

BREAKTHROUGH

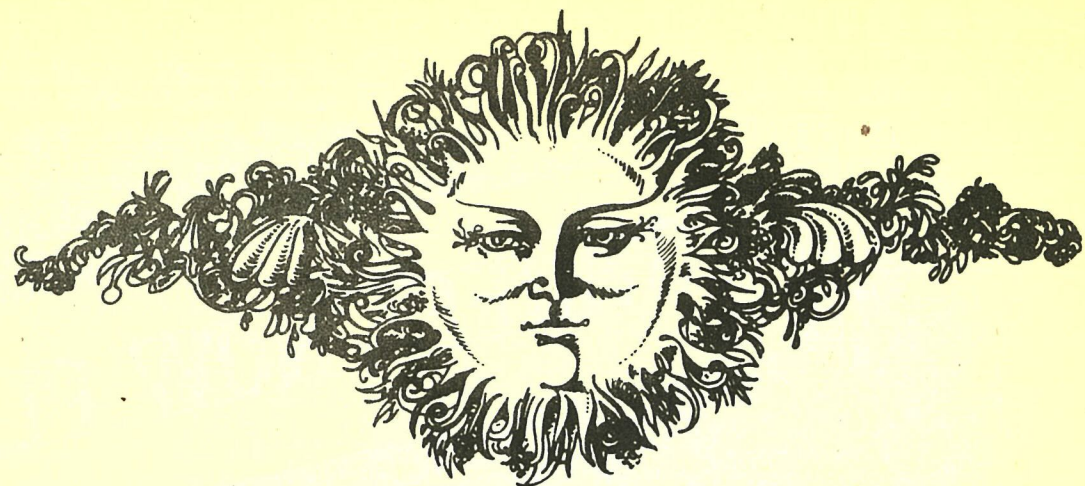


**A FEMINIST MAGAZINE
YORK UNIVERSITY**

**FEBRUARY 1978
VOL. 3, No. 4**

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BREAKTHROUGH

FEBRUARY 1978

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COPY DEADLINE FOR THE NEXT ISSUE OF BREAKTHROUGH has not been determined since our future is uncertain. We will apply for funding again at the beginning of May, in hopes of publishing a summer issue. In the meantime, we welcome your support in any form. Please send your poetry, short stories, art work, articles, essays, news items, etc. to Lynn McFadgen, 200B Admin Studies, York University (667-3768).

EDITORIAL

Violence in the world around us is an issue that is becoming of increasing concern to women. We are tired and we are angry at being sexually coerced, physically beaten and emotionally battered.

Recently, in Toronto, a group called W.A.V.A.W. (Women Against Violence Against Women) was formed to take concrete action against all violence perpetrated against women. In this issue of BREAKTHROUGH W.A.V.A.W. talks about who they are, what they've done, what they are doing and what they hope to do.

BREAKTHROUGH is a feminist magazine put out by a collective of women at York University. We are students, staff and faculty and our aim is to provide a forum for feminist opinion and in so doing to exchange information, ideas, thoughts and feelings.

We give you poetry, book reviews, photographs and information about what's happening in Toronto that concerns women. BREAKTHROUGH deals with the struggles of women, individually and collectively. We are you and what we all express and share and how we grow is at the very core of feminism.

As we go to press, it appears once more that this may be the final edition. It has been and is a continuous struggle to obtain funds from the various colleges, student organizations and administration at the University to continue publishing. The money received in the past has been just enough to cover the costs of typesetting and printing and now even this has been cut back. We will apply again for funding at the beginning of the new fiscal year in May but as of now, our future is very uncertain.

We would like to express a sincere thanks to all the people who have supported BREAKTHROUGH since its conception in the fall of 1974. Thank you to all those people who contributed their money, their time, their energy and their hearts to BREAKTHROUGH.

JANE EDEN
Co-Editor

march 8

INTERNATIONAL
WOMEN'S DAY!

rally: 12:00-2:00

moot court,
osgoode hall

Struggling to Live Strong and Free Lives: WAVAW

ORIGINS

November 5, 1977 was originally proclaimed as a day of protest against rape by a group of women in British Columbia. They asked for support in their protest from women across Canada. In Toronto, it was decided that this day would be a day of protest against all violence. The group which formed called themselves: Women Against Violence Against Women [W.A.V.A.W.]

W.A.V.A.W. TORONTO

WAVAW-TORONTO SINCE NOVEMBER 5th, 1977

The present Toronto group WOMEN AGAINST VIOLENCE AGAINST WOMEN grew out of the original Day of Protest against Violence Against Women — held November 5th, 1977. The specific action which galvanized hundreds of women on that day was a street demonstration which culminated in a protest against the movie SNUFF. The extent and intensity of that protest demonstrated in concrete form the anger women feel at our victimization, in image and in fact. During the following week direct street action was combined with attempts to draw attention to the issue through established channels such as presentations to Toronto Metro and City councils, letters to newspapers etc. These established channels proved as unresponsive to this as to other demands and protests made by women now and in the past. Our concerns were trivialized by the media and others. Some politicians attempted to co-opt our energies towards the hypocritical 'clean-up Yonge Street campaign' which penalizes working women and leaves the profiteers unscathed.

The *Snuff Out Snuff* action is an object lesson, in case we need any, in the realities of power in our society. The women of WAVAW are determined to challenge this misogynistic power and all the violence perpetrated against women. Since November WAVAW has become involved in:

- work towards the decriminalization of prostitution;
- inauguration of a Remembrance Day ceremony 'For every woman raped in every war';
- protests against the deportation of immigrant women on clearly sexist and racist grounds;

- action against Renaissance International's 'Christian Liberation Crusade' which imported Anita Bryant to Canada and which promotes anti-feminism and homophobia;
- organizing with local women against domestic and street violence in the suburbs.

Concurrently WAVAW is organizing, gathering women and resources, working out its position on various aspects of violence against women in both theory and practice. WAVAW is committed to *action* against violence against women from a *feminist* perspective.

STATEMENT OF PERSPECTIVE AND INTENT

WOMEN AGAINST VIOLENCE AGAINST WOMEN STATEMENT OF PERSPECTIVE AND INTENT (PROVISIONAL)

WAVAW is women fighting for women. WAVAW's orientation is specifically feminist in content, structure and execution. It is conceived of as but one segment of a broad struggle which women are waging throughout the world. It in no way replaces or supercedes any other feminist struggle or group.

WAVAW believes that violence against women differs fundamentally from violence between men. Much of the violence between men (such as war, fights for the possession of women or other 'property') has a traditionally heroic aspect to it which confirms men's position and strength. Other kinds of violence between men, such as racial attacks, get much of their energy from ignorance and fear of the distant and strange. Women's experience of violence is totally different from men's. Violence 'happens' to us as supposedly a natural and 'normal' consequence of being female. Even if we escape physical violence to our bodies, and that is rare, we can never escape the constant assaults on our psyche which totally dominate the world we live in. This world is deeply misogynistic. Its violence against our deepest selves scars and destroys us. WAVAW intends to fight this violence against women on all fronts.

WAVAW specifically rejects the passive role of victim in which women have been cast and which is continually forced upon us. It is WAVAW declared policy and practice to initiate, encourage, and support strong and positive actions by women against all violence against us. WAVAW totally rejects any so-called 'solutions' to the problem of violence against women which perpetuate fear among women and which increase reliance on the existing power structures or on male protection generally.

WAVAW's lists of DEMANDS (see below) summarizes its position on major areas of violence against women. WAVAW is open to any woman who agrees with those demands and with the general perspective expressed in this document.

Any group of women which endorses this statement (inc. DEMANDS) and acts in a manner consistent with it can be considered part of WAVAW and may receive any support or help within the power and resources of the present WAVAW group.

