



LILY TOMLIN'S TIMELY SEARCH

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Melanie Griffiths, cute and cuddly

Managing Coordinator:
Jackie Edwards
Production Co-ordinator:
Amanda Jane Keenan

Editorial Collective:
Susan G. Cole
Brettel Dawson
Jackie Edwards
Lisa Freedman
Helen Lenskyj
Philinda Masters
Catherine Maunsell

This Issue:
Karen Kemlo
Liz Cheung

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

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Press process

Broadside:

In keeping with the arguments presented in the two previous October letters to *Broadside* (Women, Writing and Race, and Censoring Women Writing) regarding the recent events at the Women's Press, I would only like to add: How far does one go with this type of censorship? Am I to reject such books as Margaret Lawrence's *The Stone Angel*? Lawrence was *not* in her frail old age when she wrote this, yet this book serves the important purpose of enlightening our ageist culture that elderly women do experience struggle and triumph, the same as young and middle-aged persons. This book should have a place in our feminist history, and in our feminist presses, alongside those written by elderly persons. Why can we not support both approaches?

My main concern, however, is with the political strategy involved in implementing the new anti-racist guidelines at the Women's Press. Why has the "new management" not formed its own press, rather than over-taking a press that has previously published books, some of which do not follow its new principles! It seems highly inconsistent and hypocritical to continue to control and generate revenues from these "politically incorrect" books, while locking out the members who created these very works. Moreover, it leaves the members, who continue to stand by the feminist, anti-racist and anti-classist principles which guide those books, ousted and forced to start again.

A last personal note. I have been part of the Toronto women's community for 12 years, and have seen a number of issues swell and threaten to divide our community, i.e. the most recent being pornography and sado-masochism. The handling of the anti-racist issue is the first which I feel has begun to dangerously erode the foundations of our community. Much support of interested women is lost simply due to the antagonism and divisiveness. As a member of this community, I urge every member that if divided, we will be conquered. It takes consistent energy to work together, and let us be wary of strategies which undermine this effort.

Vera Tarman
Toronto

Rape reviewed

Dear Broadside:

As a working class rape victim, I read the reviews of "Shame" and "The Accused," published in the December-January (Vol. 10, No. 3) issue with particular interest. While I agree that both films have flaws in their own way, I do take issue with T. Brettel Dawson in her apparent assertion that "The Accused" was flawed mainly in that it did not show Sarah Tobias, the main character as "receiving any

support from other women," not even those who were supposedly there to help her. Has Dawson been raped? Has she experienced the all-too-frequent contempt towards her felt by other women who are afraid they could be contaminated by her being raped? Could Dawson ever know what it's like to be part of a "lower" class and a rape victim? It's no picnic.

Although Rhode Island has support services available for rape victims that are relatively excellent, too many women in my area are still mired in the old "Did she ask for it" mindset. Most of the women with whom I have discussed "The Accused," believed that Sarah "asked for it," because of her revealing clothes, her free and easy behaviour toward the men in the bar, and drug record. I also have encountered a large number of women lawyers who have difficulty believing that a woman like Sarah Tobias could be raped. Or a prostitute or welfare mother or factory worker. We do not fit into their world, thus they don't know how to deal with us. A common comment that I've heard is "After all, you chose to live in a bad area, you chose to be poor or do drugs or get drunk, etc." That is the belief endemic among many women (as well as men of course).

A case in point: in New Bedford, Massachusetts (50 minutes away from Providence, Rhode Island, and where the rape "The Accused" is reputedly based on occurred) there has been a string of serial killings of prostitutes and drug addicts who frequent the city's "red light" district. The view of many people in the area is not shock or horror at the murders, but that the murderer did the city a favour by murdering the women, alleviating a "Problem." The women, by allowing themselves to fall into their situations, "asked for it." That is what we have to deal with.

I think that Dawson probably had a wonderful middle or upper class upbringing that gave her many opportunities and gave her a sense of security that is foreign to many less fortunate women. I think this has hurt her ability to recognize reality. She may not realize that women do not want to know that they can be raped, that the victims were to blame for the attack. Women, especially lower class women who live in high-crime areas, are so fearful of attack that they can't admit it. They are afraid to be afraid. That is why, except in "enlightened" feminist homes, you won't find women supporting each other if there's been a rape. That is the reality for most of the women I know. That is why most women don't report rapes. That is why "The Accused" was sadly accurate. I know. I experienced it.

Lin Collette
Pawtucket, Rhode Island

T. Brettel Dawson responds: "Your anger and clarity about women's experience of isolation, is an essential perspective on our sexual violations. The point I was trying to make is that until women do support one another, not a thing will change. Your assumptions about me, though, make me into something I am not."

Supporting lesbian benefits

Broadside:

The participants in the Ryerson Continuing Education Course, "Lesbian and Gay Realities: Breaking the Silence" would like to express our strong support for library technician Karen Andrews and her fight for spousal benefits from OHIP for her lover Mary. Karen and her lawyers, have recently announced an appeal of the Ontario Supreme Court ruling of February 25th, 1988 by Justice Nicholas MacRae which stated that lesbian and gay couples have no legal right to equality with heterosexual couples in health care coverage. This decision discriminates against lesbians and gay men by continuing to deny the legitimacy of the support and family groupings lesbians and gays have made for ourselves. It must be overturned!

At the root of the problem is Ontario legislation which, despite the passage of Bill 7 which prohibits discrimination on the basis of sexual orientation, continues to declare that lesbians and gays be denied spousal benefits. Only heterosexuals, the Ontario government declares can be "spouses." This denies the realities of many lesbian's and gay men's lives and relationships. We request that the provincial government amend appropriate legislation to ensure that lesbian and gay relationships have equal standing with heterosexual ones in relation to government legislation and programmes, including OHIP. We hope that you will support this important legal appeal by Karen Andrews and the broader struggle for lesbian and gay spousal benefits.

The 25 students and 2 instructors of Ryerson Class CVSW-711-Fall 1988.
Toronto

Mistakes in fact

Broadside:

I would like to make a correction to the article, "Pioneering Lesbian Studies," printed in the December/January issue of *Broadside* (Vol. 10, No. 3). The author, Christine Donald, made several mistakes in her discussion of the professor who was supposedly not re-hired after coming out in her class at Queen's University. According to Dr. Roberta Hamilton, Coordinator of Women's Studies, the professor was on contract at Queen's and was offered another contract but turned it down because she had an offer elsewhere. All of this occurred before she discussed lesbianism in the classroom. The source of this error was an unsubstantiated report I gave at the Lesbian Studies Coalition of Concordia's Round-Table discussion in Montreal on November 10, 1988. I apologize to the women involved for this mistake.

Ellen Faulkner
Queen's University

EDITORIAL

Processing Prostitution

Over the past five years, sexuality issues have charged the women's movement with passion and bitterness. Pornography, the sexuality of sadomasochism, sexual representation, and the roles they play in culture and in politics have sparked a wave of new and intriguing writings. For many feminists, these subjects reveal a deep chasm within our movement, but for others, they highlight the complexity not the conflicts in feminist pursuits.

Certainly, the issue of prostitution has proved to be both a maze of ideas and a political land mine as feminists have tried to develop a women-centred approach. Through these explorations three views of prostitution have emerged, sometimes in tandem, sometimes in conflict. One sees prostitution as sexual abuse and an exploitative practice built upon male privilege and women's powerlessness. Another views prostitution as a considered, possibly

empowering choice in a world of limited choices for women. Yet another focuses on the immediate needs of prostitutes to improve their working conditions and to rally against misogynist laws.

In this month's *Broadside*, two articles point out the intricate lines feminists are drawing around the issue of prostitution. An interview with Sarah Wynter, a member of Women Hurt in Systems of Prostitution Engaged in revolt (WHISPER), discusses prostitution as an issue of male dominance and female oppression. Wynter, herself an ex-prostitute, speaks from her own experience, questioning the activities of prostitutes rights groups. Hers is a challenging voice in the debate.

A second article identifies a new crisis for working prostitutes and another source of oppressive myths about their profession. In the age of AIDS, prostitutes are being singled out

as a dangerous population of infectors in ways that could seriously jeopardize their civil rights. Propelled by ideologies that assume women are dirty and prostitutes particularly careless, governments, including British Columbia's, are considering forced detainment and testing for prostitutes, or any other women considered suspect. In this month's centre feature, Debi Brock synthesizes new data and develops an analysis showing that far from being a danger to society, prostitutes have in fact been at the forefront of the Safe Sex Movement.

It is probably true that feminist explorations of sexuality will continue to take the women's movement down a fairly rocky road. But there will be no healing and no resolutions until all of the views are out on the table, spoken openly and honestly. Throughout the discussions, we hope *Broadside's* pages will continue to reflect a diversity of women-positive politics.

QUOTE OF THE MONTH

My spell-right typewriter must have been programmed by an American man: it beeps when I write the word "cheque," it likes "check" better, and it has never heard of "Toronto," but it does know places like Florida or New York and will print them without a sound, as long as I spell them correctly.

I make the statement that the programmer must have been a MAN because only a man would leave out of the memory an important word like "foreplay." Even though my typewriter knows the words "penis" and "intercourse," "sex" and the like, it doesn't compute "foreplay"—BEEP! But it does know the word "dinner," which I suppose to a man, is good enough.

I realize that I am not the only one to have this low opinion of the sexual habits of the American man—the great Thespian Maurice Chevalier was reported to have said, "North American men don't know how to flirt. Flirting is a fine art. In a true flirtation, one must promise everything, but give nothing. Americans cheat."

by Merlin McIntosh

Whispering Out Loud

by Susan G. Cole

With the possible exception of the one on pornography, the prostitution debate within the feminist movement has been one of the most bitter any of us has ever experienced. Of course it's not surprising that prostitution and pornography should run neck and neck in the pain sweepstakes: both issues compel us to consider the meaning of sexuality in our culture. And when sexuality is the issue, people get mad. Three years ago, at a feminist law conference in New York, prostitutes' rights groups ganged up on anti-pornography feminists in a shouting match I thought I would never witness within the feminist movement. And then at the so-called feminist conference on prostitution called Challenging Our Images sponsored by OPIRG (Ontario Public Interest Research Group) in Toronto, feminists like myself who were trying to say that prostitution was an institution of male dominance were verbally abused by sex workers who had decided that feminists were to blame for everything: bad laws, social stigmatization, the madonna/whore syndrome, just about every factor in prostitutes' real oppression.

As the discourse has continued, I've become acutely aware of what is subverting radical feminism's credibility on the prostitution issue: our voices do not ring true. Most of us simply cannot speak with the authenticity of the first person. This means that when sex workers say that they experience tricking as "just another gig," or "no worse than being a secretary," or "a job I want to do but in safety," we are left speechless. For what do we know? We have never been there. We may know what it feels like to be sexually violated. We may feel that having a penis inside of us does not feel the same way as having to type a manuscript or work the check-out counter. But if a fundamental principle of radical feminism is to believe women and what they say, we have no way to respond to sex workers who just want to be left to do their work in peace and who don't want to hear about theories of male dominance and patriarchy.

At the OPIRG conference in 1986, the absence of a first-person critique of prostitution was guaranteed by the organizers' refusal to involve ex-prostitutes in the program; prostitutes' rights groups like CORP (Canadian Organization for the Rights of Prostitutes) threatened to pull out if the conference became anything other than a forum for them to challenge feminists. I suppose I should have known that I was in trouble then and that I was destined to become one of the personal whipping posts. But instead of pulling out, I consulted some street workers I knew and asked them to see if they could get any ex-street women to come. They didn't have much luck. Many women couldn't afford even the relatively low conference fee.

