housing and then give it to them.

**BP:** What we need is a housing authority based on the particulars of each situation, a housing authority run by the reserve, in each community, from the people of the community.

**NR:** And what are you telling women from other reserves who are being denied band membership?

**BP:** That they can use the RCMP now. There is a law in Canada that says I can live on my reserve. If there is money for housing or an available house, they can live there. They can decide they want to go home and live there because it is home.

You never forget where you're from. There are people who have made homes in the US, everywhere, that don't want to come home, but their right of being what they were, what they were born as still remains.

In my case, we moved away when I was eight or nine years old and lived in the States for a long time but I always felt the connection and the difference of my culture. You remember your roots. I always spoke my language at home. I came back when I was 16 and then left again until 1977, when we first occupied the band office. I came to help. I stayed. It was a long hard struggle but it was well worth it.

**NR:** The book describes how that struggle split your community. Why were some members of the community so against you?

**BP:** It was the chief's family and his supporters.

**JS:** ... and the councillors who were supporting the chief and their families.

**BP:** It started with the housing issue. There was money that was coming from Indian Affairs for regular status but a lot was going to his family and relatives. When this came up at meetings he would say, "You have nothing to say here. You're not an Indian. You can't go on the housing list." There was no way they were going to get away with saying that. I never made a distinction, a lot of people didn't. We had 80 to 90 per cent of the community behind us.

**NR:** So apart from the chief, his councillors and their families, you had the majority of the community behind you?

**BP:** Oh yes.

**NR:** Do you think that the new law in any way helps to prevent the type of corruption you've just described?

## It's the Indian Act that has ruled: "You Indians, this is what you live by."

**BP:** No, because it's still an Indian Act, regulated Band Council. The only thing you can rely on is a fair-minded chief and a good council, which is what we're going after.

**NR:** And that has to be done on a local level by each reserve?

**BP:** Yes. I think the council policies have to be changed by the people on the reserves to be fair. Again, it's the Indian Act that has ruled: "You Indians, this is what you live by." This was a law that was arbitrarily forced on our people without our input.

**JS:** And it rules every aspect of Indian life. It's been there for 150 years, so it's stamped on.

**BP:** It's embedded in people's minds.

**JS:** You can't just wipe the slate clean. The dependency and favoritism is built in now in the way it's structured.

**NR:** Given the way the system is structured, in what ways then can you push for change?

**BP:** We're pushing for a new council policy, a

housing authority and we're hoping to develop a woman's office—an advocacy office.

**JS:** I remember asking what they would do to change, thinking very abstractly, and someone saying, "Well, if you have twelve councillors, work for six of them being women." Very concrete sorts of things.

**NR:** These are all changes at the local level.

**BP:** Yes.

**NR:** The book mentions also struggling to get a sexual equality clause written into the constitution.

**BP:** I can't answer that. That's Shirley's bag. (Shirley Bear addresses this point when she comes in later on in the interview.)

**NR:** You were accused, during the struggle, of threatening Indian autonomy by demanding rights for Indian women. How do you respond to that accusation?

**BP:** That was a ploy. . .

**JS:** . . . a political thing. They (the women) are so committed to self government, to self determination and to the people and the culture. So one of the arguments against them was that granting status would dilute the culture. What the women said is, "Look, we raise our kids, we teach them the language, we teach them the culture." It's the women who do that so how could they say it would dilute the culture.

**BP:** It was just a ploy to discredit us.

**NR:** The book describes the racism you encounter as Native people in Canada. In making use of the national media as you did to bring your plight as women to the Canadian public's attention, were you ever accused of being disloyal in some way to Native men?

**BP:** Not really. The men could have felt demeaned or inadequate in some way or they could have felt, oh why did the women have to go and do this, but if they thought that way that was their problem. We didn't mean it that way and that's not what we were pointing out. And during the occupation there were males that came in and helped out, stayed up all night and got firewood, helped with security. We had a lot of men's support.

(Shirley Bear comes in. *Bet-te Paul says she can explain about the need for a sexual equality clause within the constitution.*)

**Shirley Bear:** We were told from 1981 by the men's organization, the National Indian Brotherhood—who are now called the Assembly of First Nations due to our lobbying—they told us that it is within their culture to discriminate because, based in their aboriginal traditions, males did certain things and women did certain things, and based on that they can discriminate. We were saying, we don't care who you are, you do *not* discriminate. The fact that you can do certain jobs is one thing but to say, "We don't want certain women who married outside to come back because it's our culture while at the same time we can marry women from outside and they can live with us." That's not OK anymore.

If aboriginal rights get entrenched in the Charter without sexual equality then it would give them the right to write their own mandate and we would continue to be discriminated against because they would, like before, supercede the constitution. We did not want that to happen. We wanted sexual equality everywhere that aboriginal rights are mentioned. I don't care if it's in section 15. If aboriginal rights have special status and we don't have sexual equality in there, we're still nowhere. We're still back in the same situation.

**NR:** What has actually happened with that.

**SB:** Nothing. We're still pushing. We're still insisting. But we're not the only ones anymore.

**NR:** We were talking earlier about the accusation that Native women struggling to end sexual discrimination were, in some way, threatening Native autonomy.

**JS:** It's ironic. The Assembly of First Nations fought women so long and yet the amendment gives them more power than they ever had before in terms of the Act.

**NR:** In that it gives bands the power to decide band membership?

**SB:** Yes. That's good and bad. There are two pictures. I say it's good because I know only one band. For Tobique it's good because the people at Tobique are very progressive—because they've been well taught by the women. They're very sensitive to women's issues and very supportive once they understand.

For some of the reserves in Alberta it's not very good. The women can fight because it's against the law, but it's still a hassle. I wouldn't

want to see it [the power to determine band membership policies] taken away from people who are progressive. It would be retrogressive for the general Native people.

**NR:** Is there anything else you would like to say or point out?

**BP:** I'd like us to talk about the colonialistic attitude of men towards their own women—and it's still there. Shirley can talk better about that.

## They've learned the lessons of colonialism well, of colonialistic attitudes towards women and children.

**SB:** I like to equate that with the slave farms of the south of the old days where they made foremen of the black men on these farms, who were then more cruel because they had to prove themselves. I think our band comes under the same category because they are people who carry out the administrative policies of Indian Affairs and they've learned the lessons of colonialism well, of colonialistic attitudes towards women and children. So they are able to enforce the policies in a more cruel fashion and they've learned so well that they think it's the way they were traditionally. It's easy for them to say to me, "What are you talking about. You married a Frenchman. You're a Frenchwoman?"

**JS:** One other thing we forgot to talk about is women working on the membership codes.

**NR:** Are women well represented?

**SB:** Well, I was working on it (all laugh).

**BP:** There's a committee now.

**NR:** With equal representation of women and men?

**BP:** No. It's women only.

**SB:** It's Tobique we're talking about (all laugh). But in other communities, that are developing membership codes, a lot of times they'll hire a lawyer to do it—and a white lawyer at that—who will make up what they perceive to be just and orderly codes based on what they're getting from the chiefs of the specific bands.

So it will be left with the individual bands. The battle now is not with the government as we had said eight or nine years ago. The battle is within the bands. I'm happy with the results to a point. You never get everything you want, especially in terms of government.

**BP:** But we're still working towards it.

**SB:** We got what we wanted. The women are reinstated, and their immediate children. Had we not focussed on that one issue we would never have gotten it.

**JS:** That was the strategy—to go after one thing.

**SB:** So we got together and decided, either we narrow in on one thing or we're not going to get anywhere.

**JS:** I remember you saying you learned from the men. They went to the officials with a whole smorgasbord of things, all these demands, and they got nothing. So the women decided to go after this one thing.

**BP:** We proceeded by targetting one thing, get that done, then target another.

**JS:** And it was always grounded because you were always working on the local as well as the national level. Everyone would be thinking nationally but they would also be thinking locally. And it really started locally.

**BP:** And it started a long time before we were born, these kinds of things. When Janet first started she asked. . .

**JS:** . . . I asked when they first realized there was a problem. I assumed that was when they started acting, as soon as they realized there was a problem. And she said, "Oh Janet, we always knew. We just got fed up and weren't going to take it anymore" (all laugh).

**SB:** You know, what hits me every time we talk about this with someone is, you know the term, "You can't fight city hall?"

Well, we did. And we won.

## Katya Kamisaruk:

# Computer Crash and Cookies

### Interview by Ingrid MacDonald

What follows is an interview with Katya Kamisaruk, the agent of a spectacular but little known non-violent action. In June 1987, the 27-year-old peace activist entered a California military base. With fire extinguishers, a portable drill and spray paint, she single-handedly gutted the innards of a mainframe computer essential to the American military first strike attack program. She was subsequently arrested. I contacted Kamisaruk, a San Francisco native, in Los Angeles on the day before her trial began in that city. Within a week, the jury had found her guilty in a trial that restricted Kamisaruk's testimony to details of time and place. In this interview a remarkably calm Kamisaruk discusses her action, her motivation for performing non-violent acts, and reflects with broken idealism on the US judicial system. —IM.

**Ingrid MacDonald:** I'd like you to tell me what happened on June 2, 1987, with regards to your non-violent action. In particular, how was it that you came to do this action alone?

**Katya Kamisaruk:** I had been thinking about it for about two years. I ended up doing it alone because I didn't know anyone who was willing to do something this drastic. I also realized it would be easier to get to the Navstar Installation and dismantle the computer if there were only one person.

**IM:** My impression of military bases is that they are heavily patrolled and yet you—a woman in civilian clothing—were able to walk right onto the base. Is that so?

**KK:** It was the middle of the night. . .

**IM:** And yet there was no-one around?

**KK:** Apparently not (laughter).

**IM:** Could you tell me what happened once you got onto the base?

**KK:** I had to hike for about an hour and a half into the base before I got to the Navstar facilities. I went through the outer gates and locked them behind me. I went inside the area, and I had to break into the Navstar Control building. Inside was a large mainframe computer that is used for guiding the Navstar satellite.

I went into the control room and I destroyed the computer. I also damaged the dish antennae and a huge thing inside the room that communicates with the satellite.

**IM:** While you were there in the middle of the night, did you not expect the military to enter at any second?

**KK:** I was terrified. I kept thinking that I'd have three minutes, maybe five, to do everything that I could do and then somebody would come in and yell, "Stop!" Or that they might just shoot. I had all these things in my head, what I would say, "Don't shoot!", things like that. I had also left a message for the soldiers at the gate when I locked it behind me. I left a box of cookies and a little poem to let them know that I was unarmed, that I was a peace activist, and that I believe in non-violence. I thought maybe that would keep them from panicking and shooting.

**IM:** Did they ever discover those things you left?

**KK:** Yes they did, but I was gone by then.

**IM:** How long were you on the base?

**KK:** About half the night.

**IM:** And then you were able to simply walk off the base?

**KK:** That's right. That's another thing I never

expected. I was shocked.

**IM:** Once you left the base and your action behind, then what?

**KK:** I hitch-hiked back to San Francisco, about six hours away. I held a press conference the next day to take responsibility for what I'd done, and to explain to people about Navstar and how dangerous it is. It was at the press conference that FBI agents came and arrested me.

**IM:** An action like this no doubt took an enormous amount of courage, but you must have been motivated by very strong conviction. What was it that motivated you?

**KK:** Well, there are two things. Ever since I was a little girl I have wanted to have my own child. I used to talk to my mom about this and she'd say, "Before you can have a baby you've got to make the preparations, you've got to have a good job, a safe neighbourhood, medical insurance, good schools." One day I woke up and realized, "What good are all these nice things if my child is burned to death in a nuclear war?" Finally I decided that the best preparation I could make for having a family would be to do something practical about disarmament. I realized I can't depend on politicians to do this for me. It's not in their interests at this point. So I thought I'd take care of it myself.

The other thing that prompted me to do this is what I have learned about the *White Rose*, the name of an underground resistance group in Germany during Hitler's time. Naturally, they were a secret group, but they put out leaflets and called on German citizens to resist what the government was doing. They said, "We can't let this abomination, this holocaust go on; we've got to say no to Hitler."

This is an important thing, because the people were frightened and misled and these leaflets helped inform them. The Gestapo were extremely anxious to find the *White Rose* members and ultimately they did. They were caught and executed after a farcical trial. I realized that they didn't have to do what they did—they weren't Jews, they themselves were not in danger—they didn't have to get involved, but they did. Their ethical reasons for doing so were very strong.

And I feel that way now: that my government could perpetrate a holocaust far greater than Hitler's. If I did not get involved now, I would be guilty for letting it happen. I don't feel that I could live with that.

