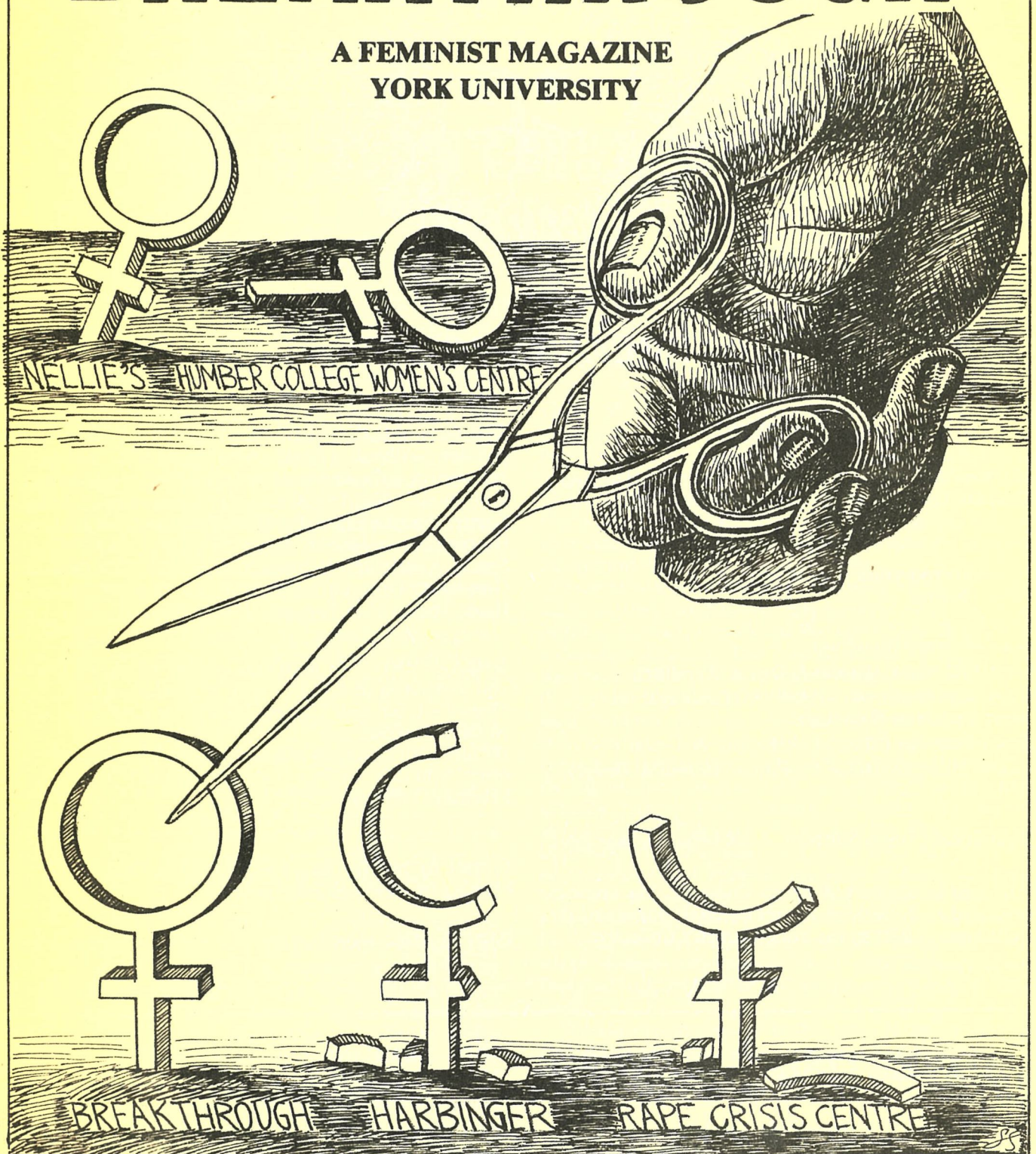


BREAKTHROUGH

A FEMINIST MAGAZINE
YORK UNIVERSITY



In this issue:

The *Breakthrough* Story
Women's Films at the Festival of Festivals
The Need for Structure in the Women's Movement
Car Care from a Female Perspective
Sexism in the Kibbutz
Poetry, Book Reviews, Upcoming Events,
Campus Organizations for Women

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BREAKTHROUGH

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COPY DEADLINE BREAKTHROUGH

COPY DEADLINE FOR THE FEBRUARY ISSUE OF BREAKTHROUGH is January 2, 1978. Please send your poetry, short stories, art work, articles, essays, news items etc. to Mimi Mekler, 200B Admin Studies, York University. We are particularly anxious for research papers on women's issues. *Breakthrough* is not simply a magazine compiled by a few women at York; it is *your* magazine and we need *your* contributions. If you'd like to work on production and editorial, we welcome your help.

EDITORIAL

The financial insecurity which *Breakthrough* has suffered during the past year reflects a problem shared by many other women's groups today. The Toronto Rape Crisis Centre has been forced to cut back drastically in several vital areas such as its Ethnic Outreach Programme and public school educationals. The Humber College Women's Centre, which provided one of Canada's best vocational and personal counselling services for women, has in fact been forced to close after six years in operation. Nellie's Hostel faces eviction. And, closer to home, Harbinger has just squeaked through its annual funding crisis, with its paid staff cut in half.

As we go to press, *Breakthrough's* immediate future is still in question. The student councils of both Winters College and McLaughlin College have refused to support us, arguing that college focused activities merit top priority. (In the case of McLaughlin, these activities include such items as the publication last year of a blatantly sexist newspaper entitled, *The Mac Truck*.) The Administration has also responded negatively to our requests, categorically denying us funding, despite the fact that it granted *Breakthrough* one thousand dollars last year.

The Administration's attitude is particularly disturbing, for it is indicative of a growing apathy towards the special needs of women. The explanation provided by Marian Shepherd, the President's Adviser on the Status of Women, is that "there was no money budgeted for funding allocations for *Breakthrough*." We were also told that "if there's money left over at the end of the budget year, *Breakthrough* might be considered." Unfortunately, however, we need money immediately. By April 1978 our magazine might not even be in existence.

The Administration's denial of funds becomes even more disturbing when one considers the fact that the Administration just spent over thirty thousand dollars on such extravagances as redecorating the Central Square

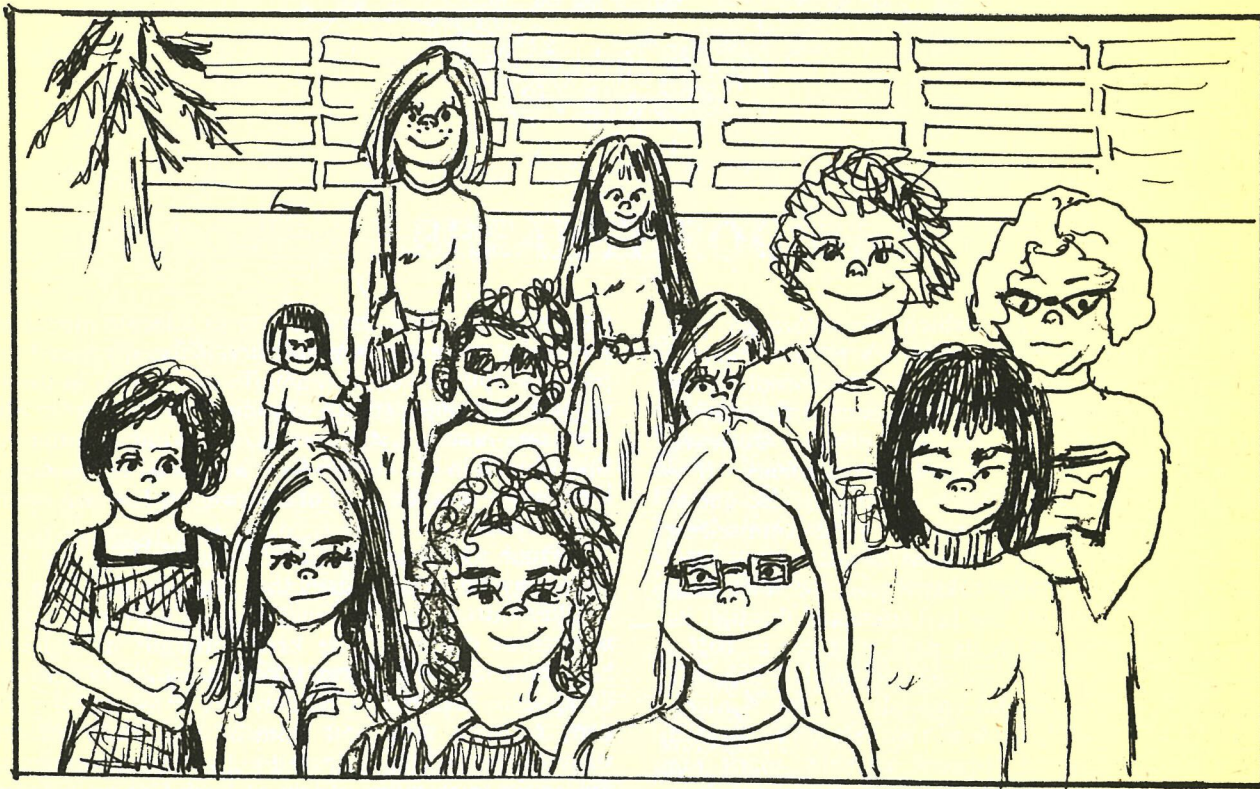
Coffee Shop. Since the decision to allocate money to a particular project or organization is usually based upon personal opinions of its value, *Breakthrough*, in the eyes of the Administration, obviously does not serve a necessary function. Apparently, the Administration feels that women in our society have advanced far enough, as it no longer sees the need of a forum for feminist opinion on campus.

Anyone who assumes that 'Women's Lib' is a dying issue, anyone who assumes that feminist demands were fulfilled during International Women's Year, is under a monstrous delusion. The breakthroughs in legislation have been minimal—mere tokens designed to temporarily appease feminists. One only has to look at the wage gaps between men and women, the traditional role structure in the home adhered to by so many women and the sexist segregation of jobs at York University (and in the labour force in general) to realize that nothing has actually changed. Until the status of women is raised to an equal level with that of men and the quality of life improves for both, there will be a need for feminist organizations and publications such as *Breakthrough*. We are thus grateful to those organizations and individuals who, sensitive to the true situation of women in our society, have formally recognized the essential role which *Breakthrough* plays. It is only through their financial support that we are finally able to publish this issue.

We are devoting space in this issue to an outline of *Breakthrough's* history; the problems faced by women's groups such as ours—and by women in various levels of society today.

THE BREAKTHROUGH COLLECTIVE

Of Service To You



The following is a list of services and organizations at York which are of particular interest to women. Since many new students—and even some veteran students, staff and faculty are not aware of them all, we are including a brief explanation of each group's purpose, address and contact person. Many of these organizations are staffed by volunteers and are dependent upon your support for their survival.

WOMEN'S RESOURCE CENTRE (024 Admin Studies, 667-3413). Organized and operated by women Business students, the centre aims to assist women students in preparation for jobs in business and management. A library of books and articles related to women in business has been set up and panel discussions and workshops have been established, dealing with such subjects as interview techniques and life and career planning strategies.

DAYCARE CENTRE (Atkinson Residence, 22 Moon Road, 667-3273) A private, co-operative daycare service is available to students and staff of York University. Children aged six weeks to five years are cared for by full-time, professional childcare workers, as well as by their own parents. Parents who can volunteer four hours a week at the centre are given enrolment preference. More information may be obtained by contacting Maria de Wit.

HARBINGER COMMUNITY SERVICES (214 Vanier Residence, 667-3632 or 667-3509). Harbinger offers information and counselling on birth control, pregnancy, childbirth, venereal disease, personal problems, sexuality, abortion, drugs and alcohol. In addition, it provides referrals to doctors, lawyers, service agencies and gay groups throughout Metropolitan Toronto. A resource library, women's self health groups (on such topics as breast self examination), gay drop-in groups and special speakers are also available to all interested members of the community. With one paid counsellor and a staff of trained volunteers, Harbinger will help you make informed decisions about your body and your life through supportive and strictly confidential peer counselling. For more information please contact Sue Kaiser at 214 Vanier Residence.