But one ex-prostitute did come and she produced a magic moment at the conference. After a sex worker described how hooking helped her live out her sexual fantasies, she stood up and said, "Oh, come on. I've been there. Don't tell me that every time you give some guy a blow job that you get off on it."

"Well, not every time," the sex worker agreed. "You're right. Sometimes it isn't fun being flat on your back in the back of a car." It

criminalizing it; that the relation between a pimp and a prostitute is a love relationship; that prostitutes are on the cutting edge of women's sexual liberation and that prostitutes control tricks and the rate of pay. Johns don't pay you so you can get sexual pleasure. They pay you to use you. I think it's a mistake to validate it.

"I was sold into prostitution and control of my life was taken away from me. I learned that

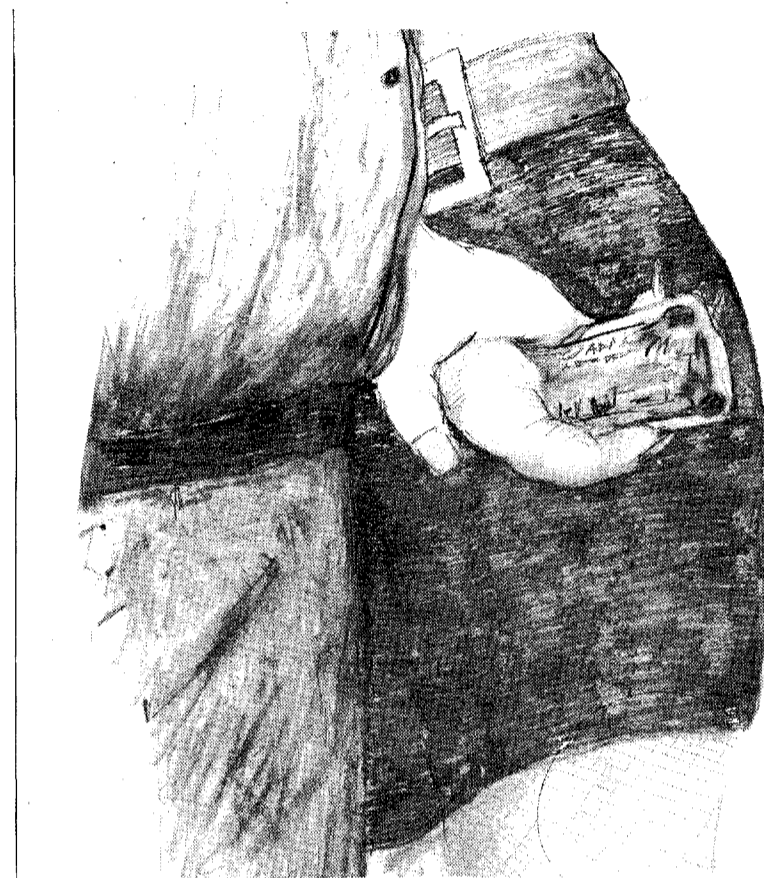


Illustration by Amanda Keenan

was one of the few moments during the conference when reality triumphed over rhetoric.

I learned something from the exchange. It became obvious to me that only ex-prostitutes could bridge the gap between sex-critical feminists and prostitutes' rights groups. And how I wished that Sarah Wynter had been there. Wynter is a member of Women Hurt in Systems of Prostitution Engaged in Revolt (WHISPER), a collective of ex-prostitutes who are organizing to respond to the myths about prostitution that have permeated our culture—and feminism—and to challenge the authority of prostitutes' rights groups who, according to Wynter, are not telling the truth about what it's like to have to sell sex.

"We started to organize because the cultural mythology didn't reflect the reality of our lives," she said during a recent visit to Toronto. "I'm referring to the line that prostitution is a free choice; that it can be decontextualized from the patriarchal society we live in; that it can be fixed by unionizing it, legalizing, de-

prostitution is an abusive institution that benefits men. The pimp gets money, the john gets sexual gratification. Prostitution gives men access to women and children's sexuality, limited only by men's ability to pay. I've yet to meet a prostitute who hasn't experienced some kind of abuse. That's why we founded WHISPER, because we knew that women whisper about the things that happen to them."

Wynter's experience makes it hard for us to take seriously the claims of prostitutes' rights groups who say that selling sex is like selling any other skill. And while prostitution critics have been called theorists who dwell in the abstract, Wynter says it's the prostitutes' rights groups that aren't taking reality into account. "Your boss doesn't beat you up if you don't type up a manuscript. A waitress doesn't get raped by the restaurant patrons. Saying that giving blow jobs to men is a great job is a bunch of crap." As for sex workers, collectives: "When your job is to get fucked, that's what you get, and you can't make it better by getting a union."

"I'm bored and disgusted with prostitutes' rights groups that want to reclaim the word 'whore.' I don't want to do that any more than I want to reclaim the word 'bitch' or 'cunt' or any other name men give to our oppression. How would we react to a completely housebroken slave who insisted on us calling her nigger, we wouldn't be able to get the word out of our mouths."

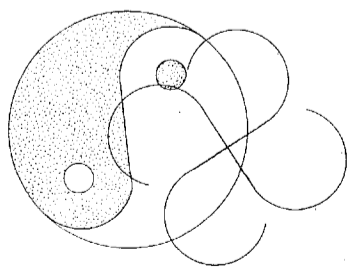
Where she does agree with prostitutes' advocates is in their opposition to misogynist laws. No woman deserves to be abused. The legal system is abusive and constructed to uphold male interests." But unlike the NAC (National Action Committee) prostitution committee and social service agencies working with street women, she does not support the repeal of laws that make it illegal to live off the avails of prostitution. Prostitutes rights groups say that such laws make it impossible for sex workers to live with their lovers. Wynter doesn't buy it. "Look at the books and tell me how many pimps are rotting in jail. This is a smoke-screen to protect pimps."

When I pressed her about the dilemma of wanting to believe women when they describe their lives, while not being able to fathom the liberating qualities of selling sex, Wynter took a strong stand. She makes the parallel between prostitutes who say they like their work and their pimps, and assaulted women who insist that everything in their marriages is just fine. "There are battered women who say 'Johnny didn't mean to hit me. He hit me because he loves me. I deserve it.' We said no one deserves it and if you would like to think about this and do something different, come to the shelter and we'll support your choice."

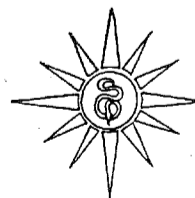
That is the kind of work WHISPER does. The collective facilitates radical education support groups with women so that they will begin the critical thinking that will improve their choices. Wynter was in Toronto to do an all-day training session with women working in battered women's shelters, to improve the services that shelters provide to prostitutes needing to find a safe place. And WHISPER has just completed a video that juxtaposes mainstream media images that glorify prostitution with women talking about their real experience.

"Prostitution is paradigmatic of women's subordinate status in the culture. Until we deconstruct that, nothing's going to change. I was working in feminism long before I founded WHISPER. If you believe that feminism is about creating social change for women and about deconstructing patriarchy, then we can't have much to do with anyone who supports patriarchy because they don't have time to topple it!" ■

If you would like to know more about WHISPER contact: WHISPER, Lake Street Station, Minneapolis, Minnesota, 5408, USA



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Real Men On The Campaign Trail

by Joyce Nelson

On both sides of the border, Elections '88 hit a vile new low in campaign rhetoric and posturing, with Boy Talk and Macho Mouth innuendo characterizing "political debate" in the last gasp of the 20th century. Masculinity emerged as the real subtext of both the US and Canadian federal elections. The winning strategy adopted by most of the venal pigs running for office was to talk like a Real Man.

In the US, the Democratic challengers began their campaigns by trying to out-muscle one another and stay clear of "the sissy factor." Bruce Babbitt declared himself the first to "stand up" for America; Albert Gore Jr. tried to talk tough on arms control; and Michael Dukakis, the eventual nominee, boasted about being "firm" and resolute in guiding Massachusetts' economic turnaround.

Republican candidate George Bush was haunted by "the wimp factor" going into the campaign, but even more serious in the early days of the race was his tendency to botch just about every sentence issuing from his mouth. Call it "the dimwit factor."

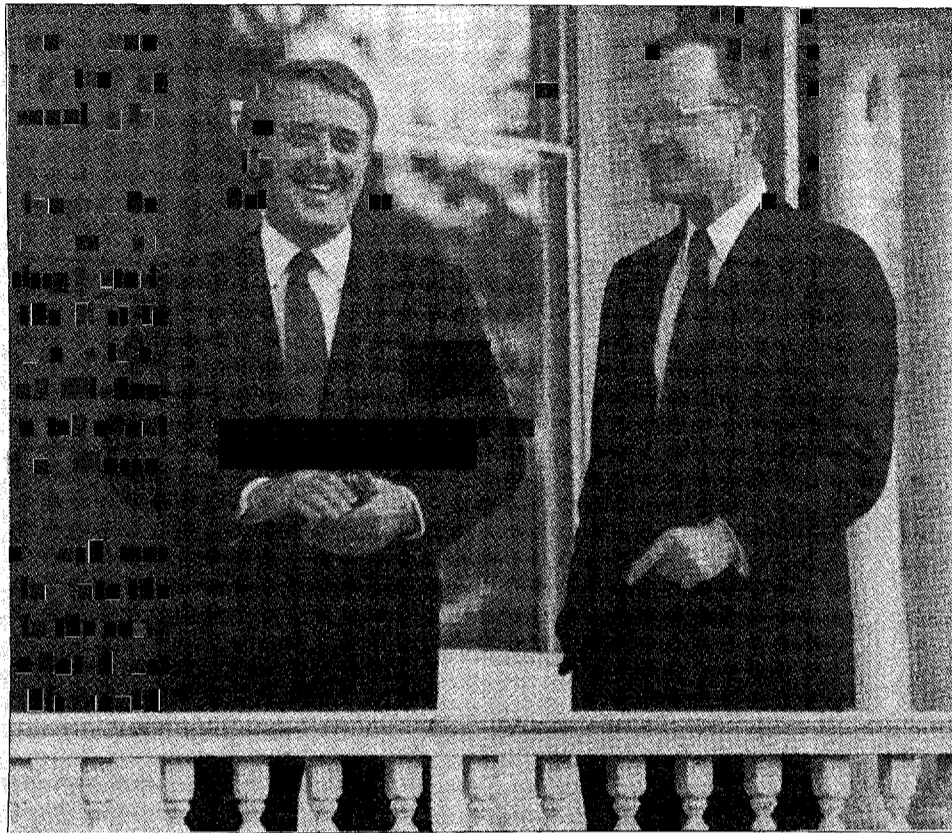
In February, when Bush lost badly in the caucuses of the farming state of Iowa, he explained the loss by saying that people were too busy to vote for him because "they were at their daughters coming out parties." Later, when asked by the press how he planned to address the drug problem, Bush answered, "I'm going to be coming out with my own drug problem." But his best blooper occurred at a Republican rally in Twin Falls, Idaho, in May. Boasting about his years with Ronald Reagan, the vice-president said, "We have had triumphs, we have made mistakes, we have had sex." In the shocked silence that followed, he quickly corrected himself to say, "We have had setbacks." As Bush later explained, "I don't always articulate, but I always do feel."

With both "the wimp factor" and "the dimwit factor" stalking Bush, his chief media director, Roger Ailes, recognized, at least half-way through the campaign, that some drastic image-revamping was called for. Real Man opponent Dukakis was scoring points off Bush's bloopers, garbled syntax and damaging off-the-cuff remarks. Time to bring in the big guns.

