



After the Triumph: Women in Nicaragua STORY PAGE 4.

INSIDE BROADSIDE

FEATURES

ALTERNATIVE

CONTROL: The liberal ideal of freedom ensures that each man is free to father a child without interference from women. Attempts by women to find alternative methods of insemination, free from male control, have met with extreme resistance. Kathleen Lahey discusses the "masculinist control of reproduction," the role of technology, and some current solutions. Page 8.

OUT OF BOUNDS: The participation of women in sports has been hampered by male myth and morality. Sports and femininity rarely go together, and "femininity is the concrete manifestation of women's subordinate status," says Helen Lenskyj in her new book, *Out of Bounds — Women, Sport and Sexuality*. Page 3.

NEWS

AFTER THE TRIUMPH: Women in Nicaragua speak positively of the progress made since the Revolution:

though feminism is important, it is the Revolution that has given it a context. "We would be nowhere without the Revolution, so we give defence a priority," says a member of AMNLAE, the Nicaraguan women's organization. Amanda Hale reports. Page 4.

WOOMERS WIN: The trial of Pages' Bookstore installation of "It's a Girl" by Toronto artist trio The Woomers, ended in acquittal on the grounds that the "disgusting objects" on display did not exceed the limits of public tolerance. The decision also challenged the justice of a law which does not define "disgusting." Beth Raymer reports. Page 11.

MOVEMENT MATTERS: Read about abortion clinic doctors' arrest in Toronto; about the end of sexist Tourism ads; about the Women's Art Resource Centre; about new initiatives on family violence in Ontario; about a women's centre's celebration; and more. Movement Matters, pages 6 and 7.

ARTS

LOYAL TIES: Director Anne Wheeler and screenwriter Sharon Riis have collaborated to make *Loyalties*, a film about the conflicting emotions of women friends in the face of familial and cultural fragmentation, a major milestone in Canadian feminist filmmaking. Reviewed by Susan G. Cole. Page 12.

WORDS & WOMEN:

Women writers, both new and seasoned, spent two weeks at West Word 2, Women and Words' summer retreat, in a collaborative and supportive atmosphere. "Most of the women went to considerable, if not unorthodox, means" to get to BC for the retreat says Janis Runge. Page 13.

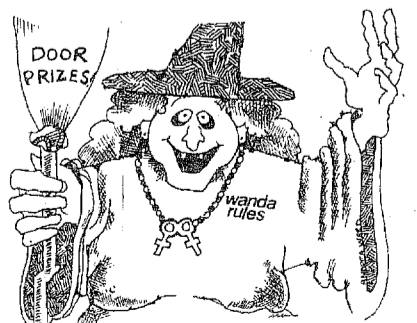
FAIR FINDINGS: Betsy Nuse talked with the two Canadian representatives at the 2nd Annual Feminist Book Fair, held in Oslo last June. Both Margie Wolfe of Women's Press and Libby Oughton of Ragweed agreed

that this fair, unlike mainstream fairs, was "relaxed and humane." Page 13.

FERTILE FACTS: In *The Creation of Patriarchy*, Gerda Lerner sets out to explore the roots of "paternalistic dominance" — the gradual subordination of women over 5000 years: from Fertile Crescent societies, through Biblical assumptions, to feminist awakening. "The message is revolutionary," says reviewer Sherrill Cheda. Page 14.

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OUTSIDE BROADSIDE: Don't miss this month's calendar of Toronto women's events, for October 1986. Page 15.



Witches' Night Out, November 1

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Beyond Traps

Broadside:

I found Mariana Valverde's article "The White Imperialist Gaze" (July 1986) to be a valuable contribution to our growing understanding of the connections and the distinctions that need to be made by feminists and others among the various forms of oppression. Unfortunately, as Valverde suggests, the whole debate about which oppression is "primary" too often traps women from different backgrounds in futile and divisive dead-end discussion, where each may feel the other is attempting to invalidate her own painful experience of reality.

In searching for concepts that draw us together rather than divide us, for theoretical frameworks that respect the validity of each woman's experience of oppression, whatever her race or background, I find Andrea Dworkin's concept of "primary emergency" to be key. She points out that, "Not all women are in a state of primary emergency as women. As a Jew in Nazi Germany, I would be oppressed as a woman, but hunted, slaughtered, as a Jew. That first identity — the one which brings with it as part of its definition, death — is the identity of primary emergency." Thus, Black or indigenous women often live in a state of primary emergency as people of colour, while a battered wife or a rape victim, whether she be Black or white, rich or poor, experiences a state of primary emergency as a woman.

In the light of this concept, the potentially divisive and "irreconcilable" question of which oppression is paramount loses its divisive power. It becomes, in fact, nothing more than the sort of academic either-or mind game that men tend to like to play. Both Dworkin and Valverde are pointing beyond that kind of trap to a place where women can recognize and embrace the realities of our sisters' lives and our own in all their complexity, without competing or invalidating any woman's experience.

On a different subject, I was disturbed by the use of the term "non-violent porn" in an article under "Movement Matters" in the same issue, because of the potential for confusion with the concept of non-violence itself. Many of us as feminists and activists embrace non-violence as a powerful model for political action and as a way of life consistent with our feminist values. Barbara Deming, Pam McAllister and others have done a great deal to show the links between non-violence and feminism, both in theory and in practice. Since the word "non-violence" is still the best one we have to represent a concept which is so positive and so central to our lives, the use of the phrase "non-violent porn" becomes

a contradiction in terms, which we find confusing and counterproductive. When referring to the type of material described in your news item, it would be clearer and more accurate to use a phrase such as "porn which is not explicitly violent" in order to avoid this confusion.

Helen Forsey
Enterprise, Ont.

Miles Away

Broadside:

I am about halfway through indexing all my old copies of *Broadside* for the soon-to-be women's centre library here (100 Mile House, BC). It has been a difficult five years since I moved out of the bosom of the urban women's movement, and feminism is just beginning to emerge out here. We have recent-lective — most of the members have never heard of this form of organizing and are very excited about the idea. We have Burden Bearers and Right to Lifers and Christians and I am the only lesbian (so far). I remember the early years — the *Pedestal* in Vancouver, working on *The Other Woman* in Toronto, starting a women's centre in Edmonton — and I am reminded by these women here of the enthusiasm and (dare I say?) innocence of those days. Sometimes it feels very lonely out here, and my life feels very empty, compared to the lives of the women I read about in *Broadside*.

There isn't really any point in this letter, except to say that I am alive and well, that there is a women's movement outside of the cities, and that even though I get angry about the city-chauvinism of my urban sisters, I am very glad that you are there, writing and publishing and conferencing and creating a women's culture. There are times I long to be able to step outside my door and ride the subway to a women's dance, a poetry reading, a women's film (yes, I'd even love to go to a meeting). When I lived in Toronto I took so much of this for granted. Sometimes I think city women forget how hard won our little spaces are; how fragile our connections are; how very important it is to be there for each other, to keep alive the small sparks of feminism we've kindled.

Sometimes, too, I think it's easy to get too smug about it. There are millions of women in Canada whose lives have barely been touched by the women's movement. There are thousands trapped in abusive relationships, thousands trapped in subsistence level jobs, thousands trapped in total isolation from

other women, on farms, in small towns, trapped by being old, by being handicapped, by being intellectually and emotionally unchallenged. I think that until the power and privilege of the city-centred movement moves outside its boundaries, we won't be strong enough to survive whatever the patriarchy throws at us next.

Our history as a movement, our ideas, our writings, our organization skills, are very important. Also there is so much to be learned from the women out here. From all the women whose voices still don't appear in *Broadside*. Reading back on the old issues that have been gathering dust in my bookshelf, I find I have very mixed feelings. Names and faces appear of women I used to know, women I used to work with, women I argued with, women I loved. I want to thank you all for continuing, and I want to plead with you all to move outside your boundaries, whatever they are, and discover the women you've forgotten, the women you didn't notice before. We have so much work still to do. I feel also embarrassment when I read my old stuff and remember my dogmatism and ignorance, when I remember how I used to know it all! How secure I was in the purity of my thought and actions! How I thought the world began and ended at Eglinton Ave. How I thought that the women's movement was something that just grows and grows and I was in the vanguard.

Trying to start a women's centre. Trying to develop some trust and sharing with a group of strange, straight women. Talking about socialization and roles and needing to justify our right to act independently of men. Trying to avoid adding "and their families" to every reference to women in our statement of purpose. Giving in on issues I used to take to the streets about. Compromising the "purity" of my feminist thought at every turn for the small privilege of having a women's centre at all. And learning that all the past victories need to be won again and again and that there is no vanguard, just lots of hard-working, courageous women, many of whom do *not* live in Toronto, have never been to a women's dance, have never read a scrap of women's poetry, have never seen a women's film besides *The Color Purple*, have never before sat in a meeting room without men. Please remember, sometimes, that we must speak to these women as well as each other. Please remember that these women have many things still to say to us. Please keep *Broadside* alive and if I have anything to do with it your words *will* be shared with the women here.

Judith Quinlan
100 Mile House, BC

EDITORIAL

Taking Back the Night

Just short of a decade ago, 19 Toronto women pounded the pavement and made as much noise as 19 women could as they took back the night for the first time. It was part of the first cross-country call for Take Back the Night Marches.

Early this September it became obvious that eight years had transformed Take Back the Night into something much more specific.

The Toronto Rape Crisis Centre has to be given credit for nurturing this march over the years, and for turning it into the major event it has become. In 1978, the issue was rape and the fact that the streets were not safe for women. This year it became a major manifestation of radical women's activism in this given credit for nurturing this march over the years, and for turning it into the major event it has become. In 1978, the issue was rape and the fact that the streets were not safe for women. This year it became a major manifestation of radical women's activism in this city. TRCC went all out providing resources for a mini-fair inside the Church Street Community Centre, where all kinds of women's groups displayed their pamphlets and their wares during the rally that preceded the march. It became obvious as the evening ran its course, and especially considering the historical struggle the autonomous women's movement has had with organizing commit-

tees for Toronto's International Women's Day, that Take Back the Night has become the only women-only event taking place annually. As such it has a special place in the life and growth of the women's movement.

What all this means is that the TRCC has to consider the implications of the fact that Take Back the Night is changing. Some of the problems that come with this kind of change surfaced at this year's rally. In an effort to widen its scope, speakers were featured from a broad range of women's interest groups, not all of whom dealt with the issues of violence against women, and who therefore caused confusion in women who had come to the march to Take Back the Night in the struggle against rape and other forms of sexual assault.

The organizers of Take Back the Night have made a point of becoming sensitized to the prevailing political forces that are shaping political activity in the women's movement. To this extent, it was gratifying to see the strong presence of prostitutes' rights speakers who have increased their profile so significantly since the passage of Bill C-49. And the visibility of lesbians was also totally appropriate for the event. These are issues to which TRCC has made a particular commitment over the years, and it was especially important *this* year, when these issues were virtually

dropped from the IWD agenda.

But if Take Back the Night is going to continue its role in making women's experience heard, it has to be more inclusive. There was no significant attention given at the rally to the issue of incest, though there was a banner representing incest survivors on the march. Wife assault was hardly mentioned, even though the numbers on the march of women working within the shelter movement or who have experienced assault personally were, as usual, high.

Now that the women's movement and Take Back the Night have matured to this point, we urge the TRCC to consider some important questions as the organization prepares for next year's event. First, is this a march to end rape, or is it a march and rally to show the strength of the women's movement as a whole? If it is a march for women struggling against violence, then it needs to recover its focus which seemed, during the lengthy festivities, to have been lost this year. In addition, the rally should be kept short and continue its role as energizer for women who need a rousing sendoff for a noisy march.