WAVAW may support any women on any one or more issues listed under DEMANDS, whether or not these women support ALL the WAVAW demands, as long as their perspective on the specific issue(s) is feminist and consistent with that of WAVAW.

WAVAW will not actively seek co-operation with non-feminist, non-women-only groups. WAVAW may align itself on any specific issue with any group, organization or individual whose objectives coincide with WAVAW on that issue, or whose position or resources may be helpful in carrying on the struggle or solving a specific problem (e.g. arrest).

WAVAW's intention is to contact as many women and groups as possible for the purpose of building a women's network of communication, co-operation and mutual support. WAVAW is presently compiling a list of women's organizations and groups in the Metro Toronto area. Input is needed from the women's community at large especially from small, informal units such as consciousness-raising and feminist study groups, women's fitness, self-defence and self-improvement classes, women's art and craft groups and similar.

ANYONE WISHING TO CONTACT WAVAW OR TO
SUPPLY INFORMATION IS URGED TO WRITE:
WAVAW
P.O. BOX 928
STATION Q,
TORONTO, ONT.



WAVAW DEMANDS

DEMANDS

1. *We insist* on freedom of movement for all women, in any part of the city or country, at any time. *We insist* on our right to remain unmolested physically and verbally wherever we are and whoever we are. *We insist* on our right to defend ourselves and each other by any means available.
2. *We insist* on action which focuses on taking the profit out of violence and hate propaganda wherever it occurs and NOT harassment of working women who have few enough choices as it is. *We insist* that the current hypocritical 'clean up Yonge Street' campaign be stopped. *We insist* that police, who now 'serve and protect' business interests which profit from violence and hate, stop harassing lesbians and prostitutes. *We insist* on full civil rights for all women, especially lesbians and visible minorities.
3. *We insist* on the decriminalization of prostitution.
4. *We insist* that rape is a crime based on hate and not on sex. It is an act of violence against the whole person of the woman intended to intimidate and to confirm men's power over all women. *We insist* that the law and the courts treat it as an assault and not a 'sexual' crime.
5. *We insist* that police and courts respond to wife and child beating as they would (or should) to any assault. *We insist* that women cease to be coerced to remain or return to intolerable home situations. *We insist* that all women but especially poor, native and immigrant women, have the means to escape and a place to escape to. *We insist* on adequate support for Nellie's Hostel for Women, Rape Crisis Centre and other places necessary for our safety and survival. *We insist* that these remain under the control and direction of women who staff them and women they serve.
6. *We insist* on the elimination of female job ghettos and the growing wage gap between men and women. *We insist* on full economic self-sufficiency of women.
7. *We insist* on the right of any woman to bear and raise children in dignity and freedom from economic want. *We insist* on adequate support for single mothers and welfare women and on day care for all children who need it and want it. *We insist* that children not be separated from their mothers because of their mothers' lesbianism.
8. *We insist* that abortion be taken out of the Criminal Code. *We insist* on the provision of women-run clinics where good health care, birth control information, and safe abortions will be available free to all women. *We insist* that the need for back-street abortions be removed.
9. *We insist* on dignified treatment of women in prisons and all so-called correctional institutions. *We insist* on feminist training and good pay for female staff and on non-sexist counselling for all women.
10. *We insist* on the right of women to express themselves sexually and not be harassed or discriminated against for lesbian sexual orientation. *We insist* that lesbians be covered by the Human Rights Code.
11. *We insist* that forced sterilization of immigrant and native women be stopped.
12. *We insist* on an end to violence against women in mental health institutions and the offices of private psychotherapists. Such violence takes the form of sexist counselling, the abuse of shock treatment, extensive drug therapy and psychosurgery. *We insist* on provision of adequate feminist therapy and referral services.

THESE DEMANDS ARE MADE AND OUR CAMPAIGN CONDUCTED ON BEHALF OF ALL WOMEN

A PRESS STATEMENT

The following was a statement for press conference and leaflet on the Anti-Anita Bryant Rally.

WOMAN AGAINST VIOLENCE AGAINST WOMEN

The gains of the women's movement are now being threatened by a violent backlash attempting to put us back in 'our place'. But we are not going back!

Two months ago the movie SNUFF, portraying brutality toward women, including even murder as a sexual turn-on, was imported to this city from the United States. This week a different group has imported Anita Bryant. Although the groups using Anita Bryant as their spokesperson oppose SNUFF's form of pornography they condone and perpetuate violence against women in general and are equally part of the anti-woman forces we face.

The politics of these fundamentalist groups and their counterparts throughout the world go well beyond their attack on homosexual rights to include anti-feminist positions on every issue of the day. They are promoting a political perspective which imposes a social system on conformity and power imbalance, the basis of which is the patriarchal nuclear family. They are content to use the endemic violence against women in our society as a control mechanism on women, giving 'protection' to 'good' women in exchange for these women's life-long dependence, service and obedience.

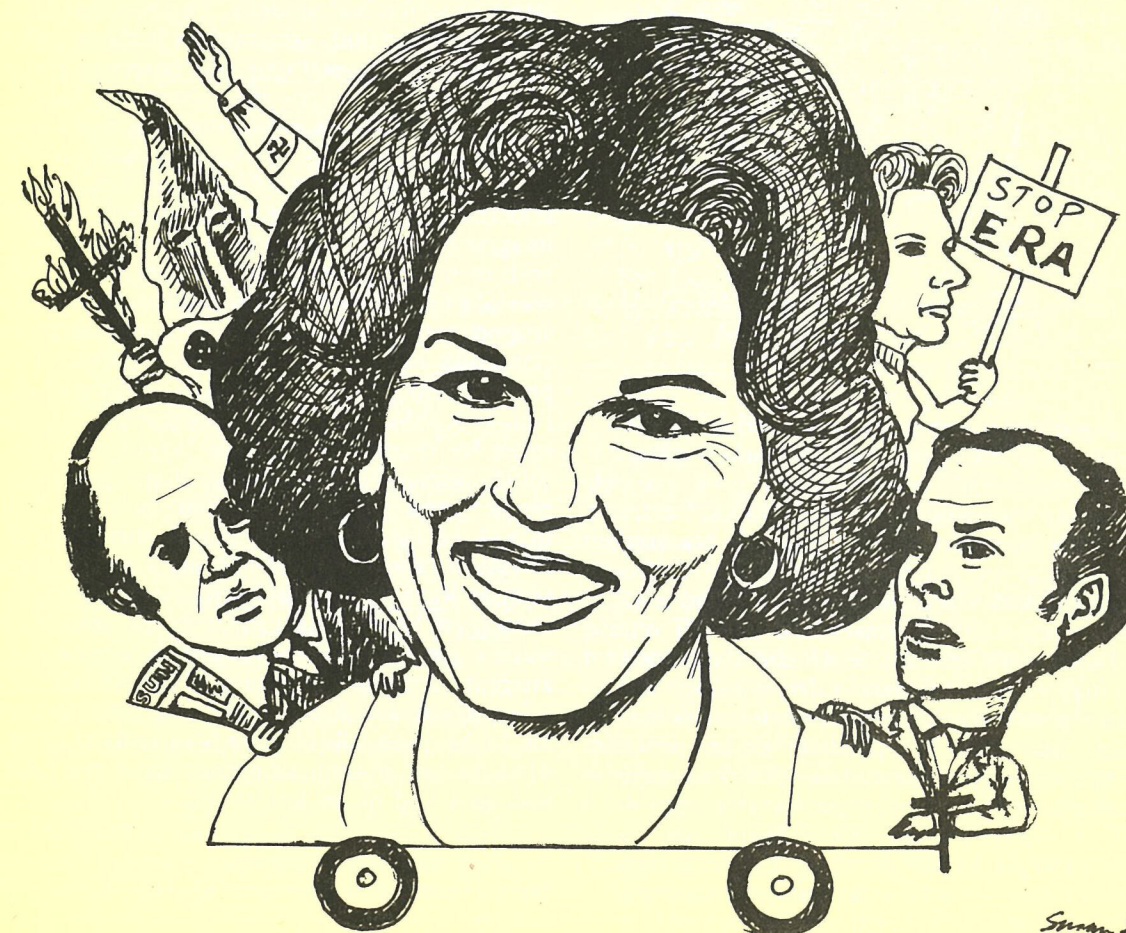
To this end they are prepared to ignore all domestic violence against women and to hide the brutal facts of wife beating and rape in marriage in a mystifying glorification of the family.