**IM:** In your pre-trial hearing your motion for an open trial was denied. What are the implications of that?

**KK:** It means that the trial will happen and I'll be in court but I won't be allowed to explain to the jury why I did what I did. I won't be allowed to tell them about my motives for what happened. I won't be allowed to tell them about nuclear weapons or nuclear war. I won't be able to tell them about how Navstar is critical to a first strike attack—which is why it is such an aggressive and dangerous technological breakthrough. I won't be able to say the truth, the whole truth and nothing but the truth. I'll be gagged in the courtroom and there's no way

that I can have a fair trial.

You see, with a jury, if I could convince even one person out of those twelve to say, "Not guilty," then there would be a hung jury and I wouldn't go to prison. But as it is, I won't get a chance to tell the truth to the jury. And so, I feel really bad. I'm really shocked because I always believed in the jury system and that somebody accused of a crime would have a chance to stand and tell her story. ●



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## National Lesbian Forum

by Jeri Wine

WINNIPEG—A lesbian daughter was born at the annual CRIAW conference in Winnipeg, November 7 and 8, 1987! The Canadian Research Institute for the Advancement of Women is an organization consisting of some 1000 women, academics and activists, from every province and territory in Canada. Over 400 of these women met in Winnipeg in November to attend presentations and workshops on Women and Wellbeing. As is common in Canadian women's organizations, and has been true for CRIAW at most of its conferences, there was no lesbian content on the agenda. As is also true in most women's organizations, a sizeable proportion of the CRIAW membership is lesbian, and many of them were attending this conference. An impromptu meeting called on the first day of the conference was announced in the dining room where the 400+ conference delegates were having lunch. Initially called the "Lesbian Invisibility" session, the "In" was dropped, and it became the "Lesbian Visibility" session.

Twenty-seven women showed up for that first meeting. Some of the issues discussed included: difficulties involved in coming out; being lesbian in rural communities; the threat posed to the lesbian community by the present homophobic Saskatchewan government; untenured faculty teaching lesbian content and providing support to lesbian students without revealing one's lesbian identity; lesbian mothers and custody; the need for greater lesbian visibility at CRIAW; and the need to network with lesbians across Canada with similar interests. It became clear that there was a common need to provide some ongoing organizational structure. Rather than become yet another "lesbian caucus" in yet another women's organization—a caucus which must then engage in conflict in order to be heard, and if history is a good teacher, will probably be marginalized—the group decided to form its own organization: the National Lesbian Forum. As its objectives, we determined to have a visible presence at as many feminist organizational conferences as possible throughout the year. We agreed to hold meetings of the Forum itself as well as holding workshops related to lesbian existence within the context of the work of the particular feminist organization. We collected names of

the individuals present who were interested in becoming NLF members, as well as their areas of interest, and for those who felt safe in doing so, their names and interest areas will be mailed to others on the list. The women present came from six different provinces and one territory.

The following day, a second meeting of the National Lesbian Forum was announced, again over the microphone at the group lunch, as a concluding event of the conference. We collected more members, more than 30 in total over the two days, and strategized further. We agreed to apply for membership in the National Action Committee and each submitted a \$3 NLF membership fee to pay for the NAC group membership and for mailing costs of the networking list. With additional members—and therefore, more funds—there is a plan to produce a newsletter. We also agreed to hold an NLF meeting at the CRIAW meetings in Quebec City in November 1988, to firm up an organizational structure and do further planning.

Since the CRIAW conference, application has been made to NAC for membership for the National Lesbian Forum; our application will be presented to the membership committee at NAC's mid-year meeting in Edmonton. As the lesbian caucus of NAC has recently been having serious difficulties and seems to have, in fact, disbanded, it is doubly important that a lesbian organization have a visible presence in this national women's groups umbrella organization.

The Forum is an exciting opportunity for lesbians to create an organization to serve our needs, an organization that can assume a form and develop an agenda that will reflect our concerns and diversity across Canada. It is still in its newborn state; there is ample opportunity to influence its shape and growth. Lesbians who are interested in joining the National Lesbian Forum can send their name, mailing address, interests and \$3 membership fee to the address below. If you would prefer that your name not be sent to other members of NLF simply state that in your application. If you have regional information that might be included in the newsletter please send that along. Write: NLF, Box 8973, Saskatoon, Saskatchewan, S7K 7E7.

Jeri Wine is a Toronto lesbian feminist and vice-president of the Canadian Women's Studies Association.

### Help Wanted

The Barbra Schlifer Commemorative Clinic, which provides services to female victims of violence, requires the following positions:

**RECEPTIONIST:** 35 hr. week. This position operates a busy 8 line, 16 intercom vantage 48 console, while maintaining the reception area. Candidate should have excellent telephone skills and experience in handling a range of requests, specifically calls from women in crisis. Confidence, good insight and ability to work calmly under pressure is essential.

**CLIENT ADMINISTRATIVE SUPPORT:** 25 hrs. This position maintains responsibility for administrative functions, specifically related to the registry and maintenance of client files. Candidate will work with the service team and must have clerical/filing skills, typing and skills in DBASE III & Microsoft word.

**OFFICE ASSISTANT/ACCOUNTING CLERK:** 20 hrs. This position maintains responsibility for clerical functions related to cash entry, bank deposits, A/R and A/P and computer entry of financial data. Candidate will assist with general maintenance, supply ordering and should have typing and computer exper., specifically in Lotus 123.

**SECRETARY/ASSISTANT:** 20 hrs. Working with a pilot project that provides cultural interpreter services to assaulted immigrant women, this position maintains responsibility for all secretarial functions. Candidate will also assist with bookings and general coordination and must have clerical skills, typing and skills in Microsoft word. Second language an asset.

All candidates should have some knowledge of women's issues and previous experience in a social service setting. Respond in writing by Feb. 5, 1988 to: Ms. Dianne Mathes, 188 Dupont St., Toronto, Ont., M5R 2E6.

# MOVEMENT COMMENT

## Divide and Be Conquered

*Good Girls/Bad Girls*, edited by Laurie Bell. Toronto: The Women's Press, 1987.

Reviewed by Joan Riggs

"Good Girls, Bad Girls." A paternalistic stereotype of women? No, the disturbing title to a book about a so-called dialogue between feminists and sex-trade workers. The intention of the book is to suggest that this is *the* dialogue on prostitution and pornography happening in this country. In fact it is the proceedings of a Toronto based conference.

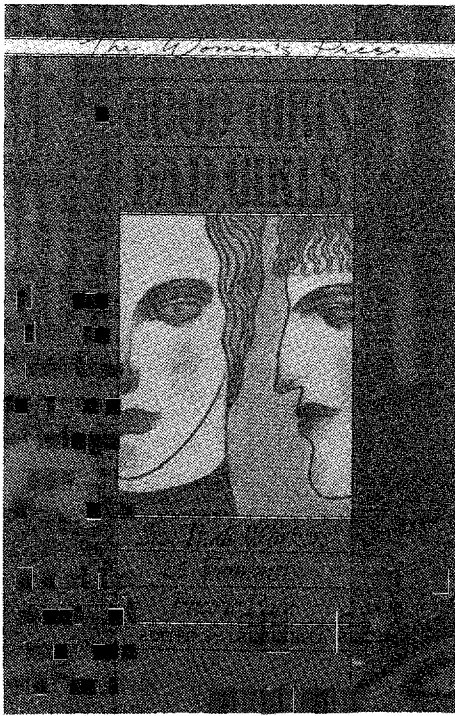
Some of the most controversial and divisive issues in the recent feminist movement, of which sex trade workers are a part, have been over the discussion of pornography and prostitution. *Good Girls/Bad Girls* will not facilitate discussion, it will *artificially* separate feminists and prostitutes, feminists and prostitutes who have never been, nor are they now, mutually exclusive.

As a feminist, I have felt caught in a trap constructed by editor Laurie Bell. The book sets up women, whether feminists or prostitutes, not as good girls, bad girls in the patriarchal, moral sense, but within the women's movement. If I say anything disparaging, then am I not silencing prostitutes? Yet, I sincerely believe this book is divisive. The editor used a sensationalized title, an uninformed introduction, misleading titles to sections of the books, a selective sequence to the articles and a selection of interviews, not from the conference, to create an artificial division.

The discussion women engaged in at the conference did not evolve around a distinction between the label, "good girls and bad girls." It was a serious and painful discussion. Yet look at the opening line of the book: "You're all a bunch of fucking madonnas." Imagine the book starting with Marie Arrington's quote, "Let me make it clear that there are as many views about prostitution within the sex trade as there are about feminism within the women's movement?" Or Amber Cooke's statement, "We need a multi-faceted solution. It's not as simple as what we need support for or what we need changed. It isn't one or two issues. The women in the sex trade themselves need consciousness-raising."

Laurie Bell and I start our feminism from a different perspective. I have some limited experience in the area of prostitution: I attended the conference, offered a workshop, have talked to and worked with prostitutes since 1980, long before it became trendy to acknowledge that these women exist.

My perspective on feminism starts with the belief that all women have a voice and a right to a space in this movement; that all women each day operate on a continuum between victim and empowerment; that the feminist movement is to serve women when we are victims



and to listen and learn from each woman when she is empowered; that the type of work we do does not identify our feminism. It is a movement, fluid, evolving, changing, and has the potential to be inclusive of a lot of different viewpoints.

Bell perpetuated a monolithic "feminist" movement, with *the* definitive statement on feminism. She felt we needed verbal abuse from sex trade workers to awaken our interest and instill a commitment in us to look at the issue of prostitution and pornography from a worker's perspective.

When a group of women move from being "victims" of the patriarchy to "victims" of feminism, as Laurie Bell so neatly moves sex-trade workers, I see a certain type of mainstream perception being presented. We don't have to make anyone bad, or wrong, or marginal for all women to have space, to have a right to a voice in this movement. Each woman is central. Bell had an opportunity to accept or transform what is essentially a paternalistic perception of women. She chose not only to accept it but to exaggerate it. We have to be able to distinguish between mistakes the feminist movement has made when organizing women and how flexible and open we are to the continued refining and broadening of the definition of feminism. *Good Girls/Bad Girls* seems to have a need to blame a monolithic block of

feminists.

Laurie Bell creates an uneasy alliance for herself. She has betrayed herself as a feminist by dividing us as women, as feminists, and by not representing our movement in its imperfection, as evolutionary, as diverse in its depth of feelings and thought and wrought with contradictions. I experienced the pain and the sincere effort on the part of many at the conference to start hearing voices. It was the broadening of the definition of feminism, not the clashing of two definitions. We already know that there are many cultures missing from feminism.

And that brings me to the racism that was perpetuated throughout the conference by the organizers and the participants and was carried on in the book. There were 34 workshops, while only one looked at racism in pornography and another looked at prostitution in the Philippines, an "international perspective." In the content of the book it appears that a discussion of racism took up at least one-seventh of the time. A slight exaggeration?

When will white women learn that racism is not a Women of Colour problem. The book's reference to not being able to find women of colour for the conference is an interesting organizational problem and suggests to me the limitations of the representation of sex-trade workers. As Marie Arrington points out, "...there is an incredible amount of racism in the sex trade at the street level. Women of colour are in a majority on the street. In Vancouver, 50 per cent of the women on the street are women of colour. In Calgary, a large percentage are Black and Native women. In Winnipeg it is 80 per cent. The police and the Fraser Committee told us it's 98 per cent in Regina, mostly Native women. There are many Black women out on the street in Toronto, approximately 60 per cent in Montréal."

And we don't have to wait till a woman of colour shows up before we can take a look at our own racism. The commitment to exploring racism should have been in each presenter's analysis, no matter what their colour.

Race issues are not the same as international issues and yet once again they got lumped together. The key question for the book is why wasn't a group which represents the majority of prostitutes invited to the conference or enabled to attend the conference? I suspect for the same reason many other prostitutes were not included. They were not already visible to the women's community, already organized and therefore easily available to a group of white middle-class women. This is not to invalidate the ideas and feelings of the prostitutes who did speak at the conference. It is a concern directed at our movement. We have to go to where women are in order to hear their voices.

The book ends with an interview between the editor and CORP, a prostitutes' rights group. I don't know whether to applaud them

for getting the last word or to be angered by how disempowering it is to individual women and a collective movement when *one* voice is heard. What about the three young prostitutes I have dealt with over the past few months who want to get out, are scared, are being intimidated by men; what about the women I know in public housing who don't like it but go down to the market at the end of the month to make ends meet, to feed their kids; what about the native women, the black women I know who don't love sex but can't get any other job in this racist country; what about my friend's sister who was murdered in Montréal three years ago while on the job, who wanted to get off the streets but was too burned out on drugs; what about the lesbians I know who don't love sex or men but need to eat? Where are *their* voices?