THE WOMEN'S WORKSHOP (102 Behavioural Science Bldg., 667-2519 or 667-2326). Recognizing the need for a special service for women at York, the Counselling and Development Centre offers a unique program to assist women in dealing with their changing role in society through informal discussion, supportive group exploration and individual feminist counselling. In the relaxed atmosphere of the drop-in centre at 102 BSB, with its comfortable chairs, hanging plants and small feminist library, women can meet other women, read or just quietly enjoy a cup of coffee. Groups offered this year include: Assertive Training, Leadership Skills, Consciousness-Raising, Sexuality and Health—and a new group for Mature Women Students. The Women's Workshop is open 9 - 5 Monday to Friday. For further information, contact Barbara Brummitt.

YORK WOMEN'S CENTRE (Room 106, Stong College, 667-3484). Founded in the summer of 1975, the centre grew out of the Women's Studies Program and the Senate Task Report on the Status of Women at York. It functions primarily as a drop-in and resource centre for women and as a clearing house for information about events and services on campus and throughout Metropolitan Toronto. In addition, the centre contains a comprehensive library of books and periodicals on women and provides brochures on Women's Studies courses at York. It employs one full-time director, Charlotte Sykes, who is in the office Tuesday, Wednesday and Thursday afternoons. During the balance of hours the centre is staffed by volunteers. This year the centre is offering a special program in film, as well as seminars and guest speakers. For further information please contact Charlotte Sykes.

CENTRE FOR CONTINUING EDUCATION, PROGRAMS FOR WOMEN (Room 228, Admin Studies, 667-2501 or 667-6251). The Centre for Continuing Education offers a series of courses specifically designed for women. It began this fall with workshops exploring The Changing Role of Women in Business Management and Effective Managerial Skills for Women in the Professions and Business.

The Education and Growth Opportunities program offered by the centre focuses on topics such as Body Awareness, Women in Therapy and Sexuality. The E.G.O. Program helps participants to reach increased levels of self-awareness and more effective ways of interacting with others through group experiences. For more information please contact Bernice Gale or Issie Goldman.

RESOURCE CENTRE FOR WOMEN'S STUDIES (215 Stong College, 667-3602). This centre was founded in the Fall of 1975 by Virginia Rock, Master of Stong College, and faculty members of the Department of English. It not only contains a wide range of feminist books, but also extensive bibliographies, periodicals and a file of news and magazine clippings. The material in this library includes such topics as abortion, women and the law, equal rights, literary women, women in film, Canadian women in history etc. Much of the Centre's research material is not available at the Scott Library.

WOMEN'S STUDIES PROGRAM (c/o York Women's Centre, 106 Stong College, 667-3484). A brochure outlining courses on women offered during the 1977-78 academic year in various parts of York University is available. The courses listed are either explicitly on the topic of women or devote a portion of course content to women. Upper-level courses may be taken as electives or toward a degree program in Women's Studies under the rubric "Liberal Studies" at Atkinson College or "Individualized Studies" in the Faculty of Arts. Some courses carry departmental prerequisites and students are advised to see calendars and course descriptions for specific information.

OSGOODE HALL WOMEN'S CAUCUS (Room 202A, Osgoode Hall, 667-3391) This organization was set up two years ago by several women law students for the discussion and sharing of mutual interests. In addition to a drop-in centre, they have established a feminist legal library and publicize legal issues that affect women. They also sponsor guest speakers and hold an annual meeting for any women interested in law as a possible career. For more information, contact Marion Wharton or Beverly Wire. The Caucus can also be contacted through the Legal and Literary Society of Osgoode Hall.

Struggle, Synthesis and Strength



The women's movement is a massive and widespread social phenomenon which defies all easy categorization and analysis as well as all attempts to constrain its dynamic diversity within the confines of any single organization, political line or issue. Those who bewail this fact forget that a social movement is a rare and powerful expression of deep social change, discontent and hope. Therefore it can never be the simple creature of its participants that a single pressure group or organization is.

In fact the upsurge of women and the emergence of a feminist politics took early participants by surprise. Ten years ago the women making the changes in their lives that their developing politics required were amazed to find themselves one among thousands and early conferences and newsletters revealed the movement to its participants themselves. The movement which was a product of their own activity overtook them with its power and breadth. Individual women and individual groups suddenly found themselves part of a mass movement which was all of their making and yet none of their making. For no one "sets up" a social movement or decides to have one; all those of us who are part of it can do is act within it to develop its power.

In the early period of euphoria when we were first discovering ourselves to be a social movement, the joyous assertion of our sisterhood took priority. The shared oppression, struggle and vision of all women was beginning to be defined and the early startling truths that woman identification made possible were first articulated—for instance, that marriage is a political and economic institution; that rape is a political crime; that prostitutes are our sisters; that "females" are made and not born.

As the first excitement of discovering and asserting our unexpected power and numbers died down it became clear that a variety of tendencies were developing within the movement. Women's rights activists were developing activities of a pressure group nature. Socialist feminists concentrated their work in such areas as researching the historical and current conditions of working class women's lives, organizing unorganized women in the paid work force, and developing supportive links among women active in the trade union movement. Radical feminists continued, in their theory and practice, to

explore and develop the implications of the early, earthshaking feminist truths.

It fell to the radical feminists to continue the work done in the first phase of the movement toward defining a *specifically* feminist politics and vision and, through this, to provide a continuing feminist touchstone for the other tendencies of the movement. The radical feminist project in the second phase of the movement involved such heated debate (around lesbian separatism, matriarch, mother-right and other issues) that some of us feared it spelled disintegration and disaster for the feminist core of the movement. But the debates were too lively and too important and too deeply rooted in our lives for many of us to believe that possible. And now we find ourselves in what feels like a third phase which proves us to have been right.

In this third phase the seeds sown in the earliest period and well, if on occasions roughly, tended in the harsh debates of the second period have yielded a fine harvest of new feminist theory—theory which is in turn being questioned, developed, and further refined. From the lesbian separatist debate has come a deep understanding of the importance of lesbianism for feminism and feminism for lesbianism; from the mother-right debate has come a reclaiming and re-asserting of women's historical and actual motherhood as a central ground for struggle; from the matriarchy debate has come a new and powerful awareness of the importance of women's pre-history, history and culture in defining our vision as well as sustaining our struggle.

All these new understandings, and there are many, many more coming thick and fast upon us, demand of us new efforts at synthesis and understanding. The more we see the more we have to understand and the more we understand the more we see. It is this process which is so advanced today and advancing further all the time, that defines radical feminism and its key position, providing as it does the dynamic and light to the other tendencies of the movement as well.

The defining feature of this phase in which we are reaping the benefit of earlier harsh divisions is the commitment to make the required synthesis—not as a one shot, correct theoretical line which solves everything, but as a conscious and continual commitment to develop from feminism a startling and beautiful new politics. A politics which refuses the simple traditional either/or positions and choices of: means *or* ends, personal *or* political, reform *or* revolution, cultural *or* political. Charlotte Bunch expressed the developing awareness of this task in 1976 when she said that "the time has come to reassess the experience of the women's movement . . . and to reassert a direction for feminism which is both radical and independent, and which integrates the political, cultural, economic, and spiritual dimensions of women's lives." This is a feminist politics which asserts, in its practice as well as its theory and vision, that we must build in ourselves and mirror in our movement today, the society we are struggling for tomorrow:

Together as we answer each other and ourselves, we must become aggressive without becoming belligerent. We must take more risks without being fool-

ish. We must harden our bodies and soften our hearts, become stronger as we grow more flexible. We cannot repudiate the past nor dare we repeat it. We must challenge our sisters and brothers to change without driving them or belittling them for where they are. We must become more individual as we become one. The more we change the more we realize we must change. There is no end product for us, there is continual process, continual change. I wouldn't want it any other way, would you?

The phases we have struggled through before, enable us to assert this politics now as the means and end of our movement. In this period we are truly reaping the harvests of earlier pain. One after another, radical feminist theorists, activists and writers are opting for the difficult, ill-defined and complex task of synthesis and still more synthesis. Their writings mirror, affirm and reinforce the insights and conclusions we have come to in our individual and collective struggles even as our conclusions reinforce theirs.

And this has important immediate implications for the relations of different tendencies of the women's movement. Radical feminists, women's rights activists and socialist feminists have always worked together when we found ourselves together—in institutions where we work or issues we espouse. However the radical feminists' more sophisticated and experienced understanding of the importance of refusing the revolutionary/reform dichotomy is opening a new ground of dialogue with women's rights. At the same time a more developed theory of class and feminism is opening ground for dialogue with socialist feminists.

At a time like this, magazines like *Breakthrough* become extremely important vehicles of the new dialogue. They are an unparalleled forum for sharing and developing ideas—a forum in which women of different tendencies of the movement and outside the movement can communicate with each other. *Breakthrough* provides a window onto the ideas and activities of women at York that is of inestimable value for all of us—participant and spectator alike. It is unfortunate but not coincidental that in the period when the renewed health and strength of feminism is making itself felt, the financial power of established institutions is also making itself felt in cutbacks and squeezes. In the particular case of *Breakthrough*, which could play such a vital role in communication here at York, it is especially regrettable.

ANGELA MILES

Angela Miles teaches a Women's Studies course at Atkinson.

Footnotes for this article may be obtained by contacting the editors of *Breakthrough*.

STRUCTURE:

The Central Issue of the Women's Movement

The following is a condensed version of a major research paper.

To the radical feminist, everything is open to questioning. By definition, each institution must be relentlessly examined from the roots up, and if it is found lacking, it must be changed. Even the method of examination and the process of change itself must be scrutinized. This means that no short cuts are available; even if a goal is clearly visualized, the path taken to reach it must be equally clear and approved. Just as the goal influences the path, the path influences the quality of the goal, or as one of the most basic tenets of radical feminism puts it, you cannot separate the means from the end.

If we rid our thoughts of the false dichotomy of means and end, we are left with the position that *how* we do is as vital as (since identical to) *what* we do. Consequently, the question of the internal shape or structure of the movement involves both what is traditionally called theory (why) and strategy (how). Our attitude to structure, then, like any other aspect of the movement (culture, publicity, relationship to national governments, etc.), reveals the nature of the movement as a whole.

Yet structure is more than just another facet of the movement; it is perhaps *the* central issue, for several reasons. First, we must remember that feminism is an analysis of the way the world is structured: that men have had an unequal share of power in relation to women, and that this unjust situation should be radically altered. Aside from some women who only want more of an opportunity to compete alongside men against other people (the "equal rights" faction), the movement is out to change the basic nature of power, not just its distribution. This precludes using the strength of the movement to achieve a simple coup d'état; we are after a more profound revolution in the organization of society. This questioning of the structure of society at large necessitates an examination of the structure within the movement itself, for how can we preach what we do not practise? To reach a truly democratic, egalitarian society, we must work through democratic and egalitarian means. While this creates many problems, as this paper will attempt to examine, it is both necessary and in many ways beneficial.

That the question of structure is crucial is most apparent, perhaps, when we realize that the movement is just beginning. Theories and strategies with regard to all issues are still hotly debated, and any conclusions are yet to be reached. Further understanding and policies will be formulated within those groups now desperately struggling for their own form, and these policies will be shaped by the nature of their originators. Therefore, the issue of structure is not only an example of the relationship of means and end. The way it is resolved (that is, both the way and the resolution) will determine the manner of dealing with all other issues in the future. Each step we take mirrors and determines all other steps and even changes the nature of the pathway. Given, then, that the question of structure is quintessential to the movement as a whole, let us examine the nature of groups, their function, their problems, and some possible methods of alleviating those problems.

Groups seem to evolve naturally as many people find themselves interested in one topic, or sharing a common perspective. These groups function as a clearing house for ideas, a communications network, and a centre for intellectual development and consciousness raising. However, feminism is more than a way of understanding; it is an attempt to reinvent life and to change societal power structures. Groups then become agents of change, either through specific actions or through support of individuals involved in actions. That is, they function both politically and personally, on a group and an individual level.

The very act of organizing is seen by some feminists as a positive political statement. Elizabeth Most in "The Double Standard of Organization" says, "Organization means participation, pride in group, knowing one another, belonging, and having purpose. We should recognize our buddies, even in diversified situations, and be ready to combine, to cooperate across the board. . . ." Each of us can recognize in this description of pride and togetherness the rush of emotion that comes when meeting with other women dedicated to the same vision and working for the same future.

Of course, organization is designed to provide more than good feelings. Pamela Kearon sees the group as a unit of power, and a means of constantly developing theory:

Power is the organization of many wills with a common purpose and a common interpretation. The group through its many individuals working together creates an interpretation and then stands collectively behind it. The meaning the group gives is not a static conceptual understanding but an active interpretation, always including how things shall become and the means for effecting change.