Former White House speech writer Peggy Noonan, responsible for many of cowboy Reagan's most memorable flights of rhetoric, was rushed in to doctor the candidate's terrible foot-in-mouth disease. And simultaneously, his team of political image-makers recognized that it was time for the Gunfight at the OK Corral phase of the campaign. Under remedial coaching, Bush began to swagger and engage in some he-man tough talk. His epic Real Man showdown with CBS anchor Dan Rather was supposedly an indication of his masculine sparring and resolve. His refusal to discuss the Iran-contra scandal was meant to indicate that this Real Man was not about to be pushed around by the press. But suddenly "the dimwit factor" struck again. "I will never apologize for the United States of America—I don't care what the facts are," he vowed, trying to affect a Clint Eastwood squint behind his glasses.

In the final months of the campaign, the US candidates tried to look like posers at Muscle

Beach, sprinkling their rhetoric with manly images of sexual potency, aggression, and, most of all, the repudiation of anything feminine. To cover their bland ineptness and their records as little more than insipid geeks, the US presidential candidates latched onto Macho Mouth as the solution, cranking up their heroic postures as Real Men—strong, firm, resolute, aggressive and domineering. No wonder the voter turnout on November 7, 1988 was the lowest it's been since 1924. Less than 40% of eligible voters even bothered to make a choice between these two poor excuses for manhood.



In Canada, Mulroney took a cue from the US Macho Mouth style early on in the game when he claimed, on October 13, 1988, that "Our opponents are selling timidity and the concept of a little Canada." It sounded big and tough, with the Conservative leader, backed up by a \$24-26 million federal government "information" campaign on free trade, leading the pack. During the televised debates, Mulroney led with the chin, seeming to pride himself on the fact that he doesn't consult with women's groups on issues like day care. It was typical Macho Mouth style: distancing one's self from the dreaded taint of women's influence. He also tried to appear tough on issues like free trade's threats to Canada's social programs, asserting that "I think the best social program is a job."

But the day after the debates, with 72% of the population agreeing that Turner had won the televised contest, Tory popularity suddenly started to wilt in the polls. Within days, Tory standings had drooped noticeably, while a resurgence of the Liberal party thrust dramatically upwards on the polling charts.

The immediate effect on Mulroney was evident. He suddenly regressed from Macho Mouth to Boy Talk, a younger version of the same thing but with a twist. The difference is primarily to be found with reference to women, and it is like the difference between a six-year-

old boy and a twelve-year-old boy. A six-year-old may think girls are "yucky" but still needs to cling to mummy's skirts from time to time. A twelve-year-old boy wouldn't be caught dead doing that.

So, just three days after the debates, Mulroney ended his bold foray into Macho Mouth. At a rally in Kingston, when he and Flora MacDonald were booed by a large group of anti-free trade protesters, Mulroney shouted back: "Any time, any time...I'll take you on any time. Flora and me!" When the heckling continued,

he retaliated: "I'll tell you what my mother would do with you—she'd wash your mouth out with soap!"

It was a pathetic moment, and Tory strategists and the pro-free trade business forces must have blanched in horror. Scrambling frantically to save the plunging Tory popularity and the odious, servile free trade deal, Canada's business sector realized it was crucial to get some Real Men out on the campaign trail.

They advised quickly that the Mulroney government send out the big guns. Soon Michael Wilson, John Crosbie, Jake Epp, Dan Mazankowski and Simon Reisman were out on the campaign trail, slinging he-man insults and going into hyper-gear with the jabbing forefinger. In the midst of the torrent of rhetoric about "liars," "traitors," "scare mongers," "cowards" and "wimps," it was apparent that the whole basis of the campaign had moved away from the issue of free trade and over to an entirely different footing, so to speak.

Nonetheless, under pressure, John "The Mouth" Crosbie regressed to some Boy Talk of his own. "I'm not going to be mamby-pamby (when) I disagree with a deliberate attempt to deceive the Canadian people by those in the NDP and Liberal party who are security blanket seekers. They go home at night and put their thumbs in their mouths and worry about what is going to happen to them the next day?"

Assisted by the Wilson-Crosbie-Epp-Mazankowski-Reisman role-models, Mulroney got back into the Real Man saddle and rediscovered his Macho Mouth. In assessing the opposition, Mulroney referred to the NDP's Svend Robinson, a declared homosexual, with a sniggering remark at a Nov. 2, 1988 rally. "Wouldn't that be something," he snickered, "Svend as Minister of defence. I'll tell you that would make one fine ministerial meeting." The remark went over so well that he used it again the next day at another rally. When reporters later suggested to him that he had made a slur, Mulroney coolly answered, "So what?"

Meanwhile, Canada's business sector started talking tough to save free trade. The Canadian Alliance For Trade and Job Opportunities, a business lobby-group which ultimately sunk more than \$5 million into pro-free trade advocacy ad campaigns, started to really pump iron rhetorically in the days right after the TV debates. Their November 3, 1988 four page ad in 35 newspapers across Canada, entitled "Straight Talk on Free Trade", effected a combination of patriarchal authoritarianism and Hemingwayesque prose, with punchy, short sentences dismissing all argument. On panels and press conferences, Alliance spokesmen Peter Lougheed, David Culver, Thomas d'Aquino and Lorne Walls came out fighting like rabid skunks, snapping and snarling at opposing views and implying that anyone who questioned free trade was obviously not a Real Man.

On November 7, 1988, the Consumers Association of Canada pulled out of the Alliance, claiming that it was "a business lobby" and not the "non-partisan" organization it purported to be. Consumer spokesperson Tom Delany added that many businesses who opposed the free trade deal had been "neutralized" by the Alliance's efforts, "which question their masculinity" if they have concerns about their ability to compete under free trade.

The terrible irony about all the Macho Mouth and Boy Talk by pro-free traders is that the deal itself makes Canada completely subservient to the US in virtually every area of life. In other words, our Real Men (including women like Barbara McDougall) used Macho Mouth and tough-guy posturing to sell Canadians on a deal that actually wimped-out completely in terms of Canada's best interests. While it sounds like some political version of S & M, with out Real Men standing firm in their resolve that the country should be shafted, it's clearly a sign of the times. The dreaded "wimp factor" has added the brains of both politicians and electorate alike.

Maybe we should invoke the child labour laws to get these dangerous little boys out of office and out of our hair. With Bush and Mulroney at the helm on both sides of the border, and with Macho posturing as the accepted mode for credibility, society is headed for, in Bush's memorable phrase, "deep doo-doo."

Joyce Nelson is a freelance writer and the author of a book about TV, the bomb and the patriarchy, *The Perfect Machine: TV In The Nuclear Age (1987)* and a critical biography of wartime NFB founder John Grierson, *The Colonized Eye: Rethinking the Grierson Legend (1988)*, both published by Toronto's *Between the Lines Press*.

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MOVEMENT MATTERS

Bookstore expands

The Toronto Women's Bookstore recently celebrated a newly renovated space, extended hours and 15 years of offering books and music of special interest to women.

Opened in the spring of 1973, the Bookstore was part of The Women's Place, a project that was involved in initiating a number of other important women's services in Toronto including Interval House shelter for battered women, Times Change Women's Employment Service and the Women's Counselling Referral and Education Centre. Although initially carrying only a few titles, it was the first store in Toronto to offer books on women's theory and the newly emerging "second wave" of feminism.

By the following year, business was brisk enough for the collectively operated, non-profit store to move out on its own, and the present name was chosen. After sojourns on Dupont St. and in the Kensington Market area, the Bookstore moved to 85 Harbord St. In July of 1983 an arsonist, targeting the free standing abortion clinic that had moved in upstairs from the Bookstore, torched the building and the store was burned out. The community response was overwhelming. While the Bookstore had a fire sale and operated out of a cramped space above the Poor Alex Theatre, benefits and fund-raisers were held, and women and men showed their strong commitment to maintain the store as a valued part of the community. Over \$30,000 was raised to recover losses and re-open in the present location, 73 Harbord St.

Although the Toronto Women's Bookstore has not been without its problems, both financial and organizational, they are justly proud of what has been accomplished. Carrying 9,000 titles (many of which are unobtainable elsewhere) and 50 periodicals, the Bookstore

offers publications covering a wide selection of subject matter including women of colour, violence against women and children, health and psychology, lesbians and fiction. In addition, the Bookstore sells records and tapes by women artists, cards, buttons and novelties, and is the "no charge" ticket outlet for most of the non-sexist special events in the city. A non-profit organization, it has a 9 woman Board of Directors and is operated by a staff Collective of 4 and several occasional workers.

At the close of its 15th year of operation, the Toronto Women's Bookstore continues to maintain its role as an important resource for feminists and other progressive people in and around Toronto.

Women's group Directory

A bilingual directory of women's groups across Canada has just been published: the *1988 Canadian Women's Directory*. This new 350 page publication contains nearly 2,000 names, addresses and telephone numbers of women's groups and associations, subdivided by province or territory. And within each province/territory, similar groups are listed together, making the *Directory* easy to use.

National and provincial women's organizations, women's centres, women's shelters, cultural organizations, services for immigrant women, health care services, legal resources, women's bookstores, minority women's groups, resources for single mothers, vocational counselling and other work related services, publishers and periodicals, government agencies, feminist bookstores, and groups working against sexism, sexual harassment, incest, pornography are just a few of the sections to be found in the *1988 Canadian Women's Directory*.

The *Canadian Women's Directory* can be ordered from Les Editions Communiqu'Elles, 3585 St-Urbain, Montreal, Quebec, H2X 2N6, for \$9.95 plus \$1.00 postage and handling. Telephone orders are also accepted: (514) 844-1761.

Persons award winners

On October 17, 1988, the tenth annual Persons Awards were presented to: Nellie Mildred Carlson of Edmonton, Alberta, for her promotion of native women's rights; Jean E. Carson of Winnipeg, Manitoba, for her work with provincial women's organizations especially in the areas of family law and trades training for women; Jacqueline Collette of Moncton, New Brunswick, for her activities to improve social and economic conditions for Acadian women; Margaret Paton Hyndman of Toronto, Ontario, for championing many legal and employment equality issues for women; and Marion Powell, of Caledon, Ontario, for her long-standing activism in the area of women's health.

Assaulted Lesbians

Three lesbian feminist counsellors at the Toronto Counselling Centre for Lesbians and Gays are running support groups for abused lesbians. We welcome contact with anyone working in this area. We have received funding from the Ontario Women's Directorate to research incidence, assess needs for services and develop educational material. Write to Donna, Laurie or Janice at TCCLG—105 Carlton St., 4th floor, Toronto, Ontario, M5B 1M2 (416) 977-2153.

Wen-do rights

LEAF has agreed to assist the Wen-Do Women's Self-Defence Corporation which is fighting a complaint of sex discrimination before the Ontario Human Rights Commission. The complaint was brought by Michael Celik who says he attempted to participate in a Wen-Do self-defence class but was told by the instructor that the class was open to women only.

Mr. Celik alleges that he has been denied his rights to equal treatment with respect to a service and to equal treatment with respect to employment, contrary to the Ontario Human Rights Code. The allegation regarding employment stems from Wen-Do's policy that only those who have taken the course may become instructors. LEAF will argue that Wen-Do's policies are geared toward promoting women's equality and therefore do not violate human right's legislation.