They seek to perpetuate the economic dependence on men which leaves us vulnerable to this violence, through opposition to birth control, to equal pay and equal rights for women, and to funding of transition houses, day care facilities and adequate welfare payments.

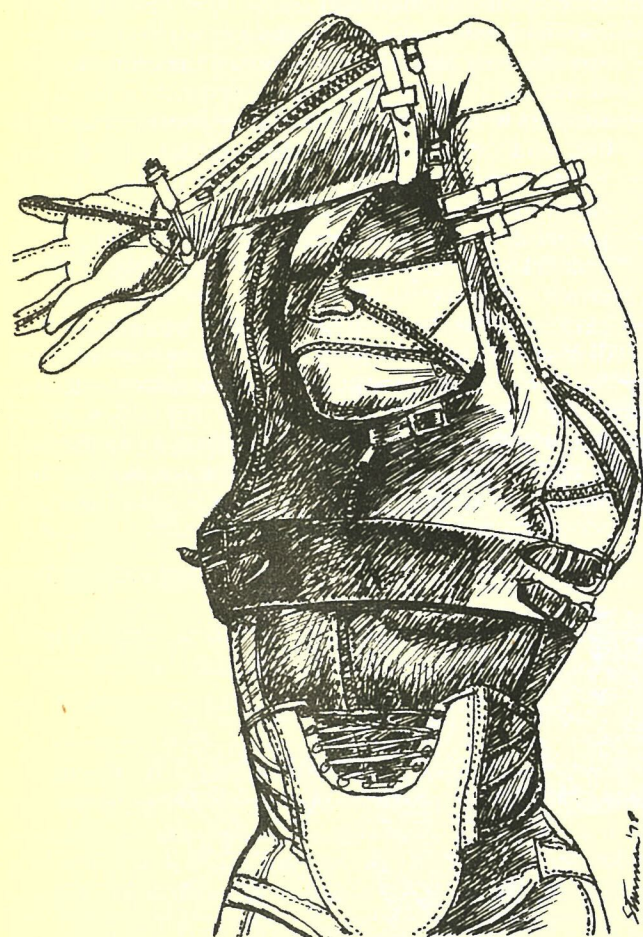
In addition, these groups advocate an open season of violence against all 'bad' women. They support a system of laws and social values which:

- considers all rape victims guilty of the crime against them;
- subjects women who have to suffer abortions to punitive, and often disastrous harassment and delays;
- leaves immigrant women vulnerable to the threat of deportation and sterilization;
- perpetuates the oppression of native women;
- encourages the penalization of prostitutes for the crimes of men;
- persecutes women for loving other women.

All of us who are struggling to live strong and free lives are 'bad' women to these people. As feminists we declare our solidarity with *all* our sisters in opposition to all groups, whether promoters of SNUFF or Anita Bryant, who use violence against women to maintain our subordination to men.



sadomasochism in fashion



The following was originally issued as a W.A.V.A.W. press statement by Judith Posner in December, 1977.

Recently a trendy store in the new Eaton's Centre exhibited a rather bizarre window display. It featured two women dressed in tough looking black outfits including cabaret black net stockings, shorts and high black leather boots, a halter top which fell off one shoulder and a skirt slit up the side. One of the models also wore a kinky red afro wig and safety pin earrings. Another had a cigarette dangling carelessly from her lips. In their hands they held a rope-chain device which engulfed a huge white sheet. And under this sheet were two other female manikins who were presumably nude — only their legs were revealed. This display was a contemporary example of the result of Le Punk-high fashion from France — which is being increasingly adopted and commercially exploited here in Toronto and

other urban areas. But it also reflects a more general trend in advertising as a whole. The use of this sort of clothing and props, which are commonly regarded as sadomasochistic is on the rise, and it is not surprising that many concerned social scientists and lay persons are discussing the implications of such a trend.

I have been looking at popular advertising which focuses on male/female relations for nearly a decade. And, while the use of SM symbols is certainly not a major theme in advertising it is definitely becoming more apparent. It is therefore worth looking at in the context of changing sex roles and the position of women in particular.

Let me emphasize here that I am not referring to the work of Wilson Key (subliminal seduction) and other forms of subliminal analysis. The material I focus on is far from subliminal — it involves fairly straight-forward analysis of props, setting, body language and ad copy. The repetitive use of specific cultural symbols like riding crops, leather, chains, rope, large dogs and even bondage positions suggests that something new may be in the wind. Or perhaps it would be more accurate to say that something old is getting more blatant. But while SM imagery in advertising appears to be on the increase for both men and women, such imagery for women poses a special problem at the present time. When women are systematically found on the beds or floors while men stand over them or when women are found in kneeling prayer position with their hands held together in front tied with either real or imaginary rope, there is clearly cause for concern. Such body language epitomizes the subjugation of women, and more particularly, her physical and sexual subjugation. It is especially ironic that at the same time that there is increasing awareness of violence against women in the form of phenomenon such as Rape Crisis Centres that commercial images of women are becoming increasingly masochistic. In short, while a great deal of contemporary advertising actually attempts to exploit the image of the liberated female by references to freedom and independence this small but loud subsection tells us more blatantly than ever before what the real position of women is; on the floor; on the bed, and tied up in knots!

JUDY POSNER

Judy Posner is a professor of Sociology in Atkinson College.

WOMEN at York

Harbinger

Yes, here it is again. You've heard it in Excalibur and Radio York and you'll hear it again. Harbinger is in financial trouble.

In case you've been buried somewhere in Stong Lake, Harbinger is York's peer counselling centre in sexuality, birth control, and alcohol and drug counselling. Yes, all those nasty little problems we wish would all go away.

Why is it in trouble? Because the administration refuses to guarantee its service through increased funding, and CYSF has cut its grant from \$8,000 in 76/77 to \$3000 in 77/78. The question is, why do services like Harbinger have so much trouble surviving?

Like all social services, it is seen by those who don't depend on them as an expendable luxury. More important, it's an easy target. When the axe hits the budget, social services crumble with barely a whimper because there are no powers behind them to protect them.

It makes people uncomfortable to know there are still unplanned pregnancies, V.D. and the problem of alcoholism on this campus. Peer counselling centres don't even have the "respectable" veneer of M.D.'s and psychology degrees to intimidate the axemen. It's also not the sort of service which can be paraded by student councils. It's not as flashy as dances and concerts.

Harbinger is controversial. It asserts the right of women to control their own bodies, and the rights of lesbians and gays to a different sexual identity. No one gets brownie points with the powers that be for defending this service.

It's not just Harbinger that's threatened. It's in the same position as Nellie's and the Rape Crisis Centre. CYSF is just playing the old Tory tune of cut back those who can't fight back.

The problem is we're in a recession. Inflation and

unemployment frighten people, and we're trying to hang on to what we've got. But the implications of these attacks are that in the face of a recession questions like women's issues and sexuality become trivial. With rough times ahead, lesbians and gays go back in the closet and women back in the kitchen.