Once the interpretation has begun, the group, rather than the individual alone, is the means of ensuring its continuance:

The group has a commitment which is continuous. No individual is a total feminist. We all escape now and again. In everyday life, we have very often to communicate in terms which we know are mendacious and counterproductive. The group, however, by means of the collective, is always committed. It

exists for a purpose and operates always with that end in view. The group creates continuity and continuous development for the ideas of its members.

Even when the group is not perceived in such positive terms, it is sometimes viewed as a necessary recognition of shared responsibility. Carol Hanisch in her "Critique of the Miss America Protest" says, ". . . we came to the realization that there is no such thing as 'individual action' in a movement. We were linked to and were committed to support our sisters whether they called their action 'individual' or not." Since each member of the movement is connected with the others, it is as well to be united in some fashion and to forge some system of communication and responsibility (in the sense of giving replies and acknowledging authorship, as well as the more conventional sense of blame and authority.)

If groups are to be formed, either in self-defense or as a positive action, how should they be structured? Although they are intended as organs of communication, support, power, continuous commitment and shared responsibility, the Congress to Unite Women 1969 suggested that there is some "resistance to the idea of a group." More precisely, it is not so much groups as what is known as structured groups that feminists are wary of. Joreen writes that we have created a "tyranny of structurelessness" through a "natural reaction against the overstructured society in which most of us found ourselves, the inevitable control this gave others over our lives, and the continual elitism of the left and similar groups among those who were supposedly fighting this overstructuredness." In contrast, Elizabeth Most hypothesizes that the movement's dislike of organization is in fact society's device to keep the movement divided and weak:

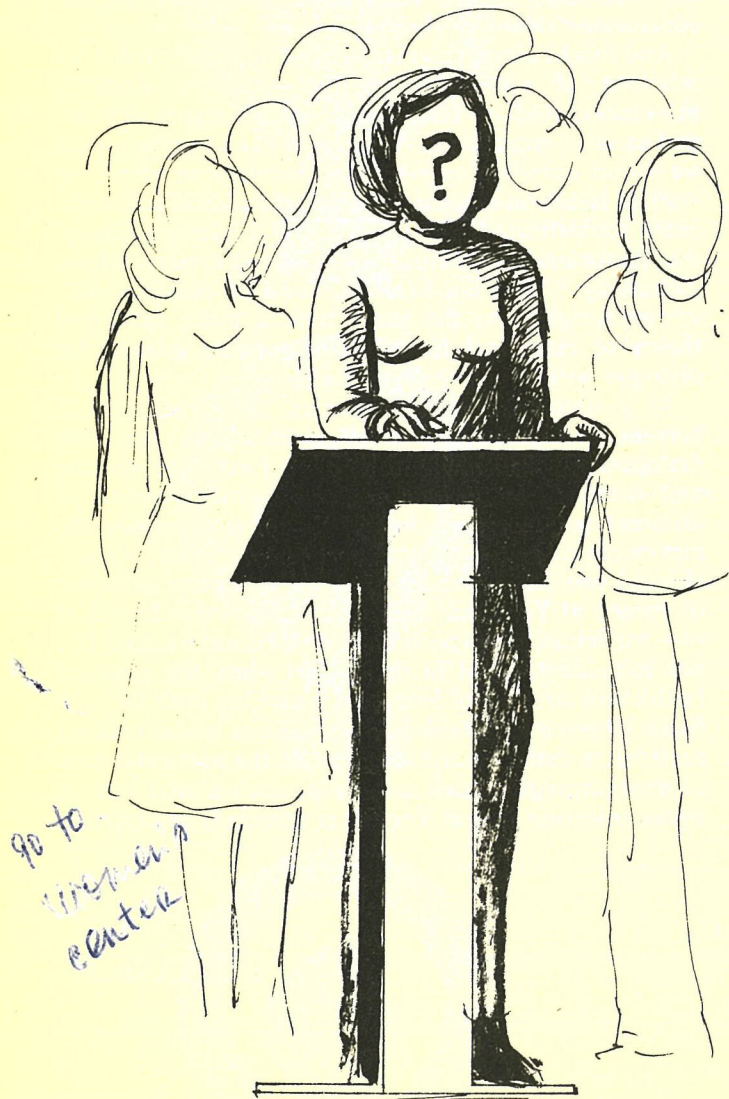
especially for women who have always been kept separate
... their establishment does all in its power to prevent our organizing . . . by brainwashing us into believing that organizing is somehow subversive, un-American, suspect, and inimical to our personality.

see Heresy.

But no matter how we feel about organization, a structure will evolve in any group, whether it is formalized or not. Since we will perforce have a structure, we should make conscious decisions about how we will build and use it.

When considering the structuring of any group, we must remember that it must satisfy many demands, for the individual as well as the group as a whole. To simplify, there are two types of groups in the women's movement: those which are created to perform a certain action (crisis centres, newspapers, abortion reform, etc.) and may develop a refined political stance along the way, and those which join because of their common political perspective (study groups and consciousness raising session being the most common) and may develop projects as an extension to their theorizing. Each begins with different expectations and each will find certain unique difficulties. In common, however, they must find a way of developing each member's potential and awareness and, at the same time and through the same methods, achieve the results they desire. In other words, the process and the product must be combined in a way which is beneficial to both.

While the specific goal of each group varies (from



go to women's center

education to law reform to medical aid), generally the members expect many of the same benefits. Just as the women's movement grew out of a recognition of the effects of our general oppression on our lives as individuals (an awareness which consciousness raising is designed to develop), women will join and remain in groups which have a direct effect on their own lives. No promise of future liberation will be enough to keep us working without some benefits more immediately felt. Each woman must feel that her contribution is valuable, whether in formulating policy, acting as spokesperson, or counselling a sister. Everything she does must have an immediate and a long-term reason apparent to her, so that she is not an automaton but fully a thinking being.

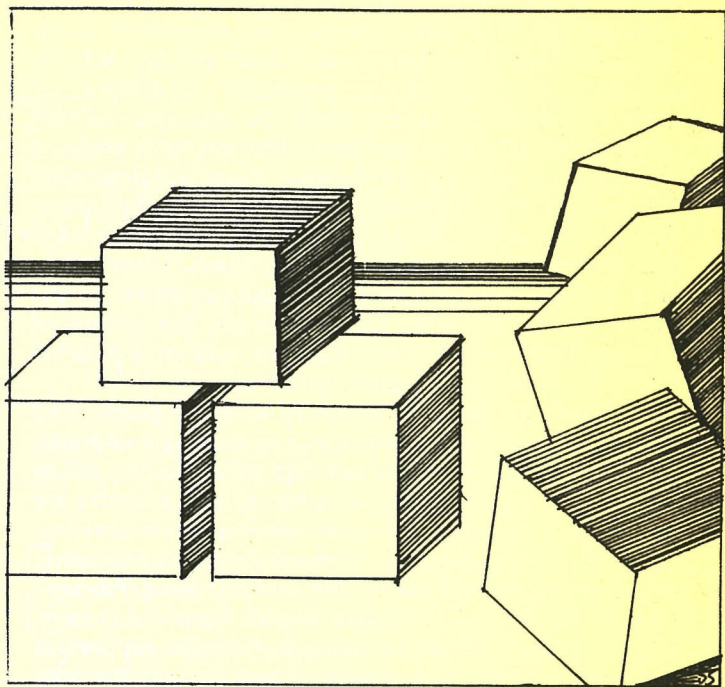
Some of the functions of the group already mentioned can also be perceived as personal benefits for the members. For instance, the group can be a place where individuals find the emotional support they need to continue the struggle all feminists face at this time. Feminism is still frightening enough to society at large to make life difficult for those who try to live by its vision; ridicule can be a deadly weapon. The woman who can't earn a decent wage, or who finds herself resisting family pressure to marry, or worries about walking late at night, needs to meet with other women who share her frustration and anger. The exhilaration that can be felt when meeting with others who do not consider her concerns trivial may be enough to give her strength to continue the fight against her oppression.

Why has it proved so difficult to function on a truly democratic and supportive level? There have been several different analyses of why groups fail. Barbara Mehrhof contends that the women's movement is largely middle class, and that this results in unequal distribution of power in the movement. When women identify themselves with the middle class, rather than with all women, leaders and followers appear:

Internalizing male values, since they so often deeply respect the male, they assume like him that some people are just naturally better and more talented than others. This idea is very prevalent in the women's movement and makes impossible any pretense at equality. To say in the women's movement that some people are better than others, to feel that some just naturally have leadership qualities, is to be thinking and acting on the basis of the male value system. It is to act toward other women — women with whom you supposedly identify your interests — as men do.

Carrying the distinctions of class with them, women develop a new class system system which "puts some women in a position to oppress other women. . . . Here women are coming into the movement because they feel oppressed, and yet they're put down, only this time not by men but by other women." *AMEN*

Strife also arises from ideological conflicts. Like all political movements, differences are common and intense. When groups are formed around a project, the single-minded aim of the group may obscure their conflicts in ideology. When they do surface, the disruption may be too severe a strain on the fabric of the group, or



the group may remain amicable and learn from their differences. If the group originally formed because they shared a common political perspective which they then explore and turn into actions, this sort of disruption is less likely to occur for some time, and if it does, it is out in the open and less of a shock.

The larger the group, the more chance there is of political differences existing. While debate is both necessary and healthy, it can hamper activity if the group does not deal with it effectively. In the case of large, umbrella groups, the constant conflicts that seem inevitably to occur are a great drain on the members' energies. The group must be prepared to deal with internal struggle, or to lay down some firm policy which members must adhere to, or leave.

Several smaller groups have found the latter strategy of firm policies to be the most efficacious course, and their manifestoes are explicit. Not only the politics but the working structure of the group benefits from being laid out in detail. When groups in the women's movement were first being formed, the resistance to traditional authority was expressed by a desire to have everything organic. It was hoped that by leaving things unstated and flexible, people would find their natural place and things would somehow run themselves. This is a noble ideal, designed to remove all unnecessary external pressures and let each member move in new directions. Unfortunately, what happens all too frequently is inefficient chaos and inequitable distribution of labour.

There is a strong case for formalizing the organization of a group. Although a structure can become dogma

which interferes with growth, it need not be a conservative measure, but merely one of efficiency. As Pamela Kearon points out rules need not be restrictive but can be useful tools. I believe that a formalized structure within a group can be its saving grace, if two principles are observed: the structure must be designed to be self-critical, and the structure must be designed to serve as a vehicle for change. The rest of this paper will be devoted to exploring how this is possible.

It is said that the trouble with power is that its primary goal is to maintain that power. The same may be said of anything that becomes an institution: it struggles to maintain itself. The women's movement, out to change the nature of society, and in a constant state of flux (growth), cannot allow itself to become institutionalized, even for the sake of efficiency (the means/end dilemma). Instead, its structure must be designed to be as fluid as its philosophy. Rather than having one leader, it must make sure that every woman is a leader. This involves two steps: making sure each woman has an opportunity, and making sure she has the ability.

By formalizing the rotation of leadership positions, each member of a group has a chance to take responsibility. As well, the group is guaranteed new critical viewpoints. By institutionalizing a regular change in assignments, the organization leaves itself open to change before it has a chance to grow overly self-protective. Any member who dissents from the majority's view is assured of an opportunity to speak her mind, no matter how reluctant she is to speak up at other times.

There are several methods of rotating responsibility, for example, rotating chairpersonship and the lot system. Kearon describes the latter as "the method used to insure equal participation (by) distributing all tasks, both those tasks which are stupid and boring and those which totally involve the individual in a creative way." By assigning tasks through a random system, often stipulating that those who have done a job once withdraw their names until everyone has done it, no one gets all the boring jobs and everyone gets a chance at the challenging ones. The problem with this system is how well the job is done. Despite Barbara Mehrhof's abhorrence of the assumption that some people are "naturally better" than others, it does seem to be true that some have more talent at a particular task, and it is undeniable that some have more experience. Although this should not be the only criterion for assigning tasks, some thought must be given to efficiency and effectiveness. Why should a Kate Millett's writing talents be put aside so someone else can have a chance, when communication is so vital? A group's project must not be sacrificed to the idea of democracy, any more than democracy can be sacrificed for the project.

A more satisfactory variation on the rotation system is what I call apprenticeship. Each group member shares all the tasks, but included in these tasks is teaching the others what each is expert in, so no one is left to sink or swim, possibly drowning the group with her. While I believe that some variation of this rotation system will eventually help lead us into a true democracy, no system as yet is able to overcome all our own human weaknesses. Like men faced with the issue of housework, many women find it difficult to give up exciting tasks and ask for dreadful ones. Marlene Dixon describes one aspect of it

this way:

Everyone wants to be a leader, or to be in a position to achieve recognition for which they are starved. But no one wants to admit it. Years of second class citizenship breeds in people an enormous hunger to be recognized. If one's hunger is to be once again frustrated, then, damn it!, no one else is going to enjoy the pleasures of recognition either.