The CORP interview is disturbing. It saddened me, probably because I know these women personally and they are wise women. They have a lot to say about the place of women and sex in the world, but Laurie Bell didn't get beyond the anger, the defensiveness to the real questions, the depth of analysis and wisdom that is in the interview but is buried with superlatives of anger and pain. CORP members, their audacity to speak out and their profound, understanding analysis about prostitution has moved many feminists forward. They have captured the feelings of anger and pain and confusion in us and pushed us beyond "prostitutes as victims" to "prostitutes as women." That has been through benefit of dialogue. I suspect that feminists reading *Good Girls/Bad Girls*, and particularly the CORP interview, will not benefit from that wisdom but will be left with guilt, grief, anger and avoidance.

The book is intended to "stimulate more thought and more discussion which may eventually provoke us to take action." It speaks more of what it takes to stimulate some Toronto feminists into action: accusations, verbal abuse and name-calling. I suspect the book will terrify feminists who are struggling with the complexity of the issues and will set back organizing with its simplistic paperdoll caricatures of feminists and sex-trade workers. Keeping in mind that there is a dialogue going on between sex-trade workers and feminists in various parts of this country and through various methods, this book and the conference represent one small part of that dialogue. It is important to keep in mind that what appeared to be novel to the editor and even the organizers was not necessarily novel to other women across the country.

In closing I would like to thank Women's Press and particularly Laurie Bell for identifying me as a good girl. It isn't every day that a politically visible lesbian feminist gets labelled a "good girl!"

Joan Riggs is a lesbian feminist organizer living in Ottawa.

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# MOVEMENT MATTERS



## Common Room

TORONTO—The Woman's Common, representing a group of women that has been organizing to develop a bar and a club for women in Toronto, has placed an offer for purchase of a downtown building. The building at 580 Parliament was the former home of Lipstick restaurant and has all the facilities The Woman's Common will require to provide food and drink for its members. The purchase is conditional upon financing, but the organizing group believes that it can make the appropriate arrangements.

The Woman's Common was financed originally through investments totalling \$150,000 and through the sale of lifetime memberships at a cost of \$250 each. The Board, numbering seven members, had been searching for a prop-

erty to lease, assuming that outright purchase would be prohibitively expensive. But a stroke of luck made the Parliament Street building available at a reasonable cost and the new developments promise that The Woman's Common can become a concrete reality.

Originally, the group intended to sell 600 lifetime memberships at a cost of \$250 each. At present, over 500 memberships have been sold and it is assumed that once news of the building purchase reaches the community there will be a rush for the remaining memberships. The Woman's Common intends to sell only the 600 memberships at the bargain price, at which point lifetime memberships will take a significant hike in cost. If you want to cash in on The Woman's Common's extraordinary lifetime offer, call (416) 469-4859 while there are still memberships available.

## On the Job

What is the difference between pay equity and employment equity? Why is job training a women's issue? How can I stop sexual harassment? What are employment standards?

These are some of the questions addressed in *Women and Employment; A Canadian Perspective*, a new resource guide released by the YWCA of Metropolitan Toronto.

This comprehensive, 100-page book combines theoretical and practical information that will enable women to understand employment-related issues and how they affect their lives, as well as what they can do individually and collectively to improve women's economic status.

Individual chapters highlight the major employment issues of concern to women: employment equity, pay equity, unions, part-time work, child care, pregnancy leave, sexual harassment, pensions, occupational health and safety, job training, non-traditional jobs, and the impact of technological change.

Each chapter provides an introduction to the issue, a discussion of the issue as it affects women, the current provincial or federal legislation, and strategies that can be undertaken by women relating to the issue. A list of key resources available, and suggested bibliography are also included.

Copies of *Women and Employment: A Canadian Perspective* are available at a cost of \$10.95 (+\$1.50 postage and handling) from the YWCA, Publications Department, 80 Woodlawn Avenue East, Toronto, M4T 1C1; tel. (416) 961-8100. (Cheque, VISA, and Mastercard accepted.)

## "Supreme" Action

TORONTO—The struggle for full access to free abortion will be shaped by the upcoming Supreme Court decision. Not only is the constitutionality of the federal abortion law being challenged, but women's fundamental right to control our bodies is at stake. The court will decide on whether to uphold the jury acquittal of Drs. Morgentaler, Scott and Smoling. The decision is expected any day.

Good or bad, this ruling will have a major impact on women's lives. Even if the decision is favourable and abortion is stricken from the criminal code, our struggle for full access to medically insured abortion services will continue. Just look at the United States—abortion is legal but unfunded and inaccessible to millions of women and violent anti-choice activity

threatens women in many areas of the country.

The women's movement must respond when the Supreme Court hands down its decision. *Come to the Morgentaler Clinic* on the day the Supreme Court announces its decision, at 5:30 pm, 85 Harbord St. *Come to Queen's Park* one week after the ruling, at 5:30 pm, and demonstrate support for women's freedom of choice. *Come to our meetings.* The Ontario Coalition for Abortion Clinics (OCAC) meets every second Tuesday, 7:30 pm, St. Paul's Centre, 427 Bloor St. A special organizing meeting will be held there the Tuesday following the decision. Call OCAC for more info: (416) 532-8193.

## 50% Solution

**DID YOU KNOW THAT:**

- Before the Canada Council began funding the arts in Canada, women poets and fiction writers were far more successful compared to men in having books published than they are now?
- In a recent year the National Gallery spent less than 1% of its acquisition budget on buying art by Canadian women?
- There are more women than men music students in Canadian universities, yet only 14% of music professors are women?
- Films made by women at the National Film Board are immensely popular and have won Oscars and many awards, yet the government is now cutting back on them?
- Canada Council funding for drama goes mainly to a group of eighteen high-profile theatres which almost never perform plays by women or allow women to be directors.

*The 50% Solution: Why Should Women Pay for Men's Culture?* by Anne Innis Dagg gathers together hundreds of recent statistics which show how poorly women artists in Canada are treated. It recommends ways to work toward greater equality for women and men artists until there is an equitable 50% solution. To order, send \$9 (plus 50¢ for postage) to Otter Press, Box 747, Waterloo, Ontario, N2J 4C2.

## Low Profile

A recent study of television shows proves that media portrayals of women really haven't changed much since the 1950s.

A study by Donald Davis, assistant professor of radio and television at the University of Georgia, analyzed 882 speaking characters who appeared in 40 hours of prime-time television during the 1985 fall season. His findings:

- 66% of the 882 speaking characters were male. A 1954 study reported the same result.
- Of nine continuing characters on the popular TV show "Cagney and Lacey," seven are male.
- The "Miami Vice" episode monitored featured 14 speaking roles—all male.
- Male-female ratio: In situation comedies, 57% are male. In action-adventure programs, 75% are male.
- Age: 59% of male characters were 35 or older; 66% of the female characters were between the ages of 18 and 35.
- Hair colour: Gray, 12% of males, 3% of females; blonde, 7% of males, 35% of females; brown-black, 75% of males.
- Marital status: 58% of males were of undetermined status, 30% were single and 12% were unmarried; 31% of females were undetermined, 50% were single, and 19% were married.

Davis said male characters seem to favour a "free-floating, James Bond-like style, while the role of the woman is much more locked in." He also said his data indicated women were 10 times more likely than men to be wearing provocative attire. He suggested that the seed of inequity in male/female role portrayal is nurtured by television writers, 90% of whom are white males. Davis said he was prompted to undertake the study out of concern for young viewers. "TV is our No. 1 socializer. If it's teaching little girls that their worth is measured by their sexuality and little boys that the worth of women is measured in terms of a woman's sexual value, then it's doing a disservice." (From *Media Report to Women*, Nov./Dec. 1987)

## Lesbian Mss.

The Lesbian manuscript group at The Women's Press in Toronto is accepting written work for a new anthology. The press recently published *Dykeversions*, a collection of Lesbian short fiction, and is encouraging all Lesbians, writers and those who have previously not considered themselves writers, to send in their work.

Traditional and experimental works of fiction, non-fiction, erotica, poetry and prose will be accepted. Please send to: Women's Press, Lesbian Manuscript Group, 229 College Street, #204, Toronto, Ontario, M5T 1R4.

## Sexual Liberals Tape

Women Against Pornography has made available a series of audio tapes of the *Sexual Liberals and the Attack on Feminism Conference* held in New York City in April, 1987. These include panels/talks given by Phyllis Chesler, Sonia Johnson, Florence Rush, Shere Hite, Andrea Dworkin, Susan Brownmiller, Mary Daly, Susan Cole, Kathleen Barry, Catharine A. MacKinnon, Charlotte Bunch, Gena Corea, Pauline Bart, Louise Armstrong and Letty Cottin Pogrebin, among others. To order your package of 9 cassettes, send a money order (to cover costs) for \$25 (US), made payable to Women Against Pornography, 358 West 47th Street, New York, New York, 10036, USA. Please allow up to 4 weeks for delivery.

## Quote of the month

"The only appliance found in more single-parent homes than two-parent homes is a black and white television," says Statistics Canada, in a report which also finds that single mothers, 60% of whom live below the poverty line, are more likely to rent than own their homes, have cars, or home computers.

## Gay and Lesbians Conference

On February 12-14, 1988, a national black gay and lesbian conference will be held at the University Hilton, located at 3540 S. Figueroa Street, Los Angeles, California, 90007. The conference is designed to address the issues which directly affect black gays and lesbians: primarily the development of more effective and visible black gay leadership. An art exhibition of works by black gay and lesbian artists will be on view at the Hilton Hotel also. The conference will include cultural events as well. Interested people should telephone (213) 667-2549.

## Metaphysics of Liberation

WINNIPEG—Sonia Johnson, radical feminist, speaker, author, 1984 presidential candidate, one of today's most truly revolutionary feminists will be in Winnipeg to share her vision and insights with our community. A public lecture will take place on February 26 at 7 pm at Riddell Hall, University of Winnipeg. A follow-up workshop will take place at the beautiful Falcon Lake winter resort, Saturday and Sunday, February 27 and 28, 1988. For more information about this exciting opportunity, please call Heidi at (204) 452-9682.

## Women's Studies Collection

The Nellie Langford Rowell Library is a women's studies library located at York University. The library has holdings in the form of books, booklets, women's movement ephemera, and subscriptions to current periodicals. The Library is proud to announce the beginning of its pamphlet series. The pamphlets currently available are: *Rediscovering History: Bringing a Name to Life; Nellie Langford Rowell 1875-1968; Equality in Sports: Perspectives; Pay Equity: Perspectives*. Pamphlets cost \$2 each or \$5 for the series to date. Please include an additional \$1 for postage and handling. Available from the Nellie Langford Rowell Library, 202C Founders College, York University, 4700 Keele Street, North York, Ont., M3J 1P3.

**Movement Matters compiled by Lisa Freedman**

## DIFFICULT TO BELIEVE — some women are battered in their lesbian relationship

This is a real issue in our community that is not being addressed. Two women therapists at the Toronto Counselling Centre for Lesbians and Gays are offering a group for women who are, or have been, abused in their lesbian relationships. This group will start in early March 1988. Interviews will be arranged for those interested. Please direct inquiries to Donna or Laurie by calling the Centre at (416) 977-2153 between 6:30-9:30 pm, Mondays, Wednesdays or Thursdays with information about how we can contact you. If you wish, you may write us instead—**Toronto Counselling Centre for Lesbians and Gays**, 4th floor, 105 Carlton Street, Toronto. You are not alone. Inquiries will be handled with utmost confidentiality and respect.

# Runes and Rituals: Supp

by Amanda Hale

**C**harles Arnold is a clerical worker in the hospitality division at Humber College in Toronto. He is also a second-degree high priest of Wicca, more popularly known as witchcraft, or the Old Religion. Arnold recently won his case for paid religious holidays. Members of the arbitration board concluded that, "Wicca is obviously a religion" warranting paid religious leave on November 1, the date on which the Celts celebrated Samhain, or Witches' New Year, and May 1, celebrating Belthane, or the beginning of summer. In a time when people are fighting for a slew of rights the report in the *Globe and Mail* might seem like just another wacco human interest story, stimulating stereotypical non-thinking on witchcraft, Satanism, broomsticks and black cats. But it was a front page labour rights story. Arnold is a member of the Ontario Public Service Employees' Union, whose collective agreement with Humber College states that religious leave without loss in pay "shall not be unreasonably denied."

There are currently an estimated 5,000 witches in Canada, a considerable increase from the 1981 Statistics Canada figure of 2,300. Wicca is the modern survival of the ancient Goddess religion which flourished in the Mediterranean regions of Southern Europe, North Africa, Palestine and Anatolia, until it was brutally suppressed by migratory waves of northern invaders, beginning in approximately 2,400 BC. Prehistoric time is usually estimated as before 3,000 BC because writing did not evolve until then. This is why descriptions of the matriarchal era (which is estimated by archaeological evidence to have lasted anywhere from 7,000 to 25,000 years) are necessarily speculative.