The women's movement encompasses many issues and types of women, and its face changes constantly. That kind of diversity has to be in evidence as we continue to take back the night. ●

Sports in the Sexual Arena



1928 Canadian Women's Relay Team

CITY OF TORONTO ARCHIVES, JAMES COLLECTION #8172

(The following article is excerpted from Helen Lenskyj's book, Out of Bounds — Women, Sport and Sexuality, to be published this month by Women's Press. Lenskyj's book covers issues of control by the medical profession, the ideals of womanhood and motherhood, the evolution of heterosexuality and general theories of sexuality, fitness, and equal opportunity for women in sport.)

by Helen Lenskyj

Developments in the history of women and sport during the past century, although dramatic in many respects, were not always progressive for women. As in other areas of women's lives, progress was frequently followed by periods of retrenchment. Sporting ability was hardly compatible with women's traditional subordinate role in patriarchal society; in fact, sport had the potential to equalize relations between the sexes. By minimizing socially constructed sex differences that had only tenuous biological bases, sport posed a serious threat to the myth of female frailty.

In the face of male opposition to their full sporting participation, some women accepted the restricted activities permitted by the "experts" — but just as many resisted male control. Their resistance prompted reaction on both a cultural and a structural level. The mass media portrayed women's athletic competence — beyond the requirements of general and reproductive health — as unfeminine and unattractive to men, while, within the sport system formal rules and restrictions, justified as "protection," excluded girls and women from the full range of physical activities.

By the turn of the century, community organizations were offering sport and recreational programs for the growing numbers of young working-class men and women whose uncontrolled leisure was seen as a potential social problem. Schools and universities were also expanding their athletic programs, but the alleged threat to femininity posed by sport had the effect of limiting female participation to the least demanding, most feminine of activities. Social class played an important part in determining which girls and women would have access to these institutions. Since education past the age of compulsory attendance

was not considered essential for young women whose sole destiny was domesticity and motherhood, it was a low priority in families with limited financial resources.

As industry became more mechanized, sex differences in strength became increasingly irrelevant to occupational patterns: during the war years for example, when women filled jobs in the munitions industry which had formerly been held by men. These trends had important implications for sport. When traditional sex differentiation in the workplace was no longer tenable, male physical dominance acted out on the playing field gained greater symbolic importance. Sex differences were reinforced and entrenched by excluding women from the "manly" sports and thus legitimizing, once again, the notion that male physical superiority and male supremacy were inextricably linked. Despite the restrictions, however, the hundred-year period from the 1880s to the present marked women's entry into almost every avenue of sport.

The connections between female sexuality and feminist analysis are convincingly articulated by US feminist Catharine MacKinnon. She has argued that the relationship between sexuality and feminism parallels that between work and Marxism; in both instances, control is the central issue. Abuses of women are abuses of sex, manifestations of "male pursuit of control over female sexuality." A major component of female sexuality is the female reproductive function. The processes by which powerful alliances of men exercise control over female sexuality are central to the analysis. The dominant group — white upper-class males — achieves consensus on the cultural and ideological dimensions of female sexuality through the ideas of male "experts" in medicine, science and religion. Thus, class, race and gender inequality — unequal economic, social and political relations between the dominant and subordinate group — is maintained. These ends are achieved, not by force, but by consensus, so that "common sense," like Marx's "false consciousness," is no longer "good sense," despite its deceptive aura of naturalness or sanctity. Women are therefore unlikely to develop a complete and accurate consciousness of the nature of their oppression. However, women should not be portrayed simply as victims in a male-

dominated society that systematically discriminates against them. Many women were shaping, as well as being shaped, by the attitudes and practices surrounding femininity, female sexuality and female reproductive function.

In all areas of female sexuality — from reproductive rights to sexual expression — male control has traditionally been present in the guise of moral and biological rationales: doctors, scientists and clergymen were the experts. More recently, psychologists and psychiatrists have been exercising power on questions of female sexuality, while at the same time depoliticizing the issues by defining them as private, personal matters.

Of particular relevance to the study of women and sport is the "political institution" of compulsory heterosexuality. In their attempts to explain why some girls and women enjoyed and even excelled at "masculine" sports, experts proposed that either participation made them masculine or that they were masculine at the outset. Although connotations of terms such as "masculine," "mannish" and "tomboy" changed during the century, the stigma remained. The "tomboys" and the women who "played like men" defied the bounds of femininity and heterosexuality.

The traditional feminine attributes of passivity, dependence and nurturance are an essential part of the patriarchal view of the woman as the submissive, subordinate partner in male/female relationships. Femininity is therefore more than simply an aesthetic; it is the concrete manifestation of women's subordinate status. Consequently, activities that are incompatible with this image of women are, not surprisingly, seen as a threat to existing power relations between the sexes which are predicated, at the most basic level, on male strength and female weakness.

The links between ideology, female sexuality and sporting participation become clear when we examine what exactly constitutes female sexuality in this context. It encompasses the anatomical and physiological, and the social and expressive, as well as the interaction of the two; it relates to all aspects of the female reproductive function, sexual expression and presentation of self as female.

Throughout the century of women's sporting participation in North America, there have been sustained attempts on the part of the dominant male group to control the female reproductive function and female sexuality. Sport threatened the male monopoly over female health, physicality and sexuality. The woman who was competent in sport challenged the female frailty myth and the illusion of male supremacy. She refused to be a victim of a "unique" biology that fitted her only for motherhood. And the woman who exercised physical and sexual independence posed a challenge to compulsory heterosexuality; she did not organize her life around male protection and male admiration.

Medical professionals played a major role in determining those sports and levels of participation that were safe for female anatomy and physiology. The fertility of white, middle-class women was the primary focus of medical attention, although medical control of the female reproductive function extended to all women regardless of class and race. That girls and women, unknowingly or deliberately, might jeopardize their childbearing capacity through sporting participation continues to preoccupy sports gynecologists. Medical attitudes and practices reflect and reinforce the axiom that motherhood is the destiny of all women, and its corollary, that all women must be fertile all the time.

Compulsory heterosexuality was fundamental to the processes by which sport became yet another arena for male control and female resistance on questions of reproduction and sexuality. As well as legitimizing medical attitudes and practices related to fertility and motherhood, the concept of heterosexuality invoked criticism of women who did not meet prescribed standards of femininity. Sex differentiation was the guiding principle; whatever was appropriate in appearance, behaviour or deportment for men was automatically inappropriate for women. Such prescriptions, promoted by sport administrators and journalists, discouraged female participation in "masculine" sports and discredited the camaraderie among sportswomen by allegations of lesbianism.

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Context for Feminism:

by Amanda Hale

Daisy Zamora is a Nicaraguan poet and the ex Vice-Minister of Culture. She was a fighter in the Revolution; a member of the FSLN (Frente Sandinista Liberación Nacional) underground. Her underground name was Amanda, she tells me with a smile. She has come to our hotel in Managua to have dinner with our 14-woman group, down for 2 weeks in August on a study tour sponsored by CAN (Canadian Action for Nicaragua) and AMNLAE (Asociación Mujeres Nicaragüenses Luisa Amanda Espinosa). There is a sadness and strength about Daisy. Eighteen months ago her new-born daughter died from a routine problem, which proved fatal because of the lack of medical supplies under the American embargo. Sitting beside her is her adopted daughter, born 2 months premature and adopted at 1 month. They said she wouldn't live. The child is a sturdy 6½ years, the same age as the Revolution.

I tell Daisy about our visit with Las Madres de Heroes y Martires in Matagalpa, as she eats her steak (we don't have to line up for food every day; foreigners staying in hotels are well provided for); about the warm reception and the emotional testimony. Paquita Montenegro told of her son who fell in combat, and was unable to continue through her tears. Teresita spoke of her son who was killed by the Contras nine months ago, five days after his birthday — he was 22. "All this aggression is serving no purpose at all," she said. The Mothers are working to raise 70 million cordobas to build a monument to their children on land granted to them by the Sandinista government, land where the headquarters of the genocidal National Guard used to be. They wish to transform the sorrow of passing that place, where their children were tortured, into a monument to their children's work. "When you see a peasant next to a rich child in University, that is our children's work," Teresita said.

Daisy Zamora is solemn. "You have experienced everyday life in Nicaragua," she says, and then apologizes for the fact that she is still eating — she arrived late in true Latin American style. Death is the daily reality in Nicaragua. We are there as feminists and solidarity workers to ask questions about feminist issues, at the 4 or 5 meetings per day set up for us by AMNLAE with women in government, unions, media, co-ops, etc. Our North American feminist concepts and priorities are not invalidated, but the wheel spins with the realities we observe, and enables us to re-conceptualize within a context which is outside of our experience.

"Women have participated in the struggle since the days of Sandino," says Sylvia McEwan, a member of the AMNLAE National Executive and Coordinator of International Relations, "and again, under the resurgence led by Carlos Fonseca." Women suffered the most under Somoza's dictatorship and they have benefitted most from the Revolution, because it provides a context for the growth of feminists in harmony with political struggle. "We women know that we would be nowhere without the Revolution, so we give defence priority," says McEwan.

Milú Vargas, legal counsel to the National Assembly, briefs us on the process of participatory democracy under way in the forming of the new Constitution, to be tabled in the Assembly in second draft for final debate in November 1986. The Assembly, where we meet, is empty because the members are in the regions discussing the first draft with the people. It is a process of demystification, ensuring that the Constitution belongs to more than lawyers and politicians. This is in tune with the Sandinista Government's policy of political pluralism. There are seven parties in the National Assembly: 96 seats, 66 of which are held by the Sandinistas, 14 of those are held by women, 46 are under the age of 30, and one is a high school student. The youth are a powerful force in Nicaragua. 70% of the population of less than 3 million is under 30. There is great respect for youth amongst the older women we meet, especially the bereaved mothers who have learned, and become involved in the defence of their country, through the work of their children. And the

mothers in turn are respected for the moral authority with which they speak.

Issues to be covered in the new Constitution include legalization of abortion, easier access to divorce, free election of maternity so that motherhood is not a handicap to women in the workforce, and prohibition of the illegitimacy label. AMNLAE's official line on abortion, until recently, has been to discuss but not to press for legalization. Only a year ago the subject was never raised with foreigners, but it is a hot topic now, raised and openly discussed without us having to ask questions. Lily Soto, Secretary General of the Journalists' Union, told us that there is a clinic within the Union for family planning, abortion and vasectomy. The topicality of abortion is partly due to the debate which ran for some time last year in *La Barricada*, the major newspaper in Nicaragua, and the official organ of the FSLN. Vilma, a political and economic reporter, explained to us over lunch at Antojitos, an outdoor restaurant with lush vegetation and brilliantly coloured parrots in cages, that abortion came under discussion in the media because so many women were dying of botched abortions. An AMNLAE representative told us that the organization is now in favour of legalizing abortion through the Constitution. AMNLAE is a powerful force in Nicaragua, second only to the FSLN which does not like to move without their support.

AMNLAE is more of a movement than an organization. It represents all women, across party and class lines, cross-fertilizing to create a sense of solidarity amongst women which goes beyond feminist and Sandinista ideologies. Involvement is encouraged not through proselytizing but through more practical means. "We don't talk to the women. We do things with them." This is the approach we hear repeatedly — from AMNLAE representatives, from Trade Union workers, from the Oficina de la Mujer, and from the Sandinista Youth, where we are greeted by Brenda, Norman and Orlando.

Brenda is 19. She has lost her right arm. In a style which is typical of the women we meet, she tells us the story of her extraordinary young life — openly, without personal pride, with humour and intimacy, as though she were relating the most normal everyday anecdote. Brenda is from a mining town in Zelaya Norte, the northern province on the Atlantic coast. She was 12 years old and already politically aware at the time of the Revolution. She talked about the work of the Sandinista Front with the other kids at her school (like Alfonso Velasquez, a revolutionary worker in his school from the age of 7, and considered so dangerous by the age of 12 that he was killed by the National Guard — a Children's Library in Managua, covered in bright murals, is named for him). At 13, Brenda volunteered for the literacy campaign — a massive drive across the country which resulted in a dramatic leap in the literacy statistics from 48% to 88% between 1979 and 1982. At 14, having taught three children and two adults to read and write, Brenda joined the militia. "Being in the militia is a maturing experience," she says gently. (Most of these women are soft spoken and very feminine, whether they are dressed in green army fatigues or skirts and high heels.) At 15, Brenda saw her first combat while guarding a hydro-electric dam. When the Contras attacked, Brenda's six companeros were killed. She was the only survivor.