Well, that's just not good enough. Recessions don't cure V.D. and they don't prevent pregnancies. We need the counselling even more, especially these days when the vice squad is engaging in a little extra harassment and when Anita Bryant comes to town.

You know, it would just be so much easier for the administration and CYSF if we would just stop arguing and keep quiet. Let Harbinger disappear and no one would notice. After all no pregnant woman is going to try to make headlines with her problem.

What's especially annoying about Harbinger is that if you keep it around long enough people begin to think they have a right to its services. We're discovering that we can solve a lot of our own problems concerning sexual identity and the everyday hassles by sharing our lives and experiences.

Sometimes we can better handle problems with other people instead of looking for magical solutions in textbooks. And when we do need the help of professionals, we can demand the services we want.

The biggest irony of Harbinger's funding problem is that University of Toronto and Carleton are now in the process of establishing a service very similar to it. While Harbinger has proven its worth to other universities, we are letting it slip through our fingers.

MARY MARRONE

Mary Marrone is a third year Political Science student.

Women's Workshop

The Woman's Workshop is a unique programme developed to assist women of the York community in exploring and coping with their changing role in today's society. The programme offers opportunities to examine the influence of traditional and modern sex-role attitudes in women's personal, social, academic, and working worlds. New more appropriate communication skills and behaviours can be explored and practiced in various group settings, and/or in individual feminist counselling sessions. Women can gain knowledge in areas previously inaccessible to them, through presentations and discussions in some groups, as well as through the feminist literature available to them at the Drop-in. Overall then, the Women's Workshop programme aims to provide opportunities for women to gain inner strength and control over their lives by sharing common concerns and experiences, exploring personal issues, learning new behaviours, and increasing knowledge.

The Women's Workshop continues to be a three-pronged programme. A drop-in centre located in room 102 of the Behavioural Sciences Building (open from 9:00 a.m. to 5:00 p.m., Mondays to Fridays) provides a quiet, relaxing place where women can be with other women or browse through some feminist magazines and pamphlets. A small library is also available in room 103 B.S.B.

Individual feminist counselling is another part of the programme. Women who are interested in exploring personal attitudes and conflicts in relation to women's issues can contact Sandra Pyke (room 120 B.S.B., 667-2326).

A third aspect of the programme includes a variety of ongoing groups and weekend workshops. The ongoing weekly groups being offered this year include assertiveness training, leadership skills, sexuality and health, mature women's issues, and consciousness raising. Most of these are scheduled for one or two hour sessions weekly. Marathon workshops in assertiveness training, leadership skills, and sexuality and health are also scheduled. Participants will be required to attend two hours Friday evening and eight hours on Saturday. Please refer to the 'What's Happening' section for this terms schedule of programmes.

Assertion is defined as "standing up for personal rights and expressing thoughts, feelings and beliefs in direct, honest and appropriate ways which do not violate

another person's rights." (Jakubowski). Using this definition as a base, the assertiveness training groups learn to differentiate assertion from aggression, identify personal rights and the rights of others, and practice assertive skills via role-playing and videotaping.

The leadership skills group provides opportunities for women to utilize their assertiveness skills in a small groups setting. The emphasis is on practicing various leadership roles (ex. summarizer, harmonizer, energizer) and becoming aware of different leadership styles. Members will take turns giving presentations on topics relevant to today's women, and receiving constructive feedback from the rest of the group.

Many taboos, myths and contradictions still surround the areas of sexuality and health. Participants in this group will be exploring issues such as sex-related attitudes and codes, rape, birth control, nutrition, and body-awareness. The group will be fairly structured; information will be presented and discussed, and members will participate in some values clarification, and body awareness exercises. Some speakers (such as from the Rape Crisis Centre) will be brought in.

The mature women's group is specifically designed for women re-entering the educational system. This group will offer a place where women can discuss and explore the problems and conflicts they face around this change in their lives.

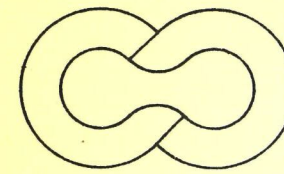
If enough women express interest, a member of the Women's Consciousness-Raising Bureau will facilitate a women's consciousness-raising group. The primary purpose of this group is to encourage personal exploration of women's issues in a supportive setting. As the group is non-structured and open-ended, it is up to the participants to create it and define it.

In addition to the groups being offered this winter, the special programme for staff women will again be organized in the spring. For further information and registration in any of the groups, contact Barbara Brummitt (667-2519) in room 103 of the Behavioural Sciences Building or the receptionist in room 145 B.S.B. (667-2304).

BARBARA BRUMMITT

Barbara Brummitt is the organizer of the women's workshop.

York Women's Centre Update



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

To many women at York the Women's Movement appears to be in a hiatus. It no longer seems to be a powerful protest group nor is it clear how effective it has been in implementing programmes of public policy.

In an effort to deal with the current status of the Women's Movement, the York Women's Centre has organized a monthly series of feminist discussions based on the recent history and future viability of the Women's Movement.

In November and December the discussion centred around basic feminist ideology and the structure of the Women's Movement. On January 19th, Angela Miles, Atkinson Social Science, led a discussion on the contemporary feminist debate. The group focussed on current issues such as Women Against Violence Against Women and the organizational effort to deal with rape, battered women, and pornography.

On February 9th, Sue Kaiser, Harbinger, will lead a discussion on Feminism and Sexuality which will concentrate on the options available to women in physical and mental health services.

On March 9th, Barbara Brummitt of the Women's Workshop at York, will present a brief introduction to the methods used in developing leadership skills, the theory behind assertive training, and the need for women-only groups.

The seminars are held at the York Women's Centre, 106 Stong College, from 11:00 - 1:00 on the above dates. The discussions are flexible with the intent that the topics will reflect the interests of the group. All members of the York women's community are welcome and asked to bring ideas for future sessions.

Another issue which has been brought to the attention of the Women's Centre is the subject of violence against women. The problem of rape or attempted rape, of boyfriends beating-up girlfriends of fathers beating wives and children, is not a problem that happens to *someone else*. It is something that women at York are experiencing and finally finding the courage to speak up about. The Women's Centre is planning on holding a meeting the first week in March to discuss these problems. For further information please call Charlotte Sykes, York Women's Centre, 667-3484.

York Women's Centre is located at 106 Stong College, and is open Monday through Thursday, from 12:00 - 5:00. Anyone who is interested in volunteer staffing for an hour, once a week, should please get in contact with the Centre.

CHARLOTTE SYKES

Director, York Women's Centre

POETRY

UNTITLED

your heart is open
 the life/love blood flows
 flows flows flows
 red rivers, will they soothe
 or drown me?

i'm afraid of blood
 it stains

HELEN GADOUTSIS

UNTITLED

I saw you hurrying towards me
 Like a puppy greeting a long-lost friend.
 Now you hold my hand so eagerly;
 "So much to talk about" - let's pretend.

So, shall we talk about the movies,
 Or the latest songs on the hit parade.
 Fantasy was our strongest meeting point
 Beyond that, we had nothing much to say.

Shall we try to revive the feelings
 And sensations that were never there.
 Or talk about how good it was
 And the sweet memories we never shared.

And, yes, I'm sure if we really tried
 We could believe the feelings were all so strong.
 Here's to the past and all the lies
 And the creation of a line that didn't belong.

And to satisfy you, I'll speak of my regret;
 I will tell you of the anguish when we parted.
 Not of the relief and pleasure that I felt
 At the death of a love affair that never started.