Elizabeth Gould Davis was criticized for her lack of academic documentation when she published *The First Sex* in 1971, captioned as, "The book that proves that woman's contribution to civilization has been greater than man's." But a much earlier work, *The Gate of Horn*, written by archaeologist G. Rachel Levy, and published in 1948, was ignored by the anthropological/archaeological establishments, in spite of irrefutable academic documentation. According to Barbara Mor and Monica Sjöö, authors of the recently published *The Great Cosmic Mother*, Levy's book was ignored because "it shows with clarity that the first 30,000 years of Homo Sapiens' existence was dominated by a celebration of the female processes: of the mysteries of menstruation, pregnancy, and childbirth; of the analogous abundance of the earth; of the seasonal movement of animals and the cycles of time in the Great Round of the Mother." Over the years, any work on the matriarchal era, by female or male, has been ignored or relegated to the level of "women's mythology" or "subjective perception." Female facts are frequently fictionalized in favour of male abstractions such as the stock market, the military complex, and even paternity, which Mary O'Brien in *The Politics of Reproduction* identifies as "an abstract idea [which] rests very specifically on theory, not unified immediately with practice. Paternity is the conceptualization of a cause and effect relationship." The majority of patriarchal "facts" follow this pattern, whereas female *experience* has been persistently denied.

In the past twenty years, however, as the dominant ideology has begun to shift from abstract to experiential, and as we are forced by questions of survival to consider social, political and spiritual change in order to effect environmental change, the spotlight has finally begun to focus on prehistorical cultural sources. There has been a relative proliferation of women's groups practising women-centred spirituality, as well as an increasing number of books published on women's spirituality and Goddess worship. Perhaps the most influential book has been Merlin Stone's *When God Was A Woman*, with its focus on the evolution from matriarchal to patriarchal, and the oppression of women by Judeo-Christian attitudes. Stone presents three lines of evidence for the existence of the matriarchal era. By far the strongest is archaeological. Throughout Europe, the Southern Mediterranean region, North Africa and the Middle East, Goddess-worshipping settlements have been identified by the many Goddess figurines unearthed during excavation. These are often called Venus figures, after the well-known Venus of Willendorf from the Upper Paleolithic era. The sites have also revealed wall paintings depicting the Great Mother Goddess or symbols associated with her worship, such as bull horns, snakes and double axes.

At Çatal Hüyük, for instance, more than 40 shrines to the Goddess were discovered during the 1960s excavations in Southern Turkey. Breasts were moulded in relief in the shrines along with imprints of cattle horns and human hands. Çatal Hüyük is one of the oldest known human settlements, dating from 6,500 BC. Twelve successive layers have been uncovered, representing 1,000 years of settlement by a Goddess-worshipping community. The Goddess figurines (now in the archaeological museum at Ankara) represent woman in her three aspects as maiden, nymph and crone, analogous to the waxing, full and waning moon, and the seasonal changes from spring to summer to winter.

Further evidence concerns religious beliefs and rituals which, according to the burials at Çatal Hüyük and other matriarchal sites, are based on ancestor worship. The women and children were buried with signs of ritual reverence which the male burials lacked. The bodies were exposed, to be cleaned by vultures. Then the bones were covered with red ochre and buried under the benches or sleeping platforms inside the houses.

Stone's initial line of evidence, upon which the other two rest, is an anthropological analogy. Since anthropological studies have revealed that some "primitive" communities (even in the twentieth century) do not understand the relationship between sex and conception, an analogy is drawn with prehistoric people. Before the facts of human biology were understood, women were revered as the creators of human life. While it seems more than likely that cave-dwellers of the Paleolithic era (100,000 to 10,000 BC) failed to connect sex and pregnancy, it can hardly be argued that Neolithic woman did not. The Neolithic revolution



Venus of Laussel, Dordogne c. 19000 BC

resulted from woman's development of agriculture: "... women's food collecting developed into agriculture, as women observed the relation between scattered seeds and plant growth. This female invention, based on generations of experimentation with seed cultivation, cutting and grafting, and grain storage, brought about the vast Neolithic Revolution circa 10,000 BC" (Mor and Sjöö). Despite the persistence of myths in which pregnancy is attributed to the wind, the eating of beans, or accidentally swallowing an insect, it hardly seems likely that women who understood the connection between seeds and the earth would not twig to the consequences of female/male intercourse. But this knowledge does not necessarily end a long-established tradition of ancestor and Goddess worship which characterizes a matriarchal system. Barbara Mor and Monica Sjöö cite Darwinian evolutionary theory concerning the primordial nature of woman.

According to Darwinian theory, the menstrual cycle originated with the tidal rhythm, controlled by the moon. The longest period of life on earth to date consisted solely of marine life reproducing parthenogenetically. As living creatures moved onto the land and gradually evolved towards human form, the uterus developed, as a microcosm of the ocean. And parthenogenetic reproduction no doubt continued, at least in part, for millennia. Even today there are some mammals which reproduce parthenogenetically; and it is technically possible for humans, since "every female egg contains a polar body with a complete set of chromosomes; the polar body and the egg, if united, could form a daughter embryo" (Mor & Sjöö). Obviously the human gene pool required the sophistication of female/male relations for its enrichment, and for the balancing out statistically of the two genders. But it is highly likely that a percentage of parthenogenetic pregnancies continued to occur well into the Neolithic era, reinforcing the magical image of woman as the Great Mother/Creator, and holding the matriarchal ideology in place despite the gradual revelation of sexual cause and effect.

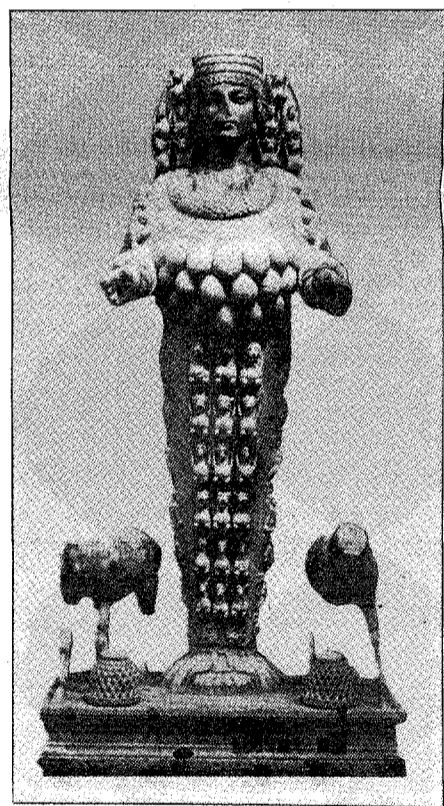
Since parthenogenesis is a cloning process, producing only daughters, it would be expected that the female remains would outnumber the male in archaeological discoveries, which is in fact the case. At Çatal Hüyük for example, it is documented that the vast majority of burials were female. Of course it could be speculated that a percentage of the men were killed while out hunting. But the primitive male hunter may also be a bit of a myth. Although there are murals of hunting scenes at Çatal Hüyük, no signs of animal slaughter were found. It is thought that the inhabitants of Çatal Hüyük were mostly vegetarian and women controlled food production and preparation.

**T**urkey (formerly Anatolia or Asia Minor) has a long history of territorial struggle with Greece. So, many of the important archaeological sites marking places associated with Greek history and mythology are actually in Turkey: Troy, Ephesus, the Temple of Artemis, Gordion where Alexander the Great cut through the famous knot tied by King Gordios, Chimaira on the south-west coast where the fire-breathing Chimaira of Greek mythology was slain by Bellerophon. This latter is one of

the many Greek myths marking the fall of the matriarchy. The Chimaira, with lion's head, goat's body and serpent's tail, represented the 13-month calendar, which was replaced after the Hellenic invasion with the 12-month calendar. Chimaira is in the mountains and a flame fuelled by natural gas burns constantly, like the fiery breath of the mythical hybrid monster.

Turkey's major Goddess worship sites—Çatal Hüyük and Haçilar—were discovered and excavated by James Mellaart in the 1960s. Visiting these sites requires persistence and enthusiasm. They tend to be inaccessible. A visit to the Temple of Artemis at Ephesus, for instance, requires a long walk and some searching. It is quite a distance from Ephesus which, although originally a Goddess worship centre, is more redolent of and recognized for its later Christian era. The Ephesians were treated to a long epistle (recorded in the New Testament) from Paul, the arch misogynist of all time. Although the Temple of Artemis was one of the seven wonders of the world in its day, built entirely of marble on a site sacred to Kybele the Mother Goddess, today it is a marshy swamp inhabited by ducks and sheep—perhaps more appropriate than marble pillars for Artemis, ruler of nature.

Çatal Hüyük is even less accessible. It is situated south of Konya in the midst of Prairie-type farm land in the Cilician Anatolian Plain. The local Turks scratch their heads and laugh at the crazy tourists who want to see Çatal Hüyük. The site is, at first glance, merely a grassy mound pushing up out of the flat landscape. Goddess sites are generally distinguished by a mound where the women danced as part of the sacred rituals. (An image flashes of women dancing on the silos at Greenham.) On closer examination a well in the centre of the mound reveals the cross-sectioned layers of excavation, showing the strata of the 12 periods uncovered. The only relics remaining are recent ones—a couple of snakeskins recently shed, and some small bird and animal bones. The houses were entered by ladder from the grassy roof mound.



Artemis of Ephesus

Some feminists, including university professors teaching anthropology, deny the existence of a matriarchal era because they misunderstand the term. Entrenched as we are in patriarchal, hierarchical, dualistic, conflict-ridden thought, matriarchy could imply women ruling over men. From the archaeological evidence found at Çatal Hüyük and other Neolithic sites, this was not the case. The communities were apparently peaceable and productive. Çatal Hüyük covered about 35 acres. Among the burial remains there was no sign of violent death, and no weapons were excavated, only agricultural tools. It was a community of plenty, in both foodstuffs and luxury objects. Cowrie shells and obsidian objects indicate trade with other communities. Women domesticated the cat so that it would keep the granaries free of rodents and other grain predators. That is how the cat came to be known as woman's familiar. During the witch burning times, a separate bonfire was lit for the cats.

Erich Fromm, in *The Anatomy of Human Destructiveness*, writes:

The data that speak in favour of the view that Neolithic society was relatively egalitarian, without hierarchy, exploitation, or marked aggression, are suggestive. The fact, however, that these Neolithic villages in Anatolia had a matriarchal (matricentric) structure, adds a great deal more evidence to the hypothesis that Neolithic society, at least in Anatolia, was an essentially unaggressive and peaceful society. The reason for this lies in the spirit of affirmation of life and lack of destructiveness which J.J. Bachofen believed was an essential trait of all matriarchal societies. (Mor & Sjöö, quote in *The Great Cosmic Mother*)



# pression of the Goddess



Kybele, the Great Mother Goddess, from Çatal Hüyük

The finest of the Goddess figures found at Çatal Hüyük shows Kybele the Great Mother Goddess at the height of her creative power, in the process of childbirth. She is on her throne, flanked by two lions. Two magnificent life-size statues of Artemis in the museum at Selçuk show the many-breasted Goddess, also flanked by lions. When the original matriarchal settlement at Ephesus was colonized in the tenth century BC, the Greeks placated the indigenous peoples by adopting a policy of syncretism. The cult of the Mother Goddess Kybele had been born in Anatolia, and she remained the chief deity throughout the land, so the Greeks introduced the worship of Artemis and Kybele in the same deity, thus synthesizing the two cultures and avoiding conflict. Artemis is analogous to the Roman Goddess Diana. In fact the Goddess has her equivalents in many cultures. She goes by so many names that her identity is often confused. And in the Old Testament even her gender is changed. The biblical pagan god, Ashtoreth is a disguise for Astarte, the Great Goddess of Canaan (Palestine, Lebanon and Syria). In pre-dynastic Neolithic Egypt, two supreme deities were worshipped—Ua Zit, Cobra Goddess of the North, and Nekhebt, Vulture Goddess of the South. There is evidence of an invasion around 3000 BC, after which kingship was established and the cobra and vulture adorned the royal crown, symbolizing the joining of Upper and Lower Egypt under Pharaonic rule. The Goddess is variously known across centuries and continents as Inanna, Tiamat, Anahita, Isis, Nut, Hathor, and Demeter.

One of the great myths has been that patriarchal Greece was the cradle of western civilization. Obviously it was not. The Neolithic matriarchal communities were. The Neolithic Revolution occurred as a result of women's agricultural achievements. There is archaeological evidence that women invented almost every cultural entity concerning food, pottery, weaving, the medicinal arts, language (evoked by the desire for communication between mother and child) both verbal and written, religious ritual, architecture, calendars, astronomy, etc.