Orlando Tardencilla, another of the Sandinista Youth who met with us, did not speak of his personal experience, but one of our group remembered the incident several years ago which made global news. Orlando, after the Revolution, went to El Salvador to fight as a guerilla with the FMLN (Frente Farabundo Martí Liberación Nacional). He was captured and tortured brutally for two years, to the extent that he finally signed a false admission that the Sandinistas had trained him specifically for the purpose of exporting revolution and sent him to El Salvador. He was taken to Washington to repeat his story for the American media but, in front of the TV cameras, he revealed the truth behind the torture-induced statement.

John Stockwell, an ex-CIA agent with Vietnamese and Angolan experience, was in Man-



Daisy Zamora, former vice-Minister of Culture, Nicaragua

agua during our stay and spoke one evening to a group of journalists and internationalists. His view is that Nicaragua is currently the focal point of the Reagan government's policy of low intensity warfare and destabilization, being carried out by the CIA in approximately 50 countries. As such, Nicaragua is a cog in the wheel of Reagan's plan to create an image of a hostile world and psych the American people up for war by raising their tolerance for the increasing attacks on civil liberties. As Daniel Ortega was told when he visited the Dominican Republic recently, Nicaragua is the last case for Central America. Stockwell revealed that hundreds of journalists, both within and outside the US, are on the CIA payroll. The profits made on arms contracts and sales to Nicaragua's neighbouring countries are an incentive to the US administration to foster paranoid anti-Communist fervour to justify their terrorist tactics.

Mary Hartman, an American nun, was sent to Nicaragua in 1962 to evangelize the people and teach them Shakespeare. "Nicaragua evangelized me," she says. She now works with the Commission of Human Rights, founded in Nicaragua 1980 by the UN, which involves her in rehabilitation work with the 8,000 population of Nicaragua's open prison system. "There are violations of human rights here," she says, "but there is no death squad, no disappearances, no torture. Violations come from individuals or small groups, usually as a result of the American aggression, which has necessitated a state of emergency." She clearly sees the American tactics as not only undemocratic, since Congress does not represent the will of the people — 62% of the people do not agree with aid to the Contras, and the World Court favours Nicaragua — but also terrorist. This is ironic in view of the ideological US aggression which makes Nicaragua out to be a terrorist country.

Lieutenant Miguel Gonzales of the Popular Sandinista Army outlines with military precision and ironic humour the ridiculous imbalance between the military power of Nicaragua and the US. He also views the American intervention as a terrorist attack, describing the general disregard for international borders and the two strategic US flights over Nicaraguan territory each day equipped with cameras able to detect whether or not he has shaved. "They have the military capacity to destroy our country and erase it from

the map," he says. "But it is not planes or ships that win wars. It is people. They will not find it as easy to pacify Nicaragua as Grenada. We will defend ourselves in our own homes."

The Lieutenant is not as clear on the subject of instituting compulsory military service for women. He becomes uncomfortable and defensive. "It is an economic problem," he says. "We would have to build separate bathrooms." Officially there are no women in the professional army, but in fact there are two women's battalions, in León and Chinandega, as well as many women in local militias and reserve units. And everyone takes part in the Nightwatch organized by the Sandinista Civil Defence, which consists of two overnight shifts guarding each block. Women are participating in the defence and production efforts at all levels. However, AMNLAE wants official military service for women, and the lieutenant jokes that we are a plot sent by AMNLAE with these questions. "We do have two women helicopter pilots," he says. "But they have bad menstrual periods, which means they can't jump. And they can't get pregnant while in service!"

Machismo has survived the Revolution, but the women we met spoke positively about the progress being made in changing the image of women in the home, the bastion of gender inequality, as well as through recourse to social and educational programs, and constitutional reform. "Before the Revolution we sold everything," says Milú Vargas, "beer, tires, cars, by showing our breasts, our legs and so on." Nicaraguan women are able to channel their anger into the revolutionary struggle against American aggression. The sense of solidarity which this requires enables them to tackle male chauvinism with a well-tempered but feisty humour. Milú emphasizes the importance of providing positive examples in the home to prevent her children from absorbing gender discrimination. Her comment on the dilemma of the advertising industry when faced with the challenge of non-sexist advertising is, "It's not our fault if they have no imagination." Nicaragua is refreshingly free of the kind of sexist ads with which we are surrounded in North America. Imagination has triumphed with the Revolution.

Ivon Siú, Director of the Oficina de la Mujer, works on research, training and the creation of projects concerning women. This

Revolution in Nicaragua



Spirit of the time: Nicaragua libre



Mural on children's library, Managua

PHOTOS: MARY LOUISE ADAMS



Former National Palace, now the Ministry of Finance: door flanked by pictures of Sandino and Fonseca.



government office is working to improve the image of women in school texts. As well as raising consciousness about women's issues, Siú's office is encouraging women to enter non-traditional jobs. The extent of the affirmative action program is to integrate women into existing structures. Siú believes that the creation of specific programs for women creates ghettoization. Because of the necessity of revolutionary solidarity with the men, the women's attitude to gender equalization is characterized by a patiently integrative process rather than by alienating tactics. In an interview with the women of the Asociación Trabajadores del Campo (the Agricultural Workers' Union) we are told that the women within the union work slowly and carefully with the men because they do not consider confrontation tactics to be useful. "There is no point having theoretical discussions with men. We insinuate ourselves and show them," says Heliette Ehler, who in many instances has found the women to be more sexist and challenging than the men.

The most complete and articulate feminist analysis we hear is from Nelba Blandón, Director of Media Communication for the Ministry of the Interior, and a captain in the army. Her work includes the responsibility for censorship. La Capitán Blandón makes a delayed and dramatic entry, flanked by two armed women in military fatigues, and proceeds to charm us into alertness at the end of a long day of interviews. Fashionably dressed, with purple eyelids and bright red lips, Nelba looks like a *Vogue* cover and, like so many of the women we meet, provides a visual and ideological contradiction, at least from our North American feminist perspective. Blandón is 28, unmarried and childless. She is a lawyer and an ardent feminist who has worked with the Sandinista Front since university. Her job is to ensure that the media meet the needs of the Revolution. "After the triumph," she says in a husky voice, "we were naive and had a romantic vision. We thought everyone would support the Sandinista Revolution." Stating that her personal feminism is within the context of the Revolution, and emphasizing the importance of an understanding of how society works, which then provides the choice of shaping one's personal life, she says, "We want the media to help transform values and change the image of women."

On the subject of the closing of opposition daily newspaper *La Prensa*, Blandón explains the necessity of monitoring military and economic news, as well as news which manipulates religious feeling. "The American aggression cuts short our discussions," she says, "and forces us into setting economic and military priorities." Interestingly, *La Prensa* gave a lot of coverage to beauty tips, fashion and how to keep your husband, and made hay out of the fact that *Cosmopolitan* was not being imported! But more importantly for the country, *La Prensa* falsely announced shortages of such staples as sugar, thus encouraging hoarding and speculation—a direct hit at the fragile economy. And, as Lily Soto said, although as a journalist she did not like to see *La Prensa* closed, the eight column headline, "Reagan fought to the end," praising the \$100 million aid to the Contras, was the last straw. This aid is tantamount to a declaration of war and *La Prensa's* support of it was treason, leaving no choice but to close the newspaper. In his Chicago proposal, Daniel Ortega told *La Prensa* that they could publish if they stopped breaking the law, but there was no answer. The editor could have been tried for treason, but he was not. The paper was simply closed.

Our tour, the Simone de Beauvoir Study Tour, wasn't all talk. We visited daycare centres, sewing, leather and tobacco factories, agricultural co-ops, a hospital, a school, a prison, and a coffee plantation in a variety of locations from León, to Matagalpa, to Estelí. The fact that we, as a women's tour, received such a broad overview of government, industry and production, social and cultural services, as well as a deep sense of personal history, is tribute to the scope of feminist powered women's participation in Nicaragua.

The shortages created by the American embargo are wearing people down. Production is held up by lack of spare parts for machinery, birth control is impossible without contraceptives, news cannot be disseminated without adequate supplies of newsprint, and people are tired of lining up every day for basic food supplies. Sylvia McEwan of AMNLAE said, "What we need is Peace." Daisy Zamora's parting words were, "You are our hope. We face a dark future."

The Nicaraguans rely on visiting foreigners to carry the truth home and contribute in whatever way they can to the reversal of mass media misinformation.

Daisy Zamora has agreed to come to Toronto and read her poetry at *A Space* in the late fall. She is an extraordinary woman with a blend of delicacy and strength which reflects her country, where poetry and resistance are in harmony. The idea of Daisy Zamora shouldering a gun seems incongruous, but many Nicaraguan women have been forced beyond themselves, and been strengthened by the extraordinary circumstances of a revolution to end an oppressive dictatorship. And now the women continue to grow in defence of their right to exist as an autonomous people. ●



ELLEN WAXMAN

Every Thursday morning United States' citizens living in Nicaragua stage an hour long vigil outside their own embassy to protest the American government's continuing aggression against the people of Nicaragua. Members of the Simone de Beauvoir Women's Study Tour participated in the 145th consecutive vigil expressing the solidarity of

Canadian women and bringing the message of last year's International Women's Day, "Women say no to racism..."

Since returning from Nicaragua the group has reorganized as Women in Solidarity with Nicaragua and will be undertaking projects in conjunction with Nicaraguan women.

MOVEMENT MATTERS

Initiatives on Family Violence

A number of initiatives totalling \$5.4 million, aimed at reducing the incidence of family violence in Ontario, were announced recently by Community and Social Services Minister John Sweeney and Attorney General Ian Scott, Minister Responsible for Women's Issues.

Mr. Sweeney told a Queen's Park news conference on September 16 that, "prevention is the key to the government's campaign against family violence. We want to break the cycle of violence that often runs through families for generations." Mr. Scott added: "We are determined that every person in this province will know... that family violence is a criminal act — not just a family affair — and that anyone who commits such a crime will have to be prepared to take the consequences." The initiatives announced fall into three categories: family support programs; enforcement measures; and public and professional education.

The family support measures will include programs for children in the province's shelters for battered women. By helping with the children, shelter workers will also give mothers an opportunity to plan effective methods to deal with violence in their families. Because of the government's belief that, with the help of trained counsellors, men who batter their wives can stop their destructive behaviour, the expansion of preventive counselling programs were also announced. The ministry will be providing more than \$1 million this year for the new counselling initiatives. This is in addition to \$1.6 million currently being spent.

The ministry also recognizes the continuing need for services to help the victims of family violence. As a result, the ministry will increase its funding to Ontario's shelters for battered women to further support the provision of high quality services.

A wide range of enforcement and prevention/education programs, which will focus on the criminalization of family violence, were outlined by Attorney General Ian Scott. The programs are designed to improve the en-

forcement of family violence laws. They include: new police training procedures; a police crisis assistance program; new emergency legal aid services for victims; and the appointment of part-time crown attorneys to relieve domestic assault prosecutors of their courtroom duties during the critical time set aside for interviews with victims.

Carleton Women's Centre Celebrates

OTTAWA — The Women's Centre at Carleton University, the first campus women's centre in Canada, is celebrating its tenth anniversary this month. The past ten years have seen the expansion of its services, programs and presence on campus and in the Ottawa community.

When the Centre opened on October 4, 1976, it had a great room and a budget of \$3,000. Today, there's a horrid room and a budget of \$28,000. The Centre's mandate has always been to provide information and events to educate and activate the Carleton community on women's issues. Over the years it has dealt with a wide variety of issues. Sexist graffiti on campus walls was one of the first major controversies to arise. Out of this emerged "graffiti alert," a committee that monitors graffiti for sexism and racism. Two years ago the student council wanted to implement a walk-home, and the Centre's collective considered it a good opportunity to also educate people on the issue of assault — out of this came Rape Awareness Week, which has now been incorporated into the budget as an annual event. Events during Rape Awareness Week have included WENDO self-defence training, speakers, films, discussion groups and workshops.

The past ten years have been exciting and exhausting for the Centre. Along with the many successes, there have been struggles as well. Because the Centre depends on our student council for money, it often finds itself at the whim of the individuals in power on council. This problem is further compounded by the general image problem projected

onto the collective: being the major educator on campus for such issues as sexism in the classroom, rape, campus security, lesbianism and bisexuality, makes it the focus for ignorant attacks, the result often of a fear and a lack of knowledge of feminism.