And so we have a vicious circle: we all want to be leaders, but leaders are condemned. We need excellence, but those who excel feel they are ostracized. Many of our best and brightest women have voiced similar complaints. Rita Mae Brown reports that in her group, The Furies, "The stronger the woman was perceived to be the greater the subterranean threat." The waste of human resources which is a by-product of this dilemma is outrageous, and shows again how crucial it is to find a satisfactory, workable structure. Not only the followers but the erstwhile leaders suffer at the hands of uncertain chaos.

Perhaps one of the most overlooked benefits of organized groups is the certainty they provide, and the paths they open up. When a group is neatly structured, everyone knows who is responsible for what at any time. Possibly more important, they know how to challenge them. I said before that the structure must be self-critical, which can be accomplished by rotating responsibilities. I also said that structure must be a vehicle for change. When a position is formally stated, it is open to formal challenge and formal (and actual) change. With formal rules and methods of procedure, we can develop "lateral systems of accountability," which needn't become a traditional hierarchy but can be used for our own purposes.

While it may never come to the point where a woman can "join" the movement and become a card-carrying member through registration at a central office (the movement is too diverse and all-pervasive for such tactics at this time), if each group is easily accessible and understandable, it may be less intimidating. Mystification must not be confused with flexibility.

As feminism moves towards a greater understanding of power and politics, we must apply our hard-won knowledge to our own movement. We should continue what we have begun and go on testing and rejecting old forms we no longer consider acceptable. However, we must be careful not to reject anything out of hand, and to use any method we can find which will help us grow personally and politically. We do not wish to use traditional organizational methods, and our efforts at structurelessness have proved not entirely satisfactory, but if we continue our experiments with new syntheses, we may well change the definition of power as it exists. It is undoubtedly a crucial problem, central to our theory and to our very survival.

MIMI MEKLER

Mimi Mekler is a fourth year Theatre student at York. The footnotes and bibliography for the above article may be obtained by contacting the editor.

POETRY

THE WILLING MISTRESS

Amyntas led me to a Grove,
Where all the Trees did shade us;
The Sun itself, though it had Strove,
It could not have betray'd us:
The place secured from human Eyes,
No other fear allows,
But when the Winds that gently rise,
Does Kiss the yielding Boughs.

Down there we sat upon the Moss,
And did begin to play
A Thousand Amorous Tricks, to pass
The heat of all the day.

A many Kisses he did give:
And I returned the same
Which made me willing to receive
That which I dare not name.

His Charming Eyes no Aid requir'd
To tell their softening Tale;
On her that was already fired,
'Twas Easy to prevail.

He did but Kiss and Clasp me round,
Whilst those his thoughts Expressed:
And lay'd me gently on the Ground;
Ah who can guess the rest?

APHRA BEHN
Poems Upon Several Occasions
London, 1684

Aphra Behn was the first professional woman playwright in the English language.

LIFE PAST

I long to live that summer again.
Floating; bouncing on the unsettled sea.
Receiving lonely messages from the wind.
Living among the longhairs; belonging.
Dreaming of a great mountain climb.
Fish and chips sprinkled with sand.
Making love with a stranger
because he's there.
Thinking; not writing poems.
Sun rising each morning;
creating a new world.
Meeting a new love in the rain.
Being cold with only the warmth
from within him to rely on.

GAIL-IRIS CALEY

Gail-Iris Caley works in the Theatre Department at York.

THE SLEEPING BEAUTY

After the first decade the thread of memory
grew slender,
snapped
and there were no more dreams.

No one can sleep deeply for a hundred years;
at times I skim the surface of my enchantment
as a damsel fly would skim the water of the moat.
Days pass, I am aware of each;
it is not easy to endure.

And I am bitter to know that it will end
with a moments work from some poor fool
who is as young as I look,
to know that they will praise him for that moment,
every one
forgetting the endless century
that I held on while sleep gluttoned itself on me.

No, they will not think of that
and I cannot tell them.

JANET McNAUGHTON

Janet McNaughton is a fourth year student currently conducting research on archetypes of women in ballads.

BREAKTHROUGH

WOMEN PUBLISH: The Origins

Breakthrough, the feminist publication on the York University campus, is facing an uncertain future. Unless stronger funding is forthcoming, you may well be holding our last issue. *Breakthrough* has had its own peculiar successes and failures over the years and now we, as founding members of the magazine, would like to review these for you. Somehow, it seems particularly appropriate "at this point in time."

WAY BACK WHEN

In the Fall of 1974, the York campus offered little in the way of organized groups for women: the Women's Centre, Osgoode Women's Law Caucus, the Adviser to the President on the Status of Women, YUSA and others all came later. Only Harbinger and the Women's Workshop provided services for women. Janet Patterson, a third year undergraduate and part-time staff member, felt that a small newsletter, at least, was necessary. It could serve as a vehicle to keep women informed and to encourage them to discuss issues that affected their lives as women. She put up posters announcing the organizational meeting of such a newsletter for women—and two people showed up. One of these pioneers, Lynn McFadgen, has been with every issue of the magazine since. As an editorial assistant with the *Canadian Theatre Review*, she had the publishing experience which was invaluable in developing a viable publishing collective.

The first issue, the *Women's Newsletter*, was published in January 1975—a ten page dittoed paper (typed late at night) with a "collector's item" press run of 250 copies. We stuck with it and a second and third edition (now up to 500 copies!) appeared in March and August of 1975. At this point, our only financial assistance came from the CYSF councils of 1974-75 and of 1975-76. In particular Dale Ritch, the United Left Slate president of CYSF, was supportive.

By October 1975, the publishing collective had grown to fifteen members, and CYSF and almost every college council were supporting us with grants. As a collective, we decided to revamp the newsletter format and its name to reflect its growth from a ten or twelve page leaflet to a magazine. *Breakthrough*, in its present format, was born... and was a success. That year we printed 4,000 copies per issue (every two months) and every issue disappeared entirely in three or four days. Articles from women and men on campus flowed into our mail box, and lack of space was our largest editorial problem. Later that year we were able to have our issues typeset which both increased our copy space (typesetting compressed the copy) and eased our burgeoning work load. Most importantly, the *Breakthrough* collective established itself as a viable publishing operation and an important forum for feminist opinion on campus.

THE BREAKTHROUGH COLLECTIVE

From the beginning, *Breakthrough* was organized on a

many unplanned pregnancies occur.

Despite the numerous types of birth control available today, there is no perfect method of contraception. All the alternatives that are offered to us can and do fail. Failures occur for any one of a number of reasons. Ignorance may cause a method to be used improperly, and most methods of birth control can fail even though they are being used perfectly. Finally, if a woman or couple don't like the method that is being used it is easy to forget (to take the pill, for example), or to say, "Well, it won't hurt just this once to do without."

Society tends to be more forgiving of women who have tried to use some method of birth control and failed for one reason or another. Having made the attempt to protect themselves, perhaps they deserve to be gotten out of the situation.

There are, however, a significant number of women who become pregnant while using no method of birth control at all. I was one of these. The popular notion about women like myself under such circumstances is that we are ignorant about birth control. Well, I came through a school system in which birth control had been covered completely in both health and biology classes. Before my pregnancy I knew every method of birth control in use and how each worked, far better I'm sure than either of my parents ever had. I understood the mechanics of birth control, but no one had ever equipped me with an attitude that would allow me to apply that knowledge to myself.

I was raised, as so many of us are, to believe that a nice girl doesn't go to bed with a man she isn't married to. At the age of twenty I could no longer accept that idea, but neither could I whole-heartedly reject it. I still needed the approval of people who held those values. I was a nice girl after all and had never felt like anything else. So I became sexually active, but denied my sexuality in the strongest way that I possibly could: by doing nothing about birth control.

It is of course a twisted logic, and one which we all pay for. Some women are luckier than others. They continue to be sexually active without mishaps until they can accept their own sexuality. Many women are not as lucky. I became pregnant after a single act of unprotected intercourse. I don't feel that this makes me better or worse than any other woman who has experienced the pain of an unplanned pregnancy. We are all victims of a morality that makes unreasonable demands on us, and an unreasoned response is not surprising.

I believe that women will continue to become pregnant against their will as long as such moral attitudes are imposed on us, no matter how perfect methods of birth control become. Of course, people will tell you that attitudes are changing, that no one takes such an outmoded value system seriously anymore. If you really believe that, ask yourself the following question: how well protected was I the first time that I had intercourse? Then ask your friends.

The author of the above article wishes to remain anonymous.

Marian Shepherd, associate professor of Computer Science and associate dean of the Faculty of Graduate Studies, has been appointed Adviser to the President on the Status of Women at York. Working with her on the Advisory Committee this year will be Jane Banfield Haynes, associate professor of Social Science and former Adviser; Virginia Rock, professor of English and Master of Stong College; Vicky Draper, director of Student Programmes; and Michele Young, assistant to the dean of the Faculty of Graduate Studies. While I wish Prof. Shepherd and her Advisory Committee well and I hope they will genuinely contribute to the quality of life for all women on campus, I feel some questions must be asked: Where are the student representatives on this committee? And where are the representatives from the typical category of female support staff at York, namely the secretarial level of grade 3, 4, and 5? These two groups would have insights to offer this committee based on their respective positions to ensure that it is representative of all women on campus.

Prof. Shepherd explained in a recent article in the *York Gazette* that this committee plans to "assist in the development of programmes to help professional women" at York. The committee will study the Brown Report which was issued by the President's Committee on Staff Compensation and Personnel Policies over two years ago. They will begin with a survey on the status of women within the Professional and Managerial group.

One hopes that they will not stop there. To focus on a small group of women at York who have "made it" in standard terms of success seems to be missing the obvious when almost one thousand women of York's support staff find themselves in secretarial positions. These are almost always dead-end jobs, and competency more likely guarantees that you will be overworked by people who realize your value, than that you will be offered a promotion. (This plight, of course, is common not only at York, but in the labour force in general.) Anyone looking for another job at York will discover that it can be months before a position with a higher grading becomes open. The only way to find a more challenging and more financially rewarding job at York is to relocate into a job with a higher grade. The option of attempting to upgrade the present job is not always viable.

It is true that the Professional and Managerial of women at York are the only group of women who are not represented by a union (not counting students). But does this justify placing them first in line? While YUSA should be devoting some of its time to promote training programmes and job advancement for its members, the two year old union, working mostly under a volunteer staff, has not found the time to deal with this issue. Lack of mobility at the secretarial level must not be ignored any longer. The best of York's staff have become disgruntled and are seeking jobs off campus. Women do want to participate more fully in the administration of York University.

LYNN McFADGEN

Lynn McFadgen is a YUSA member and the Business Manager of the *Canadian Theatre Review*.

feminist bookshelf

EVERYWOMAN'S ALMANAC 1978,
by the Everyday Collective; The Women's Press,
192 pages, \$3.95

EVERYWOMAN'S ALMANAC 1978, published by The Everyday Collective, is basically a collection of articles and brief quotations concerning current women's issues in Canada set up in calendar format. Each month has a theme such as daycare, the handicapped, working conditions, etc., upon which the written material and illustrations are focused. There is a heartfelt introduction, a list of "Women's Referral Centres" across Canada and publications available from The Women's Press, a place for phone numbers and a questionnaire to be filled out and returned to The Women's Press by way of personal feedback. And yes, there is also a 1½ x 4½" blank space for each and every day of 1978 within which you can organize your life.

The articles and quotations are intended to inspire and inform the women who purchase this Almanac about their "wrongs" and "rights" in Canadian society. Anyone who already considers herself "liberated" (whatever that truly means these days), will probably agree that the concept of this book is nice (The Everyday Collective *did* work hard and put together some pertinent, useful material), but that for a busy working-woman it's preferable to have a more efficiently laid-out daily journal for appointment keeping, and the women's issues separately. *The Everywoman's Almanac 1978* might make a good gift idea for someone on-the-road-to-find-out (but only given by a woman, or "liberated" man I should think), or as a prop for someone who needs to look "liberated" (hopefully some of the messages would be transmitted through osmosis).