Snake Goddess, Knossos c. 1600 BC

Crete was a powerful centre of Goddess worship from before 3,000 BC until the invasion from the North by the Indo-European Dorians, around 1,100 BC. Symbolized by the labrys (or double axe) and the bare-breasted snake Goddess, the Minoan culture of Crete centred around four main sites—Knossos, Phaistos, Malia and Zakros. The Palace of Knossos is best known for the legend of the Minotaur housed in the labyrinthine palace. Sir Arthur Evans excavated the Minoan sites and fabricated fantastical myths around the findings. Despite his flighty imagination he did acknowledge the existence and importance of Goddess worship. The snake Goddess symbolizes the Pythia, or temple oracles—Priestesses who, achieving an altered state of reality with snake venom, were revered for the wisdom revealed in their visions. Phaistos is a magnificent site at the edge of the Mesara Plain, high on a plateau in Southern Crete, something like a small scale Masada. The west wings of the palaces were always consecrated to the cult of the Mother Goddess.

Crete is certainly considered to have been matriarchal and matrilineal until the Dorian invasion. The legendary kings were part of the matriarchal ritual of the Priest King who reigned for six or twelve months as the Queen's consort, and was then sacrificed in a fertility ritual. There was trade and cultural exchange between Egypt and Crete. Their respective pantheons of Goddesses and Gods are analogous, showing the close links between the two cultures. And the Goddess worship of Crete was adopted by the Mycenaeans after their period of rule in Crete. At Mycenae and on Crete the women controlled the spiritual lives and rituals of the people, an indication of their power over the totality of the culture.

But where *exactly* was the geographical cradle of civilization? There is a large gap in the work available on the origins of Goddess worship and matriarchal communities. Barbara Mor and Monica Sjöö point to the need for research by Black women into their own indigenous African mythologies and religious rituals: "It is possible that the religious ideas of ancient Crete



Egyptian Isis

and Egypt originated in black Africa. During 7,000 to 6,000 BC, the Sahara was a rich and fertile land, and a great civilization flourished there. Images of the Horned Goddess (who became Isis of Egypt) have been found in caves on a now inaccessible plateau in the centre of what is now the Sahara desert. When the earlier fertile land dried out probably as a result of climatic change, the people spread out from this centre, and wherever they settled they brought with them the religion of the Black Goddess, the Great Mother of Africa."

It is significant that part of the second wave of feminism has been the development of "women's spirituality," or the revival and integration of Goddess worship. Not only is this in tune with a general trend in Western society towards a New Age, seeking new spiritual paths; it also makes sense in terms of the major goals of the feminist movement which have evolved as the fight against racism and sexism. The Goddess worshippers of the Mediterranean were short dark people, their social structure was matriarchal/matrilinial. The Northern invaders were tall, fair and patriarchal/patrilinial. The migratory waves struck over an extended period of time and established their own values and social structures as superior, over thousands of years of bloody suppression.

The Achaeans invaded Greece in the 13th century BC, the Dorians invaded in 1,000 BC, and the destructive effects upon the matrilineal tradition were much greater than with the later Hellenic invasions. In Anatolia the invasions began with the Hittites, who themselves were attacked by the Phrygians, and so on. The attacks, particularly in Anatolia, were extremely cruel and violent. In fact Western Anatolia underwent a dark age as a result, which lasted at least 200 years, and 400 years in some other areas of Anatolia. The invaders brought with them a mythology based on light and dark, good and evil. Their god was characterized by light and fire, while they viewed the Goddess and the people who worshipped her as dark and evil, often mythologized in the form of a dragon or serpent.

Here we see the beginning of racism and sexism, inextricably linked in a clash of spiritual and cultural values. According to Merlin Stone, the Indo-Aryan invaders brought with them the basis of the Hindu religion and the caste system which deems light skin superior to dark skin. She quotes Guiseppi Sormani from *India* (Greystone Corp, 1965):

Much study has been given to the real origin of the castes and the most dependable theories trace these back to the invasions of ancient times. The white skinned Aryans did not wish to mingle with the dark skinned Dravidians who were the original inhabitants (the Sanskrit word for caste, *varna*, means colour). The first measures towards dividing the population into castes were laws that forbade mixed marriages between Aryans and Dravidians.

Despite the violence of the invaders, cultural change was slow. The last Goddess temples were closed in 500 AD. The transfer from matriarchal to patriarchal values in Greece is poetically recorded in the Greek myths. In a variation on the legend of the Chimaera slain by the hero Bellerephon, Perseus flies through the air on winged heels and beheads Pegasus' mother, the Gorgon Medusa. This represents the invasion of the Goddess shrines and the stripping of the Priestesses' Gorgon masks. In another myth, Apollo kills the Python at Delphi—a metaphor of the Achaean invaders' capture of the Cretan Earth Goddess shrine. The patriarchal tendency towards absurd and fantastical abstraction to compensate for man's lack of procreative process can be seen quite clearly in the myths concerning the births of Athene and Dionysus. Metis, Goddess of Wisdom, is parthenogenetically pregnant with Athene. Zeus swallows Metis and subsequently gives birth to Athene through an orifice in his head. Dionysus, associated with wine and eroticism, was the parthenogenous son of Semele. Zeus sewed the young Dionysus inside his thigh, from whence he was reborn.

Mary O'Brien has identified man's obsession with rebirth, born again in the spirit, *His* realm: "Birth was not, and will not become, a worthy subject for male philosophy. It is negated so that man may make himself, control the conditions of his self-made second nature and house his divided self in an uneasy separation of the public and private realms" (*The Politics of Reproduction*). The fundamentalist born-again Christian movement which is currently flourishing across North America is one of the most sinister of the many murky phenomena in contemporary society.



Sumerian Goddess Ishtar, 2nd millenium BC

A Toronto theatre group whose mandate is to produce theatre on the theme of "the spiritual alienation of contemporary man and woman from the genuine sources and roots of their culture" recently produced *The Return of the Goddess*. This was part of *The Faust Quest* and was described to me as, "Faust being forced to face and come to terms with the female aspect of himself." It sounded like a trial and it was presented as a nightmare in which all the most negative myths about women were flaunted. The Medusa-like Dragon "Lady" spewed "black" venom and suckled her young on "black" milk. A woman writhed on the floor for a full five minutes, literally being whipped all over the stage into sexual frenzy by a grinning Mephistopheles.

Imagistically the presentation was impressive but the treatment of the subject matter betrayed all the worst fears and misconceptions underlying misogyny. Perhaps the play was commenting upon this very fact but, if so, the distancing device which would allow the audience to catch the irony was missing. The terrifying void here was female sexuality. The Goddess in all her aspects was portrayed as absolutely insatiable, animalistic and destructive. The importance of cultural mythology cannot be overemphasized. It permeates our dreams and shapes our individual and collective worlds. But, far from reclaiming "the gen-

• continued next page

• **GODDESS WORSHIPPERS**, from previous page

uine sources and roots of our culture,' this kind of theatre perpetuates a false and counter-mythology based on fear.

And this fear has a biblical ring to it. As Mary O'Brien points out, men are physiologically alienated from the process of human reproduction. And patriarchal religion has permeated sexuality with guilt, fear and hatred. Prostitution originates from the sacred sexual activity of the Priestesses who served in the Goddess temples. Women's magical ability to reproduce, coupled with unfettered sexual activity, meant that paternity was always in question. And the patrilineal tradition, as we well know, means the lion's share of the material action for men, in a culture originally created by women. So, with the slow move towards patriarchy, sex gradually lost its sanctity everywhere except the marriage bed. Prostitutes and other women on the loose became sinners. This is what the Bible is all about—sex and patrimony, sin and patrilineal begets. And its psychological function is now being physically compounded by AIDS (which many workers in the field believe is a direct result of biological warfare).

**J**udeo-Christian tradition, represented by the Bible, has been the single most oppressive force against women during the past two thousand years. The Bible is full of accounts of bloody massacres, misogynist teachings, Goddess legends turned on their heads or adapted for the purposes of the patriarchs. Merline Stone's theory is that the Hebrews (specifically the Levites who may have been connected with the Luvite Indo-European invaders) were strongly influenced by the patriarchal invaders. Patriarchal attitudes, as she says, do not develop in a cultural vacuum: "Though the Hebrew entrance into the 'promised land' of Canaan is often imagined to be the arrival into a haven of peace after centuries of slavery in Egypt, according to the Bible its occupation took the form of a series of bloody sieges, perhaps much like those of the earlier Indo-European invasions."

The abundant snake imagery surrounding the Goddess religion is significant in terms of the biblical serpent in the garden of Eden. Snakes were considered to be reincarnations of the dead. In many parts of the world, snakes are still invested with magical powers and supernatural knowledge. Snakes guarded the Goddess shrines; they were handled by the Priestesses; their venom induced a state of extraordinary knowledge and the revelation of secrets. The serpent of Eden, in giving Eve the apple, is considered to have given her the secret knowledge of her own procreative magic. Not one to bury her talent, she seduces Adam and conceives. And sex becomes the original sin, based on womb envy. Male power has relied on the control of women's sexual and reproductive powers, through the institution of marriage, and with the sponsorship of the church and the gynecologists.

What has been holding it all together is the Family, which is

now more myth than reality. The gradual breakdown of this paternalistic structure, at least in the West, is signified by increases in divorce, childless couples (with double incomes), single mothers, and lesbian couple mothers (matrilineal matriarchal microcosms). The pagan fertility rites of the Goddess worshippers have become sterility rites. As Germaine Greer has written in *Sex and Destiny*, traditional Western society is a child-hating society as witnessed by the failure to integrate children until they reach adulthood, by which time many of them are irretrievably alienated. Sterility in both males and females is on the increase for myriad reasons which can be summed up as socio-sterility. Some of these reasons are radiation, pollution, food additives, drugs, birth control devices such as the Dalkon Shield; and the psychological aspects such as lack of hope, lack of desire, and general attitudinal sterility. This social malaise contributes towards a procreative demand which can be supplied by the new reproductive technologies—test tube babies, surrogate mothers, glass wombs—ultimate total control for the god-like gynies, a solution to the problem of female fertility and male alienation from the process of reproduction.

Feminists with varying political affiliations, who equate feminism with equal pay, often fall into the trap of the male ethic as role model, i.e. high-paying career-oriented jobs, requiring aggression and assertiveness to stay on top. The value of a reclamation of the Goddess religion is for women to revive their ancestral memories of female culture, and to gain strength from a belief in their own past. Québec writer Nicole Brossard has commented on how girl children's factual observations are fictionalized by adult denial of the children's experience. As a reader on women's pre-history it is difficult to *comprehend and remember* the facts presented, but it is essential to *realize* our history in order to change our present.

Some socialist feminists tend to be extremely reactive against any mention of spirituality because they fall into the Marxist trap of equating "spirituality" with established "religion." Ironically, although Marx and Engels recognized the existence of the matriarchal system as the paradigm of communism, they failed to understand the primal spiritual nature of such communities, so they slaved to create a philosophy with no soul—a Sisyphean task. As Barbara Mor and Monica Sjöö point out, Marx and Engels, "as Western white males, . . . could not see the total paradigm of ancient women's original communism. Coming from this linear, fragmenting, and reductive Western tradition—which has historic roots in the Judeo-Christian Bible as well as in Aristotelian-Platonic, Greco-Roman hyper-rationality—they could not comprehend the primal holism of human experience on earth. As a result Marxism tends to reinforce, rather than oppose, Western capitalism's notorious strategy of alienation. Marxist analysts generally are obsessed with isolating economic/productive development from magical/religious/sexual development."

There are some positive signs of social acknowledgement, and sometimes acceptance, of new age feminist thinking. However, there is always the accompanying danger of trivialization,

misrepresentation, and the bandwagoning of frauds and profiteers. The early feminist movement survived its media trivialization as "women's lib," and no doubt woman-centred spirituality will survive the ridicule of the uncomfortable sceptics. Pre-Christian spirituality is a vital component of feminist thinking and feeling, and feminism is the philosophy behind new age thinking, which is essentially a balancing within each individual of the poles which we call female/male, yin/yang, and so on.

Mary O'Brien defines feminism as "a historical force whose task is the regeneration and reintegration of historical and natural worlds." Knowledge and validation of our own matriarchal sources can speed up the regenerative and reintegrative forces.

## Further Reading

### Ancient

*The Gate of Horn* by G. Rachel Levy. Published in Britain in 1948; published in the U.S.A. 1963, retitled as *Religious Conceptions of the Stone Age*.

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*The Mothers* by Robert Briffault. Macmillan, 1952. Originally published 1927.

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*The White Goddess* by Robert Graves. Noonday Press, 1966.

### Modern

*When God Was a Woman* by Merlin Stone. Harvest/HBJ, 1976. Originally published as *The Paradise Papers*, Virago.

*Womanspirit Rising*, Carol P. Christ and Judith Plaskow, eds. Harper & Row, 1979.

*The First Sex* by Elizabeth Gould Davis. Penguin, 1971.