The Carleton Women's Centre has survived for 10 years and is determined to be here for many decades more. As part of the anniversary celebrations there will be a series of events in late October. All ex-collective members are invited to contact the Centre and join in the celebrations. (308 Unicentre, Carleton University, Colonel By Drive, Ottawa, Ontario, K1S 5B6; phone: (613) 564-3779.)

—Cynthia Brumpton and Kate Laing

Groundswell

Nightwood Theatre is calling for submissions from women writers for "Groundswell," its annual showcase/workshop, to be held in January 1987. Nightwood is especially interested in seeing work which addresses the social and political realities of the 80s, work by collectives, and humour. Please be sure to include your phone number when submitting your script to: Nightwood Theatre, 296 Brunswick Ave, Toronto, Ont., M5S 2M7. (Scripts will be returned only if s.a.s.e. is enclosed.)

Over 30s, Coming Out

TORONTO — Coming out; power in relationships; breaking up; bisexuality. These are some of the topics that have been discussed at a new Toronto women's group. Known as the Over Thirties Coming Out/Discussion Group, the group started up last February. Discussions are held every second Thursday evening in women's homes, and social activities have also been organized — dinner, theatre, softball. The group's success has clearly demonstrated that women coming out in their thirties and forties — many with children — have special needs and experiences not necessarily shared by younger lesbians. For further information, call Brenda at (416) 921-2476, or Lisa at (416) 531-2668.

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Of Benefit

Thank the heavens there are two loyal *Broadside* supporters with enough garden furniture!

On a warm Sunday in August, 28 happy feminists descended on the Beach home of Caroline Duetz and Charlene Roycht for the third (dare we say annual?) summer benefit brunch. Those women smart enough to attend the previous two brunches knew what was in store — more delicious choices on the buffet table than anyone could possibly manage to eat.

On a serious note, this kind of fundraising event is vital to our health, and as a collective we would like to let our readers know that Caroline and Charlene did all the work: lined up ticket sales, organized their house, bought and prepared the food. We just ate. They had all the headaches, but we reaped the rewards. In any event, they provided an unbeatable social occasion and we thank them.

—The Broadside Collective

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Quote of the Month

"Women are not underpaid, they just happen to hold jobs that pay less."

—Gwen Landolt, Spokeswoman
R.E.A.L. Women

TCCLG Cares

TORONTO — The lesbians and gay men who form the staff of the Toronto Counseling Centre for Lesbians and Gays have been making their services available since May 12, 1981. They have talked to their clients wherever they could — in rooms made available at a private home, in space between a theatre group and martial arts class up in the rafters at the Metropolitan Community Church, and finally the informal atmosphere of their genuine offices at 105 Carlton St., next to the local Canadian Union of Public Employees.

At present there are between 50 and 60 volunteers doing work as professional counsellors, board members, consultants, peer counsellors, team administrators, committee members, intake worker and office manager. They have one paid service co-ordinator and, recently, their first field placement student in social work. Together they offer services in individual counselling, couple and peer counselling, group work, referral and family assistance, in a non-judgemental, gay and lesbian positive environment. All services are offered on a sliding scale. All volunteers are screened and exposed to an orientation process before working with clients.

Of course the co-ordination of an operation such as this is never effortless and there have been many changes since the steering committee of four men and four women first met in 1980. Initially called the Gay Counseling Centre of Toronto, the name was changed in 1984 to reflect and encourage the presence of lesbian volunteers and indicate the service available to both the gay and lesbian communities. The collective format originally planned was reworked into a Board of Directors model after a decision to incorporate was made in order to apply for charitable tax status.

But the TCCLG philosophy remains the same, to provide much-needed professional services to the gay and lesbian community in a growth-oriented atmosphere of openness, acceptance, support and caring.

Professional counsellors at the TCCLG, qualified in their field, deal with clients on a wide range of issues. For some it is a matter of "coming out" and gaining familiarity with a community of other gays and lesbians. For some it is dealing with the conflict of being gay or lesbian and attempting to conduct personal relationships using models constructed by people who are neither. Frequently counsellors deal with the gamut of human conflicts and misfortunes found in a cross-section of any community of people.

Some of the volunteers indicate that the work they do at this centre is more consistently real and true than what is often afforded them in other aspects of their lives. Some say that their work here complements their lives in ways that make it difficult to imagine not being involved. All of them harvest their own returns and, by giving, get what they need.

—Brenda Brooks

Parentbooks

TORONTO — A new bookstore has opened to fill the void on parenting and childbirth books. Parentbooks, run by Patti Kirk and Marie Prins, former managers of the Toronto Women's Bookstore, opened on August 19, 1986, and is a welcome addition to the growing number of bookstores in Toronto. The bookstore currently stocks over 2,000 titles and is growing. Some of the subject areas covered include Childbirth, Parenting Skills, Education, Midwifery, Family Planning, Streetproofing, Child Abuse, Nutrition, Grief/Loss, Teenagers, Fathers, Kids' Books and more. There are also books on special needs children.

The bookstore offers a 10% discount on hardcover books and also offers a 10% discount to midwives and childbirth educators who lend out their books.

The store is responsive to the needs of its customers. A stroller ramp has been installed, there are toys for children to play with, a change table will be installed shortly and mothers are welcome to breastfeed their child.

(Parentbooks is located at 201 Harbord St. and is open Monday to Saturday, 10:30-5:30. Their phone number is (416) 537-8334.)

SPORTS

• from page 3

In the early 1900s, women's athletic performances did not constitute a serious threat to male supremacy, but by the 1980s researchers are predicting that female athletes will eventually equal male records in many sports. Not surprisingly, these trends have caused considerable concern. Men might no longer enjoy the power and privilege accorded the dominant sex; women might no longer find comfort in the patriarchal myth that femininity had its own rewards — male approval and protection.

Female participation in those activities considered to be aesthetically pleasing — figure skating, rhythmic gymnastics and synchronized swimming, for example — was rarely if ever associated with loss of femininity, while contact, combat and team sports were blamed for promoting undesirable and unfeminine traits in female participants. A major difference between masculine and feminine sports lay in the participant's presentation of herself; whether she performed as an individual or as a member of a team, whether attention was focused on her appearance or solely on her performance, and whether the activity involved a public display of aggression.

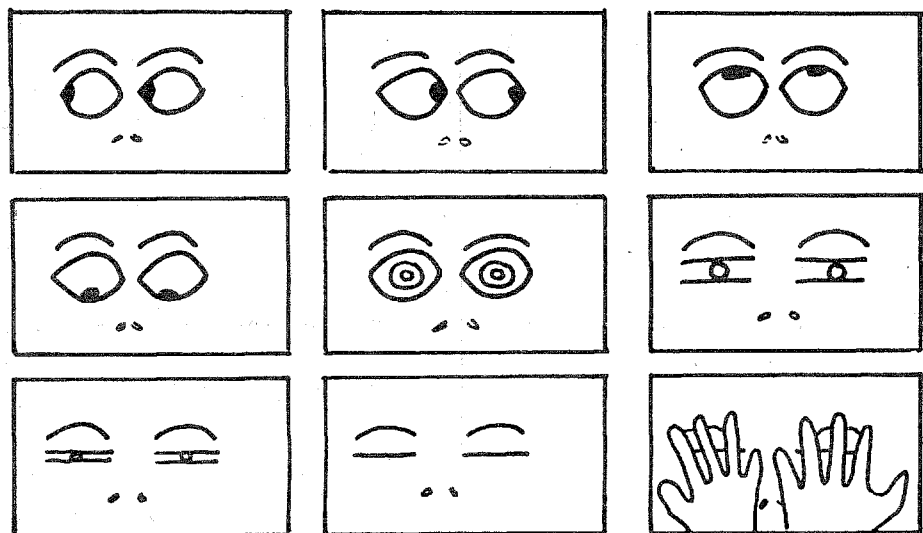
Contemporary women in the western world continue to experience isolation and, although the feminist movement has partially succeeded in promoting solidarity among women, differences in class, race, religion and sexual preference continue to cause rifts. Constrained by a double work day, women often lack the time for sustained political action. Moreover, childhood socialization does little to prepare women for the team effort that is required of feminist activists. Experience in team sports equips boys for the male-dominated world of business and politics as presently constituted. Given the opportunity, women might put team sport experience to use in the same way, or might work toward transforming politics, business and sport. Female participation in team

sports poses a double threat: women may apply the principles of cooperation and solidarity learned on the playing field to other social contexts, and they may subsequently challenge the longstanding male tendency to evaluate women's appearance before their performance. That lesbians may participate in team sports (as, of course, they do) poses yet another threat to male supremacy, by rendering male attention and approval redundant.

By rejecting "feminine" sports and the "feminine" image, many women athletes are publicly giving performance and achievement precedence over charm and popularity. However, as media coverage and the corporate sponsorship of sports play an increasingly powerful part in determining athletes' careers, the cost to these women is likely to be high. It has been a common tactic to discredit female athletes, especially those who played traditionally male sports, by accusing them of imitating men, or of being lesbians. In either case, these women, allegedly unattractive to men, will not receive the benefits that are granted to their more conforming, more "feminine" counterparts. This is not to suggest that women collaborate in their own oppression. Rather, patterns of sex differentiation within sport have a deceptive aura of common sense and naturalness. They reflect and reinforce "what is," in terms of relations between the sexes: females are the smaller, slower, weaker sex, needing the protection of the bigger, stronger, faster men. Therefore, the argument goes, women should participate in the activities to which they are naturally suited — individual, aesthetically pleasing activities that show their beauty and grace to good effect while making relatively small demands on strength and endurance.

The alternative strategy, encouraging participation in the areas in which each sex is weaker, with the goal of equalizing performance and promoting full human potential, provides a tantalizing glimpse of "what might be" •

SURVIVAL KIT FOR THE 80s



MARIAN LYDBROOKE 1986

W.A.R.C. Campaign

TORONTO — The Women's Art Resource Centre was founded in August 1984. It originated out of the need to document Canadian women's artwork and to actively generate feminist theory in Canada. Knowledge about Canadian women's art is particularly limited. As women's culture has traditionally been lost through a lack of record keeping, W.A.R.C. has attempted to counteract that process. Since its inception, the response to W.A.R.C. from the art and women's community in Toronto and elsewhere in Canada has been enthusiastic and supportive.

W.A.R.C. is unique to women's cultural institutions in Canada. It not only serves as an archives but provides many programs — reading groups, public discussions, a women's cultural network, biographical file system, skills exchange, and reference collections. In a very short time, W.A.R.C. has developed from a research project to an active centre, encouraging and documenting women's culture and actively contributing to the development of feminist aesthetic theory.

This year W.A.R.C. will be initiating three new projects: a symposium on women and art, a writer's workshop for women art crit-

ics, and a studio critique group for local women artists. This month, it is kicking off a financial campaign to raise money from Toronto women. To sweeten the giving there will be a print of "Spring" by Pat Andrews, the Bear Claw Lady, given to every hundredth donation of \$25. If you donate \$100, you will receive a print too. To start off, the first person to send a contribution over \$15 will also receive a print. There are only three hundred prints of "Spring" to be given away.

Funds can be contributed to: Women's Art Resource Centre, 183 Bathurst Street, 2nd Floor, Toronto, Ontario, M5T 2R7.

On the Street

TORONTO — For more than twenty years, the Elizabeth Fry Society has supported the decriminalization of soliciting, and has pressed for the removal of a section of the Criminal Code pertaining to soliciting for the purposes of prostitution. In view of the recent legislation, with even more stringent restrictions, we will explore, in a public forum, the implications of the new Act.

The forum, called "What's Happening on

the Street?" will be held at the OISE North Auditorium, 252 Bloor St. W., Toronto, on Wednesday, October 15 at 7:30 p.m.

Panelists at the forum will include: Valerie Scott, a prostitute representing C.O.R.P. (Canadian Organization for the Rights of Prostitutes); a representative of the Elizabeth Fry Society's Streetworker project; Tamara Stomp, Defense Counsel; John Hanbidge, Assistant Crown Attorney; a member of the Metro Toronto Police Department; and as mediator, Rebecca Shamai, Chairperson, Public Action Committee of The Elizabeth Fry Society of Toronto.