I know several women who owned, used and loved the *Almanac* in 1977 and are now looking forward to this new edition. The women in The Everyday Collective have done a good job and their effort and care truly shows in the excellent material chosen and the quality of the actual book production. If you need daily inspiration, you may really enjoy having words of encouragement each time you use your calendar. At \$3.95, that's a pretty good deal and my friends tell me that no matter how you abuse this little book, it remains intact and useable . . . just like most women. Perhaps that's the most poignant message of all!

BETTY STEWART

Betty Stewart is the Production Secretary in the Dept. of Theatre.

POPULATION TARGET
by Bonnie Mass
Charters Publishing Co., 258 pp

In a cooperative effort between the Women's Press and the Latin American Working Group, the issue of population control is put into its historical perspective, as one which oppresses women through coercion and evades the real issue of poverty and exploitation of the Third World.

In *Population Target* Bonnie Mass traces the present planned parenthood groups to their origins in the eugenics movement of the late 19th and early 20th century, which blamed the poor for social problems and suggested that their numbers be controlled. The book is well researched, tracing some of the early activities of the Planned Parenthood Federation in the U.S. including sponsoring of lectures such as "Race Building in a Democracy" and "Strengthening Our Population for National Defense". Among the first directors were the Presidents of the American Eugenics Society and the Race Betterment Conference.

Mass demonstrates the false nature of the claims of overpopulation of Latin America, giving numerous examples of agricultural production being shifted from grain and corn production to beef for the purpose of export while the population starves. While U.S. Aid programmes keep insisting on population control as a self-help measure, it is U.S. monopolies which make it impossible for Latin Americans to afford the food that is produced in the countries.

The case that Mass is making, and makes very well, is that a slow (or rapid, depending on the area) process of genocide is taking place. According to Mass, if this process continues at its present rate, Brazil's Indian population will reduced to zero by 1980. In much the same way that North American settlers got that "sticky problem" of the Indians out of their way, U.S. corporate interests are eliminating Latin American residents in order that they may further exploit the continent's resources. The heavy involvement of the Rockefeller and Ford Foundations is well documented, with investments of millions of dollars in the Planned Parenthood Federation.

Mass also gives many examples of how this "voluntary" program is implemented: women being offered free prenatal care on the condition of sterilization after giving birth; IUD's being inserted without the knowledge of women, and the distribution of contraceptive devices previously banned in North America because of danger to health. Statistics regarding the effectiveness of this program are provided, including the

fact that one quarter of all women of childbearing age in Panama City have been sterilized.

The weakest part of the book is the alternative she presents: i.e. China and Cuba as socialist alternatives. Although much has been done in these countries to improve the status of women, Cuba's anti-gay policy still emphasizes procreation as the basis of sexuality, whereas China has embarked on its own population control program. These countries may be more humane, but they are still applications of the same policy neither leaving the decision of childbearing to the individual woman.

This book does an excellent job of singling out the most pressing issues in Latin America today. It points out strongly that technology alone is not a liberating force in progressing production and reproduction to serve the needs of the population. It demonstrates clearly that the problem in Latin America is a political one, that the problems of poverty will remain until Latin Americans regain control over the means of production and reproduction.

MARY MARRONE

Mary Marrone is a 3rd year student majoring in Political Science.

LADIES AND ESCORTS
by Audrey Thomas,
Oberon Press 1977
159 pages

In this slim volume are collected eleven short stories by Canadian writer Audrey Thomas, all but two of which have appeared previously, either in print (in such periodicals as *Fiddlehead* and *The Capilano Review*) or broadcast on the CBC programme *Anthology*. Locales for the stories range from Vancouver Island to the Ivory Coast of Africa and the city of Guanauato in Mexico, but the collection holds together beautifully. Each story contributes to the author's central theme, as suggested in her chosen title: women and their relations with men.

Browsing through the New Books shelf in the Scott library, I was attracted initially to this book by the familiar ring of that phrase "ladies and escorts." It took a moment or two to recognize it as that euphemistic name for the section of Ontario taverns (a few years ago at least) which was *not* the "men's side"—that macho enclave which echoed to the sound of full trays of draft beer crashing down onto tables. There was of course no corresponding "women's side," only the putatively more genteel gathering of "ladies and escorts." If there is a social thesis underlying the author's choice of such a title

however, it is barely implied, for her feminist bias — subtly and only cumulatively revealed through a reading of the whole collection — leads her to undertake

enquiries into the psychology of individual women rather than into the divisions of twentieth-century society.

In all but two of these stories, the central figure is a woman, presented either as a first-person narrator recounting and reflecting on her experiences, or as a "centre of consciousness" caught in mid-experience; the remaining two stories are told through the viewpoint, in both cases, of a shadowy and nameless male in the moment of recognizing his own inadequacy in the face of a fully-portrayed dynamic wife. Technique, then, by itself, illuminates the author's intention.

A recurrent motif is that of "women watching women," as in the story "Two in the Bush." Two European women, Isobel and Mollie, set off alone by bush taxi to visit the Ivory Coast, leaving husbands behind in their university town, and encountering a series of drinking companions and potential seducers. Isobel as narrator reports with detached amusement on Mollie's eagerness in a hotel bar: "Mollie had unbuttoned the top two buttons of her blouse and her eyes darted like goldfish around the terrace."

In "Initram," the idea of one woman consciously performing for another's benefit pervades the story. Two Canadian writers meet to exchange accounts of their husbands' betrayals, their collapsing marriages, and their latest work-in-progress. At the end of the day, the narrator (who is the other's house guest) reflects:

What had happened to us? What had happened to us all? I began to cry while Lydia made noisy love upstairs. I heard her — she wanted me to hear her. It was the last line in the last paragraph of the story she'd been writing all evening.

There is a good deal of self-examination, of mulling over one's own feelings, a process which leads less to searing passions than to the recognition of ambivalence. Such ambivalence extends to the characters' perceptions of external objects too, as in "Green Stakes for the Garden." A woman enlists the help of her "would-be lover" in staking the snapdragons in her garden:

The snapdragons were bent over or lying flat. They appealed to her: strange little puffs of colour, lemon, mauve, raspberry pink, like summer sweets or summer dresses. Cool. Reminiscent of childhood. And yet their paradoxical shape, labial, curiously exciting, swollen and stretched. She lifted the stalks carefully, holding them tight against the stakes as he snipped and tied, snipped and tied, the sun strong on his golden arms and hands.

Economical, unobtrusive symbolism such as this, carrying a poetic statement on womanhood to the reader without disrupting the narrative, is only one of many satisfactions in reading *Ladies and Escorts*.

ANNE PILGRIM

Anne Pilgrim is a member of the York English Department, specializing in fiction.



Only this 1796 picture and nine others by M. G. Bouliar are known, though she worked for 40 years.

Musée Carnovale, Paris

WOMEN ARTISTS 1550-1950 by Ann Sutherland Harris and Linda Nochlin, Los Angeles County Museum of Art and Alfred A. Knopf. Published in Canada by Random House. 368 pp. \$11.95 paperback, illustrated.

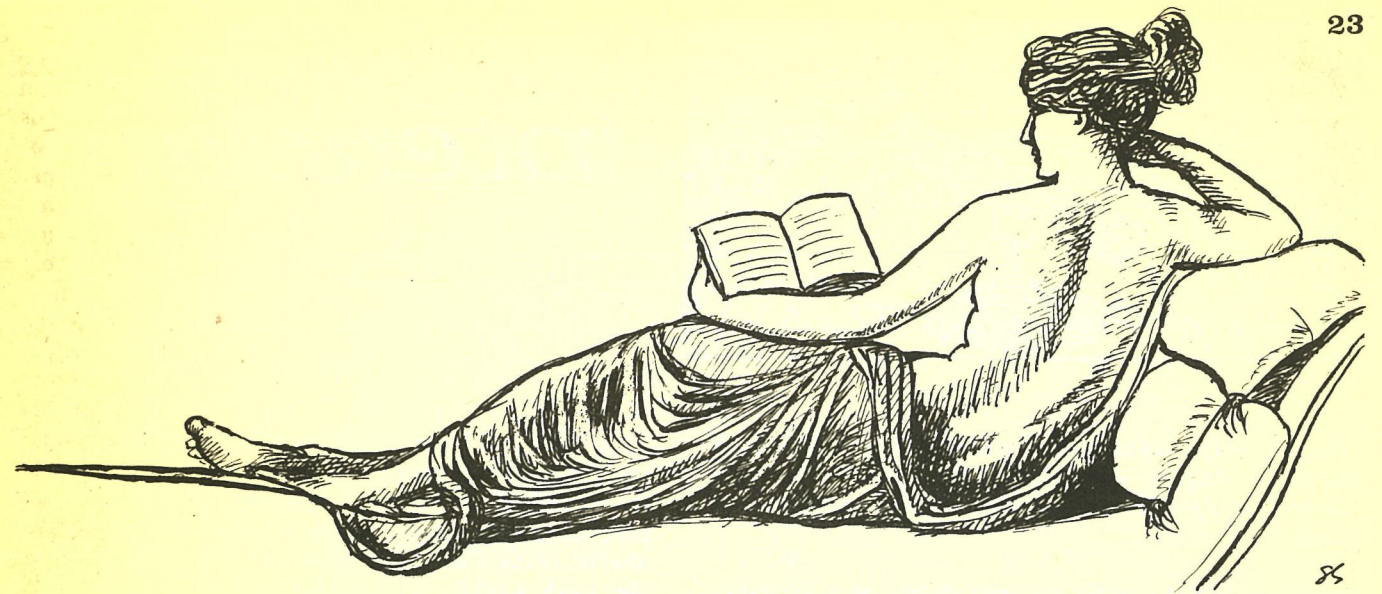
Said Jean Jacques Rousseau: "Women in general have no love of art; they have no proper knowledge of any, and they have no genius". If he were alive today, Ann Sutherland Harris and Linda Nochlin would make him eat his words. Their book (and the current exhibition for which it is a catalogue) provides unquestionable evidence to the contrary. Not only does it present a remarkable array of talented women painters, it is also a milestone in art historical scholarship. It does credit to Professors Harris and Nochlin, who have spent close to a decade doing the research. It was a major task, a re-writing of the history of four major centuries of art from a feminist standpoint. It is certainly required reading for anyone interested in feminism and/or art. One hopes that it will someday have a place on the bookshelf next to Janson's *History of Art* (which, incidentally, covers the entire period from pre-history to the present day without mentioning one woman artist!)

In 1971, Linda Nochlin asked the crucial question, "Why Have There Been No Great Women Artists?" in a brilliant pioneering essay published in the Gornick-Moran anthology, *Woman in Sexist Society*. (It was later published in a condensed form in *Art News*, and in an excellent collection of essays entitled *Art and Sexual Politics*.) Nochlin points out that there have been some

very good women artists, whose work should indeed be seen and re-evaluated, but that perhaps our attention should be focussed on the institutional preconditions that have kept women from achieving excellence or success on the same footing as men, no matter how great their talent. *Women Artists 1550-1950* provides us with a very detailed analysis of these conditions as they affected women in different periods. We learn that women were often restricted to a certain "genre" of painting such as still life or portraiture because they were denied the anatomical study of the nude required for the historical painting favoured by the Academy. We learn of the struggles of the seventeenth-century painter Artemisia Gentileschi, one of Caravaggio's most talented followers and, in her own right, "the first woman in the history of art to make a significant contribution to the art of her time." Artemisia was raped by her instructor Tassi, and then, upon taking him to trial, was tortured by thumbscrews ("apparently a contemporary form of lie detector") and subjected to painful humiliation in the questioning. She was thereafter condemned by her peers as a licentious woman. Still, she continued to paint some magnificent works, many depicting mythological and biblical heroines: Judith, Diana, Esther, Susanna and others.

But Nochlin's original question led to another kind of response: that women's art comes from a different realm of experience and therefore cannot be evaluated by what are essentially male-defined criteria. And from this, new questions: Is there a "feminine sensibility" in art? Can we as women define a new set of criteria for women's art? Is there such a thing as "female imagery?" Nochlin admits that "the fact that a given artist happens to be a woman rather than a man counts for something: it is a more or less significant variable in the creation of a work of art, like being an American, being poor, or being born in 1900." But she argues that due to the vast range and stylistic diversity of paintings by women, particularly in the twentieth century, it is virtually impossible, and perhaps ultimately pointless, to talk of a "woman's style" or "female imagery." However, these very questions have paved the way for a new wave of feminist art criticism, and in the last few years a number of good books have appeared which deal with the analysis of a "women's aesthetic." They include Judy Chicago's *Through the Flower* (1975), Karen Petersen and J. J. Wilson's *Women Artists* (1976), and Lucy Lippard's *From the Center: Feminist Essays on Women's Art* (1976). (Lippard, who in the sixties was preoccupied with the male mainstream of the New York art avant-garde, has fortunately changed her spots and, as a feminist, is working "to help forge a separate feminist aesthetic consciousness.") If Nochlin were to extend her discussion to the feminist art which has emerged with the women's liberation movement of the nineteen-seventies, I think she would notice a fairly consistent vocabulary of "female imagery", consciously used.