SYLVIA CARBONE

FROM MY DAYS AT INTERVAL HOUSE

there are days
 and days- today
 its one of those

its better not to get up at all
 snuggle up closer to the
 pillows
 — buffers from the constant
 buzz of the phone

and those self-pitying
 women
 talking only of themselves
 circles caressing circles
 as they whirl me into
 their deadly whorl

I need to respond
 to my own needs
 for privacy, calm
 repose
 my own life is a mess
 and they want me
 to take over for them
 where they can no longer
 pick up the pieces of the circle.

MARY ROUDSSUS

UNTITLED

you hold my legs together
 squeezing till there's no space
 trying to protect me from your rage

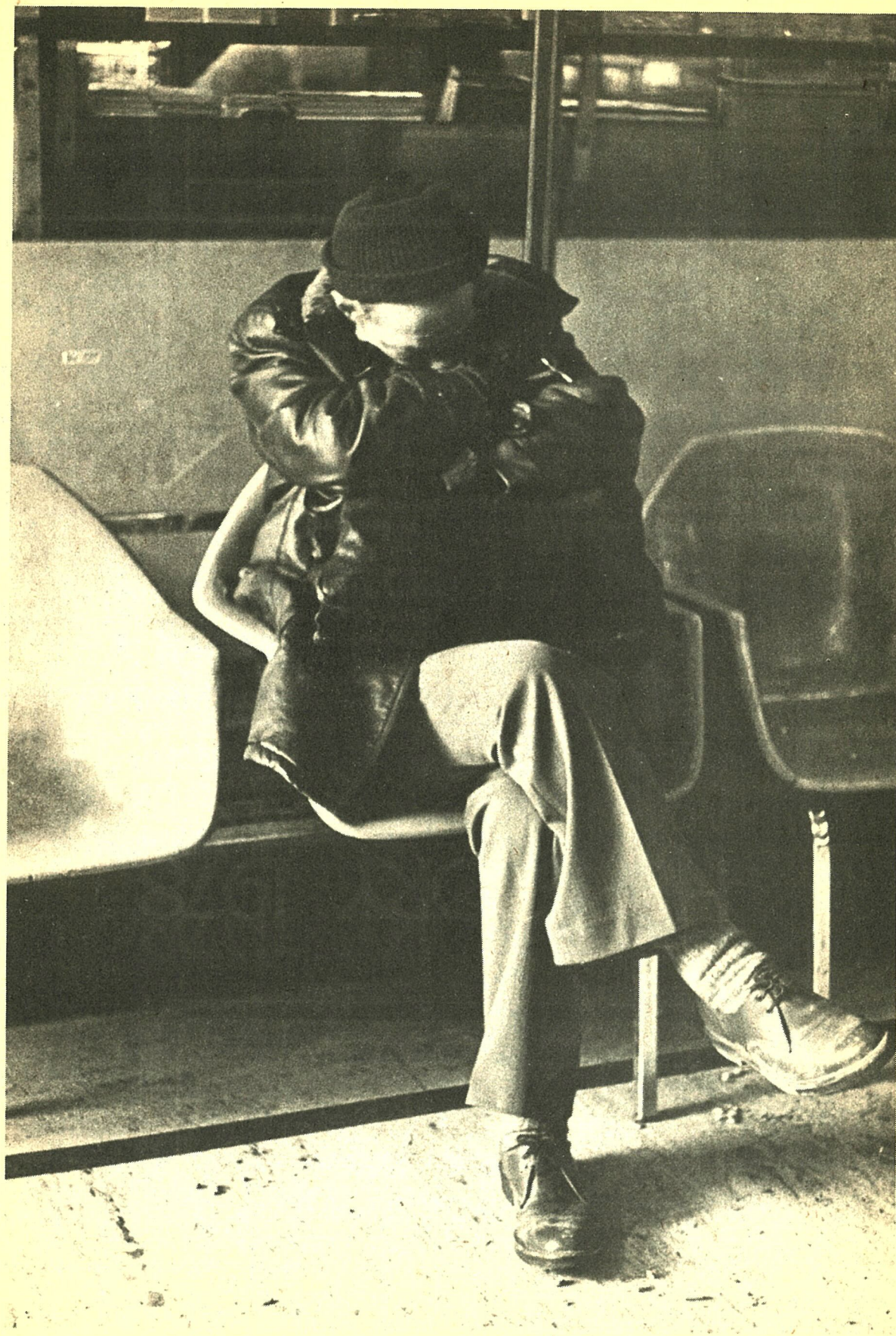
the pressure intensifies
 your stubborn thighs let go
 * you rub/grate against me
 teeth seeking flesh
 trying to extract more blood

yet you remain bound to your rage
 protecting it not me
 i bleed on the outside
 but it's nothing
 you're bleeding inside

HELEN GADOUTIS

photo essay





PHOTOS BY SKYLAR HILL-JACKSON
Skylar Hill-Jackson is a third year film student at York University.

rape crisis centre

It's taken a lot of time and energy and determination on the part of a small segment of the population to finally bring to the attention of others the myths and ignorance surrounding rape. In recent years publications on the topic of rape have increased, conferences on rape have been held, and rape crisis centres have been established in major centres across North America. These have all helped to give women an understanding of what rape means to them and how they can deal with it.

Rape is not an act of an uncontrollable sexual impulse. It is a physical act of power of one group of people over another group of people. It is a weapon of intimidation. It is a violent and often brutal assault.

Rape does not occur to only a few select women. It can happen to any female regardless of age, physical attributes, social class, ethnic origin, and reputation. Every female is a potential victim.

Rape is not something women ask for. It is a terrifying act which occurs without their consent. It is one of the most personally devastating crisis in a person's life. It results in the degradation and mortification of its victim and often has immediate physical and long-lasting psychological effects.

In order to help the victims of sexual assault in the metropolitan area the Toronto Rape Crisis Centre was established in February of 1974. As it now exists the centre plays two main roles. First, it gives non-judgmental support and counselling to the victims and their families; and, second, it carries on a public education program.

In the past year there have been 425 crisis related calls to the centre with the majority of these coming from the victims themselves. As well as giving support through phone calls there is personal counselling offered. The demand for face to face counselling has greatly increased in the past year. In previous years about one third of the women who phoned up wanted some form of personal counselling, now two thirds of the women who call up go to the centre for face to face counselling. Support through phone calls and individual counselling is further supplemented by having a member from the centre accompany the victim through police procedures, medical examinations, and the courts. If necessary the members can refer the victim to doctors, clinics, lawyers and other agencies. Within the centre there are self-help groups consisting of small numbers of women who have been attacked and who meet with each other and their counsellors to discuss problems and give each other

support.

The public education program was started as a further way to help the victims. It was felt that by destroying the myths surrounding sexual assault, a victim's entry back into the community and family could be made easier. As part of this program about twenty speaking engagements per month are given to different groups within the community. There are monthly workshops held for students who come in the first Thursday of each month. Workshops with the police are regularly held to educate them about the psychology of the victim. It is an effort to try and sensitize police officers to some of the problems a woman is going to meet when she comes into the station.

At this time the most effective part of the public education program is the one dealing with the legal aspects of sexual assault. This is mainly due to the fact that one of the current staff members is a legal counsellor and the legal aid foundation has given the centre a special funding grant. However, there are two programs which have been all but terminated due to lack of funds. These are the ethnic and hospital programs. By having the ethnic program go under, the centre is losing contact with a large portion of Toronto's female community. As for the hospital program, without a full-time staff member to go around to various hospitals and distribute emergency room care handbooks and talk to medical personnel the liaison between the centre and the hospitals is being slowly eroded away.

To further increase public knowledge of sexual assault the centre has available, for sale, a large number of pamphlets and briefs which give information on specific topics relating to rape. It also has available a nineteen page annotated bibliography on rape.