Doctors Arrested

TORONTO — Toronto abortionists Drs. Henry Morgentaler, Nikki Colodny and Robert Scott were arrested at their homes on September 24 after a three-and-a-half month police investigation of their Toronto clinics. Ontario Attorney General Ian Scott, however, postponed the case against the three until the Supreme Court of Canada makes its final decision on the legality of free-standing abortion clinics in October.

Police investigations for the recent arrest of the three doctors began in May 1986 when a second abortion clinic was opened in Toronto. According to Toronto's Chief Marks, charges were not laid until now because of the recent doctor's strike which prevented many women from receiving legal abortions by physicians at many Ontario hospitals.

Anti-abortionists were pleased by the action taken by the police to uphold the law which prevents all abortions except those which are performed in a hospital and approved by a therapeutic abortion committee. They were not happy, however, with the Attorney General's decision to ask for the "stay of proceedings," as this decision allows the doctors to return to work until the Supreme Court decision is made. Dr. Morgentaler, who was forewarned of the raid, says that it is "inconceivable to him" that charges were even laid two weeks before the Supreme Court hearing, and that he feels the Attorney General made the right decision.

Tourism Ads Revised

VANCOUVER — Last spring, MediaWatch was notified by the Canadian Coalition Against Media Pornography (CCAMP) that

the Ministry of Tourism had created three advertisements to draw US tourists to Canada. The ads were to air on American TV and were titled: "Wild World," "Old World," and "New World." All three contained varying degrees of sexism and racism: nurses in tight-fitting uniforms gyrating to a rock beat (said to create a feeling of safety for potential tourists coming to Canada!), women in bathing suits, short shorts, maid's uniforms, and close-ups of various female body parts.

After viewing the ads, MediaWatch launched a national action campaign, with the help of CCAMP and various individuals, contacting several groups across the country. Nursing associations in particular were quite angry at the unrealistic presentation of nurses in the "New World" advertisement. Many groups and individuals protested to Tourism minister Jack Murta that women were being used as sex objects to sell Canadian tourism. Six days later, Murta went on CBC's Cross Country Check-Up and announced they were going to take out the nurse's segment. That was a start, but it was not enough!

MediaWatch continued to lobby the government for change and although the nurse's segment had been removed, nursing associations across the country continued to support the campaign on the issue of sex role stereotyping. In a letter to Jack Murta the National Federation of Nurses' Unions wrote: "We understand that portion of the ad has been deleted. It should never have been included in the first place. What continues to concern us is that clips of women in bathing suits and short skirts remain, while the men in the commercial remain fully clothed."

MediaWatch created an action bulletin, sent it across Canada and to groups in the US. Eventually the ads were revised, cut down from 60 to 30 seconds each — 90 seconds of sexism had been cut! The deletions included a shot of a woman mountain climbing with very short shorts, a group shot of women and girls standing together, many in provocative poses, a "decorative" shot of women in bathing suits lifting balloons that were supposed to look like weights, and a close-up shot of men shooting guns.

Although the government did not publicize the revisions, MediaWatch was very pleased with this success. It was an example where many diverse groups came together to deal with issues of sex role stereotyping on public airwaves.

—Tova L. Wagman

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Alternative Insemination: Fr

by Kathleen A. Lahey

Masculinist control of reproduction is one of the goals of the liberal ideal. Until the last few decades, the institution of the family has been the primary method by which male control over reproduction has been mediated. Within the family, the bodies and psyches of women have been used as the raw material out of which men simultaneously produce children and male control over children. One of the features of this mediation, of course, has been male control over women in all facets of women's existence, a control against which all tendencies in the women's movement are struggling.

So-called "reproductive technologies" now mediate male control of reproduction, a mediation which is at the same time more direct than mediation through the institution of the family (and through women's role in the institution of the family), and more oppressive of women — of women's bodies and women's minds — than control that is mediated through the family.

Women in the US, Australia and Canada have organized to use one cluster of reproductive techniques — "artificial" or "alternative" insemination — to protect themselves against masculinist control of children and women (which is what we are talking about when we say "masculinist control of reproduction"); women have begun to use alternative insemination to define a reproductive process which creates "free space" for children and women in a patriarchal culture; and the patriarchal state — acting through doctors, lawyers, journalists, researchers, insurance companies, and an assortment of individual male persons — has reacted to this threat to masculinist hegemony over children, women, and the process of reproduction.

THE ROLE OF ALTERNATIVE INSEMINATION

Alternative insemination has a long and respected history as a method by which women have exercised their reproductive capacities independently of patriarchal control, making it possible for some women to define a space for their children and for themselves. The Apocrypha tells the story of Lilith, the first woman in the Garden of Eden: because Lilith stole Adam's sperms and made demons with it, she was exiled from the garden and from living memory. Greek temple women impregnated themselves in rituals that involved alternative insemination, and inscriptions on temple walls still tell of generations of daughters who traced their lineage through their "celibate" mothers. The first documented modern case of alternative insemination involved a woman in the 1800s who impregnated herself with a bedsheet that was soaked in her husband's sperm: he did not want her to have a child.

As these brief glimpses into the history of alternative insemination suggest, alternative insemination is hardly a technological process; it is a process by which women have taken control of and responsibility for their own reproduction — and a process which directly confronts and challenges male hegemony. Thus it is not surprising that as contemporary women have discovered alternative insemination as a method of empowerment, patriarchal institutions have moved decisively to contain the practice and to disempower those women who have borne children as a result of alternative insemination. In the now classic New Jersey case, *C.C. v. C.M.*, a judge ruled that a man who had "given" sperm to a friend of his for alternative insemination was the legal father of the resulting child; over the woman's protests, the judge awarded him visitation rights on the basis of that determination of legal paternity. In California, a judge recently ruled that a gay man who knew the lesbian who had received his "donated" sperms is the legal father of the resulting child, and over the protests of the mother and of her lover — who had acted as the parents of the child during the four years that preceded the ruling — the gay man was suddenly given visitation rights because "every child needs a father" and "every child should have two parents whenever possible."

Despite the obvious discontinuities and disruptions that these rulings have caused in the lives of the real women and children they affected, legal recognition of paternity is treated as an absolute right even in totally inappropriate situations. Is it at all surprising that women — whether single or in a committed relationship, whether lesbian or heterosexual — have turned in increasing numbers to methods of insemination that prevent sperm donors from finding out who has used their sperms? Taken together with the custody problems that both lesbian and heterosexual mothers are experiencing upon marriage breakdown, women have begun to organize around the goal of safe motherhood: safe from male claims to paternity, visitation rights, or custody claims; safe from the emotional and physical violences that are frequently associated with heterosexual cohabitation, and safe from many of the invasions of patriarchal culture.

In recent years, women have used many different techniques to achieve the goal of woman-controlled reproduction and nurturance; these techniques include casual heterosexual encounters; intentional sex with a cooperative bisexual, gay, or heterosexual friend; sperm donations from gay or heterosexual men who wish to coparent or to know the child; arti-

ficial insemination with frozen sperms supplied through the medical establishment; frozen sperm from woman-run or "open-minded" sperm banks; self-insemination with fresh sperms obtained through woman-controlled or "open-minded" networks; foster care, and adoption. (I am not aware that *any* woman has yet employed the technique of contracting with another woman to bear a child for her, unlike gay and heterosexual men.)

The common theme in all of these techniques is distancing or separation from the male progenitors of the children or other would-be fathers. Casual sexual encounters tend to involve men who never learn the woman's name, or men who are heterosexually married and deeply fear discovery; intentional sex usually involves friends or relatives who have a known distaste for parenting, or who live so far away that they are no threat; known sperm donors are asked to sign releases, waivers, and other contracts to convince them that they have no rights (none of these contracts has yet been litigated); when known sperm donors have been allowed to coparent, the terms of the arrangement are reduced to contractual terms; sperm donations through the medical establishment or through a variety of woman-controlled institutions effectively conceal (in most cases) the identities of recipients and donors, and imposes legal as well as ethical barriers to contact; single mother foster care and adoption (in most cases) enables women to form male-less families.

The specific method that a particular woman selects will depend on a variety of factors, such as the nature of her connections with males, her wealth, her family situation, her fertility, her access to alternative methods of fertilization, her personal situation and options, and her attitude toward men in general. These factors are increasingly leading women to select some type of anonymous sperm donation, whether through medical practitioners or through a woman-controlled (or "open-minded") network. This is when masculinist control of "reproductive technologies" becomes a very concrete

The barrier to finding sperm sources is male control of these resources and the patriarchal nature of the institutions that impinge on this area.

problem for women, for the initial purpose behind male development of these technologies has been male control of women and male control of women's reproductive capacities — these "technologies" were not developed in order to empower women.

PROBLEMS OF ACCESS

Women who want to live with children without bringing men into their lives are thus concerned with access to cheap, physically safe, socially and legally safe, convenient sperm. At present, sperm sources do not meet all of these criteria, although some sources do meet some of these criteria. The main barrier to achieving convenient and costless sources is not the structure of markets, not the attitudes of sperm donors, and not the state of technology; the barrier is male control of these resources and the patriarchal nature of the constellation of institutions that impinge upon this area of social activity. Numerous examples of attempts by nonmarried women, whether lesbian, heterosexual, or celibate, to gain access to these resources confirm that access is conditioned upon male privilege, male protectionism, and conformity with heterosexual ideals.

The medical establishment

Before artificial insemination was discovered by the media, the first major clinical alternative insemination program — located in Melbourne, Australia — agreed to give alternative insemination to one member of a lesbian couple who wanted to have a child. Eager for subjects and indifferent to public opinion, the program director was supportive of the women's plans. The result was a baby girl who was born in 1979. Under the socialized medical plan then in force in Australia, the inseminations were costless, as were the prenatal, birth, and postnatal care. The medical team, which allegedly included a gay man as well as several single men, confidently stated that their program would not discriminate upon the basis of age, marital status, or sexual preference.

By 1981, however, the same clinic was gaining international status for its work on in vitro fertilization, in vivo fertilization, and embryo freezing; this status, together with complaints about these procedures from right-to-lifers and other conservatives, led to reconsideration of the clinic's eligibility policies. The threat of a legal challenge by single women



A human egg

in 1980 postponed the decision to limit services only to married women, and resulted in the successful insemination of at least one more lesbian couple. However, by 1984, this policy was finally changed in an attempt by the clinic to prevent the government from withdrawing its funding (which was substantial) and its coverage under the socialized medical insurance scheme. Ironically, many of the regular sperm donors in this program are gay men. And ironically, the government of Victoria did eventually close the clinic down when it later attempted to flush some "orphaned" frozen embryos down the drain. When the clinic opened up again it was required to operate under strict state legislative guidelines, and lesbians appear to be ineligible for all of its services unless they are married to infertile males — even though their taxes support this very expensive technology.

Because the Australian clinic commenced its program before its North American equivalents were organized, its short history foreshadowed the attitudes that lesbians and single heterosexual women have encountered when they approached the medical establishment for artificial insemination services. Women have reported the following experiences with Canadian, United States, and Australian doctors:

- Doctor 1:* (Toronto) performed an expensive, painful, and invasive hysterosalpinogram (HSP); asked for three months of basal body temperature (BBT) charts, and then "decided" that he could not treat a separated woman until her divorce was finalized; after the divorce was finalized, he announced that he "could not" give alternative insemination to a single woman.
- Doctor 2:* (Syracuse) performed an HSP, had a woman keep her BBT charts for two months, and then decided that he "could not" give alternative insemination to a single woman.

Eng the Conceivable Options

(Boston) gram's infertility specialist because there was no "medical necessity" — only single (or married) women who are cohabiting with infertile males meet the test of "medical necessity."

Doctor 12: afraid that media fuss would jeopardize (Melbourne) funding — and then what would happen to the people who *really* need this technology?