*The Spiral Dance* by Starhawk. Harper-Row, 1979.

*Dreaming the Dark* by Starhawk, Beacon Press, 1982.

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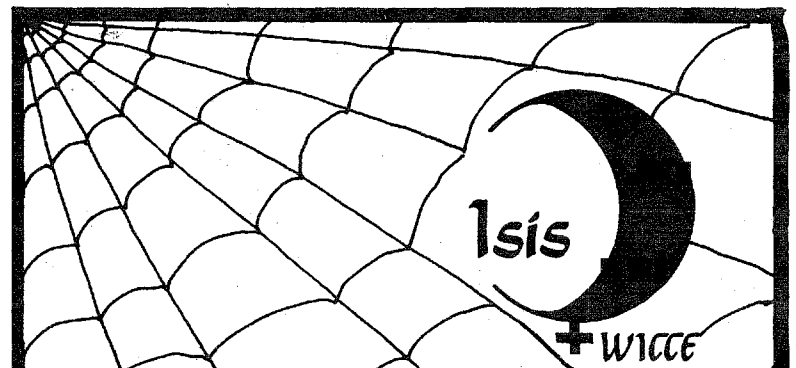
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## Good Housekeeping



**Everyday Housekeeping:** Sylvie (Christine Lahti, r.) bakes a cake for her nieces (Sara Walker, l., and Andrea Burchill)

by Susan G. Cole

Lately I've had the feeling that the chances of going to see a feature film and not having to experience an act of violence every ten minutes, five car chases and, generally speaking, a plot scenario that makes me fearful throughout the viewing are almost nil. Equally unlikely, I have found, is the possibility that I might see a film in which there is not a single significant male character. And I'd always thought that hell would freeze over before I saw a film that considered the relationship between two adolescent females important enough to explore. So I was amazed to discover that a film called *Housekeeping* fulfilled all three of my cinematic wishes, and shocked to see it appear on a number of movie critics' "Best of 1987" lists.

I should say that the lives of young boys haven't garnered all that much attention either (unless you count *The Hardy Boys*), but cinematic interest in male adolescents got a boost with the release last year of *Stand By Me*. Rob Reiner's film about boys growing up—a breath of fresh air in that coming of age in this case did not involve any of the boys losing their virginity. Kids are considered uninteresting in Hollywood, but the success of *Stand By Me* spawned a number of boy meets boy clones that managed to find an audience.

With precious few exceptions, the relationships between and the needs of adolescent girls pass by the movie wayside. *Smooth Talk*, Joyce Chopra's 1986 film based on the short story by Joyce Carol Oates is one exception, as is David Leland's *Wish You Were Here*, but both films cannot imagine that there is much to say about girls, unless the topic is their sexual awakening. Ditto *My American Cousin*, although to its credit the scenes among the girlfriends were wonderful, young Margaret Landrick was winning, and the sexual overtones remained wistfully subtle.

Until *Housekeeping* came along, *Desert Bloom*, a film set in a 50s small town in Arizona where the A-bomb was being tested, was my favourite evocation of a young girl's aspirations (Horton Foote's adaptation of *To Kill a Mockingbird* comes a close second). *Desert Bloom* was a rare example of a movie that took an eleven year old girl seriously. But now *Housekeeping* has come along, also set in the 50s, and it is a memorable surprise.

The critics would have you believe that Bill Forsyth's adaptation of Marilynne Robinson's book is about Sylvie, the irrepressible rover

who winds up having to care for her two nieces and is torn between her love for them and her addiction to train-hopping. It is that, to a degree, and it is understandable that reviewers would latch on to Sylvie, since she is a central character, and the performance by Christine Lahti is so moving. But the real hook of *Housekeeping* is the two girls, Ruth and Lucille. Played by Vancouver actresses Sara Walker and Andrea Burchill, they convey real truth about peer pressure and the intense anxiety that comes with not fitting in.

The film opens with Sara's voiceover explaining that the two sisters have argued incessantly over the details of their early lives together, in particular about the day their mother committed suicide. A succession of caretakers, including two especially unwilling aunts, tend to the children and the rambling house in Fingerbone, a small lakeside community in the Pacific Northwest mountains, until finally their mother's sister Sylvie is tracked down and brought home. Since we see so little of the girls' natural mother, we can only guess at what she might have had in common with Sylvie. Certainly both have trouble with reality. Sylvie has a distracted look about her. She keeps peering around the house as if it could not possibly contain her. Indeed, she strolls right out the door to the train station during her first day with the girls, but her two charges follow her and convince her to stay with them.

So desperate are the two girls for some stability and for at least one person whose love they can count on, that they are both thrilled with their new housemate, even though Sylvie has more than her share of idiosyncracies. She is a collector of tin cans of all things, and old newspapers, so that the house gradually begins to resemble a modern-day recycling depot. Typical of Sylvie's blithe spirit is her ability to carry right on serving up breakfast with six inches of floodwater covering her ankles in the house.

But Lucille is getting edgy. We watch as she slowly realizes that her decidedly un-nuclear family is not exactly the model of social convention. In an ironic twist that is central to the movie's theme, she decides that to become normal is to rebel. The first phase of her strategy is to drop her odd sister. The two have been inseparable throughout their traumatic lives, but Lucille is convinced that if she can shed Ruth, she can take on a new identity. At first, Lucille registers some ambivalence, and we get the sense that she does not really want the independence she is hurting Ruth to get, but eventually she



**Unorthodox Housekeeping:** Sylvie washes up

becomes resolute. She explains, and not very kindly, that she wants her own life and her own friends and that as it is, Ruth is a liability.

The breakup between the two girls is devastating for Ruth. As Lucille grows more and more alienated from her family, she ignores Ruth entirely at school. She begins to dress in 50s high style, complete with cashmere twin sets, while expressing total exasperation at Ruth's absence of style. And Lucille is absolutely mortified by Sylvie and her tin cans. Eventually she commits the ultimate act of betrayal and asks the authorities that she be adopted by a family that can provide the conventional life she has been looking for, even though by making this move she is putting Sylvie's role as caretaker for Ruth in jeopardy. As Lucille breaks away, Ruth becomes even more drawn to Sylvie, especially to Sylvie's rootlessness. By the end of the film, the two sisters are poles apart, Lucille a happy school-girl, Ruth destined for the road. But even though it is Lucille who has hardened, while

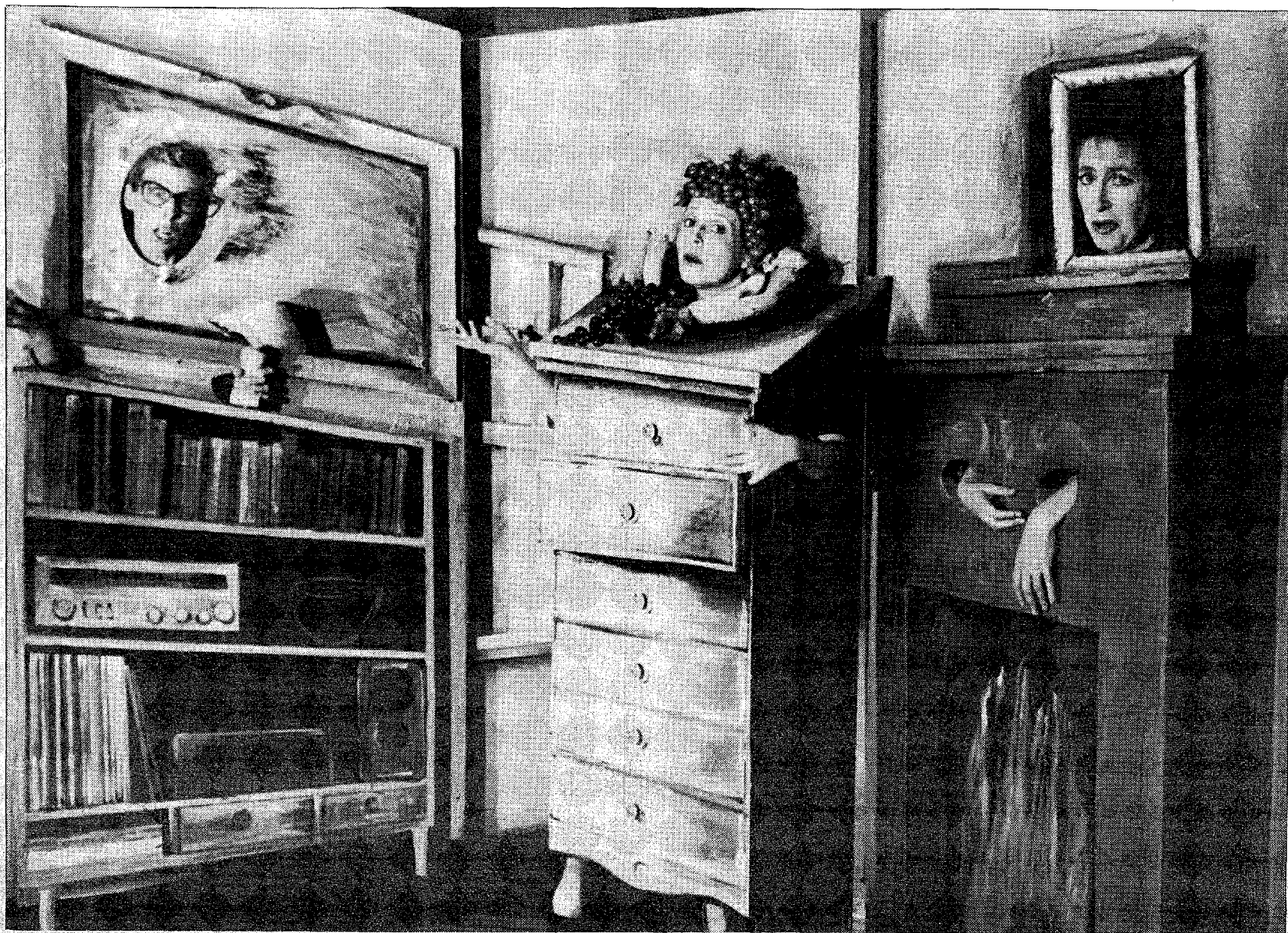
Ruth has kept her sense of warmth and adventure, Lucille is not entirely an unsympathetic character. It is hard to be fifteen years old and decidedly weird.

Like all of Bill Forsyth's films (*Gregory's Girl* and *Local Hero* are his best known), there is a gentle lyrical quality to *Housekeeping*. The film flies by with no help from jolts or gimmicks, staying with the substance of the relationships instead of pulling off cinematic tricks to keep our attention. It is certainly true that Christine Lahti as Sylvie is marvelous, affecting an odd flat-footed walk that makes Sylvie especially endearing. Lahti has previously stolen movies out from under the noses of better-known performers (Goldie Hawn in *Swing Shift* comes most swiftly to mind) and with any luck, *Housekeeping* will create more opportunities for an actor that has been wasted in movies that were not nearly as good as she is.

But what makes *Housekeeping* more important is that it is willing to say loudly and clearly that young girls count for something.

## The Clichettes:

## Down and Out Downtown



The walls have ears: The Clichettes in 'Up Against the Wallpaper'

by Amanda Hale

The Clichettes' new show, playing at Toronto's Factory Theatre until the end of January, is wackier than ever. After the inter-planetary view of the gender war in *Half Human Half Heartache* (1982) and *She Devils of Niagara* (1985), the Clichettes come down to earth in downtown Toronto in the middle of a severe housing crisis. "The vacancy rate is zero and going down," says a soon-to-be-evicted single-mother trainee-nurse—one of the many characters in a custom-made costume cast which includes The Lamp, The Shag Rug, The Vacuum Cleaner, and The Bean Bag Chair. The Clichettes even get to wear the Walls in this one, and shake them around a little too.

Lip-synching and elaborate costumes are central to the work of this trio who have been delighting audiences, while pointing up political issues, for almost ten years. *Up Against The Wallpaper* was written in collaboration with Kate Lushington. It reveals a light and witty touch around an issue which has always been problematic for low-income earners and the unemployed, and has finally made an impact on middle-income, middle class Torontonians. Toronto property values and rentals are the highest in Canada, followed closely by Ottawa, while Vancouver and Montréal are considerably cheaper.

The scene is an attic room on Renovation Street, and the tone is exaggerated, both visually and textually. Houses are going for \$1 million. Open House days become mob scenes, a phone-in talk show guest gives advice on how to evict fixed-rent tenants. After cutting off essential services (which usually has no impact on those resourceful immigrants who tend to use candles and huddle together for warmth around a bottle of water), or starting a small fire, the importation of termites, rodents and cockroaches is advised.