But all this goes beyond the intent of *Women Artists 1550-1950*. Obviously one book cannot deal with all aspects of women's art. Harris and Nochlin have deliberately restricted their area of study to painting, and to a period of the past rather than the present day. Their



aim was to present an historical survey of women's painting, and they have done an excellent job. The illustrations are numerous and the colour plates are good. There were a few notable omissions (as a Canadian I am somewhat annoyed that Emily Carr was only represented by one small black-and-white reproduction without text, and that her work was not included in the exhibition), but hopefully the gaps will be filled in by further books and exhibitions of this kind.

The exhibition "Women Artists 1550-1950" will be at the Brooklyn Museum until November 27, 1977. If you have the chance to go to New York, it is definitely worth seeing.

SUSAN STURMAN

Susan Sturman is a fourth year art student.

A PLAIN BROWN RAPPER

by Rita Mae Brown

Diana Press, Baltimore, Maryland
236 pp; \$5.00 paperback

Rita Mae Brown's fifth book, *A Plain Brown Rapper*, is a collection of her addresses, essays and lectures on the Women's Movement from 1969 to 1975. Her previous works have included two novels and two books of poetry, all of them intensely feminist and searing in their attacks on the white male capitalistic power structure.

In this book she delineates the causes of sexism, racism and classism. She attacks their roots and attempts to show that the ideals of feminism will never be attained as long as there is prejudice against human beings on any level. She poses questions and presents some answers, but mostly presents more questions as answers to her questions.

Brown writes much about the oppression of lesbians. She was one of the first women in N.O.W. to openly declare that she was a lesbian and make them confront

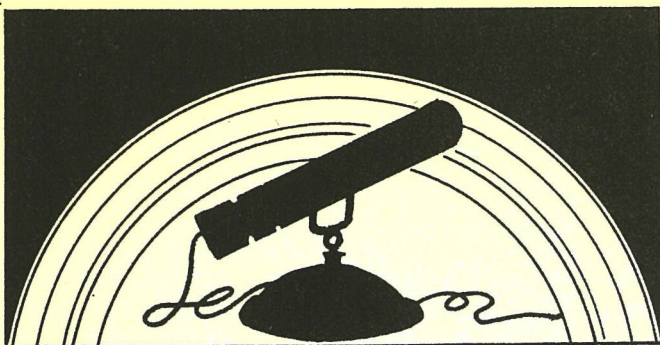
this as a key issue in the feminist struggle. She is angry with the misconceptions surrounding lesbianism, mainly what she calls the male sexual definition, and constantly attempts to clarify it in a broader sense and portray its importance to women as an alternative to the 'propagandized' heterosexual ideal. "Women have been taught to abdicate the power of our bodies, both physically in athletics and self-defence and sexually." She continually criticizes the exploitive male function of heterosexuality which by its very nature puts women in a victimized, passive and condescending role. For a woman to do this to another woman is 'absurd', yet men do it to women all the time.

Brown attacks the class structure with the same vengeance that she does the oppression of lesbians. In one essay she is particularly concerned about the "downward mobility" which she calls "poverty made fashionable". She sees this happening in the Women's Movement because young women from the upper and middle classes want to identify with the lower classes as part of the movement. To Brown, this is a mockery. One does not overcome class barriers by denying what is part of them, rather they share what they have in an attempt to eradicate the barriers and obtain true equality.

In *A Plain Brown Rapper* Brown touches on other key feminist issues. She discusses the leadership crisis in the movement and the potential of every woman to contribute and be a leader. She argues for the necessity of a feminist controlled media.

If Rita Mae Brown makes one point which stands out above all else, in this book, it is the necessity to question. The question is part of the process. It may 'only' be the beginning but at least it is 'a beginning'. "As a woman begins to question women's oppression, political power is called into question. As she begins to question male supremacy, patriarchy, all of society is called into question. And once she begins to question heterosexuality, the means of male supremacy, she is called into question."

Jane Eden



The following is an interview conducted by Breakthrough in early August with Mary Bruce, the Women's Co-ordinator for the Ontario Ministry of Agriculture and Food.

Question: What exactly are your duties as a Women's Co-ordinator?

Answer: My primary responsibility is to set up an Affirmative Action Program in the Ministry and act as a resource person for Management in the implementation of their Affirmative Action initiatives in their own branches. In addition, I represent the Ministry on the Ontario Affirmative Action Council. I serve on various government task forces such as the Quality of Working Life Task Force, which is presently investigating sexual harassment amongst government employees. I also counsel staff and work with Personnel and the Staff Training and Development branch on career pathing, job bridging and job rotation.

Question: Have you encountered any obstacles in implementing the Affirmative Action Program in your ministry?

Answer: We've generally had total co-operation from everyone we've been in contact with; but, of course, we have also received the expected amount of sarcasm. For example, "Does this mean that I have to get my own coffee now?"

Question: The Affirmative Action Program is slated for three years. Do you foresee any need for it at the end of that period?

Answer: With the present trends, I feel that there will be no radical changes within the next ten years. The establishment of outreach programs and actual changes in attitudes and corporate policies just won't happen overnight. We're never really going to get any changes unless we get more active feminists involved in politics. Unfortunately, however, you're at the whim of the voters. At present, if a feminist politician in Ontario strictly pursues her own beliefs without making compromises, she'll probably only last one term.

Question: When do you think that one should start planning her/his career?

Answer: Career Planning should begin even before the high school level, but of course it can begin at any stage in life. If I were speaking to a 15 year-old, I would say,

interview

"Start now." If I were speaking to a 55 year-old, I would say, "What's stopping you?" It's never too late. Ideally, there should be a year between high school and post-secondary school to allow a person to find out what she/he really wants and to get a better appreciation of the work world.

Question: How have female employees responded to the Affirmative Action Program?

Answer: Initially, most of the female staff were somewhat reticent; but as they become more familiar with the programs, their enthusiasm grows, especially when they discover that I don't expect them all to make gigantic leaps.

Question: Do you think that many women in your ministry see themselves as stuck?

Answer: Yes. Many of the secretaries I've spoken to do not see a real career path for themselves. The only encouragement one can offer to women who want to move ahead is to take the time and money to go back to school. And if there are no suitable positions available within the Ontario Public Service, they will have to look outside. Through the Affirmative Action Program we hope to encourage managers to examine the dead end jobs within the Ministry and try to expand some of the duties to make the jobs more interesting.

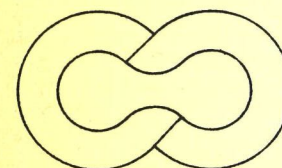
Question: Do you believe that there is Equal Opportunity for women in the Ontario Ministry of Agriculture and Food?

Answer: Not as much as I would like to see. Although there have been a few breakthroughs, there have not been enough to allow us to sit back and take any bows. Most of the administrative and professional jobs in O.M.A.F. are still male-dominated and to achieve Equal Opportunity we will get more women involved in these fields.

Question: Do you find your job interesting?

Answer: To date, yes, because there are so many areas which must still be dealt with and so many projects which must be started. I certainly do not intend to dedicate the rest of my life to this particular job, but I definitely plan to remain actively involved in women's issues.

York Women's Centre Update



The Women's Centre Update is a regular section of Breakthrough.

OFS CONFERENCE ON WOMEN LEADERS

On Saturday, September 24th, the Ontario Federation of Students sponsored a Women's Leadership Conference at Ryerson College. Approximately forty women student council members attended the two sessions of workshops covering topics from assertiveness to organizing to how to operate in a university-bureaucracy power structure. The workshops were well attended and informative and also provided participants with the opportunity to share their experiences on the different campuses.

Some interesting personal observations came out of the workshop on organizing, in which I participated:

York is one of a handful of universities which has a viable community of older, part-time students. For instance, a delegate from Waterloo said the majority of part-time students there were staff, who, by combining lunch and coffee-break time were able to attend classes. (The result that many were not able to eat from 8:30 in the morning until after 5:00 at night might help to explain some lack of interest in getting involved in any women's activities!)

York, by not combining women's groups (Harbinger, Women's Workshop, Osgoode Law Caucus, etc. are all distinct organizations with specific mandates), has been able to make resources for women on campus available in an efficient manner. On other campuses where peer counselling, consciousness raising groups, and educational programmes are combined the result is often a lack of informed personnel to carry out all these functions.

At McMaster, the women's centre is required to allow men to attend their *business* meetings. No attempt to differentiate between discriminatory groups and special interest groups has been successful there.

At most of the participating campuses, women's studies were either non-existent or consisted of one or two courses sponsored by counselling and development departments. Only at Guelph was there a committed group of faculty women students could rely on. The Women's Studies programme at York was seen as a model which other universities should use.

None of the schools participating in the organizing workshop had a feminist vehicle for communication, like *Breakthrough*, although some had access to space in the student newspaper.

Everyone thought that women's organizations were in for troubled times in terms of getting funding and also in terms of recruitment. Most delegates noticed a distinct "don't rock the boat" attitude on campus that seemed, for one thing, to be tied to the present economic situation.

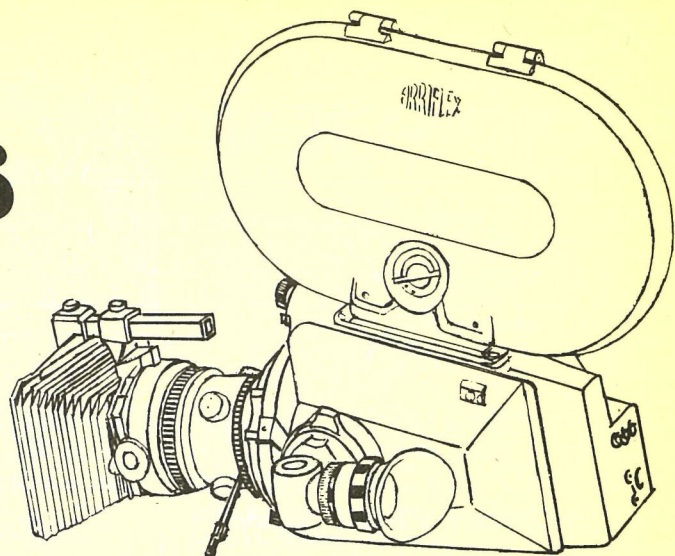
CHARLOTTE SYKES

Director, York Women's Centre

WOMEN'S CENTRE MOVE

York Women's Centre moves to 106 Stong College after November first. We will be starting a series of seminars on different aspects of feminism at the end of November. Watch for times and dates!

IN FOCUS



I remember watching a film at this year's Festival of Festivals. It was called *Nine Months*. It was a very understanding film. I say 'understanding' because there are very few filmmakers today who can point to their works and honestly say that they understand human behaviour, human suffering. The film is about a young woman's brief relationship with the foreman of the factory at which she works to raise enough money to support her young son and to help her complete her night courses at university. She wants to be a botanist. She wants to love her son. She wants to be left alone. The foreman declares his love for her in the tried and true fashion of hounding a woman until she gets the message. She gets the message and gives him one of her own: Get lost! But as often seems to happen in these situations, she finds that she has become oddly, sadly, dependent on his company. Eventually she moves in with this man and becomes pregnant. She continues to work on her university assignments — when she isn't working at the factory — when she isn't working on the house that her lover is building for the future — when she isn't visiting her son who lives with his grandparents. The man soon begins to whine. *You don't spend time with me alone any more. You can study for that exam later. Let's get drunk. Remember this is my apartment you're living in.* Things finally come to a head one day when she tells him that he must inform his family that the girl he plans to marry has a son from a previous relationship. He hesitates. They argue. She calls together his mother, sister, uncle, cousin: *I am twenty-four; I have a son, I love this man; now we are going to be married.*

The family replies. *Whore. You can be nothing else. You have corrupted my son, nephew, cousin.* The man becomes angry and throws his family out. He yells at the woman and throws her out. Later she graduates. Later still she bears his child.