Mr. Celik's complaint is an example of the anti-woman backlash led by "men's rights" groups. (This complaint was filed in care of In Search Of Justice, a men's rights group whose leader has stated publicly that most women cannot be trusted in their charges of rape.) The case illustrates clearly how such groups are attempting to use legislation that was designed to fight historical disadvantage, to prevent positive change and to pervert the ideals of equality that these laws represent. Their use of human rights procedures serves only to intimidate and harass. It forces women's groups, which tend to be understaffed and underfunded, to divert valuable resources to fight such attacks.

With this case, LEAF hopes to establish that same-sex groups which are designed to overcome the historical disadvantage of their members and to achieve sex equality in society, are not only consistent with, but also act in furtherance of, the goals of equality found in human right legislation and the Charter.

MOVEMENT COMMENT

WITZ and Wisdom

by Joanne Tory

It can be problematic these days to find informal, alternative outlets for feminist ideology and dissent. Witz, an acronym for Women's Independent Thoughts, offers a space where you can speak up on any topic imaginable and get the kind of respect, receptivity and feedback we so sorely miss in our daily lives. Witz, a once monthly discussion group, offers tremendous diversity of topic and membership.

Formed in December, 1981 by founding mothers Vera Tarman, Joanne Volk, Esther Vikor and Krysta Suida, Witz was created to fill a vacuum in the feminist community in Toronto. At its inception Witz was formed as an alternative learning environment, something apart from the usual political and bar scenes. Setting out as a literature group primarily, it has evolved along a loosely defined trajectory of art, literature, philosophy, political thought, experiential workshops, and enjoyable social interaction.

Meeting at each other's homes to ensure informality and zero cost, Witz presenters are, for the most part, culled from within. Women of all backgrounds are encouraged to come, both lesbian and straight. (Membership at the present time tends to be 80% lesbian). Women differ in sexual orientation, age, class, educational background and religion.

Topics over the seven years of Witz' existence have included peer counselling, women's spirituality, Monique Wittig, numerology, lesbian identity, Sylvia Plath, a massage workshop, Margaret Laurence, feminism in China

and macrobiotics. Tours through a nuns' convent and a funeral home have also been conducted.

Says Vera Tarman, "Witz offers a living room environment where you can ask questions that don't have to be academically superior." She goes on to say that in contrast to university seminars or OISE lectures, Witz is more participatory, introductory. "At OISE you're lost unless you're intelligent of a topic. At Witz, you can be ignorant of a topic..." and still feel free to put forth questions or give feedback.

For Joanne Volk, the idea of Witz emerged "...out of a dream of something very collaborative." From the outset, Witz was "very satisfying in terms of possibility and actuality." It provided "...a forum for discussion that wasn't ad hoc...it's nice to rely on something." Says Volk "Witz is good for those shy of talking." Its eclecticism is both "...its very strength and its diffusing element."

Witz' informal, democratic structure is one of its many appealing characteristics. There is no special hierarchy, its members are free to come and go according to the dictates of their own interests.

Informal as it is, Witz has, at times, suffered in terms of organizational support; while attendance has been high, insufficient numbers of women have come forward to present a topic. This problem is dealt with by occasionally drawing upon a spate of "experts" to present seminars. Still, volunteers and more organizational support are always encouraged. Says Vera Tarman, "We don't have the money or status that keeps us coherent. We're invisibly

coherent... I feel a bond with the women who come and I think they feel that with me."

A recent seminar on gay ordination in the United Church proved a lively and fascinating forum attended by a full house of women from mixed backgrounds. The speaker, a diaconal minister in the United Church, described herself as "...applying feminist rubrics to patriarchal structures. She went on to say, "The Christian tradition has been one of the most oppressive systems ever... anyone would be a liar if they didn't say that, and there are lots of liars in the Christian tradition. But we don't perceive ourselves that way. We perceive ourselves as the bringers of light to the pagan masses (laughs)... I grew up pagan. I'm a convert into the Church... I would like to see no need for any kind of church. The kind of territorialism in some of the traditions that we have bugs the hell out of me. But somebody in the Church has got to help other people in the Church understand that."

Another woman interjects, "Any reason Jesus never spoke about homosexuals, and yet Paul was?" A second woman speculates, "Maybe Jesus was gay?"

Controversial, provocative, Witz meetings often give rise to unpredictable knowledge, speculation and opinion. One crowded seminar on lesbian identity worked as both a coming-out workshop and a consciousness-raising meeting. As the women grew at one warmer, funnier and more impassioned, it was revealed that one woman first came out in prison, another on a psychiatric ward, while still others had altogether lighter, more humor-

ous tales to tell. The meeting ultimately underlined the importance of marginal voices.

It's a concern of Witz supporters that its image may appear exclusively lesbian and therefore daunting to non-lesbians. Says long-standing member Amber Stiebel, "We're not that intimidating... it's not obvious who's gay and who is not... it's not a heavily lesbian atmosphere." In one organizational meeting, members of the Witz "collective" each gave their definition of what Witz meant to them. "...Non-partisan. Non-sectarian. Egalitarian. Objective debate. Challenging. Non-intimidating. Entertaining. Socializing..."

The continued existence and success of Witz over the past seven years indicates the need for a woman focus, lesbian or not. It indicates too, the positive value of an informal women's discussion group. In tandem with such outlets as the Rose Cafe and the Woman's Common, Witz eases the isolation feminist-oriented women may feel if they're not into the bar scene, allowing for perhaps more contemplative souls to have a space.

Witz invites all interest women to join their discussion groups. Upcoming topics include Anorexia-Bulimia: a feminist perspective; Astrology; Aging in the women's movement; the films of Margarethe Von Trotta. Call 234-5281 or 481-9874 for more information. Monthly events are also listed in Broadside's calendar of events.

Joanne Tory is a Toronto feminist and WITZ member.

Scapegoating Prostitutes

by Debi Brock

The spectre of prostitutes as carriers of sexually transmitted diseases is an old one in which women who work in the sex trade are regarded as both morally and physically dirty. Historically, "sanitary policing" has been one of the most common forms of social control. Now, as historically, emphasis is placed upon prostitutes as infectors, rather than infectees.

The kinds of effects this has on the lives of women who work in prostitution is demonstrated most clearly by their treatment during periods of war, when they have been considered a threat to national safety by allegedly spreading disease throughout the military. For example, in *No Magic Bullet*, Allan Brandt states that between 1918 and 1920 over 18,000 women who were believed to be infected with VD or considered likely to become infected, were rounded up by the US government and committed to prison hospitals. Prostitutes were the main target of this containment. Significantly, none of their customers were rounded up. The spectre of AIDS provides the latest rationale for sanitary control. "The public" appears to be not concerned about whether prostitutes themselves die, but whether they transmit the virus to their male customers, who then pass it on to innocent women and children.

The AIDS scare makes the worry of STD transmission appear minor league, because there is no known cure. The result is that prostitutes have joined gay men as scapegoats for the transmission of HIV. Spokesperson for the Canadian Organization for the Rights of Prostitutes, Valerie Scott, who worked with the AIDS Committee of Toronto (ACT) in putting together safe sex information pamphlets for prostitutes, refers to the recent attempts to scapegoat prostitutes in the media as "hate propaganda." Media accounts of course don't simply work up their own hype, but also publicize the misinformation of others. They rarely make an attempt to point out the myths others are perpetuating, as they relate this misinformation to the public. The connections with the sanitary policing of gay men are clear.

How many Canadian prostitutes have actually been exposed to HIV? In June 1988, Vancouver's medical health officer Dr. John Blatherwick said that only 3 of the city's prostitutes had tested HIV positive. As of November, 1987, of the 36 women in Toronto who had tested HIV positive, five were prostitutes. However, four of these women also admitted to being intravenous drug users, a high risk category as a result of the sharing and re-using of infected needles. Finally, a study of 109 prostitutes in Calgary, Edmonton and Vancouver, conducted by the federal government over a two year period (January 1985-1987) found that none had been exposed to the virus, although researchers had expected that 3% would have antibodies in their blood.

If AIDS were really rampant in the prostitute population, we would by now be finding much more significant figures than these. The view of prostitutes as a threat to public health is particularly inappropriate in contemporary Canada, where prostitutes, more than anyone, are aware of the necessity of practicing safe sex, and few (excepting perhaps some very young women and men who are new to the business) will work without condoms. Even Metro police morality squad staff inspector Jim Clark has stated that virtually all of the prostitutes who are charged by Toronto police are carrying condoms when they are arrested.

Since HIV, like STD's, can be transmitted through sexual contact, we can also look at studies of prostitution and STD's for information on transmission patterns. A 1983 US study found that STD's were more common among high school age teenagers, and a 1987 study by the Centres for Disease Control in Atlanta found that only 3-5% of people in the US who had an STD were prostitutes. In Canada, a 1984 study of prostitution and STD's (commissioned by the Department of Justice for the Fraser Committee) concluded that prostitutes do not make a significant contribution to the spread of STD's, and "in focusing upon the prostitute we try to find an easy solution to a complex problem."

Prostitutes who do contract a venereal disease (or become pregnant) are far more likely to acquire it from a lover. (How many heterosexual non-prostitute women use condoms regularly with their lovers for STD prevention?) Similarly, it appears that prostitutes who do contract the AIDS virus are more likely to have contracted it through IV drug use. In either case, their regular use of condoms with customers means that prostitutes who do become infected are unlikely to pass it on to them. As Danny Cockerline of the Prostitutes' Safe Sex Project in Toronto (who is himself a prostitute) says, most people who acquire STD's or AIDS are "getting it for free."

By blaming prostitutes for the transmission of AIDS among the heterosexual population, we forget that they are working women and men who attempt to maintain as much control over their working conditions, including hygiene, as possible. We ignore the fact that they don't want to contract an STD or AIDS either. The perception that "promiscuity" spreads disease em-



phasizes the number of sexual contacts rather than the type of sexual act and the safety precautions used. As Theresa Dobko of ACT comments, "focusing on women who sell sex for money or women who have one night stands or women who have many partners is in fact not where most women are at risk" because these women are using precautions (practicing safe sex). There are no documented cases of men in Canada becoming HIV positive through sexual contact with prostitutes. "What we need to be able to say to women is that their main risk is in their ongoing, day to day relationships with men." Women who assume that they are in monogamous relationships (or are uninformed about their partners' sexual or drug use histories) are unlikely to practice safe sex.

And what of men who test HIV positive and claim heterosexual contact as their only risk factor? A Massachusetts study on AIDS transmission stated that "In recent epidemiological studies, 34% of men with AIDS and no identifiable risk factor (i.e. who were not gay or bisexual, who did not use IV drugs or receive a blood transfusion prior to blood donation screening) gave a history of sexual contact with prostitutes."

How reliable is this evidence? A study has been conducted on customers of prostitutes, using a sample of 300 men in New York City. Six (2%) of these men tested positive; however two had also participated in other risk behaviour, and two more did not return for further interviewing so that other possible risk factors could be determined. Further, when the New York City Health Department interviewed 20 military recruits who had claimed to have contracted the virus through contact with prostitutes, 18 of them later admitted to other high risk activity.

The Sept. 20, 1988 New York Times reported that two studies had been conducted on a total of 627 customers of female prostitutes in New York City. Only three cases were found in which "the virus was thought to have been caught from a prostitute."

Dr. William Darrow, who oversees epidemiological research on AIDS at the federal Centres for Disease Control in Atlanta stated that he knew of no proven cases of female prostitutes infecting their customers.