The centre receives a large portion of its funds from the metropolitan Toronto municipality social services but, due to government cutbacks, it is trying to obtain money from other sources. This is being done through benefits being held for the centre and through private donations. The centre is an incorporated charity and therefore any donations made to it are tax deductible.

The centre in 1978 is currently in the process of change. As of January 21 it will be located in a new building. The four staff members and approximately forty-five volunteers feel the centre will be more a part of the community at the new location. The internal structure of the centre is also changing to include more community members on the board of directors in a further effort to help the victims' adjustment within the community.

The Toronto Rape Crisis Centre was established to help women and to try and meet their needs during a critical time in their lives. If there is any assistance the members of the centre can provide for you please don't hesitate to call them anytime. The business phone is 964-7477. The 24-hour crisis line is 964-8080. Their mailing address is Box 597, Station "A", Toronto.

JANIS LUNDMAN

Janis Lundman is a 4th year Film student at York University.

feminist bookshelf

RAPE: THE PRICE OF COERCIVE SEXUALITY
by Lorene Clark and Debra Lewis
The Women's Press, Toronto
222 pp., \$5.95 paperback

There is an increasing amount of material being written about rape in recent years. Much of this information has made us more aware of the immense psychological damage this crime inflicts on women and the enormous difficulty of apprehending and convicting rapists. There have also been many theories presented as to why rape occurs and why so much of it goes unreported.

In their new book, Lorene Clark and Debra Lewis, begin by looking at the crime of rape in terms of its antisocial assaultive nature, the inconsistent treatment of rapists and rape victims and the growing concern of feminists that the social attitudes and the legal and judicial processes surrounding rape, all conspire to keep women from having effective exercise of their political and human rights.

The first part of this book, deals with the analysis of data taken from the 117 reported rapes in Toronto in 1970 and the comparison of this data to data from other studies of rape. This information is broken down into chapters dealing with the crime, the victim and the rapist. What emerges is an attitude towards rape which continues to be alarming. It is a crime which is on the increase yet one in which the conviction rate is lowest. It is a crime in which the victim's background and character strongly influence the way in which her report is classified by the police. And it is a crime in which the majority of men who have committed it do not even believe that they have done anything wrong.

In the second part of their book, the authors present their own theory as to the actual nature of rape, its root cause and the direction we must take towards its elimination. They argue that the present system treats rape as an assault on property and not as an assault on a person. The reason for this is that women are still considered to be the property of men. The historical information presented to support this theory leads to the feeling that the attitude of women as male property is still very much with us and is indeed reflected and perpetuated by the inequality of women and more specifically, the whole legal process surrounding rape.

Rape is a social problem in that it is a by-product of a society based on the acceptance of misogyny, inequality and male superiority. The sexual coercion of men towards women has been accepted as the norm and the most violent manifestation of this is rape.

The authors propose changes to be made towards the elimination of this problem, beginning with the classification of rape as an assault, all the way to the realization that as a social problem rape cannot be eliminated unless there is a social change in our attitudes and treatment of women which has to be nothing short of complete equality for women in all respects.

JANE EDEN

Jane Eden is an Atkinson student and has worked in medicine and recently been involved in photography and broadcasting.

**HARVEST OF SALMON:
ADVENTURES IN FISHING THE B.C. COAST**
by Zoe Landale
Hancock House
3215 Island View Rd., Saanichton, B.C.
224 pp., 50 photographs, \$9.95

Zoe Landale, began commercial fishing at the age of 18 when she dropped out of university for the lure of open water. She and her husband began their adventures with almost no knowledge of fishing, an old boat which was all they could afford, lots of enthusiasm, and a dream of finding an occupation that they could work at together.

Harvest of Salmon is the chronicle of their experiences focussing on their novice days and the knowledge they soon learned as well as their hair-raising experiences with faulty equipment and inclement weather. Though basically an adventure story, the book is extremely informative about salmon fishing and all it entails. By no means, a how-to-do-it-book, it is much more than a personal tale.

Of interest to women, of course, is how the author has chucked traditional female jobs for the demanding and back-breaking work on board a salmon trawler. It is a competently written book that provides a most interesting three hours of reading.

LYNN McFADGEN

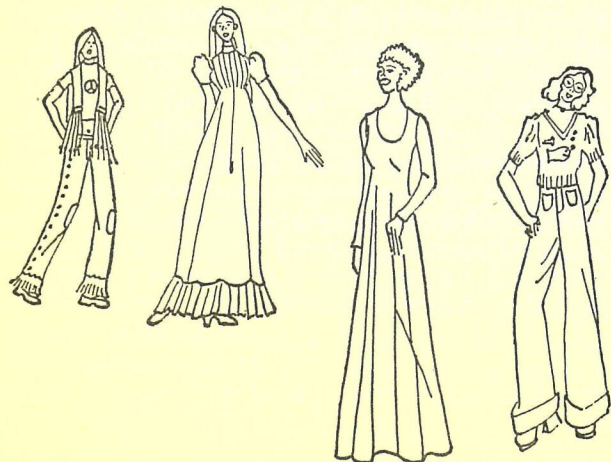
Lynn McFadgen works for the Canadian Theatre Review.

MIRROR MIRROR

by Kathryn Weibel
Anchor Press/Doubleday,
256 pp., \$4.50 paperback

Those feminists who are looking for a definitive, sociological analysis of the media's depiction of women will probably find Kathryn Weibel's *Mirror Mirror* a disappointment, since this book fails to provide any startling, new insights or strong, feminist arguments. And, unfortunately, its potential credibility is somewhat weakened by informational gaps, fallacious generalizations and noticeable inaccuracies. (For example, the author mistakenly attributes the origin of *All in the Family* to a Canadian television series.) By no means can *Mirror Mirror* be considered a literary milestone. However, as a cursory survey of the images of women in popular culture it does merit a space on feminist bookshelves, simply because it helps to balance the scales. As Weibel, herself, points out in the introduction: "Because of the superior political and economic standing men enjoy in the United States, relatively more analytical evaluations of their activities exist at all levels. Any student of history knows that it is the story of men."

Dividing her book into five major sections, Weibel separately traces the development of five pervasive forms of communication i.e. indoctrination over the past two hundred years: fiction, television, film, magazines and fashion. Within this framework she examines the changing images of women and attempts to place them in historical perspective, referring in some instances to the impact of the Industrial Revolution, the two world wars and Vietnam. It should also be noted that the focus is strictly limited to the United States in order to avoid the confusion which could easily arise when dealing with a topic of such enormous scope. In the section devoted to film, for example, the works selected for discussion are generally commercial, Hollywood products. Thus Bergman's *Scenes from a Marriage*, Truffaut's *Two English Girls*, Teshigahara's *Woman of the Dunes* and de Sica's *A Brief Vacation* do not even receive honourable mention in the book, despite their sensitive, multi-dimensional portraits of women.