The Beatles song "Gimme Money, That's What I Want!"—lip-synched by three real estate saleswomen from Royal LePage—sets the scene as the root of the problem. When the humans leave and the furniture and appliances start to converse, a forlorn reading lamp bemoans her portly shape and the state of neglect she endures since the track lights went in. Now that function is all and decorativeness as a *raison d'être* is passé, Lamp's thoughts take a romantic turn as she languishes in the attic. She lip-synchs over the phone to Royal LePage's answering machine. She is in love with Royal.

She read her name on the briefcase. Sashaying across the stage on elegantly brown-hosed table legs, Lamp croons Shirley Bassey's "I, I who have nothing; I lu-uh-ve you." Another high point is The Vacuum Cleaner's seductive little number with The Shag Rug (an under-cover real estate agent in disguise). The Shag is desperate for a vacuuming, but he proves to be so dusty that he chokes The Vacuum. Like Pig Pen, he exudes little clouds of dust on contact.

The humour runs riot and middle-class preoccupations are satirized with a plethora of paint chip samples, plans for crawl-space bedrooms, and one-liners such as "I'm glad I'm a single mother. How would I fit a grown man in here?" A series of zany transitions contrast angst-ridden moments with hilarious alternatives. For instance, the where-will-I-go cry freezes in the throat of the about-to-be-evicted tenant of Renovation Street as a cheery camping enthusiast strides on stage and demonstrates tent erection for all-year-round outdoor urban campers.

The climax of the hour-long show is an Open House which, contrary to the optimistic expectations of a New Age Bean Bag Chair brought up from the basement, turns into a riot, leaving Bean Bag, Shag Rug and Lamp toasting marshmallows round a camp fire in a downtown Toronto park, lip-synching to the Bee Gees' "Stayin' Alive." The Lamp, ever illuminating in her reading of life's new patterns, is adjusting very nicely thank you to outdoor living.

Polished and entertaining though this new work is, it is a far cry from the reality of Drina Joubert, frozen to death on the street, or the hundreds of homeless who spend the winter nights over hot air gratings. Kim Renders opens the evening with a short piece called *Too Close To Home*, which looks at the plight of the homeless. Of her two brief character sketches, Romona Saboney makes the most impact with a song about homelessness. The other character, Wanda Cash, as her name implies, is a catch-all for the avaricious profiteering qualities which lead to a situation like the Toronto housing crisis. But her clients, represented by a pimento jar, a sardine can, a banana, and an egg, never get off the ground level of ethnic and social stereotypes.

1987 was the International Year of the Homeless. While actual living conditions may not have improved as a result of the many workshops, conferences and government studies, the issue has been highlighted, and a process of public awareness begun. Cultural work such as *Up Against The Wallpaper* and *Too Close To Home* contribute to this process. ●

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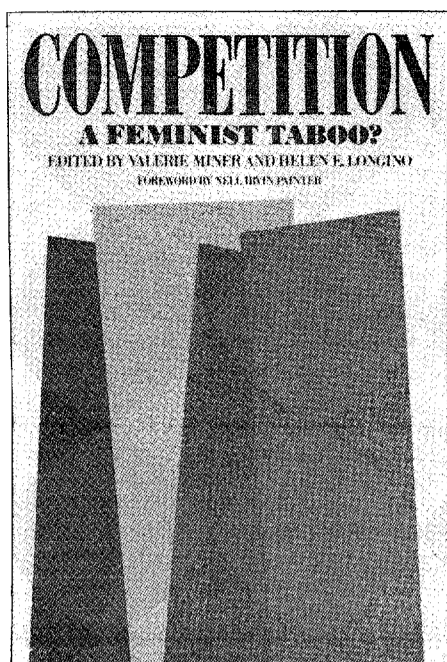
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# (Non) Competitive Edge



**Competition: A Feminist Taboo?** Edited by Valerie Miner and Helen Longino. New York: Feminist Press, 1987.

Reviewed by Helen Lenskyj

Competition: A Feminist Taboo? No doubt some feminists would answer in the affirmative: yes, competition is a feminist taboo—after all, feminism is about sisterhood and cooperation, solidarity and support. Competition might occur among women climbing the corporate ladder, or women running the Olympic marathon, but not among politically correct grassroots feminists, so the argument goes.

The contributors to this book quickly put these idealistic myths to rest. Competition is alive and well among academic feminists, in feminist workplaces, in the women's community, in lesbian relationships. It can be, and often is, a destructive force in all of these contexts, and the silence about its very existence can be equally dangerous. But it can be constructive, stimulating and energizing for feminists.

Several contributors began by acknowledging their mixed feelings about the whole notion of competition. Why does it produce such discomfort, ambivalence, even pain? Is it a male-defined concept? Does winning necessarily mean that someone else loses? Is the "scarcity model"—women competing for scarce resources such as a husband, a job, a promotion, male approval—relevant to feminists? Does the "survival model"—oppressed women putting down other oppressed women in order

to survive—explain competition among feminists? Or is it more accurate to speak of feminists *striving together toward* (the "truth") as the word "compete" originally connoted?

The issues raised by this book are as diverse as the contributors' individual backgrounds. Professors discuss competition in academic life; athletes speak of women's distinctive approaches to sporting competition; novelists, journalists and editors describe their experiences of competition in publishing; and other women speak of competition between sisters, mothers and daughters, and girls in school.

As a book reviewer and a writer, I have a particular interest in Valerie Miner's article on competition among feminist writers. Miner distinguishes between the destructive forces of envy, jealousy and resentment that may be generated by competition, and the responsibility to criticize each others' work in an informed, attentive and constructive manner. She admitted that as an inexperienced reviewer, in the days before her own book was published, she was overly critical simply because she was unconsciously jealous of the author's success. Feminist reviewers would do well to consider the possibility that such feelings might underlie their harsh judgments of their colleagues. Does a review by definition have to make at least one critical comment, lest the reviewer appear uninformed, gullible, or, perish the thought, lacking scholarly rigour?

Journalist Myrna Kostash is the sole Canadian contributor to the collection, and, with Tanzanian academic Marjorie Mbilinyi, is one of two non-Americans. In this company, it is particularly gratifying to read "Feminism and Nationalism," her brave challenge to the Americanization of the feminist movement, both in Canada and in the Greek town where she lived in 1981-82.

Kostash develops a new slant on competition—the struggle within Canadian and Greek feminist circles to resist American imperialism within feminism. The ethnocentrism of many American feminists is one of Kostash's targets, but she is equally critical of many Canadian feminists' blind acceptance of American feminism as the most authoritative and authentic voice of feminism today. In practical terms, Kostash argues, this means that we trivialize or overlook Canadian feminists' struggles and achievements, while we invite American feminists to speak at our conferences or give us the last word on the pornography debate. Kostash does not deny the groundbreaking work of American feminists, but urges us as Canadian feminists to develop pride in our own distinctive accomplishments in politics, culture, trade unions and professional associations.

The problem is a difficult one, as Kostash

admits: Canadian feminists want to work towards international sisterhood while at the same time we want to develop a praxis that is relevant to the Canadian social-cultural milieu. If, for example, *Broadside* had an editorial policy of reviewing only Canadian books, you would not be reading this review. If Kostash had a policy of writing only for Canadian feminist publications, her American sisters would not be reading her piece.

Barbara Rosenblum and Sandra Butler made a unique contribution to this anthology. A gem entitled "Dialectic, Dialogue and Dissent," it takes the form of a conversation between the two women, located appropriately enough in a women's café (in San Francisco?) where they are drinking red zinger tea. Their free-ranging tongue-in-cheek dialogue covers the full competitive terrain from fashion to sense of humour to writing style: who dresses more colourfully? whose wit is sharper? whose prose is tighter?

But their piece does more than entertain—it lets us laugh at ourselves. Psychotherapist Joyce Lindenbaum has a hard act to follow as she tackles the problem of fusion and competition in lesbian relationships from a clinical perspective. Her piece was originally published in *Feminist Studies* in 1985 (editors Miner and Longino discuss the slow pace of publishing in the introduction); more recently, fusion has been discussed in the broader context of the lesbian community and the homophobic society at large, whereas Lindenbaum tends towards the therapy model of the lesbian couple as a "closed system."

Evelyn Fox Keller and Helen Moglen contributed an insightful article on competition among academic women. They identify inter-generational competition in the academy as a major source of conflict. Any graduate student or feminist instructor reading their article will immediately recognize the situations and personalities described: for example, the "male-identified" senior professor who alienates her younger feminist colleagues by her lack of support for their needs and aspirations; or the graduate students who feel betrayed when privileged and powerful women on the faculty fail their mentoring role, while the mentors in turn view themselves as impotent in a male-dominated system. Keller and Moglen argue, however, that many women on faculty do have power, but that they have internalized the put-downs of their male colleagues over the years. In fact, they suggest that, in US academic circles, the early problem of scarcity of rewards for feminist scholars has been reversed, and that some fields now offer an abundance of rewards, status and power, a situation which generates its own share of problems—renewed

competitiveness, feelings of betrayal and accusations of corruption by "male" success. Whatever the reward situation, the conflict, according to Keller and Moglen, parallels mother-daughter interaction in some important ways: issues of jealousy, attachment, identification and separation are all present. Some young women express the need for mentors and "moms" who are supportive and caring in the otherwise alienating setting of graduate school; some senior faculty women admit a preference for feminist colleagues who are quiet (manageable?) rather than radical.

Relationships within the same generation of women in the academy are also problematic. Feminist networks function to share information on jobs, conferences, etc., with the result that friends often find themselves competing against each other. When women have hiring-and-firing power in university departments, they are almost certain to alienate some sector of the feminist community by their decisions. In Keller and Moglen's example, an influential woman on a search committee subverts the appointment of a feminist candidate on the grounds that the needs of students and the department would not be served by having two feminist scholars teaching in the same area of American women's history. The unsuccessful candidate had trusted this woman as an ally; she viewed their work as complementary and envisioned the partnership as a step towards making the university a leader in American women's history. The story illustrates the contradictions of feminist collectivity within a male-dominated bureaucracy.

Although competition is almost synonymous with sport in men's lives, only two of the articles deal with sport. Sport's disappointingly low profile in the book is probably indicative of the dearth of women who are willing to consider sport as a feminist issue. Many women in sport who are not feminists are threatened by feminist analyses of sport, particularly our attempts to challenge homophobia and to promote lesbian visibility. And feminist scholars, perhaps because of their own discomfort with issues of physicality and competition, have not rushed to include sport as a topic of inquiry.

For a feminist interested in issues of sport, femininity and sexuality, Grace Lichenstein's and Jennifer Ring's articles are disappointing. Lichenstein is a journalist whose publications include a book on the women's pro tennis circuit entitled *A Long Way Baby*. Although she touches on issues of emotionalism among women athletes, the "femininity problem" and girls' socialization into sport, her article offers few new insights. Ring's article, "Perfection on the Wing," is a more thoughtful attempt to explain women's particular approach to sporting competition, our apparent preference for solitary sports and for "competition with self." Her profiles of marathoner Joan Benoit and sprinter Evelyn Ashford provide some insight into the minds and dreams of these highly competitive world-class athletes, but her inclusion of middle-distance runner Mary Decker, whose behaviour on the track has hardly been exemplary, seems a little ill-advised.

As the editors note in the introduction, "feminists have long been fiercely critical of male power games, yet have often ignored or concealed conflicts over money, control, position and recognition." And, one might add, competition for territory, sex, nurturance, mothering, even suffering ("more oppressed than thou" as Miner puts it). The list is long, but this book represents an important step towards defining the problems and developing feminist alternatives. ●

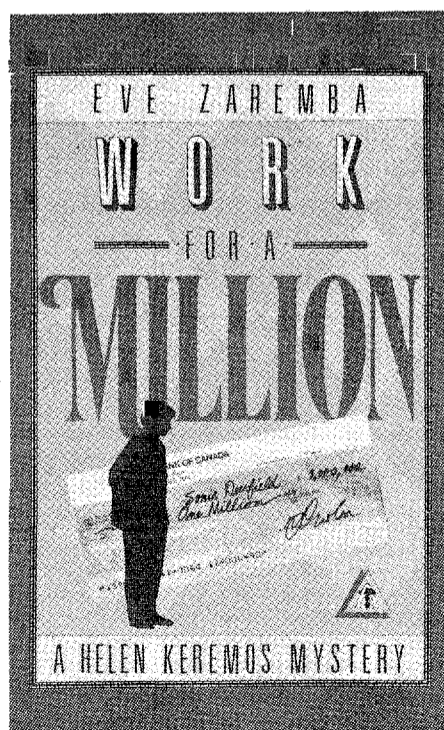
## Murder She Wrote

**Work for a Million** by Eve Zaremba. Toronto: Amanita, 1986. \$9.95 paper, 172 pp.

Reviewed by Frances Rooney

Helen Keremos, lesbian detective, is back. The setting, as in Eve Zaremba's first mystery, *A Reason to Kill*, which came out in 1978, is show biz in Toronto, and several of the cast of characters are old friends: besides Helen, there are notably her researcher friend Alex Edwards, and the tough agent-with-a-heart-of-gold Nate Ottoline.