Other information is also available which indicates that the link between prostitution and the spread of AIDS is much exaggerated. While half of the women in the US who have tested positive lived in New York as of 1987, "only 5% of the men who claim they got AIDS from a woman reside there," according to the *Los Angeles Times*. This evidence suggests that infected men from other areas may claim heterosexual contact as the only possible source of transmission because they are reluctant to admit to having had sex with other men or to IV drug use. Danny Cockerline adds that none of the studies of the customers of prostitutes attempted to determine whether men who claimed to have become infected through sexual contact with a woman in the sex trade had had sexual contact with other women. If their claims were to be given any validity, they would have had to have sexual contact with only prostitutes.

Further, the Centre for Disease Control in Atlanta, which is involved in an on-going multi-centre study of prostitutes, found that the prevalence of exposure for prostitutes varied widely from city to city, with the highest rates being found in New York and Florida. Significantly, this paralleled the cumulative incidence of AIDS in all women in these areas. This means that the risk of prostitutes becoming HIV positive is the same as that for other women in their geographical areas. They concluded that "The major risk factor for HIV infection in prostitutes appears to be IV-drug abuse," and that proper and consistent use of condoms greatly reduced the risk of infection. Street prostitutes in large cities are often also IV drug users (a connection which is not evident in Canada), and the sharing of used (and infected) hypodermic needles has been identified as the main means of AIDS transmission through the IV drug user population.

Is In The AIDS Panic

emphasis on prostitutes as infectors, rather than infectious evidence that transmission of the virus occurs more from men to women than from women to men. In 1986, researchers found small amounts of the virus in fluid, but are cautious about the findings, and stand by the notion that female to male transmission is difficult.

Isolation of the virus from vaginal and/or cervical secretions of women was accomplished in two separate studies in Massachusetts and California. The results of these studies were published in the March 8, 1986 issue of *The Lancet*. In Massachusetts, the study was based on women who were HIV positive (whose sera contained antibodies to the virus, indicating that they had been exposed to HIV). The virus was isolated from the cervical secretions of four of fourteen women and the venous blood of seven of thirteen tested. The California study isolated it in the vaginal and/or cervical secretions of four out of eight women. It used women drawn from high risk groups; IV drug users and women who had sexual contact with men who were infected or who belonged to a high risk group. California researchers were the most cautious about the findings, noting that they had difficulty isolating sufficient amounts of the virus, and therefore "the vaginal canal under conditions" could be a source of transmission.

Researchers had in earlier studies isolated extremely low levels of the virus in body fluids like tears, urine and saliva, but these "highly unlikely to be a source of transmission" data from December, 1985, they reported that only 0.1% of all US AIDS cases "appear to have been infected with the AIDS virus through contact with high risk women." The researchers concluded that the findings indicate that these men could have contracted the virus through "normal vaginal intercourse." However, the low levels were consistent with the epidemiological evidence, suggesting that "this route of transmission is rare." While they noted that "conditions in the vagina in a low state of infection do not necessarily reflect the situation during intercourse," a post-orgasm sample from one woman did not find a level of the virus than the other positive samples they tested. They suggest that the virus may be passed more easily than with an active venereal disease, and since it requires access to the bloodstream for transmission, the condition of the urethra (i.e. whether there is broken skin) may determine male's susceptibility.

On Sept. 26, 1988 the CDC in Atlanta reported the number of men who have been exposed through heterosexual contact to be 2%, or 2% of all cumulative cases. This includes 451 men who have had "heterosexual contact with a person with a high risk for AIDS" and 880 men "without other identifiable risk factors who were born in countries in which heterosexual transmission is believed to play a major role although precise mechanisms of transmission have not been fully defined." While this is a significant increase, it must be remembered that US data is collected state by state, and the degree of rigour in tracking transmission patterns varies from place to place. We must be able to identify distinctions between men who claim to have been exposed from a woman and cases where no other source of infection can be found (this distinction is unfortunately not reflected in the CDC statistics). Even then, the claim of heterosexual transmission may have to be accepted for lack of other evidence. As the studies of prostitutes' customers indicated, interviews with men who claim this as the only possible source of transmission may eventually reveal other risk behaviour.

The spread of AIDS in Africa does not appear to be linked to homosexual or bisexual activity, and researchers believe it does not spread primarily through heterosexual exposure. Researchers in Massachusetts say that it appears to be a bidirectional, meaning that it is transmitted from men to women, and women to men. Prostitutes in Africa have been targeted as major vectors of AIDS. However, the California study which isolated HIV in cervical and vaginal secretions cautions that:

Reports from Africa have suggested, but not proven, that male-to-male sexuals with evidence of exposure to the AIDS retrovirus contracted it from antibody-positive prostitutes. Since the AIDS virus is known to be transmitted to females via contact with male carriers of the virus, these prostitutes could have been infected by virus-positive men.

Additional evidence may be gleaned by tracking the different strains of the virus. HIV is a common strain in the US, Europe and central Africa. However, a new strain, HTLV-IV, has been identified in Senegal, West Africa. According to the February 21, 1988 issue of *The Lancet*, a study of HIV and HTLV-IV in Ivory Coast (a country in western Africa) found that:

Spread of HIV from central Africa is probable, but another possibility is introduction by travellers from Europe—a notion supported by the observation that the two groups in our study were most likely to have had sexual contacts with Europeans (prostitutes recruited from the bar of a tourist hotel, African staff of a tourist hotel) had a higher prevalence of antibody to HIV than the European staff. It has been believed that AIDS may have occurred in Africa

since the mid-1970's, before being recognized in the US. However, there is now evidence that it may have first appeared in the US in the mid-70's as well. The direction of continental transmission is not established, nor even whether the virus spread from one continent to another. It should be mentioned that attempts to "trace" the course of AIDS have political as much as medical motivation.)

The generally poor health conditions and sanitation in these impoverished African countries makes all people, regardless of age, sex or gender extremely vulnerable to any disease. People contract the AIDS virus only when their blood is exposed to infected bodily fluids. Poor nutrition causes skin to break easily, open sores on one's body are common, STD's (including genital ulcers, which provide a path into the bloodstream) are widespread and often go untreated, condoms are not as readily available or widely used as in North America, and a shortage of health care funds may mean that inoculation needles are used repeatedly, rather than once and then discarded (even the cost of bleach for the sterilization of needles is beyond the means of most health care budgets). Condoms, as well as good health care, cost money. All of these factors lend themselves to the ready transmission of a virus which, in the North American context, is much more difficult to contract. Targeting prostitutes in Africa does not even begin to address the problem of transmission, be it sexual or otherwise. The spread of the virus is pervasive in Africa; it is not a problem of prostitution per se. Rather, prostitutes serve as convenient scapegoats, masking the real issues of extreme poverty, poor nutrition and health care services.

What are the implications of this for Canada? First, the differences in health conditions in Africa and Canada mean that we cannot generalize African results to the Canadian context. Significantly, however, the US heterosexual population most at risk is the IV drug user population, who also live in conditions of poverty, with little access to health care services and AIDS education information. Second, prostitutes, like anyone, may contract the AIDS virus, but in the social and economic conditions of North America, they are no more likely to become infected than other women in their geographical area. In Canada, connections between prostitutes and AIDS may be even more tenuous, because prostitutes in Canada appear to be less involved with IV drug use than they are in some parts of the US. The reason why prostitutes in some African countries have a higher rate of infection does not appear to be established, but knowing that there is a relation between condom use and HIV positivity, we might speculate that a lower likelihood of using condoms in Africa due to cost and unavailability contributes to the higher figures.

The prevalence of the AIDS virus in Africa demonstrates that the disease is not a "gay plague," as the North American media has dubbed it. The targeting of groups, whether they be gay men, prostitutes, or haemophiliacs disregards the fact that a virus does not discriminate according to one's sexual orientation, number of sexual partners, race, gender, and so on. Rather, the perception of prostitutes and gay men as sex deviants makes them easy targets for scapegoating and hate propaganda.



The information at hand does indeed confirm that prostitutes are being scapegoated for the transmission of AIDS among heterosexuals in Canada and the US. Every time a prostitute is even suspected of carrying the AIDS virus it makes na-

tional headlines, and these isolated, sensationalized (and not necessarily confirmed) instances are used to implicate the prostitute population as a whole. Nevertheless, women who work in prostitution, like gay men, now face the possibility of compulsory testing in Canada. In December 1987, Bill 34 was passed in BC, to alter the Health Statutes Amendment Act. It states that medical health officers who suspect individuals of spreading disease wilfully, carelessly or through mental incompetence can impose isolation and quarantine upon these persons. This leaves a lot of discretionary power to health care officials. How is this legislation to be enforced? Can one, by virtue of simply being a prostitute, be considered wilful and careless? The treatment of people working in prostitution by the courts indicates that this may very well be. The BC government is not known for its defence of civil liberties, having disbanded its human rights commission a few years ago.



While public health officials in Canada currently have a lot of discriminatory power, the possibilities of Bill 34 in BC (and the likelihood of similar legislation directed toward HIV positive people being introduced in other parts of Canada), are much more far-reaching, in view of the fear and misinformation surrounding the AIDS virus. Much more could be accomplished through a cooperative approach, including heightening education and awareness of the dimensions of the disease and its means of prevention and transmission.

In Toronto, the Canadian Organization for the Rights of Prostitutes (an organization comprised of women and men who work in the sex trade) has initiated a Safe Sex Project for prostitutes. Project workers distribute safe sex information pamphlets and condoms to women and men working the streets. They want to ensure that all prostitutes are fully informed about HIV transmission. But it does more than this. According to Val Scott of CORP, "the Safe Sex Project encourages prostitutes to take pride in their work as safe sex educators," since prostitutes pass on this information to their customers. Danny Cockerline adds:

When we first started doing the project our approach was to find out what people knew about safe sex and offer them condoms. What we found was that a lot of people were really insulted because they knew about condoms and safe sex already. Even offering them a condom was an insult to them because they would say, "Well, I've got my own condoms." So we started a new approach where we would give them material like pamphlets to give to their customers. The whole approach was that this is material to educate your customer and it is not therefore an insult to you. That has been very successful... it encourages them to feel good about the fact that they are practicing safe sex and promoting it with their customers.

By developing a positive focus on education and prevention, rather than searching for villains and creating scapegoats, we can stem the rate of transmission. As Cockerline comments, "prostitutes are part of the solution, not part of the problem."

Debi Brock is a Toronto-based socialist feminist who is active in the International Women's Day Committee. She is also a member of the NAC prostitution committee.

ARTS

The Search For Comedy In Life



Lily Tomlin (along with Jane Wagner) is in excellent form

by Susan G. Cole

The script for *The Search for Signs of Intelligent Life in the Universe* changed slightly once it left Broadway to tour. In New York, when Lily Tomlin performed the short section in which she plays herself, she says "I worry. I worry that you're here because you couldn't get tickets to what you really wanted to see." Here in Toronto, she says "I worry. I worry that you're here because friends invited you, and that they invited you so that they could prove to you finally that I really am funny."

Guess what? This extraordinary work, in which Tomlin plays twelve different characters without a single makeup fix or costume change, is brilliant, poignant, witty, profound and deeply moving, but truly, hilariously funny it definitely is not. The play follows the travels of the bag lady Trudy who believes that she is a walking antenna able to beam into the lives of random people. This she does for the sake of a group of extra-terrestrials she refers to as her

space chums who are on a journey in search of intelligent life on earth. Trudy has gone over the edge, something to which she will readily admit. "Not everyone can be crazy," she says. "Some people just couldn't cope." Besides, "What is reality but a collective hunch?", Trudy wonders and then proceeds to show us that she has a better fix on reality than just about anyone else.