Nine Months is one of the most compelling and emotionally draining films I have ever seen. In terms of the work itself, the acting is first-rate; the script is painfully true to experience; the direction spare and clean,

cutting to the heart of each scene with a master's touch, which is to say, one of authority over the medium and compassion for the characters. I do not believe that a film should play with the emotions of an audience. Manipulation seems to be the name of the game when the stakes are in the hands of the American Dream Machine. *Nine Months* does much to show that cinema can respect people. Instead of tugging at our heart-strings, it engages us in a form of communication with the characters and their reality to a degree which I would not have thought possible in the dramatic fiction film. Time after time the director forces us to re-evaluate our relationship with the film. What, we must ask ourselves, is going on? Not in any trite, fashionable Pirandellian sense. What is going on here in this film that has never occurred before in a whole lifetime of movie-going?

The woman has her first job. After years of struggling she can now leave the factory and take charge of a large botanical complex. She deserved it. She graduated first in her class. Women can think. Alone for the first time in her new living quarters, she looks about herself. She sits down on a low windowsill. Her heavy parka adds more bulk to her pregnant form. She begins to cry. What does this mean? Does she miss the true love that only her man can give? No. Is she afraid of having to face an uncertain future with many job responsibilities and two children and without the help of a man's sure guidance? No. Does her profound sadness signify that she is now paying for the wages of sin? No. But these are the kinds of conclusions that, up until now, we have been conditioned to draw at the movies.

And if they are not right, then why is she crying? I think that she is crying near the end of this movie because she has a son whom she loves and who loves her. She has a new job working in an area which she likes. She is a good person with the same frailties as anyone else, and she doesn't understand, can't understand why the hell she had to go through so much shit when all she has ever wanted was to be left alone. Men can be left alone. When they are alone they brood; they pontificate; they create. When women are alone

(that is, when they are away from male company) they are usually depicted as frigid. Or they don't understand the great forces which drive men on. Or they are lesbians.

At the end of the film the central character, whose name is Juli, gives birth to her new child. We see her grimacing in pain, pushing, crying. When the doctor hands the child to her she takes it and sighs because the ordeal is over; now she must ready herself to raise it. Juli is portrayed by Lili Monori. It is the birth of Ms. Monori's real life child that we see in such detail. Again we must ask, what is going on here? Have we been watching a drama of fiction or a documentary — or both? In what magnificent path has the director steered us? To the qualities of understanding and compassion which this film so abundantly possesses we must now add courage. If ever a film was truly beautiful *Nine Months* is that film.

Nine Months is a Hungarian film made by a communist. There is not much of a market for this sort of film here in North America. Popular leftism like Lina Wertmuller, yes. Intelligent though hard-line communism, no. *Nine Months* was directed by a woman, Marta Meszaros, who wrote the screenplay in collaboration with two other people, Gyula Hernadi and Ildiko Korodi.

You will probably never see this film. What you will see from the Festival of Festivals is the latest Chabrol film — empty-headed and cheating, the latest Fassbinder — cold and sterile, and a few other items such as France's *First Communion*, a gay romp through the beds of this past century; *Outrageous*, a gay romp of a different sort, but in fact Canada's answer to *Rocky*; *La Nuit de Saint-Germain-des-Près* — yet another attempt to find significance in the private eye genre, etc. . . .

You probably will never get an opportunity to see Elda Tattoli's film, *Planet Venus*. It was released in Italy in 1972 and if it hasn't opened here yet (which it hasn't) it probably won't. Why? Because at the end of the film when the heroine leaves her husband, a leader of the socialist party who refuses to look at the problems of the people (women, blacks the poor) as anything more than potential examples of doctrines at work, she has a vision of herself as a little girl sharing thoughts with Chairman Mao, and with Karl Marx, Leon Trotsky and Vladimir Lenin on a beautiful sunlit hilltop. The sequence is played with a large dose of satire and self-kidding, but the message is still clear. Things are not going to change unless there is a well organized, intelligent collective uprising. Women must look to Marx as well as Millett.

The central character in *Planet Venus*, Amelia, is such a woman. When she is "dishonoured" by a man who wants to marry her and is told by her mother that she must get down on her knees and thank God for sending a man who would want to marry such a tramp, she states that there is no reason for her to be grateful to this man who attacked her. It was not her fault. She does not love him. In fact she

doesn't even want to marry anybody. It is interesting to note that *Planet Venus* is the first Italian film to be bought by the People's Republic of China.

You don't stand much of a chance of seeing Coline Serreau's documentary, *But What Do The Women Want?*. It is a simple and revealing film. Ms. Serreau went out and interviewed a wide variety of women: factory workers, porno movie actresses, aristocratic types, a frigid woman, a 62-year-old woman priest who has discovered feminism. The episodes are skillfully strung together with the questions cut out, resulting in a fascinating two hours of listening to real women speaking from the gut about what they believe in, about their hopes, about what bugs them.

Antonietta Pizzorno's film, *Anatomie d'un Rapport*, is another film which you will probably never see. Even I didn't get to see it because the Ontario censor cut out seven minutes of it — and I didn't want to see half a film. And no one is going to see Chantal Ackerman's film, *Je, Tu, Il, Elle* because the same people at the Censor Board banned it from ever being shown.

You will get to see Agnes Varda's new film, *L'une Chant, L'autre Pas*, because she has a distributor waiting to open it in the new year. It is a good film, but because I only want to talk about what you won't see I won't say anything about it here. Why won't you be able to see these other films? Why should you go out of your way to see them at all? Well, it is because there are a lot of very intelligent and talented women out there making films with the crazy hope that they are somehow, in some way, contributing to social change — and they are constantly frustrated by the distributors and the producers whose only goal in life is to turn a profit (and try as often as possible not to make waves).

I don't intend to rouse you to action. I was just asked to write a few words about some of the films I saw at the Festival of Festivals. All the films I have mentioned are from Europe. I can't make any comment about the state of women in the North American film industry beyond saying that it is almost laughable. What do we have over here? We have Joyce Wieland's *The Far Shore*. No matter what I or anyone else may think of this film, it must be said that a woman of Ms. Wieland's position as an artist ought to be giving us something with a little more originality and depth.

The only North American woman director to reach a wide audience is Elaine May. Her last film, *Mikey and Nicky*, is hard-hitting, brilliant, superbly acted. Have you seen it?

JERRY CICCORITTI

Jerry Ciccoritti is an independent Toronto filmmaker and former student of York University.

trouble in paradise

sex roles in the kibbutz

My childhood books on Israel were always filled with photographs depicting the kibbutz as a kind of earthly paradise of idyllic green fields (miraculously brought forth from swamp and dust), blissful communal existence, and sexual equality. Strong, smiling, sun-tanned men and women in shorts and sandals drove tractors, planted eucalyptus trees and marched off to battle side by side, heroic equal partners in the super-human task of recovering the land, building the State of Israel. Unfortunately, as I learned from my own kibbutz experience and that of others, much of this is myth, or at best, past history. There is trouble in "paradise." The kibbutz has been engaged in a constant struggle between the myth which is its original ideology, and the hard reality of its existence in the strife-ridden modern state of Israel. There has been a gradual loss of idealism which has seriously affected kibbutz morale. The ideal of sexual equality (in work, socially and politically), like many of the other ideals, is a subject which demands constant scrutiny in the kibbutz today, and has been perhaps one of its greatest disappointments.

The kibbutz, or rural collective settlement, is unique to Israel. It had at its conception both an ideological and practical purpose. It was an attempt to create a revolutionary socialist society and also a means of reclaiming the long-neglected land of Palestine for agriculture and for the eventual establishment of a modern Jewish state. Its founders were idealistic young men and women from the cities and *shtetls* (a kind of ghetto town in which Jews were forced to live) of Eastern Europe. In Europe they had been involved in the Zionist Youth Movement, which stressed the idea of group solidarity and communal life, along with the ideal of a Jewish homeland in Palestine. Many, especially those from Russia, were active in the political left, supporting Marxist revolution. The young founders of the kibbutz were in rebellion against the traditional Jewish culture of the *shtetl* and the bourgeois culture of the European city. They rejected private property, the "false" sexual morality of the bourgeois, the patriarchal authority of the male, the subjugation of women and the economic dependence of wife upon husband or child upon parent. The women, many of whom were ardent feminists, rejected the traditional roles ascribed to them in the Jewish household of the *shtetl*; they refused to be the "property" of a husband, confined to the narrow sphere of "kitchen and children." They wished to be on an equal footing with men, involved in *all* spheres of life. The kibbutz founders sought to abolish the bourgeois institution of marriage and to replace it with a common-law "lovebond" where each partner retained independent and equal status economically and socially. They called for the collectivization of those household services which the wife traditionally performed, thus freeing the women from domestic labour.

The early kibbutz settlements grew up in the Galilee

area around 1910. The few settlers were, for the most part, ill-equipped for the arduous physical labour. Everyone worked hard together, both men and women building roads, clearing and ploughing fields, guarding the settlements from Arab attacks. But people fell ill and had to be cared for, and cooking and laundry had to be tended to. The men helped, but these service areas, although collectivized, once again became largely the domain of the women, much to their astonishment and dismay.

When the war began in 1914, the situation became more acute. Jobs were scarce everywhere and the unemployed flocked to the settlements in search of work. "Manpower" was desperately needed in kibbutz production and the economic priority displaced the ideology, as the men replaced many of the women in the fields, forcing them into service jobs. Many women objected strenuously to service work, for they did not consider it "building the country." Some of the unemployed women began to organize themselves into *kvutzoth* (women's work groups) which went off to various areas to look for work. They set up small farms and raised produce and livestock. This gave the women the contact with the land they so much wanted, and helped to train them for specialized agricultural work in the larger settlements. After the war, as the kibbutz settlements became more permanent, these groups dispersed and were replaced by women's training farms. After being absorbed into the larger kibbutz, many of the women continued to work in agriculture but were increasingly wary of the strong "pull" towards the traditional domain of service. Said one: "... I was aware of an obscure fear that on the general farms I would be swallowed up again by the powerful traditions of our feminine past, and I would no longer know the joy of independent, self-supporting work".

After a decade the situation changed considerably for the worse. The birthrate, which had been fairly low in the early years of the kibbutz, rose phenomenally. Earlier on, the question of worker versus mother had arisen, and the collective method of child-rearing in separate "children's houses" had been decided upon as a means to free women to be productive workers on the soil. As discussed before, this "emancipation of women from the yoke of domestic service" (*shichrur ha-isha mehaol shel sherut*) was one of the main ideals of the early founders. But with the increasing number of children, the children's houses and other service facilities had to be greatly expanded. Since it was evidently "unacceptable" for men to raise small children, the only "solution" was to transfer women from agricultural production to child care and the service areas. Many of the *chaverot* protested, for they did not want to leave the agricultural work. It was odd that the women accepted the idea that men shouldn't work in the service branches, but in fact both men and women considered it demeaning "women's

work." Gradually, the women were persuaded to accept the idea that *caring* for those who "really" build the country also contributed to the building.

With statehood in 1948 and the need to build Israel's economy, agricultural and industrial production was the economically valuable work. Due to increasing polarization and sex-typing in work roles, production was becoming more and more exclusively a male domain. Women became increasingly dissatisfied with their lives, for they no longer felt that they were equal partners in the economic life of the kibbutz. This situation became known as the *ba-ayat ha-chavera*, the "problem of the woman."

The "problem of the woman" persists today, and has been augmented by a host of other problems. In a survey taken of two of the three kibbutz federations in 1973, almost eighty percent of all women are either in service (kitchen, dining-hall, laundry, clothing store, children's house) or teaching positions, while the areas of agriculture, industry, management and political activity are predominantly male. It would seem that the "yoke of domestic service" is back squarely on women's shoulders. Some kibbutzim have even abandoned collective child-rearing, and the children now live with the parents, creating a "dual-role" problem for the woman similar to that of the working mother in the city.

What went wrong? There are several reasons for the failure of the ideal of sexual equality. One possible explanation is the theory of insufficient revolution. Wilhelm Reich states in *The Sexual Revolution* that any formal change has social significance only if the psychic structure of the people also changes. Only in this way can an ideology become a revolutionary power of historical dimensions. The attitudes of the people were not changed; the laws only indicated the revolutionary spirit of the early leaders. As Kate Millett points out in *Sexual Politics*, men and women everywhere are socialized to internalize "male-dominated values and norms." The kibbutz, while accepting the socialist doctrine of the equality of man and woman, has at the same time accepted the deep-rooted Jewish traditional attitude of the woman as wife and mother. It is also significant that the categories of "men's work" and "women's work," and the status of these categories, remained basically unchanged. Women felt inferior doing "women's work" and found the "men's work" much more satisfying; they only felt themselves to be on a par with men when they were doing "men's work." Men would not accept "women's work." If the kibbutz had achieved total equality between the sexes, there would be no such distinction between women's and men's work; in theory every job in the kibbutz carries equal status, whether it be working as a doctor or washing dishes. All jobs would be done by both men and women. As we have seen, this is not the case.