Even if nonmarried women did enjoy full access to alternative insemination through the medical establishment, that access is of limited value. Women have reported high fees (as high as US \$85 per insemination); dangerous hormone treatment to "regulate" their cycles; indifference as to whether inseminations are actually scheduled to occur on fertile days; painful, dangerous, expensive, and unnecessary medical work-ups (endometrial biopsy, hysterosalpinogram, laparoscopy, X-rays), demeaning "psychological" profiles for eligibility; and racist/classist attitudes toward appropriate donor criteria.

Women-Controlled Sources

Because of the discriminatory attitudes of medical practitioners, and because of the poor quality of medical services that surround alternative insemination when it is provided, women have organized to provide alternative insemination for single and lesbian women who wish to become pregnant. In the United States, two distinct models have been developed. The first model is the unique Oakland women's clinic, which provides a range of health services for women, including alternative insemination with fresh sperm provided by a network of local donors, and frozen sperm provided by an affiliated organization, the Sperm Bank of Northern California. Access to these services is limited only by wealth: with a medical referral, the bank will ship frozen sperm anywhere in the world for US \$89 per sample (plus shipping costs). Recipients choose donors from detailed descriptions, and can select a donor who wishes to remain permanently anonymous, or one who would allow his identity to be divulged to the resulting child after she turns eighteen.

The other model, which is not unique, is typified by the Fenway Community Health Center in Boston. Serving the lesbian and gay communities, this clinic provides sperm from two sources — the Sperm Bank of Northern California and Idant, an "open-minded" sperm bank in New York. The cost is still US \$89 per sample (plus shipping, with a minimum shipping charge of US \$15). In order to qualify for this program, the recipient must attend a group information meeting (US \$35), have a complete physical examination (US \$50), and have a "consent" meeting with a health worker (US \$20) before she is allowed to select a donor and place an order for sperm. Recipients and their partners are trained to perform the inseminations, and they are encouraged to do so at home.

Although these models are a vast improvement over the services provided (or not provided) by the medical establishment, they have a number of features that make them less than satisfactory to their clients. High cost is still a problem, and is exacerbated by the lengthy and expensive "intake" process; however, invasive pretreatment diagnostic tests are *not* used, for healthy women are presumed to be fertile. Little guidance on optimizing fertility or identifying fertile times is available from staff workers, who are underpaid, overworked, and rarely available for consultation on short notice. The technology is poor; untrained users of the "straws" and "guns" that are used in the procedure tend to lose at least half of the sample, which is tiny to begin with. The success rate is low; frozen sperm is only about 60% as effective as fresh sperm, and the expense is multiplied by the number of months (six to eight) it takes an average woman to conceive.

Not all infertility specialists will give infertility treatment to non-married, heterosexual women for many of the reasons they give for refusing services to lesbians.

Clinics like these are few in number and most women cannot even get to them at all unless they happen to live in the city.

Despite these drawbacks, of course, women-controlled alternative insemination is available to women who can get to these clinics and who can afford their services. Even though the best average cost in the United States for conception in such a program is about US \$2,000, and most women cannot afford the US \$215 a month that a regular program costs without saving ahead for it or going into debt, most women consider it a small price to pay for the opportunity to reproduce outside of male control. At the present time,

women who do manage to conceive through such programs can ensure that they and their children will not be harassed by men who claim the rights of legal fathers, and who want control over the day-to-day decisions about raising the child.

Insurance Coverage

Utopian as the women-controlled programs sound at first, they really are only available to very special women: women who can afford to pay US \$2,000 (or more) for the *possibility* of conceiving their own child, and who are fertile, and whose cycles are so regular that they are able to conceive with two inseminations per month for six to eight months. In fact, many women are not rich *and* fertile *and* regular. Some women require three or four inseminations per month because their fertile days are unpredictable; some women have had unprotected *intercourse* for up to five years before conceiving a wanted pregnancy. Under these circumstances, costs skyrocket, time constraints become significant, and access to alternative insemination becomes dramatically restricted. In addition, women who do have clinical fertility problems are thrown back on the whims of the medical establishment for the same treatment that is given to married women; dangerous drugs, invasive diagnostic procedures, insensitivities, and high costs. And, of course, not all infertility specialists will even give infertility treatment (even if it does *not* involve alternative insemination itself) to nonmarried (or cohabiting heterosexual) women for many of the same reasons that they have given for refusing alternative insemination services to

If insurance coverage were available for even some of these services, the whole demeaning process might just be bearable.

lesbian women. The behaviour of these specialists is completely outside the control of the referring personnel in the women-controlled clinics, and in one case, the fact that the referral was made by a lesbian-associated health worker seemed to increase the hostility of the infertility specialist.

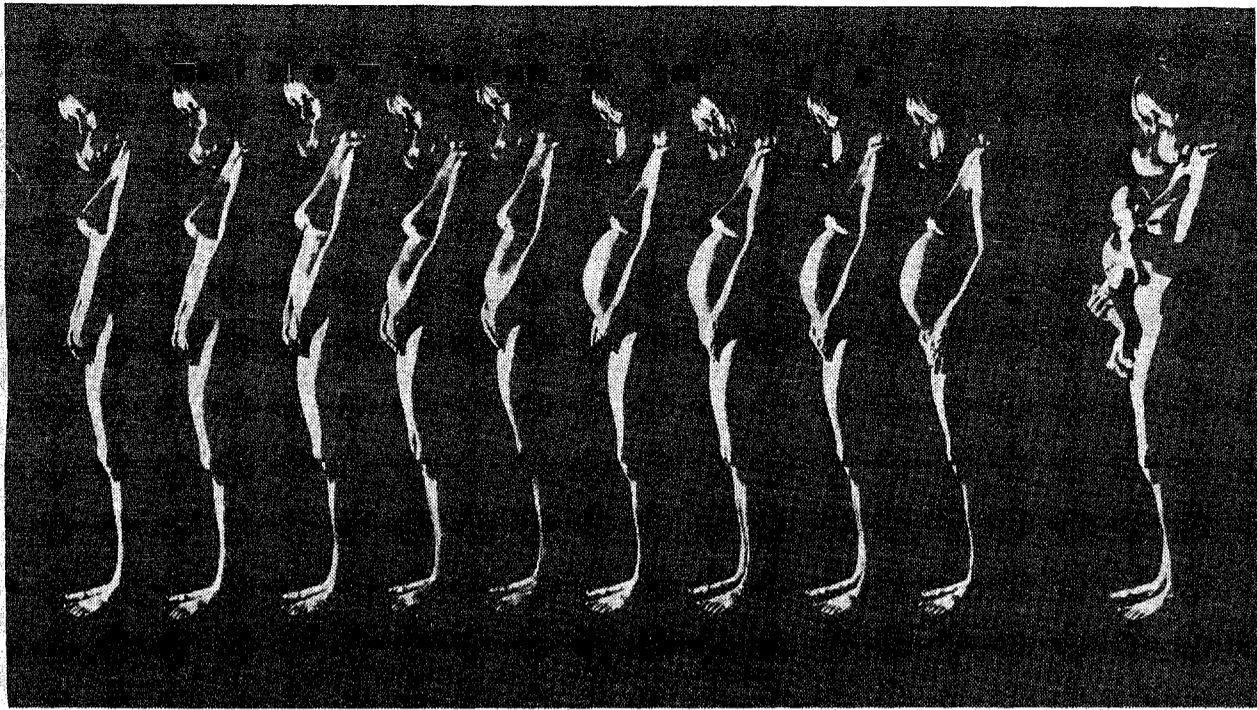
If insurance coverage were available for even some of these services, the whole demeaning process might just be bearable. But on the whole, nonmarried women must bear the costs themselves regardless of the type of coverage that is available to married women. In Ontario, the London clinic charges the OHIP-scale fees, so treatment is virtually free to women who qualify; however, nonmarried women do not qualify for treatment. The few private practitioners who have treated nonmarried women in the past have always charged well above scale, which meant that OHIP reimbursed only Cdn. \$14 for each insemination (for sperm *plus* services); in addition, OHIP limited the number of reimbursable inseminations to a "reasonable" number per patient. Out-of-province services are also only reimbursable on the OHIP scale, and private insurance companies are permitted to cover extra billing only on out-of-province services. (If the Ontario government is able to maintain its ban on extra billing, I predict that the access problem will become clearer, since I doubt that medical practitioners will extend their practices in this area once the profit margin has been reduced.)

In Ontario, the cost problem looks like a problem of insurance coverage, but of course it is really a problem of access to establishment services. And should a woman-controlled program ever become possible in Canada, even with a medical referral, OHIP will reimburse only Cdn. \$14 on sperm samples that each cost Cdn. \$130 (or more, if they are subject to customs duty and/or sales tax).

The problem is just as severe in the United States. Insurance policies rarely cover inseminations or infertility services, and medical workers are unwilling to bill insemination-related charges under other labels. The growing trend toward OHIP-style health maintenance organizations (HMOs) has resulted in even more limitations on alternative insemination coverage; one major program in the United States (the Harvard Community Health Program) will give otherwise fully covered (and therefore free) alternative insemination to women who are married to or cohabit with clinically infertile males, on the grounds that alternative insemination is "medically necessary" for women who are permanently attached to such males. Nonmarried women thus have to go outside their HMOs for these services. The only financial support for these services thus comes from the income tax system in the form of deductible medical expenses (if the alternative insemination is performed under the supervision of a licensed physician). The graduated structure of income tax rates being what it is, however, that benefit is available only to women who can make use of such a tax deduction by virtue of their tax

• continued next page

• **Alternative Insemination**, from previous page



rate; thus the largest tax benefits go to the women who have the highest incomes. And even that tax benefit is limited somewhat by the practices of some women-controlled programs which use fresh sperm and do not want to give signed doctor's receipts for the portion of the payment that is given to the donor (\$US 50 in one program, out of a total payment of \$US 110 per insemination). While one might agree that sperm is certainly not a "medicine," the point might be conceded if women could obtain more complete insurance coverage or bigger tax deductions.

Self-help Programs

The harassment, expense, and inconvenience that is associated with alternative insemination services provided either by medical practitioners or by woman-controlled programs has led some women to formulate self-help programs which are cheap, "safe," and convenient as well as women-controlled. Even such quasi-underground initiatives do not protect women from patriarchal opposition, however. When a group of women started an informal sperm referral network in Windsor, Ontario a few years ago, they sought to establish an initial donor panel of 30 to 50 donors by placing an advertisement in the classified column of the local paper, *The Windsor Star*. The advertisement read as follows:

Donors for artificial insemination needed. Complete anonymity and confidentiality guaranteed. Write Box XYZ, Sandwich Station, Windsor.

The advertisement was refused by the *Star* on the grounds that it was "dirty" and "promiscuous." (The same newspaper regularly carries telephone sex advertisements and other amenities of urbanized life.) The organizers then placed the advertisement in the *Globe and Mail*, which took it without question, but charged five times as much. Ironically, the very first response to the *Globe* advertisement was from the medical reporter of the *Windsor Star*, who wanted an interview with the organizers. It took the combined effect of the *Globe's* acceptance of the advertisement, the *Star's* medical writeup and two television interviews to convince the *Star* to run the advertisement in Windsor. The story did have a happy ending: a vast number of donors responded, and with local medical and social screening and a low payment of Cdn. \$20 per sample to donors, the Windsor network was able to operate efficiently on a small scale.

After a period of time, however, the combined effect of logistics and demand caused the organizers of the Windsor sperm referral network to contact the Oakland sperm bank for information on how to cheaply and effectively freeze sperm samples for local use. And once again the indirect but powerful forces of patriarchal control formed a barrier to access to technology — even to women-controlled technology. The Windsor organizers had a small nitrogen tank, an adequate microscope, and several medical papers on sperm freezing. They called the Oakland personnel with some very specific requests for information: what is the best cryogenic medium to use; where can the medium and equipment be purchased; which of the two or three freezing techniques detailed in the medical literature would they recommend. The Oakland personnel were very reluctant to even talk to the organizers: they seemed afraid that they could not be trusted, they wanted to meet with them, and they finally withdrew from consultation because the Oakland sperm bank was deeply committed to maintaining the standards, accreditation, etc., of sperm banks in order to convince the United States federal government to let sperm banks (along with other cryogenic operations) continue to regulate themselves. In a final attempt to get some concrete information, the organizers contacted a man who specialized in collecting and

freezing semen for dairy goat farmers (who then used it to perform alternative insemination on their dairy goats); he, of course, did not believe that they only wanted to freeze human sperms and, of course, refused to divulge any of his trade secrets.