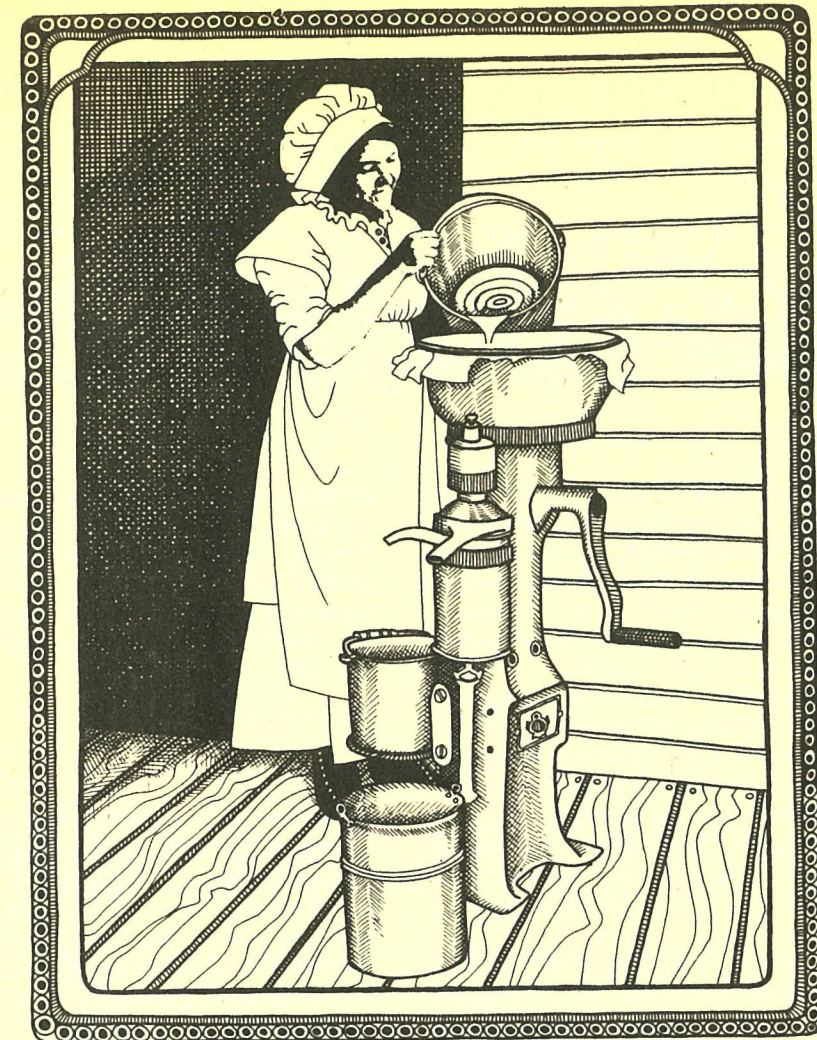
MOMOYE SUGIMAN

Momoye Sugiman is a third year student majoring in English.

The now redundant message, reiterated in each chapter of *Mirror Mirror*, is that the media substantially contribute to the oppression of women by reinforcing the traditional image of "prettiness, housewifeliness, passivity and wholesomeness". Rarely in the history of popular American culture have women been delineated as human beings with as many psychological and social dimensions as men. Citing numerous examples, (including such familiar characters as Nancy Drew, Gidget, Lucy Ricardo and Mary Richards), Weibel reaffirms the disturbing fact that the image of women has remained fairly consistent, regardless of "the continuing shift of middle-class women toward the labour market beginning in about the 1870's." According to her massive research, the 'industries' of communication are guilty of a serious deformation of reality in their narrow, stereotypical depiction of the American woman. The mirror is, of course, calculatedly distorted. The male-dominated advertising companies, which are closely allied with the other mass media, are primarily concerned with reaping profits; and it is obviously in their interests to perpetuate the passive, domestic role, since they view 'housewives' as their major targets. The exploitation of female insecurities about youth and beauty and the reinforcement of the need for approval constitute the basic tenets, not only of the advertising industry, but also of the magazine, television and fashion industries.

Mirror Mirror represents a highly ambitious undertaking, as it covers a fairly wide range of media — and time. When we consider the extensiveness of the topic, the minor flaws and oversimplifications become less annoying. The book is clearly a descriptive examination of American culture, not an analytical one; and as such, it is extremely valuable. The facts speak for themselves. They are an indictment against a powerful, manipulative network of media. Thus there is really no need for critical, personal comments from Weibel.

By the end of the book the reader must confront an inevitable conclusion: the images of women will never come close to reflecting reality until we begin to gain some creative and economic control over the media which presently distort us. The Doris Day purity and Charlie's Angels vacuity will continue to prevail as long as men continue to regulate the images of women. As Weibel implies in her epilogue, it is essential that we become the authors of our own story.



HERSTORY 1978

A CANADIAN WOMEN'S CALENDAR

\$4.95

HERSTORY 1978

A CANADIAN WOMEN'S CALENDAR

by the Saskatoon Women's Calendar Collective

Grays Publishing Ltd.,

P.O. Box 2160, Sidney, B.C.

495 pages, \$3.98

Herstory 1978 A Canadian Women's Calendar is the fifth edition of the day book calendar written by the Saskatoon Women's Calendar Collective.

The Saskatoon Women's Calendar Collective consists of eleven women who share a common bond; that of enlightening women, by digging up and seeking out our well buried herstory, and recording it for us in a practical, heavily illustrated desk calendar. Each page contains the week, complete with holidays and moon

phases. Sprinkled throughout are quotes from well known feminist writers and there are many essays on notable Canadian women and important issues that affect women.

These dedicated women of the collective are aware that much of our anxiety is created by our lack of knowledge of our herstory. Without knowledge of our past, we are alienated from each other and the world. And there is power in knowing our herstory. Herstory plays an important role in our identity; it is hard to respect ourselves when our herstory is denied us.

We can break the habit of a dependent way of thinking when we read of the lives of these strong, beautiful, courageous women who helped shape Canada.

NANCY JANE

Nancy Jane is an Atkinson student.



THE WOMEN'S FUND RAISING COALITION want all women to make a New Year's resolution to help other women. Resolve to start the year right by becoming a member of the Women's Fund-Raising Coalition. The Women's Fund-Raising Coalition is an umbrella organization representing twenty-five projects providing essential services to the women of Toronto.

The purpose of the Coalition is to raise an Emergency Fund to provide interim funding for women's groups. They are especially concerned about groups in danger of folding due to the lack of a few thousand dollars to tide them over the gap between funding grants.

This organization will assist groups providing specialized services to women living in Toronto. No one knows when you or a member of your family may be in need of one of these services.

Some of the groups are: Aid to New Mothers, The Rape Crisis Centre, Women Working with Immigrant Women, Habitat (Women's Emergency Shelter), and Opportunity for Advancement (Counselling for Sole Support Mothers). For further information, please call 925-3137.

The Coalition still has space on their All-Women Cuban Trip February 13-20, 1978 for \$429.00 everything included.

They are also holding a raffle (for a colour T.V. donated by the Women's Credit Union). The draw will be held at a Monte Carlo Night at Harbourfront, York Quay, Friday, Mar. 31. There will also be an auction for valuable prizes the same night.

WOMEN IN TRANSITION 143 Spadina Road, Toronto, Ont. M5R 2T1, Telephone: 967-5227. Women In Transition is a hostel which provides shelter, counselling, and referral for battered women. It is possible for a client to spend up to six weeks at the hostel where services will be provided for herself and her children. The staff at Women In Transition aim to motivate their clients towards positive change and maintain contact with numerous social service agencies that can be of assistance.

W.A.V.A.W. [WOMEN AGAINST VIOLENCE AGAINST WOMEN] is having a general meeting on Monday, **March 6, 1978**. This meeting is open to any woman who is interested in the issue of violence against women. A place for the meeting has not been determined yet, but information can be obtained by phoning 531-3501.

A WOMEN'S CONFERENCE organized by Open College (CJRT-FM 91.1) will be held at Ryerson Polytechnical Institute, 350 Victoria St., on Monday Feb. 27 and Tuesday Feb. 28 from 9:30 a.m. to 9:30 p.m. The main purpose of this event is to introduce women to the resources available to them in their own communities as well as in the city at large. An exhibit area will be set up by various educational establishments, community service groups and other organizations that are of particular interest to women. Several workshops are also on the agenda and will aim at encouraging self assessment and evaluation. A great variety of topics will be focused on by these workshops, including sexuality, educational opportunities, living single again, coping with depression, etc. In addition to the exhibits and workshops the two-day event will also include entertainment, guest speakers and a panel discussion on law as it relates to women. Due to the fact that the conference is being organized on a voluntary basis, a general admission of one dollar will be necessary to cover the price of coffee. Day care will also be available for fifty cents per family, by reservation only. For additional information please contact Open College, Fifth floor, 296 Victoria St., Toronto (595-5273).