Another reason for the failure of the sexual equality ideal is the general loss of idealism in the kibbutz over successive generations. The kibbutz founders were idealists who understood clearly what they were fighting for and against. These European intellectuals started a new life as workers, farmers, comrades, but they still had a basis of comparison: the bourgeois city life they had led in Europe. They were aware of the danger posed by that life to their freedom and high ideals. But for the second, third and even fourth-generation kibbutzniks of today, there is no such basis of comparison. They have known

only the life of the kibbutz, and many turn curious eyes towards the life of the city. The kibbutz founders are now elderly, and though they still retain their ideals, they have been for the most part unable to transmit them to the young, who resent having to live up to their almost superhuman examples. Many of the young kibbutz women do not understand the disappointment of those pioneering women who fought so hard to change the old roles, nor do they even seem to see the need for that change. They are attracted to the life of the city woman, and in some respects try to emulate her. Also, only four percent of Israel's population now lives on the kibbutz, and its once crucial role as the backbone of the state has been steadily eroding, causing a loss of morale for the kibbutzniks. The life of many kibbutzim is now quite comfortable compared to the hardships of the past, and unfortunately, a kind of dismal complacency has set in.

External influence has crept into the kibbutz slowly but surely (it is not, after all, an island) and with it, some of the sexist values generated by outside Israeli society. For example, the kibbutz has complied with the state marriage and divorce laws, which are under the aegis of the Rabbinical courts. These laws are taken from the Bible, and they treat the wife as the possession of the husband, with few rights of her own. Also, kibbutzniks, like all Israelis, must do compulsory service in the army, and the army is certainly guilty of sexism. Women, like men, are required to serve, but they usually do only clerical work, or, if they belong to the *Nahal* (army settlement units which work with kibbutzim), they take on the same service chores they might do on a kibbutz. Woman soldiers are taught to apply make-up as part of their basic training. The following excerpt from the official statement for the *Chen* (women's army corps) reveal a great deal about the attitude towards women in the armed forces:

Perhaps the most difficult thing for the new woman recruit to the Army is the fear of losing her identity. The uniform, the limitations on coiffure and on the use of cosmetics and jewelry might be perceived as threatening her particular identity. . . . A light touch of the comb, a delicate line with the eyebrow pencil and an additional touch of lipstick and the woman soldier is herself again, equal to all the other women but nevertheless different from them. And the Army encourages her to be herself.

Trouble in paradise or paradise lost? It is hard to say whether or not kibbutz women will ever regain the sense of pride, equality and self-sufficiency they possessed in those early years. I was saddened by the air of resignation in a letter from a kibbutznik friend:

In the very beginning the people were very idealistic and hoped to change the traditional ideas of society structure. Gradually, the idealism has vanished and the desire to be different has vanished too. This was a process which lasted many years and today there is no more idealism, at least with the large majority of people. I don't think there is any basic difference between a woman in the city and in the kibbutz today.

SUSAN STURMAN

Susan Sturman is a fourth year art student. Footnotes may be obtained by contacting the editors.



THE OSGOODE HALL LAW SCHOOL WOMEN'S CAUCUS employed two students as researchers and caucus organizers this summer. Their purpose was to collect information on various aspects of the law which are of particular relevance to women. Resource files are maintained in the Women's Caucus office in order that seminars and lectures may be organized using this material as a basis, and to enable women law students to constructively criticize those areas of the law which discriminate against women.

Over the summer, several Women's Caucus projects have been started. For example, the establishment of a weekly seminar or informal clinic at Interval House—an emergency hostel for women with children. The caucus has also been eagerly investigating the possibilities of setting up a legal clinic for women. In addition, its speakers program is being reorganized by introducing a higher degree of co-ordination and establishing a "buddy system". In this way, the Caucus hopes to increase the number of speaking engagements it handles by increasing the number of its members with the experience and self-confidence to do public speaking. The Education Committee will continue to organize speakers, panels and seminars at the Law School. The York Community is always welcome to attend these programs.

THE WOMEN'S FUND RAISING COALITION is sponsoring a series of lectures entitled, "The Evolving Woman," at Convocation Hall, University of Toronto. Upcoming speakers include Phyllis Chessler on "Women, Money and Power", November 11; and Florence Kennedy on "The Pathology of Oppression", December 6. The tickets are \$3.00 and may be obtained in advance at the Toronto Women's Bookstore and from the Women's Fund Raising Coalition, 15 Birch Ave., Toronto.

WOMEN AND THE LAW is the name of a special series of three lectures of interest to those persons who are concerned with current legislation as it affects women. The series will provide a historic overview; an examination of the legal aspects of employment for women and related issues; family law and family property reform. Opportunities will be provided for a question period in each session.

Tuesdays, March 21 - April 4, 1978
Professor Mary Jane Mossman,
7:30 - 9:30 p.m., Osgoode Hall Law School,
York Campus — \$18.00

EDUCATION AND GROWTH OPPORTUNITIES PROGRAMME [E.G.O.] is sponsoring a workshop on Women In Therapy. This evening explores from a radical feminist point of view the ways in which women are viewed by and treated by psychotherapists. It is an exploration of the special cultural problems facing women with an emphasis on the way that women's sexuality has been dealt with in therapy. April 27, 1978, Marcia Weiner, 7:30 - 10:30, York Campus, \$6.00 fee.

THE TORONTO RAPE CRISIS CENTRE is now holding open workshops once a month to educate the public about rape. Admission is \$1.00. Also the Newsletter is published four times a year. Its purpose is to deliver accurate up to date information about rape Medicine, Labour Law, Politics, Criminality, History and keep the public informed about what the Centre is doing. Subscriptions, which are \$5.00, help support the running of the Rape Crisis Centre. Speakers are available from the Centre and volunteers are welcome. For further information write: Toronto Rape Crisis Centre, P.O. Box 6597, Station A, Toronto, M5W 1X4 or phone 368-5695.

THE CANADIAN RESEARCH INSTITUTE FOR THE ADVANCEMENT OF WOMEN is holding its first annual meeting November 10-12, 1977 at the Ramada Inn, 1824 Pembina Highway, Winnipeg, Manitoba. Some of the objectives of this organization are to initiate, undertake and assist in research aimed at producing a fuller understanding of women's experience; to review policies of particular importance to women and bring the findings to the attention of the public and of governments; to diffuse knowledge of women's experience widely and facilitate communication among researchers and others active in the field.

The First Annual Meeting will include talks and workshops about Women in relation to Sociology, Medicine, Labour Law, Politics, Criminality, History Unemployment, Science and Anthropology. The speakers will include Lorna Marsden, Lise Fortier, Francine Gauthier-Montplaisir, Jill Vickers, Margrit Eichler, Marie-Andree Bertrand, Alison Prentice, Beverly Tangri, Jeannine Pinet, Frances Burton and Pauline Jewett. To register, send \$25.00 to the Canadian Research Institute for the Advancement of Women Annual Meeting, Suite 600, 269 Main Street, Winnipeg, Manitoba R3C 1B2.

ADVISER TO THE PRESIDENT OF THE STATUS OF WOMEN: As of July 1, 1977 Dr. Marian M. Shepherd has assumed this position for a one-year period, taking over from Jane Banfield Haynes who held the position for two years. Dr. Shepherd will continue to act as Associate Dean of Graduate Studies and as Assistant Professor of Computer Science, Faculty of Arts. Catherine McWhinnie will continue as secretary to the Adviser's Office in S743 Ross Building, 667-3561.

REPORT OF THE ADVISER TO THE PRESIDENT OF THE STATUS OF WOMEN FROM JULY 1975 TO JUNE 1977: The position of Women's Adviser was created in March of 1975 to assist the President in implementing recommendations of the Senate Task Force Report on the Status of Women. For the first 2 years Professor Jane Banfield Haynes held this position. This is a report of her work. The new Adviser to the President on the Status of Women as of July 1, 1977 is Dr. Marian M. Shepherd.

The Senate of the University received the Report of the Senate Task Force on the Status of Women At York University and approved the following resolution:

1. That Senate approve recommendation #26 (re pension plan)
2. That Senate approve recommendation #34 (re Part-time Faculty)
3. That Senate categorically declare itself against discrimination on the basis of sex
4. That Senate urge the University actively to encourage women to seek advancement within and at the university
5. That Senate receive the Report of the Task Force on the Status of Women and send it to the President for immediate action.

Over this 2 year period there have been a number of structural changes made in response to the Task Force Report, including salary adjustments for women faculty members, and the institution of new governing procedures for professional librarians. There has also been a growth in the development of women's studies, activities and groups at York, and the initiation of contacts with similar offices and groups outside the University.

At the conclusion of her report Professor Haynes states that women constitute 42 per cent of the full-time undergraduate and 24 per cent of the full-time graduate student body at York University; they are 18 per cent of the full-time faculty, and 70 per cent of the non-academic full-time staff. But the one single area where women have yet to play a significant role is in the University administration at the upper level. The women at York still conform to the wider pattern: they are clustered in the lower-status, lower-paying occupations and strata within the University employment structure. She adds that the relevance and utility of the Office of the Adviser is a continuing necessity as part of the University's stated and public commitment to equal participation for both men and women. Copies of this report may be obtained from the Adviser on the Status of Women, S743 Ross Building, York University, 667-3561.

STUDY SHOWS THAT WOMEN WORK HARDER THAN MEN: An article in September 1977 issue of the *Financial Times* about a study done by the University of Michigan's Institute for Social Research shows that women work longer and harder on the job than do men. The average employed man uses 52 minutes or 11 per cent of his working day for scheduled coffee breaks, unscheduled relaxing and extra lunch time, while the average working woman spends just 35 minutes or 8 per cent of the day on such activities. But the average woman is paid \$4.34 an hour, considerably less than the \$7.00 an hour earned by her male counterpart. And according to the study's work effort scale, women's effort was equal to 112 per cent of the effort put in by men. This work effort increases to 115 per cent when years of work experience, total yearly work hours and education are taken into account.

MONEY MATTERS is an eight-week course on credit, banking, insurance and investing which will be given by Karen Fraser of Women Like Me, at 9 Davenport Rd., beginning on Wednesday, Nov. 9 from 7:30 p.m. to 9:30 p.m. for a fee of \$35.00. For more information call 924-9760.

WOMEN FOR WOMEN is a continuing speakers series presented by Seneca College every Tuesday morning at 10:30 a.m. The talks are being held at the Fairview Mall branch of the North York public library and admission is free without registration. Upcoming speakers include: Charlotte Matthews, member of the Ontario Status of Women's Council, "The Legal and Economic Status of the Housewife", Nov. 1; Maryon Kantaroff, sculptor, "Women's Cultural Strength", Nov. 8; Jane Hughes, editor *Homemakers Magazine*, "What Do You Mean, You're Not a Women's Libber?", Nov. 15.

NEWS UPDATE ON ANOREXIA RESEARCH (by Judy Posner): In the March 1977 issue of *Psychology Today*, two women report on their research into anorexia nervosa and bulimia (alternate gorging and fasting syndrome). In *Signs*, Vol 2, No. 2, the *Journal of Women in Culture and Society* published by the University of Chicago, a more lengthy report of the same research appears. And in the letters to the editor section of the June issue of *Psychology Today* a number of anonymous letters written by women who suffer from anorexia nervosa reflects the types of concerns revealed in similar writings in *Breakthrough*. It may also be of interest to some readers to know that the Clarke Institute in Toronto has considerable interest in the area and provides counselling and therapy to anorexics. Suggested basic readings on anorexia nervosa: Hilda Bruch, *Eating Disorders*, Basic Books, 1973; M.P. Selvini, *Anorexia Nervosa*, Chaucer Publish. Co., 1974.

COMPILED BY JANE EDEN

Jane Eden is a photographer and a student of Atkinson College.

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We suggest a voluntary subscription to *Breakthrough* of \$1.00 per year. Not much. Not quite our actual costs. You can continue to pick up your copies of *Breakthrough* at the regular distribution outlets: Information York, the Women's Centre, Women's Workshop, CYSF, Harbinger as well as several more locations on campus. *Breakthrough's* next issue will be in February. Like McDonald's, we do it all for you! What you can do for us is send \$1 to *Breakthrough* at 200B Admin Studies. To thank you, we will list your name in print in the next issue of *Breakthrough* as one of our supporters.

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