Alternative Infertility Treatments

The story of patriarchal control of alternative insemination "technology" is not yet fully told; "alternative" health care workers are also adverse to woman-defined and woman-controlled reproduction. Many women who have no "mechanical" fertility problems (such as no ovaries, blocked tubes, damaged cervix) but who still cannot conceive readily are remarkably responsive to alternative insemination treatments such as visualization, psychotherapy, acupuncture, structural massage, and Chinese herbal therapies. Many alternative healers are very supportive of single and lesbian women's plans to use alternative insemination, but some are very hostile to it. One woman has reported that her herbalist/acupuncturist refused to treat her after he learned that she had sought fertility therapy in order to conceive by alternative insemination; he said that the "energetics" interfered with his capacity to treat her. Additionally, alternative health-care of registered acupuncturists and certified herbalists are not covered by OHIP, and in the United States, coverage is limited to such care that is performed under the supervision of a licensed physician.

LESBIAN-FEMINIST SOLUTIONS TO ACCESS PROBLEMS

Rich women can of course afford to buy fresh or frozen sperms through woman-controlled programs, or can afford the time and money that is needed to set up a self-help program such as the one organized in Windsor. But what about the women who cannot afford the time, the money, or the risks associated with self-help? Some gay men are committed to donating sperms on a completely anonymous basis; they feel that it is their obligation to help women empower themselves. Such men are rare; most gay men want some legal interest in the resulting child, and some have even gone so far as to misrepresent their intentions until after the child

Just as the right to abortion on demand is a necessary precondition to women's actual equality, so is access to safe, cheap and convenient alternative insemination.

is conceived or born and it is too late for the recipient to find another donor. Nonetheless, lesbians and single heterosexual or celibate women are increasingly turning to the gay community for willing donors, in exchange for coparenting rights on the parts of the men.

In one United States city, a network of lesbians who want to become pregnant has been approached by a network of gay men who want to become genetic fathers; the gay men have offered to set up a procedure for matching intending donors and recipients. Many women are presently involved in coparenting relationships with gay men. Depending upon the specific terms of the arrangements, this is a positive

development. However, it raises some serious questions as well. The most serious question this trend raises is whether it is an alternative that is being freely chosen because of the positive benefits of having (at least) a biological mother and a biological male progenitor involved in the nurturance of the child — or whether it is an alternative that is tolerated because it is cheaper (in money, at least), more convenient (the donor in such a situation tends to be more cooperative, and the recipients tend to feel that they can state their scheduling needs more directly), easier to explain to family members ("Sam and I have decided to have a child, but of course we are not going to live together"), legally uncomplicated (there is no blank on the birth certificate), and perhaps even more affordable (some male co-parents contribute to child support). In other words, is this supposedly radical heteroparenting the very best choice that lesbians and single women can fashion out of all of the alternatives that are available to them? Or is it a recognition that lesbian and single women *have* no real choices, and had better bring themselves and their children under the umbrella of male protection and male privilege — that they are safer even in nontraditional arrangements? Are women once again being forced to look to men for the terms of their own and their children's existence?

CONCLUSIONS

The conclusion to this story is — at least to me — obvious: just as the right to abortion on demand is a necessary precondition to women's actual equality, so is access to safe, cheap, and convenient alternative insemination. The other reproductive technologies are so expensive, so technology-dependent, and so completely controlled by the masculinist medical establishment that it is strategically unrealistic to expect that women can gain much independent access to it in the short run — or want access to it except to fulfill the heterosexual ideal. Not so with respect to alternative insemination. The medical establishment should be held accountable for its refusal to treat nonmarried women, and for the danger and insensitivity of many of its procedures. OHIP and supplementary insurance providers should be required to bring their fee scales into line with actual costs to consumers. If the ban on extra-billing holds, the state should be challenged if it does not ensure that all women have access to the services available. State regulation of alternative insemination should be resisted strenuously on the condition that legislation is acceptable only if it makes it clear that all women are to be treated equally with each other. Woman-controlled programs (whether based on the Oakland, Boston, or Windsor models) should be protected by legislation *and* included in insurance schemes. Custody and legitimacy legislation should place sole custody with women. Co-mothers should be recognized by law as parents of their partner's alternative insemination children, when both mothers agree on this. All possible steps should be taken to ensure that alternative insemination children and their parents enjoy the full benefits of membership in the Canadian state, for anything less is unacceptable discrimination.

Women will also have to confront the fact that many heterosexual women have quite different attitudes toward reproductive procedures. Women who are so committed to biological reproduction of themselves (or of their male partners) are virtually blind to the access problems that state regulation of reproductive procedures might create for other women. These women *want* legislation that will reinforce the fictions that sterile men are biological fathers, that surrogate mothers are biological mothers, that "adopted" embryos are genetically connected with the surrogate mother, etc. Not only are many of these women personally hostile to the notion of single motherhood, but they are fundamentally threatened by the demystification of motherhood (and of fatherhood) that is implicit in lesbian demands for access to alternative insemination. So long as heterosexual women identify their survival, and their reproductive functions, with the perpetuation of the patriarchal family structure, they will be all too happy to oppose these lesbian demands, and, indeed, to collaborate in the re-production of patriarchal control of reproduction. And as with other splits between women whose short-run goals are inconsistent, men will find it easy to exploit this split in order to pursue their *own* goals.

What is at stake for men in the control of all aspects of reproduction is nothing less than the attainment of the liberal ideal of freedom: for men to be completely free, they must be able to achieve genetic fatherhood free from any interference from women and their demands. This freedom — from dependence on women in any way, and from dependence on other males — is thought to be the essential promise of the liberal paradigm. Thus it is men who understand only too well the motives of women who are exercising their reproductive capacities in isolation from men. Women's reproductive self-determination can and does detract from masculinist control and freedom in the liberal sense. Thus patriarchal culture — in the form of the state, the law, the medical professions — can do and has done nothing less than mobilize to contain this self-determination.

Kathleen Lahey is a professor of law at the University of Windsor. This article was presented at the NAWL Biennial Conference, "Who's in Control: Legal Implications of Reproduction and Technology," February 1985.

ARTS

Pages' Precedent

by Beth Raymer

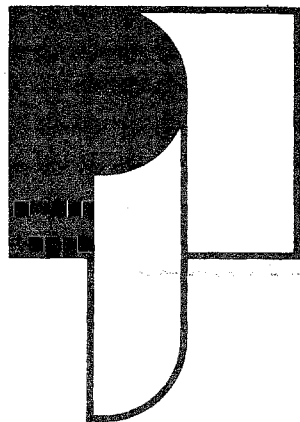
The trial of Toronto's Pages Bookstore owner Marc Glassman and manager Esther Bogyo has ended with an acquittal. Provincial Court Judge Sidney Harris in July dismissed charges of exhibiting "a disgusting object," ending a legal battle which lasted over a year and cost over \$8,000.

The controversial "object" was a window installation piece by the feminist art trio "Woomers," which depicted the life of a female in our society from birth to death through various household, consumer and other objects, including a blow-up doll, cosmetics, women's underwear, contraceptives, a shower cap, an empty disposable diaper box, magazines, and, at the bottom of the display, menstrual pads splattered with red paint, plaster phallic-shaped objects in various forms and a toy gun. "It's a Girl" was part of Fem Fest, a city-wide display of feminist artwork in May and June, 1985. Glassman and Bogyo were charged in May, within days of the work's installation in the window of Pages.

In his judgment, Harris agreed with defence lawyer Clayton Ruby that the section of the Criminal Code under which the charges were laid was unconstitutional in that it deprived the individual of liberty and freedom of person as guaranteed under the Charter of Rights and Freedoms. The section stipulates that "every one commits an offence who knowingly, without lawful justification or excuse... publicly exhibits a disgusting object or an indecent show," but a subsection provides a defence for the accused if it can be proved that the public good was served by the acts in question, and that these acts did not extend beyond the public good.

In his defence, Ruby claimed that "It's a Girl" was serving the public good, in being not only a work of art but a feminist one with a political message; several key witnesses, including columnist June Callwood, author Margaret Atwood and painter Ken Danby, testified to this. Further, Ruby argued that "It's a Girl" did not exceed the limits of tolerance of the average Canadian, and that it did not go beyond what served the public good. In addition, Ruby made two challenges to the Constitution: that the word "disgusting" was nebulous and subjective and had no place in the law (individuals cannot be expected to know if they are breaking the law if it is worded in a vague manner), and secondly, that this section of the Criminal Code places a "reverse onus" on the accused to prove their innocence, the implication of guilt being in defiance of the Charter of Rights and Freedoms.

Assistant Crown Attorney Laura Silver conceded in evidence that "It's a Girl" had



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artistic merit, but maintained that it was the public display of it that made it disgusting. In her summation, Silver called the defence witnesses the intelligentsia of the art community, claiming that the only "ordinary Canadian" to have been brought before the

court was the arresting officer, Police Constable Gordon. The work might have been appropriate in an art gallery or museum, Silver argued, but what looked like bloody menstrual pads were offensive in a window display; the pads were disgusting, and a private thing had been made public.

Ironically, especially in light of Judge Harris's decision, the new pornography legislation currently being proposed would consider images of lactation and menstruation to be "degrading pornography," though it is expected to be dropped in the Bill's final drafting in the wake of criticism from feminists and civil libertarians. As lawyer Rebecca Shamai, a consultant on the case, pointed out, "the approach is right," in attempting to codify pornography and thus apply more certainty to the law, but that the new bill "effectively suppresses any aspect of female existence." As Judge Harris indicated in his judgment of the Pages trial, the law must provide some guideposts to individuals, but whereas traditionally it has been the exploitation of sexuality which has been at issue, now it is any type of reproductive activity, representing a radical departure from traditional common law.

In acquitting the accused, Harris agreed with other judges who had found the word "disgusting" to be vague and subjective, quoting that, "One man's vulgarity is another's lyric." Harris said the word "disgusting" cannot be objectively determined, since the list of dictionary synonyms defining the word are all subjective. He added that judging a work by one small part of it (the courtroom exhibit accounted for about 5% of "It's a Girl") was like judging a book by one paragraph. In conclusion, Harris stated that all forms of expression are equally protected by the Charter, and that the law must be more certain and specific: "Vague laws may trap the innocent by not providing fair warning."

Both Ruby and Pages' owner Marc Glassman agreed that the judgment was major in the sense that it struck down a section of the Criminal Code. A request to drop the charges had earlier been made to Attorney General Ian Scott by June Callwood and others. "It's regrettable he didn't listen to them," said Ruby. "They were brighter than he was." Ruby does not anticipate an appeal; but Marc Glassman is slightly less optimistic. Glassman admitted that there had been some adverse public reaction to "It's a Girl," which had surprised him; no previous window display at Pages had ever been charged, including a Christmas exhibit which Glassman claimed had an "anti-Christian" message. Laura Silver said the police had received a number

of community complaints about "It's a Girl," and that both she and the Crown's office had received letters from individual citizens, and one organization, who disapproved of the installation piece and were interested in whether the acquittal would be appealed.

The issue surrounding the case seems to be that menstruation is disgusting, period, and that any representation or manifestation of this repellent biological function should be scrupulously screened from the eyes of the viewing public. "I won't deny that it was shocking," said Woomers member Michèle Fillion, "but that one element (the menstrual pads) was such a small part of it." Fillion's regret, as an artist involved in creating the piece, was that the menstrual pads were focussed on in the trial to the exclusion of everything else. Rebecca Shamai said that although both the pads and plaster phalli were considered disgusting, all the testimony and arguments during the trial centred around the pads, and concluded that perhaps it was because, "phallic images are so much accepted as part of the artistic landscape," referring to architectural works such as the CN Tower. And, given that images of menstruation have been lumped in with "degrading pornography" in the proposed pornography legislation, it seems that it is specifically female reproductive functions, rather than male genitalia or representations thereof, which are the final frontier, in terms of acceptability, for the general public.