Through the course of the play, Trudy beams in on Agnes Angst, the fifteen year-old punk performance artist, who has been locked out of her house by her father and who calls up a phone-in show for comfort and advice. The radio psychologist hangs up on her. Trudy's antenna flashes on Chrissy, a woman who wished she could be somebody ("Now I wish I had been more specific") but who wound up facing the truth that she has creativity but no talent ("Being creative with no talent is like being a perfectionist and not ever getting anything right.") She doesn't work. In fact, she doesn't really do anything. Instead, she goes to seminars looking for the foolproof formula for self improvement. She doesn't find it. Kate,

another character randomly chosen by Trudy's alpha waves, is bored—period.

In the meantime, Agnes flees to her grandparents Lud and Marie, a couple just old enough to have missed the lifechanging force of the women's movement. Marie regrets never having joined a consciousness raising group. To her husband Lud, who says he never needed one, she says, "Of course not. You took everything out on me." Lud and Marie have no idea how to deal with their granddaughter. Her mother, their daughter, who lost custody of Agnes because she was a lesbian, was enough of a surprise. Agnes, clad in her leather jump suit, complete with twenty zippers and twenty pounds of chains, rushes off to the Anti-club, where she vents her anger in a dazzling performance piece.

Trudy chatters on with her space pals, this time closing in on two prostitutes who have been picked up by a writer who wants to tape their life stories. Then we come to the centerpiece of the play, the story of Lyn's journey through feminist consciousness and a middling marriage. Lyn had experienced the exhilaration of the early days of the modern women's movement, assuming that the women's movement would change her life. But all she got was a stressful job, hyperactive twin boys and an over-sensitive husband whose affair with one of his seminar instructors blows the marriage apart. Her two best friends have dealt with consciousness in wildly diverging ways. Edie has a child by alternative fertilization with her lover Pam while her other friend Marge commits suicide in alcoholic despair.

As the play unfolds, Trudy is the lightning rod that brings the characters and the audience together. Tomlin is, of course, a marvel, switching roles with just a few gestures and vocal inflections. She is obviously in superb physical shape, performing Chrissy's fifteen minute monologue during a non-stop aerobics workout. And she is a skilled mime, able to conjure up Trudy and her unique style by walking as if her panty hose were rolled at the ankles. She is assisted by a brilliantly conceived sound system that stays wholly in tune with her. Agnes' zippers zip whenever she zips them and her chains clank whenever she takes a step. Trudy's shopping cart squeaks whenever she walks. Tomlin turns on a tap, water flows. She plucks a Kleenex, you can hear it come out of the box. The combination of Jane Wagner's script, Tomlin's performance and the ingenious ways the production makes you believe every move

Tomlin makes has created an astonishing theatrical experience.

But funny? When Tomlin came to Toronto ten years ago in her last one-woman show *Appearing Nitely*, she (with writer Jane Wagner) was like a train out of control, careening from one hilarious station to another. The *Search for Signs of Intelligent Life in the Universe* gets a different kind of laugh, one that emerges more from pain than pleasure. The play, after all, is about poverty, alcoholism, false hopes, prostitution and the failure of the women's movement to do anything but produce kids who tear off Santa's beard wondering what animal was killed to create it (they don't even know the difference between synthetic and fur). Through the course of the play, a furious fifteen year old gets thrown out of her house, gets rejected by a radio psychologist and places her hand through a flame to prove she doesn't mind it (she minds it).

Actually, feminists may be surprised by the cynicism of the *Search*. Where once Jane Wagner may have put some stock in the potential of the women's movement, that seems to have changed. The portrait of Lyn, which was first developed in *Appearing Nitely*, has grown bleaker. Bob, the sensitive husband with the draw-string pants and Birkenstocks, was always something of a jerk but Lyn, the feminist who wanted it all (but, please, not all at once), has a vision that has grown more narrow. Once sisterhood was powerful and the streets were full of angry women. Now she believes that Geraldine Ferraro's nomination for Vice President was the ultimate feminist triumph and even though feminism delivered her nothing but a fake feminist husband and a double workload, she keeps the first issue of *M* as a memento of the spirit of the second wave.

There are many failed marriages, one near death at the hands of a careless artist who leaves her lover to fry during a fire at an art installation, and two suicides. Kate, the bore socialite and the least likeable character is the only character who is redeemed in the end, the one profoundly positive note is struck with considerable irony by Edie and Pam's son who winds up being a child prodigy and violinist and the only character with any insight. Trudy is crazier than a loon.

So what's everybody laughing at? Reality, guess. It seems that according to the Tomlin/Wagner partnership, that's about all you can do. ■



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Working Girl Doesn't

by Sarah Eliot

Working Girl is the kind of movie that bills itself as light-hearted populism that doesn't take itself too seriously. Or, as my film going companion informed me, "it's cute." Well, at the risk of appearing to unleash heavy feminist artillery on froth, let me say that *Working Girl* is not cute—it's muddled and it's dangerous.

Ostensibly, *Working Girl* portrays the hard-working effort of Tess, the working class secretary, as she battles sex and class stereotypes to prove herself in the predominantly male and elite world of finance. She is pure and poor, the ivory tower of wealth is corrupt and rich. When Tess finally begins working for a "sympathetic" female boss, all her struggles seem on the verge of resolution. Her female boss listens to her and will relay her ideas to those in charge. Well, of course, the boss tries to steal the ideas. Tess joins forces with the truly sympathetic hero and, eventually, justice triumphs. The bad boss is exiled and the good "girl" is ensconced in her own cubicle in the tower of finance with her very own secretary—life is good.

But what does the movie really say about wealth and power and the working class? First and foremost, it says the working class is vulgar. It's vulgar in its working life—Tess must change her pronunciation, her clothes, her makeup, her hairstyle (you begin to get the picture) before the real (ie. rich) world and, implicitly, the viewer, will take her seriously. It's vulgar in its social life—Tess's friends dress and act in a manner which we, the viewers, are invited to feel superior to and which we recognize that Tess has left behind as one would childhood—something to be outgrown. Lastly and most damningly, the working class is vulgar in its intimate life. Tess's working class boyfriend has tattoos, he dresses in polyester and he buys her black garters and bras. We applaud when Tess leaves him—is it because he's cheated on her or because we find him crass?



Joan Cusak, a working girl's best friend
Sigourney Weaver, the boss from hell
Melanie Griffiths, cute and cuddly

The working class—and yes, it is presented as a homogeneous lump with Tess as the glowing exception—comes off as having a heart of gold. It's a warm, fuzzy group who always supports and wishes Tess the best. But, and this is very clear, these warm fuzzies are not her equal—she has outgrown them in style, education and deportment—yes, she has moved to another class.

So what does the movie have to say about the rich? Well, as is typical with a Hollywood movie, there is a peculiarly disjunctive perspective. In fairness, I would have to admit that some scenes display the rich as a pretty fatuous and silly bunch. But these are isolated moments. In the main, the rich are represented by Harrison Ford as Jack, the good-hearted executive and Sigourney Weaver as Catherine, or the "boss from hell."



And here is where the movie becomes truly muddled. There is no question that the business world to which Tess aspires is almost entirely male. And yet the villain who occupies most of the screen time is—just by chance you say—female, a bad, mean female. And, equally strangely, the two characters who help Tess, who are good and kindly, are male. Paradoxically, one of these is the kind, father figure, and the other the dashing hero. Both of these characters, unlike the working class lout, are men of distinction: well-dressed, well-spoken—classy. Being classy, they treat Tess as a person not a sex object.



I believe it's coincidence that all the secretaries in the movie paint their makeup on their faces with rollers, we can't help thinking they're tasteless.

There is one special moment that sums up the movie for me. In the penultimate scene, Tess is preparing to go off to her new "real" job (not as a secretary) and Jack is wishing her well. He hauls out a little black lunch box and says, "Here's your peanut butter sandwich, your ruler and your pencil. Go off now and play nice with the other kids." I have been told this is cute. Obviously, I don't understand cute. I thought it was patronizing: reducing all of Tess's ambition to that of a schoolchild by a man who thought she was cute to be going off and playing with the big kids.

What is truly dangerous about this movie is that it doesn't "seem" to be the way it is. It's being hyped as "woman positive," a "post-feminist look at career women." What's dangerous is that Tess emerges as a soft, cuddly woman who is truly bright and talented. Better still, she's not threatening, she works out of instinct, piecing her ideas together from gossip columns and local papers. Tess describes herself as having a "head for business and a body for sin," while Catherine is told to get her "skinny ass" out of the building. The real moral of the story is that you can be a successful working class girl if you leave your class behind and keep your smarts cute.

If this were the kind of movie we wanted to see, it would have been called "Working Woman."

Sarah Eliot is a working woman.

Infertility: Facing Facts

Infertility: A Guide for the Childless Couple

Second Edition

by Barbara Eck Menning
Prentice Hall Press, 1988

by Joanna Kafarowski

In contemporary Western society, fierce controversy rages over the reproductive rights of women. Much of the attention has focussed on abortion and a woman's right to end a pregnancy yet a woman's prerogative to conceive and bear a child has rarely been questioned. Infertility effectively denies a woman this choice and forces thousands of couples through a maze of emotional pitfalls and medial experimentation. In this notable work, Barbara Eck Menning presents an incisive overview of the topic of infertility, examining its determining factors and its ramifications for a woman and her partner. Rejecting a patronizing attitude of finality adopted by many health professionals in dealing with infertility, Menning seeks, instead, to restore an active element of choice and control to those who have been so cruelly deprived of it.

Menning probes the medical reasons for infertility, explaining the different problems of the female and male reproductive systems. In her documentation of the treatment currently available to women and men, Menning avoids the medical jargon of the health profession and skillfully conveys this information in a manner that is comprehensible to the reader. Accepting that a failure to conceive or carry a baby to full-term successfully is due to infertility Menning offers several possible choices. When the first edition of the book was pub-

lished eleven years ago, few options existed the couple either adopted or they remained childless. Since that time, medical technology has advanced at a brisk pace and Menning explores options that are currently available to infertile couples such as artificial insemination, in-vitro fertilization and surrogate mothering.

Another controversial area rarely considered eleven years ago, was the adoption of special needs children. Although healthy, white, young babies remain in great demand, there is now an increased acceptance of the adoption of children who are older, mentally and/or physically challenged and children of different ethnic origins. Finally, the option of child-free living in a society where the model of nuclear family prevails, is explored. Menning dispels the notion that an infertile couple seeks a child at all cost and offers such a couple the opportunity to discover other facets of their relationship and expand their whole idea of family. In detailing all options equally without prejudice or bias, Menning enables the couple to regain a sense of control over their childless state.

By considering infertility as a medical and a psycho-social phenomenon, Menning does not deny the profound effect that infertility often (if not always) has on individuals and couples. She examines the anger, grief and depression expressed and places these feelings within the context of individuals who are facing a major life crisis. The confusion caused by an assault on identity (caused when the couple had felt secure in their future roles as parents and now must re-adjust their thinking) and the traumatic effect that infertility may have on sexuality, is tackled in depth. Her usage of personal testimony from dozens of infertile women, enables her to convey the true emotional and psychological impact of infertility.

Menning successfully hauls infertility out of the closet and faces it squarely. In dealing with subject matter that, in the past was rarely con-

sidered to merit such serious attention, she demystifies a topic previously regarded as taboo. As with wife battering, incest and rape, the significance of infertility was minimized and diminished and surfaced only in sensational literature (shades of the "barren" woman) or dusty scholarly accounts. Menning's dignified reclaiming of infertility robs it of its sensationalistic value and returns it to a state of prominence in the field of reproductive health and, more importantly, to those who are so intimately connected with the subject.