CENTENNIAL COLLEGE WOMEN'S STUDIES WINTER PROGRAM 1978 are providing courses for women which include Ages and Stages in the Lives of Women. Fee \$20.00 for 7 weeks (14 hours). The Challenge of Self-Exploration. Fee \$25.00 10 weeks (20 hours) and Motherhood in Changing Times. Fee \$35.00 for 10 weeks (20 hours). For more information call: Diane Yip 694-3241, Ext. 256 or 212.

THE WOMEN'S COUNSELLING REFERRAL AND EDUCATION CENTRE provides referral to non-sexist therapists, therapy groups and women's self-help groups. It also provides public education on issues of Women and Mental Health. Women and Therapy Newsletter is published every four months (\$1.00 per issue or free with a membership to the Centre which costs \$5.00). The Newsletter outlines the objectives of the Centre, upcoming programmes and articles such as "Marriage and the Family", "Women, Politics and Therapy", "Self-Help Groups", "Towards the Holistic Approach in Mental Health" and "Women and Psychotropic Drugs". Now offering on Tuesday, Wednesday and Thursday evenings and Thursday afternoon, small problem solving therapy groups (of approx. 8 women). Fee is paid on a sliding scale from \$1.00 - \$12.00. Phone 531-3501. This project has limited funding which ends November 1978. To become an associate member and to be on the mailing list send \$10.00 to: 884 Bathurst St.



THE TORONTO RAPE CRISIS CENTRE is holding a Benefit Dance Friday, February 17 at La Renascente Hall, 867 College St. between Dufferin and Ossington. Dancing from 8 p.m. - 1 a.m. The music will be provided by two bands: The Limbo Springs and The Wolf at the Door. All proceeds will go to the fund drive.

HARBINGER COMMUNITY SERVICES expects to be open through the end of the 1977/78 term although we have had our share of hassles this fall with raising money.

Harbinger's trained volunteers can answer questions, provide referrals and peer counselling in the areas of sexuality, birth control, unplanned pregnancy and student related health concerns. We are planning lots of activities for the coming months — birth control educationals, a weeks worth of speakers, workshops and films on sexuality related issues, women's self health workshops and more. Watch for our information table in Central Square and our weekly columns in Excalibur.

Our offices are at 214 Vanier Residence. Hours 10 to 6. Drop in or phone us at 667-3509 or 667-3632.

SIXTH ANNUAL CONFERENCE ON THE FAMILY also sponsored by the Centre for Continuing Education at York is planned for April 20-22. Aimed at educators, workers in human relations, health professions as well as the general public, the conference will include workshops, media and publishers exhibits and film viewing. Phone 667-2525 for brochure and application form or write to the Centre. Costs range from \$30 - \$55.

MONEY MATTERS is an eight-week course for everybody, on credit, all the way through to investing. First to learn how to protect your money and to use your money to make money. Fee: \$35.00. How to Start Your Own Business \$50.00 for 10 weeks and How to buy your Own Home, \$30.00 for 6 weeks. The above courses will be given by Karen Fraser of Women Like Me, at 9 Davenport Rd. For more information call 924-9760.

ONTARIO COMMITTEE ON THE STATUS OF WOMEN, FAMILY LAW REFORM. In mid-December 1977, the recently elected Conservative government of Manitoba passed an act suspending the provinces new family law reform legislation before it could be proclaimed. Although the legislation was years in the making and followed a law reform commission study and much public contribution, Premier Lyon called it "rash" and an "intrusion" into the lives of happy marriages where spouses can agree informally that property should be equally shared.

Bill 59, "An Act to reform the Law respecting Property Rights and Support Obligations between Married Persons and in other Family Relationships" received second reading in the Ontario legislature in October 1977, and has been turned over to the Standing Committee on Justice for further hearings. Unfortunately there is no change in the definition of "family assets". It was not widened as requested by every women's group appearing before the committee. Stocks, bonds or "nest eggs" are not included. Conduct is still a factor in determining the amount of support awarded to a spouse.

Many Ontario women are beginning to have doubts about seeing a new family property regime here in the near future. The Manitoba situation gives cause for concern; even if legislation is passed, soon, we have no guarantee it will be proclaimed immediately. All women across Ontario are urged to write now, to the Attorney-General, The Honourable Roy McMurtry at 18 King Street East, 17th Floor, Toronto, Ontario M5C 1C4 to emphasize the need for speedy passage and proclamation of family law reform, with amendments broadening the definition of family assets and removing the factor of conduct in assessing the amount of support.

Briefs and letters should also be submitted to the Justice Committee, Legislative Buildings, Queen's Park, Toronto, Ontario.



THE WOMEN'S WORKSHOP invites students, staff and faculty of York University to participate in their winter term groups. The primary objective of these groups is to encourage and assist women in dealing with their changing role in today's society by way of group supportive exploration. The following workshops begin during the third week of January and run for eight sessions:

Assertiveness Training:

Learning to express oneself in a self-enhancing and constructive manner. Wed. 1 p.m. - 3 p.m. or Thurs. 12 p.m. - 1 p.m.

Consciousness-raising:

A personal exploration of women's issues in a supportive, non-directive group. (Contact Workshop for time).

Leadership Skills:

Learning conversational skills by way of a supportive small group setting. Tues. 1 p.m. - 3 p.m. or Wed. 12 p.m. - 1 p.m.

Mature Women's Group:

Discussion of problems and conflicts women face upon return to school. (Contact Sandra Pyke, room 120, B.S.B. 667-2326 for time).

Sexuality and Health:

Many issues concerned with sexuality and health are exposed. Speakers from relevant organizations will also be on hand. Fri. 1 p.m. - 2 p.m.

The following weekend groups are also available:

Assertiveness Training:

Fri. Jan. 20 6p.m. - 8 p.m.; Sat. Jan. 21, 10 a.m. - 6p.m.

Sexuality and Health:

Fri. Feb. 3, 6p.m. - 8 p.m.; Sat. Feb. 4, 10 a.m. - 6p.m.

All of the above groups can be attended free of charge. Those interested or requiring additional information please contact Barbara Brummitt, room 102, Behavioural Sciences Building 667-2519.

WOMEN'S AUDIO VISUAL EDUCATIONAL SERVICES [W.A.V.E.S.] presents a concert featuring feminist singers/songwriters Beverly Glen Copeland and Rita MacNeil. Come, Celebrate International Women's Day! Convocation Hall, U. of Toronto, Wednesday March 8th at 8 p.m. For further information call Marie Zernask at 537-3364 or Margot Scandrett at 922-7160.

CENTRE FOR CONTINUING EDUCATION YORK CAMPUS is sponsoring evening seminars which include Body Awareness and Vitality by Nancy Jeffries, April 20, 1978. This play/workshop will draw on the childlike potentials within us all, as well as guided exercises from the Alexander and Feldenkrais techniques, etc., to re-educate our bodies in terms of mobility. Participants are asked to wear loose, comfortable clothing and to refrain from eating two hours prior to class. Also Women in Therapy by Marcia Weiner, April 27, 1978. 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 the therapy. Fee: \$6.00 per seminar, students \$4.00.

COMPILED BY NANCY JANE
AND RENA BOROUILLOS

Nancy Jane is an Atkinson student.
Rena Borouillos is a York student.