They are an appealing bunch who set the reader up for a rollicking good read. The scene, too, is familiar: Toronto, with Zaremba's beloved west coast as a real presence, as is the expanse of this country between the two places, and, with the introduction of the lecherous Uncle Karl, Owen Sound added to the mix. Fun stuff, rather like seeing good old Toronto in the latest Hollywood movie. The difference here, of course, is that Toronto is portrayed as Toronto, not Chicago or Los Angeles. Add singer Sonia Deerfield (the central character and niece of the lecherous Uncle Karl), her do-nothing ex-husband Walter, her lawyers who know a good thing when they see it and want to make all the money they can from Sonia's new-found success, a few less savoury characters from the big bucks recording world, mix in the fact that both Helen and Sonia's best friend are more than a little in love with Sonia, the main difference being that Helen knows it and Betty doesn't, and the situation is ripe for a murderous rollick. The final ingredient, the million dollars Sonia has just won in that Great Cana-



dian Cultural Event, the lottery, sets the plot to thickening.

And thicken it does, in a couple of ways. The first is that wonderful process of becoming involved and proceeding from one stage of the plot to the next. This it does nicely. Zaremba has created a viable drawing room mystery. The plot works. There are no sneaky twists of

plot or character to create a clever but inappropriate denouement, none of that. "Oh, guess what, I didn't tell you this part, smirk, smirk" trick on the part of the author that is, to my mind, the worst crime a mystery writer can commit. I throw those kinds of books at the wall and fantasize terrible things to do to the writers. Zaremba lets the reader—invites the reader—to suspect first one likely character and then another. I figured out parts of the ending in the vague, inarticulated way of which I am so fond: while parts of the solution came as no surprise, other parts did. The most satisfactory way to finish a murder mystery.

The other way that *Work for a Million* thickens is less interesting. By the last third of the book, images of library paste were slogging their way through my head, as I continued to slog through the book. I wanted to phone Zaremba and say, "Eve, for godsake, get the lead out!" The same points get made more than enough times—we heard them the first time. It's almost as if the author is afraid we haven't heard her yet. I want to say, "Eve, we do hear you, and want to hear what you have to say next, not what you've already said." I've read both Eve's books. I liked the first one, but I was a little disappointed by this one. I expected more from Eve Zaremba. So the final thing I want to say is, "Eve, you're good. Plot, character, setting, they're all there. So are the fans. So give us another one, and give it, and us, what we all know you have. And don't wait another ten years to do it!"

Frances Rooney is a Toronto editor and mystery buff.

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# A Slice of Teenage Life

**No Kidding: Inside the World of Teenage Girls**, by Myrna Kostash. Toronto: McClelland and Stewart, 1987.

Reviewed by Caitlin O'Leary

My interest in *No Kidding: Inside the World of Teenage Girls* was primarily narcissistic—I live inside the world of teenage girls. I wanted to see what an outsider sees in our thoughts, actions, futures. I wanted to see if she got it right.

Myrna Kostash started the project of interviewing fifty or so teenage girls in Vancouver, Toronto and her home-town Edmonton. As a woman of forty, she was surprised to hear herself say, "I just don't understand kids today." Also as a feminist who wanted to see if the equality and liberation she and so many others had striven for in the seventies was still important to today's generation of teenage girls.

What she discovered was a variety of young women who want children not necessarily with husbands, and marriage only after they are secure in their careers. None of these girls is willing to define themselves as feminists—seeing feminism as "the ideology espoused by unattractive women who want all of woman-kind to live the same joyless lives they do... a kind of crusade of sexual losers against the lucky"—but all of them realize that "the movement" has made their lives easier. Though, against external evidence, most of the old barriers still exist.

Girls, though more likely to have sex, are still conscious of their reputation. They will sleep with someone only if he is their recognized boyfriend, otherwise they are labelled sluts. They are ill-informed about sex, unlikely to use birth control and ostracized if they become pregnant.

The first few chapters of *No Kidding* worried me, as it seemingly took the standard approach of trivializing the issues and concerns of adolescence (Carla's anorexia skimmed over in favour of the events of her weekend, etc.). Kostash was, in fact, giving us a flavour of the lifestyle of teenage girls and warming up for the bigger issues. She didn't choose the easy way out, either.

Most stories on teenage life, unless specifically for a cause, focus on middle class children who, maybe, skip classes or smoke pot. *No Kidding* contains 12 profile chapters, each telling an unusually relevant story—an incest victim who has lived and gone to school alone since she was sixteen, a Black girl looking for work, a girl growing up Canadian but facing an arranged marriage in India, a child of hippie parents in BC who dreams of "a career, like Commercial Design, that I have to go to school for, that pays well, that I go nine-to-five for and retire from at sixty-five," etc. The author doesn't explain her interviews or interject what the girls really mean, she simply tells us what they said.

Unfortunately, the underlying feeling of this book is one of pessimism: quoting statistics and studies that conclude that though these

girls dream of being lawyers, they will be legal secretaries, that not only are we destined for lives as receptionists and bank tellers, but that most of us will be replaced by computers in twenty years. But I feel that due to the generation of women before us, we question our destiny, feel equal (often superior) to men and are intelligent enough to fight our way into the jobs we know we are capable of. It must take more than a few years to erase the effect of centuries of sexism and segregation.

We face many of the old barriers but we know what we can do and expect to be taken seriously. Many more doors are open to us than were open to teenage girls in the fifties or sixties. We may be doomed to lives of menial labour, but we don't know that and, furthermore, we won't listen.

*Caitlin O'Leary attends Subway Academy, a Toronto alternative high school, and works part-time at The Bay.*

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# OUTSIDE BROADSIDE

FEBRUARY 1988

## WEEK OF FEBRUARY 1

• **Monday, February 1:** Popular Feminism series presents Debbie Brin, "Women, spirituality and Judaism: a woman rabbi's perspective." Room 2-212/2-213, OISE, 252 Bloor St. West, 8 pm. Discussion groups to follow. Free. Info: 923-6641, ext. 2204.

• **Tuesday, February 2:** Intermediate Wen-do course begins, Bay and Bloor. Info: 977-7127. **To Tuesday, February 23.**

• **Thursday, February 4:** Aftermath presents Child Sexual Abuse: Beyond Coping, a public forum with Sylvia Fraser, Diane Mattiussi and Kim Beckman, moderator Julie Lee. Free. Ontario Hydro Building Auditorium, 2nd floor, 700 University Avenue (at College). 8 pm. Info: 461-4709.

• **Friday, February 5:** The Clara Brett Martin Workshop Series on women and the law presents Mary Jane Radin, University of Southern California. Solarium, Falconer Hall, 84 Queen's Park Crescent, 1:10 pm.

• **Friday, February 5:** Toronto Area Women's Research Colloquium presents a panel discussion on Feminist Literary Criticism, chaired by Heather Murray, with Julia Creet, Daphne Read and Joanne Thompson. 3 pm. Board Room, 12th floor, OISE, 252 Bloor Street West.

• **Saturday, February 6:** Basic Wen-do course begins, Downsview Public Library. Info: 636-4510. **To Saturday, February 27.**

• **Saturday, February 6:** Exploring the New Women's Spirituality, dance workshop with Audrey Rose. Every Saturday, 2-5 pm. \$15-\$25 sliding scale. Cheetah Centre, 29 Beverley St. Info: 977-8559.



• **Sunday, February 7:** A Womanspirit/Womanist Gathering, workshop with Audrey Rose. Every Sunday, 2-5 pm. \$15-\$25 sliding scale. Cheetah Centre, 29 Beverley St. Info: 977-8559.

## WEEKLY

**Sunday:** Lesbians of Colour (LOC), a social and support group for Native, Asian, South Asian, Black and Latin lesbians regardless of age meets every 1st and 3rd Sunday of the month. 519 Church St. 3:45-5:30 pm. Info: Michele, 588-2930. (Lesbians of colour from outside Toronto can write for information: LOC, PO Box 6597, Station A, Toronto, M5W 1K4.)

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

**Monday to Friday:** "By All Means," a noon-time women's radio magazine show. Every day at 12:15 on CIUT-FM 89.5. Interviews, reviews, commentary and chit chat. Tune in! Info: 595-0909.

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

**Tuesday:** Lesbian fuck-the-discussion group meets for informal basketball, movie nights and other events. 7 pm., U of T Women's Centre, 49 St. George. Info: 978-8201.

**Tuesday and Thursday:** The Lesbian Phone Line is open for calls from women. 7:30-9:30 pm. 533-6120.

**Wednesday:** International Women's Day Committee (IWDC), a socialist feminist activist group, meets on alternate Wednesdays. Info: Nancy, 531-6608.

**Thursday:** Feminist self-help discussion group. Women and men welcome. 7-9 pm. U of T Women's Centre, 49 St. George. Info: 978-8201.

• **Sunday, February 7:** Buddies in Bad Times Theatre presents the 1988 Rhubarb Festival of New and Innovative Work. The Annex Theatre, 736 Bathurst Street (1 block south of Bloor). Information and reservations: 537-4193.

## WEEK OF FEBRUARY 8

• **Tuesday, February 9:** CBC Ideas presents "Acadian Women," with Halifax writer Marjorie White-law. CBC Radio, 9-10 pm. **Also February 16.**

• **Tuesday, February 9:** Lesbian and Gay Pride Day organizational meeting, 519 Church St. Community Centre, 7:30 pm. Info: Grant, 862-0470.

• **Thursday, February 11:** Riverdale Women's Action Committee Meeting. 7:30 pm. Info: 463-5671.

• **Saturday, February 13:** The Lesbian Dance Committee presents a Rhythmic Romance, a Valentine Dance, at the Party Centre, 167 Church Street, 9 pm. Tickets at Glad Day, Toronto Women's Book Store, SCM Bookroom, \$6; \$7 at door. Info: 597-1171.

• **Sunday, February 14:** Marianne Girard performs at Free Times Cafe, 320 College St. Info: 967-1078.

## WEEK OF FEBRUARY 15

• **Tuesday, February 16:** Monthly meeting of the Canadian Association for the Advancement of Women and Sport (CAAWS) Toronto chapter. 7:30 pm. Location and information, call Lorraine, 534-2847.

• **Wednesday, February 17:** Women's Press is sponsoring a forum on Women and Culture. Panelists will discuss themes in women's writing, film, theatre architecture and video. Free. For location and information, call Margie Wolfe, 598-0082.

• **Saturday, February 20:** Music Night presented by Gays and Lesbians at U of T (GLAUT). Performers include Bratty and Bill Berinath. 8 pm. Free. Music Room, Hart House, U. of T.

• **Sunday, February 21:** Basic Wen-do course begins, downtown Toronto. Info: 368-2178. **Also Sunday, February 28.**

## WEEK OF FEBRUARY 22

• **Monday, February 22:** Ryerson presents Women's Week, a week of special programs for today's working women. Info: 979-5136. **To Saturday, February 27.**

• **Wednesday, February 24:** Basic Wen-do course begins, Frankland Community Centre. Free. Info: 463-0554. **To Wednesday, April 6.**

• **Wednesday, February 24:** Ontario Committee on Non-traditional Occupations for Women presents Bridging For Equity, a seminar on equity in education, unions, industry, government and community. Humber College, Etobicoke. Info: Suzanne Philip, 675-3111 ext. 4387. **To Friday, February 26.**

• **Friday, February 26:** Toronto Black Women's Collective presents "Sisters in Struggle—Building a Global Movement" with Angela Davis. 7:30 pm. Convocation Hall, University of Toronto. Info: 532-2672.

• **Friday, February 26:** Women's Independent Thoughtz (WITZ) presents an Introduction to Naturopathy. Free. 7 pm. For location and info, call 234-5281.

• **Saturday, February 27:** Stepping Carefully: The Minefield of Class—A participatory workshop to explore some of the volatile issues of class and how they interconnect with racism, sexism and homophobia. Open to women and men; limited to 20 participants. Fees on a sliding scale. Wheelchair accessible. Co-facilitators: Spencer Brennan and Maggi Redmonds. For information/registration, please call 862-8525 (answering machine), or write: PO Box 101, Stn. G, Toronto, M4M 3E8.

• **Saturday, February 27:** Women's Studies Program and Founders College, York University, presents The Poverty Game, a simulation game based on the lives of sole support mothers. Room S501 Ross Building, York University, \$5. Wheelchair accessible. Info: Linda Briskin, 736-2100, ext. 7824 or 5054.

• **Monday, February 29:** Basic Wen-do course begins. Victoria Park and York Mills. Info: 368-2178. **To Monday, March 28.**

Compiled by  
Helen Lenskyj

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