Because of the invisibility of infertility—the lack of children, the hidden physical conditions, the disguised emotions, the infertile couple must suffer alone and often feel completely isolated. Again, Menning seeks restore control as she stresses the participatory role the couple must assume in order to cope with their shared agony. Menning provides the reader with an extensive bibliography, a medical glossary and a resource list of organizations in North America (mainly in the United States) that provide counselling and information for infertile couples. She encourages the couple to deal with infertility in a healthy, positive manner by questioning the medical professionals involved, learning as much as possible about infertility, searching out other alternatives and finally accepting and coping with the results of their quest.

Menning does not deny the pain and anguish that a couple must undergo as they confront the notion of infertility in their lives. Rather, she stresses that this pain is a natural response and will help to complete the cycle of healing. Menning's insightful observations on the nature of infertility in today's society and her emphasis on personal choice and control at a time when they seem denied, renders her work a positive and illuminating guide to infertility.

Joanna Kafarowski is a Thornhill feminist.

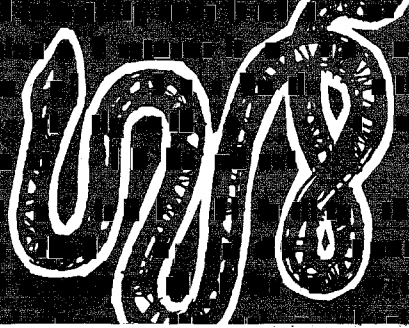
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Shrink Resistant, Don Weitz and Bonnie Burstow

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The Women's Section
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From Gold To Diamond

Stroke: The Inside Story of Olympic Contenders

by Heather Clarke and Susan Gwynne-Timothy
Toronto: Lorimer, 1988

Diamonds are a Dyke's Best Friend: Reflections, Reminiscences and Reports from the Field on the Lesbian National Pastime

by Yvonne Zipter
Ithaca: Firebrand, 1988

by Helen Lenskyj

In its own way, each of these books is a tribute to women in sport and a celebration of strong, independent women. One is an inside view of female rowers in a men's world, and the other looks at lesbian softball players in a straight world. The decision to review both books in the same article was a deliberate one, because I view the issue of homophobia as absolutely central to all women's participation in sport. Unfortunately, *Stroke* only devotes a couple of paragraphs to the problem not because it didn't exist in high performance rowing circles, but apparently because the authors and the women interviewed did not always recognize it when they ran up against it—as they frequently did.

In *Diamonds* of course, homophobia is a household word. As Zipter explains in the introduction, softball is "our way of thumbing our noses at the homophobic mist hovering silently over women's sport like a poisonous gas, our way of saying, 'yeah, some of us, the women who play sports, are lesbian and we're proud of it.'" There's a message in that statement for all female athletes.

Diamonds is the more analytical of the two

books. Quite unexpectedly, given its light-hearted approach, it takes up some of the most serious issues confronting the women's movement today: the rifts between women with different racial and ethnic backgrounds, different political views and different sexual orientations. As well, it raises issues of mixed teams (male and female, straight and lesbian), problems with authoritarian male coaches, ethical questions around sponsorship by bars, and so on. Zipter did extensive interviewing and research, and as the subtitle states, the book is a compilation of "reflections, reminiscences and reports from the field on the lesbian national pastime." The analysis throughout is unapologetically feminist, and this is one of the books' major strengths.

Another strength is Zipter's refusal to view dyke softball solely through rose-coloured glasses. Her love of the game and her loyalty to the women's community are obvious, but that does not get in the way of her ability to delve into the contradictions, to analyze the conflicts, and to debunk the stereotypes inside and outside lesbian softball.

The book also does a convincing job of explaining the attraction that softball holds for lesbians, a question rarely addressed in sport or feminist literature. Zipter looks at historical factors, including lesbians' participation in industrial leagues in the 1930s; lesbians were in the work force, while straight women were at home. As well, she suggests that the qualities of independence and physical and mental strength needed for a lesbian to support herself were also the qualities that were needed to be an athlete. (This one is less convincing, given the evidence from personality studies that lesbians do not have an edge on independence or mental strength.) Finally, commenting on the period from the 1950s on, she points out that "the softball game was one of the best, safest and most socially acceptable places to meet and socialize... dyke softball is a tradition that is a viable alternative to the bars and as an outlet for women who are not inclined toward lesbian cultural and political activism." This is not to suggest that there is no overlap between the "political lesbians" and the "jocks," but simply to show that softball offers unique opportunities outside the cultural and political community for lesbians to get together. Toronto's Notso Amazon League will be pleased to hear that it is mentioned in the book, and that three of its more creative team names are immortalized in print!

Stroke, published last summer just before the Olympics, focuses on the stories of eight oarswomen who were contenders for the 1988 Olympics. Their experiences cover issues common to most high performance female athletes—training, coaches, competition, the drive to win medals, government financial support, team dynamics, family ties, intimate relationships and the inevitable conflict between "femininity" (meaning heterosexual attractiveness) and athletic ability.

The introduction to *Stroke* states that, although the balancing of the two roles of female and athlete has been a central concern of these eight Olympic contenders, Clarke and Gwynne-Timothy "make no general conclusions about women in sport and have not consulted any of the scholarly writing that exists on the subject." Scholarly writing and analysis may not be as riveting as the "inside stories" of Olympic athletes, but in the long run women's struggle for autonomy in sport will benefit more from feminist analysis than from a journalistic treatment.

The coaching issue provides a good example of the shortcomings of the journalistic approach. In their efforts to avoid making judgments or presenting conclusions—perhaps with good reason, considering the small world of Olympic-rowing, the authors simply report the oarswomen's stories of their experiences at the hands of male coaches, and let the readers draw their own conclusions. For example, we read horrifying accounts of psychologically abusive behaviour on the part of male coaches—behaviour that no man would get away with in institutions outside of sport.

(On this topic, it is important to note that the question of male coaches' treatment of female athletes has more sinister overtones. Feminists are only just beginning to uncover the high incidence of male sexual abuse of girls and women in sport, as well as the problem of male coaches' "seduction" of female athletes—sometimes the entire team—allegedly for "motivation" purposes. We can safely assume that the incidence of sexual harassment and violence against women in sport is as high, if not higher, than in comparable settings such as the educational system or the workplace. There is an urgent need to expose this kind of exploitation and violence against female athletes.)

In *Stroke*, we get the sense that the average high performance male coach is arrogant and manipulative, prone to power plays and temper tantrums, but we have conflicting accounts of the women's responses to this behaviour. Some are openly critical of sexism and exploitation, while others excuse this behaviour because of the coach's age, or because his tactics, however divisive and destructive, get results—that is, medals. The drive to win medals, preferably gold, is unquestionably the prime motivator of coach and crew alike, and it appears that most, if not all behaviour is judged in light of this competitive ethos.

We are left wondering whether we, too, would suspend judgement of the individual coach. Should we ask instead what's wrong with the world of high performance sport? Again, the authors provide no clues as to the direction our critique would take. They do not portray the world of Olympic rowing as perfect, but their euphoria over "the gold-blue water" and the rowers' "lean tanned arms" at times gets in the way of a serious critique.

The chapter entitled "Pink Shirts and Power" gets to the crux of the so-called femininity issue. With no apparent motive except

convenience (buying at a store where they get the required number of shirts at a discount), the Canadian team appeared at a 1983 World Championships practice wearing pink shirts. The American women were asked if the pink was "in case someone doubted" (the Canadian women's heterosexuality) and if it was "a political statement." The next day, the Americans wore shirts with the message "Women's Straight Quad"—a convenient double entendre describing a four-woman team without a coxswain, as well as affirming the crew's sexual orientation.

The authors go on to explain, "Many men were giving the American women a wide berth because a few were in fact lesbian. Most were not. But in any case, it was offensive that sexual orientation should be an issue at all... but (oarswomen) are measured by irrelevant standards—by society, by male rowers and sometimes by each other." The issue was then dropped like a hot potato, although the following pages certainly provide more glimpses of the "homophobic mist"—more like a thick fog—surrounding women's rowing. For example, we read about the one Canadian's allegation that American women acted "like men" in order to win; oarswomen from another (unnamed) country were labelled "dogs" and "tirebiters" because they wore sweatbands when they weren't rowing—apparently an "unfeminine" act; a Canadian rower's father considered her a "half-and-half" rather than a woman, because of her muscular body; the Canadian women's coach called his entire team "dogs"; the Canadian women agonized that they were too tall, too heavy, too muscular. The homophobia and misogyny are rampant, but, to the uncritical reader, invisible. *Stroke* is an entertaining read but a disappointing analysis. ■

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TORONTO
WOMEN'S BOOKSTORE

A Gathering of Spirit, A Collection by North American Indian Women (The Women's Press re-issue)—Beth Brant (ed.) \$12.95

Shrink Resistant, The Struggle Against Psychiatry in Canada (New Star Books) Bonnie Burstow and Don Weitz \$11.95

Lesbians Ethics, Towards New Values (Institute of Lesbian Studies) Sarah Lucia Hoagland \$20.45

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OUTSIDE BROADSIDE

Compiled by
Helen Lenskyj and Jackie Edwards

JAN. 29—FEB. 4

- **Sunday, January 29:** Ryerson Polytechnical Institute is hosting a Public/Media relations seminar, Lesbian and Gay Concerns. 10 am-4 pm. Ryerson Polytechnical Institute, Rm. 1402, 350 Victoria St. Info: 929-3048.
- **Sunday, January 29:** Lesbian Teachers discussion group meets at the Woman's Common. Every last Sunday of the month. 11 am. 580 Parliament St. Info: 975-9079.
- **Sunday, January 29:** Helen Porter, storyteller, performs at The Woman's Common. 3:30 pm. 580 Parliament St. Info: 975-9079.
- **Sunday, January 29:** Lesbian Teachers brunch at The Woman's Common. 11 am. The Woman's Common, 580 Parliament St. Info: 975-9079.
- **Sunday, January 29:** The Kortright Centre for conservation is holding a groundhog day winter carnival (near Kleinburg). Info: Kortright Centre, Shoreham Drive, Downsview. Info: 492-9247.
- **Sunday, January 29:** Ryerson Polytechnical Institute is holding a six week seminar on Homosexuality and Religion with Eiler Frerichs. Registration costs \$44.00 per session. Ryerson Polytechnical Institute, 350 Victoria St. Info: John Hunter at 929-3048.
- **Sunday, January 29:** Video screening of I Am One of Them—Mothers Speak Out About Incest, produced and directed by Hollie Levine. Free. 7 pm. Theatre Passe Muraille, 16 Ryerson Avenue. Info: 961-8100.

■ **Sunday, January 29:** Book launching: A Particular Class of Women, by Janet Feindel. 8 pm. Factory Theatre Studio Cafe, 125 Bathurst St.

■ **Monday, January 30:** Rexdale Women's Centre presents a free course, Assertiveness 11. 1:30-3:30 at the Rexdale United Church, 87 Elmhurst. Free child care. Info: 745-0062.

■ **Tuesday, January 31:** Lesbian Mothers discussion/support group meets at The Woman's Common. 8 pm. 580 Parliament St. Info: 975-9079.

■ **Thursday, February 2:** Vision TV's Cutting Edge series presents the NFB film Turnaround: a Story of Recovery. 8 pm and 11 pm. Info: 366-9221.

■ **Thursday, February 2:** Women's Legal Education and Action Fund (LEAF) is holding a fundraising concert. Performances by Lillian Allen, Four the Moment, Buffy Sainte-Marie. Keynote speakers—Gloria Steinem and Margaret Atwood. 8 pm. Roy Thomson Hall. Info: Julie, 486-0140.



■ **Thursday, February 2:** Hart House, University of Toronto presents an exhibition of April Hickox work—"So To Speak," photo-etchings. Info: 978-2453. To Thursday, March 2.

■ **Friday, February 3:** Vision TV's It's About Time series presents Discussions in Bioethics, the NFB film critical choice. 8 pm and 11 pm. Info: 366-9221. Concludes Friday March 24.

FEB. 5—FEB. 11

■ **Monday, February 6:** The Mid-Wifery Task Force of Ontario presents a film and discussion: Vaginal Birth after Cesarean Section. Palmerston Library, 560 Palmerston Avenue (at Bathurst Subway). 7:30 pm.-9:30 pm.

■ **Monday, February 6:** Centre for Women's Studies in Education holds a lecture/discussion. Speakers are Roxana Ng and Mariana Valverde. Topic: Approaches to Anti-Racist Education. 8 pm. Wheelchair accessible. 252 Bloor Street West, Rm. 2-212. Info: 923-6641.

■ **Monday, February 6:** SEX On Campus presents Sex: How to get what you want without getting more than you bargained for. Free. 6:30 pm. Library Science Building (next to Robarts). Wheelchair access. Bring your own brown bag. Coffee and cookies served. Info: 978-2196.

■ **Monday, February 6:** Popular Feminism Series presents Roxana NG and Mariana Valverde. Topic: Approaches to Anti-Racist Education: Reflections from two feminists. Free. 8 pm. Room 2-212/2-213, OISE, 252 Bloor Street West. Info: 923-6641 ext. 2204.

■ **Thursday, February 9:** Rexdale Women's Centre presents a free course on Stress Management. 1:30-3:30 pm. Albion Community Centre, 1485 Albion Rds. Free child care. Info: 745-0062.

FEB. 12—FEB. 18

■ **Saturday, February 11:** The Lesbian Dance Committee presents a Valentine Dance. \$6 advance at TWB and SCM, \$7 at door. Sliding scale, available at SCM. 9 pm. Wheelchair accessible. The Party Centre (rear entrance), 167 Church St. Info: Esther at 597-1171.

■ **Thursday, February 16:** Aftermath presents a public forum on child sexual abuse: Why Do Children Keep the Secret? 8 pm. 2nd floor auditorium, Ontario Hydro Building, 700 University Avenue. Info: 461-4708.

■ **Friday, February 17:** SCM Bookroom presents conversations with Author Series featuring Dionne Brand and Daphne Marlatt reading from their works past and present. Discussion to follow. 333 Floor Street West. Info: 979-9624.

■ **Friday, February 17:** The Toronto Women's Bookstore is holding a Valentine's Day booksale. 10:30-9 pm. 73 Harbord St. Info: 922-8744. To Saturday, February 18.

FEB. 19—FEB. 26

■ **Thursday, February 23:** Vision TV's The Cutting Edge series presents the NFB film Doctor Woman and A Love Affair with Politics: A Portrait of Marion Dewar. 8 pm and 11 pm. Info: 366-9221.

■ **Thursday, February 23:** Rexdale Women's Centre offers a free course on children, sexuality and streetproofing. 1:30-3:30 pm. Albion Community Centre, 1485 Albion Rd. Free child care. Info: 745-0062.

■ **Friday, February 24:** Women's Independent Thoughtz (WITZ), a feminist seminar/discussion group. Topic: Anorexia/Bulimia: A feminist perspective. Free. Location and info: 234-5281.

FEB. 26—FEB. 28

■ **Tuesday, February 28:** Sheridan College (Oakville) Equal Opportunity Centre presents a workshop: Your Speaking Image: When Women Talk Business. 7 pm.-10 pm. Fee: \$60. Sheridan College, Oakville Campus. Equal Opportunity Centre, 1430 Trafalgar Road, Oakville. Info: 845-9430 ext. 447. Also Tuesday, March 7 and 14.

■ **Tuesday, February 28:** Book launching: Women's Press publication of Never No Matter What by Mary Leah Otto. Illustrated by Clover Clarke. 5:30 pm. 229 College St. Suite 204. Info: Michele at 598-0082.

WEEKLY

■ **Sunday:** Life Rattle, stories from the people of our community, told in their voices on CKLN. 11 am. Send hand written manuscripts to CKLN, c/o Life Rattle, 380 Victoria St. Toronto, M5B 1W7. Info: 531-7441.

■ **Sunday:** Sound Women on CKLN. Interviews and information on cultural events. 12 pm-1 pm.

■ **Sunday:** New Women in Sobriety (NEWS), support group for lesbians and lesbian-positive women recovering from alcohol or drug addiction. 3:30-5:30 pm. Info: Mary, 653-8614; Shirley, 920-0582.

■ **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. (Out-of-town lesbians of colour can write for information: LOC, PO Box 6597, Station A, Toronto, M5W 1K4.)

■ **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 chat. Tune in! Info: 595-0909.

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

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

■ **Tuesday:** The Dream Star Lodge presents The Medicine Way with Oriah Mountain Dreamer. Classes start at 7:30 pm. Info: 469-0904.

■ **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:** Running Wilde, gay and lesbian running club meets for a run at University Settlement House, 23 Grange (off McCaul), 6 pm sharp. Facilities available.

■ **Tuesday:** Ontario Coalition for Abortion Clinics planning meeting every second Tuesday, 7 pm at Trinity St Pauls, 427 Bloor Street West.

■ **Tuesday:** Lesbian and Gay Youth meets at 519 Church Street Community Centre, 7-10 pm.

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

■ **Wednesday:** Literary Club of The Woman's Common meets first Wednesday of each month at 7:45 pm at The Woman's Common, 580 Parliament St. Make new friends with similar interests. Info: Sheila at 531-6627.

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

■ **Thursday:** WITCH (Women in Toronto Creating Housing) planning meeting is held on the second Thursday of each month. Info: Wendy Shaw, 588-9751.

■ **Thursday:** Gaywire, a weekly radio show on gay and lesbian issues: 6:15-7 pm, on CIUT 89.5 FM.

■ **Thursday:** Lesbian and Gay Alliance at York. 5-7 pm. 107 Stedman. Info: 736-5324.

■ **Thursday:** Zami, support and discussion group for Black and West Indian lesbians and gays. 8 pm. 519 Church Street.

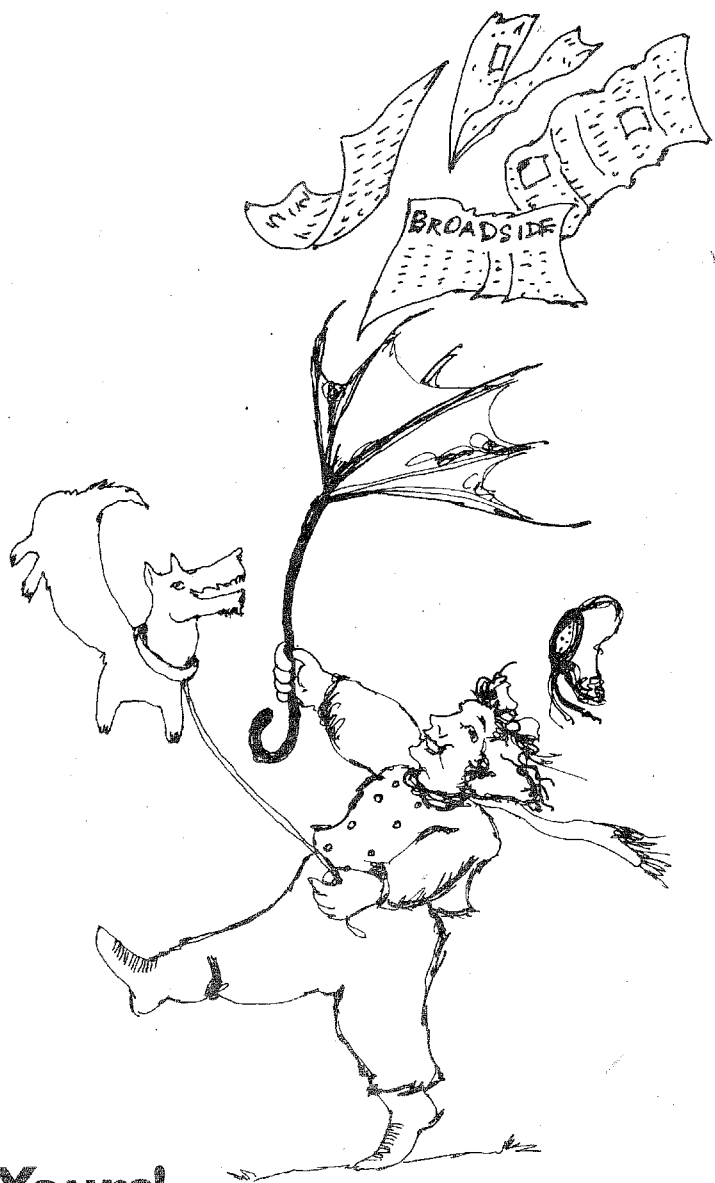
■ **Thursday:** Gaycare Toronto, counselling group for lesbians and gay men. 8-10 pm. 519 Church Street.

■ **Friday:** Bratty performs at the Cameron, 408 Queen St. W. every Friday 6-8 pm.

■ **Friday:** Feminist bisexual women's support group meets on the second Friday of the month, 519 Church Street, rm 23, 6-8 pm.

■ **Saturday:** Running Wilde, gay and lesbian running club, meets for fitness and fun at 9 am at 519 Church Street. Come dressed to run.

■ **Saturday:** Alternatives, drop-in for youth 26 and under, sponsored by Lesbian and Gay Youth Toronto. 1-4 pm at 519 Church Street.



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IT'S WITH GREAT JOY AND ELATION that we welcome into our home Ariel Davida Rosen born November 29, 1988—A miracle and blessing to our family of choice. Dinah.

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ABUSE IN LESBIAN RELATIONSHIPS. Two women therapists at The Toronto Counselling Centre for Lesbians and Gays are offering a 3rd group this spring for women who have been abused in all their Lesbian relationships. Each group member will begin with a confidential private interview. Please leave your name and information about how to reach you by leaving a message for Janice or Laurie at 977-2153, Monday, Wednesday or Thursday 6:30-9:30 pm. If you wish, you may write us at T.C.C.L.G., 4th Floor, 105 Carlton St., Toronto, Ont. M5B 1M2. You are not alone. All enquiries will be handled with confidentiality and respect. The group can provide safety, support and healing.

ATTENDING A WORKSHOP or Conference in Montreal? Bed & Breakfast for women—renovated Victorian townhouse in downtown Montreal—close to restaurants, boutiques, bars. Lindsey's B&B, 3974 Laval Avenue, Montreal, H2W 2J2; (514) 843-4869.

FEMINIST AND LESBIAN BOOKS by mail. New Book Bulletins published 3 times/year. L'Androgyne Bookstore, 3636 boul. St. Laurent, Montreal, QC, H2X 2V4.

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GOLDEN THREADS, a contact publication for lesbians over 50 and women who love older women. Canada and U.S. Confidential, warm, reliable. Sample copy mailed discreetly, \$5.00 (U.S.), or send a self-addressed envelope for free information. Golden Threads, P.O. Box 3177, Burlington, UT 05401.

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