Although this case was successful for the accused, its implications for Fillion and other artists are not so positive. Woomers had had an idea to do another exhibit which would have been like a "warehouse" full of phalli, each of them representing a political figure. They have since discarded the idea for fear of charges being laid again: "That's basically a fear we have riding over our heads now."

In the final analysis, Fillion claims, the ordeal wasn't worth it. "We haven't accomplished anything. I've had a very difficult year that's tried my ideals." And although some may claim that a political point has been made by the acquittal, Fillion said, "That's not how it feels from this end."

Judge Harris's decision may be a step in the right direction and will, with luck, have formed a major precedent. But it remains to be seen how far reaching his decision will be in the echelons of the legal and judicial world. Feminists and others concerned with artists' autonomy will still most likely have a long battle ahead of them.

Beth Raymer is a Toronto feminist.

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Conflicting Loyalties



Tantoo Cardinal as Rosanne

by Susan G. Cole

Soon after its first frames flash on the screen, the movie *Loyalties* sends out strong signals that something is not quite right with the Sutton family. Lily stares out the window of a small plane as it passes over the wilderness of the Canadian north. Her three children huddle around her sleeping restlessly. The plane lands in Lac La Biche where Lily gathers her children for an oddly tentative meeting with her doctor husband David. The Suttons are badly out of place. They are British in small-town Alberta, home mostly to Métis. They are refined in rugged territory.

Eventually we discover the ugly reason why the Suttons have hidden away in Lac La Biche. But not before director Anne Wheeler and screenwriter Sharon Riis have taken us on an extraordinary journey that explores the commitment women have to their relationships. The title refers to the conflicting emotions women have about their husbands, children, culture and especially their feelings about each other. Even with its unsparing sense of foreboding, this Canadian, yes, feminist film winds up being a triumphant tale in which friendship overcomes the worst kind of horror.

What makes the movie work is Riis's determination not to let the grotesque elements of the story overshadow the positive elements of her vision. The Sutton secret is the backdrop for *Loyalties*, and it looms throughout the scenario. But the real story in the film is about the relationship between Lily and Rosanne, the Métis mother of five whose wounds David treats after she has been assaulted by her boyfriend Eddie. Lily in the meantime has been complaining about unpacking and adjusting to life on what to her is the forbidding frontier, and so David, seemingly sympathetic to Rosanne who has lost her job, hires Rosanne to assist in the Sutton household.

The gulf between the two women is vast, and the trust levels are at first unbearably low. Lily has never known anyone quite like Rosanne — a single mother, unmarried at that, with strong ties to her native culture, a straight talker with a gift for dealing with children. Rosanne, on the other hand, has never seen luxury like the Suttons enjoy, a washer/dryer, plenty of land, bone china, and she can't fathom Lily, who is distant, weepy and resentful for no apparent reason. The inspiration in *Loyalties* comes through the gradual narrowing of the rift and the forging of

a powerful bond between the two women.

To a great extent, this is Sharon Riis's love letter to Lac La Biche, her home town and itself almost a main character of the film. Wheeler, Riis and company carted their crew to the town's main streets and with cinematographer Vic Sarin lovingly captured the hotel bar, the diners and the ubiquitous formica. As important as the small town verisimilitude is Riis's obvious attachment to and value for the Métis way of life, which is portrayed in painstaking detail. The extended family is presented as a source of invariable strength, and although Rosanne has her moments of drollery, it is her mother, always there, always wise, who has managed the feat of maintaining her humour in the face of hardship.

A bittersweet sequence in which Rosanne avails herself of the Sutton household appliances to take care of her own voluminous family laundry is typical of the way *Loyalties* confronts class differences. Yet even as the somewhat absurd laundry scene proceeds, Wheeler sustains the film's menacing tone. This is a story whose ending no reviewer would want to give away, but it's enough to say that the good doctor David is eventually revealed as a monster of terrifying proportions.

Yet taken as a whole, the film goes about handling male violence in a mercifully sophisticated way. Both Rosanne and Lily have serious problems with the men in their lives, but the movie makes some important distinctions. David is obviously chronically dangerous, but Eddie definitely has something going for him. In fact this is one of the first female-centred movies that takes a sympathetic view of a wife batterer without selling out the victim. Eddie stops drinking the very next day after he has hurt Rosanne. He gets a job, he tries everything to patch things up. But Rosanne is not impressed and shuts him out. Her mother tries to talk her out of her intransigence, and so does Lily. Particularly because Eddie has taken responsibility for his violent behaviour, Rosanne appears almost too stubborn, and a reconciliation becomes something worth rooting for. The delicate balance in the portrayal of these two perpetrators of male violence, one wholly salvageable, the other entirely hopeless, allows *Loyalties* to run its course without wielding the cinematic equivalent of a sledgehammer.

This is Anne Wheeler's second feature and it follows up a series of shorter films, including *Great Grandmother* and the CBC drama *Change of Heart* (her first collaboration with Riis), and her first little-known little-seen fea-



Rosanne (l.) and Lily

ture *The War Story*. Here with *Loyalties* she deftly keeps almost total control of a movie whose themes could easily have run the picture amok. It helps that the film is splendidly cast. Kenneth Welsh oozes just the right amount of boyish charm to keep David Sutton's creepiness just under the surface where it belongs. Susan Wooldridge is appropriately exasperating as Lily who initially comes across as a snob but who slowly emerges as a survivor in her own right. And Tantoo Cardinal's Rosanne is entirely believable. But Wheeler has to get the credit for sustaining the pace and building the unbearable tension.

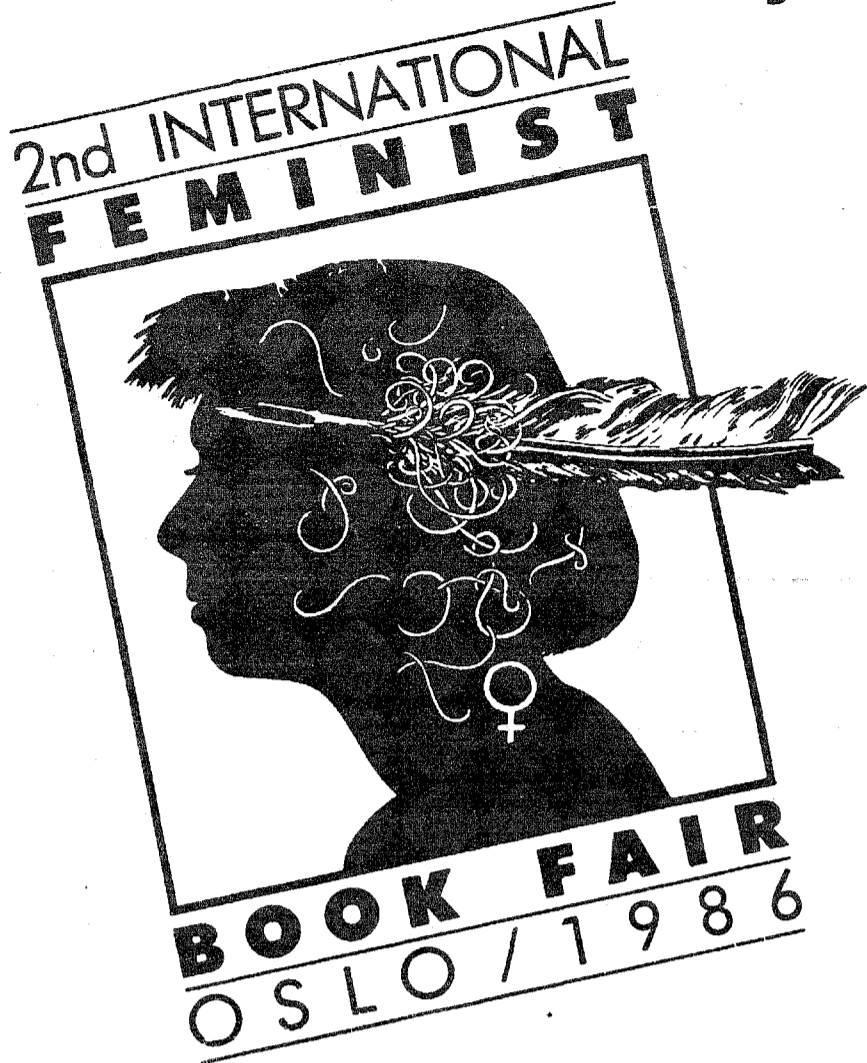
Loyalties, alas, is not perfect. Sometimes it exudes CBC drama qualities, a meager soundtrack, for example, for which miserly producers have to take the blame, and an unforgivable last scene that looks like a television tag after the final commercial. But these are tiny quibbles with a powerful woman-



Riis (l.) and Wheeler

positive film. Give Anne Wheeler a few million dollars more, and she might give us a masterpiece. In the meantime, we'll have to settle for only a major milestone in women's, no *anyone's*, filmmaking in this country. ●

Literary Ambassadors



by Betsy Nuse

Oslo, Norway was the site of the Second International Feminist Book Fair June 21-27, 1986. Exhibitors from as far away as New Zealand and China offered their latest publications for sale to the public, attended formal workshops, held informal meetings and networking sessions.

Margie Wolfe from Women's Press in Toronto and Libby Oughton from Ragweed Press in Charlottetown were Canada's official representatives. Both described the international community of feminist publishers in enthusiastic terms. "What a delight to do business with women!" Libby commented. Both she and Margie, veterans of the enormous annual mainstream book fairs in Frankfurt, West Germany and Bologna, Italy characterized Oslo as "humane and relaxed" by comparison. Women shared genuine curiosity about each other's publications with seemingly boundless energy. Tiny collectives, individuals, representatives of large feminist presses and mainstream publishers with significant women's lists talked with one another, exchanged ideas and planned together. In an exhausting round of informal meetings and formal appointments, Libby and Margie explored challenging long-range ideas like co-operative publishing projects and more immediate goals like importing and exporting already existing books.

To the delight of the publishers, the fair organizers had set aside two full days when the fair was closed to the public to allow these

meetings to be uninterrupted. But readings, panels and social events extended public participation in the fair well beyond daytime exhibits into the evening. Canadian poets Betsy Warland and Daphne Marlatt, in the final weeks of an extensive tour, read together to an enthusiastic audience at one program. Another evening, Canadian poet Suniti Namjoshi read dialogue poems with British/Australian author Gillian Hanscombe. Translators, writers, artists, librarians and teachers of women's studies attended as well as publishers. Margie was especially pleased to observe that North America's white feminist "superstars" were far less in evidence than Third World writers better known in Europe: Nawal El Sadaawi, author of *The Hidden Face of Eve* and *Woman at Point Zero* and Ellen Kuzwayo, black South African author of *Call Me Woman*, were inspiring speakers.

As Canada's representatives, Margie and Libby brought with them over 100 books by and about women, published by feminist presses, co-ops and major companies from across the country. Both were delighted at the serious interest in Canadian material. Both learned that Canadian fiction's single greatest overseas ambassador may be Margaret Atwood, whose books have been translated into several Scandinavian languages, and who is well-known and highly-regarded as a feminist writer in Europe. But Libby was also told that a "standard" anthology of Canadian writing translated into Norwegian sold over 17,000 copies. Clearly, Europeans are interested in Canadian writing! Readers and publishers were eager to discover new Canadian authors of long and short fiction who follow in this tradition.

The Oslo fair was organized by two Norwegian scholars who were so disappointed at missing the first fair in London, England that they vowed not to miss the next. But it seems that the ties woven between feminist publishers around the globe are now so strong that organization of a third fair in India in 1988 may soon begin. The international feminist community — enthusiastic readers, scholars and all lovers of "women in print" — can anticipate it with interest and excitement.

Betsy Nuse is a feminist writer and bookseller.

Tricks of the Trade

by Janis Runge

Imagine: Two weeks in August on the edge of Canada's west coast, a room of your own only a ten minute walk to a semi-isolated beach on Victoria's Cadboro Bay; a sun-splashed week-end free to cruise around the Gulf Islands; time to read your latest poem or short story to an appreciative audience of local women writers.

Imagine: Mornings of workshops where seven or eight other women are happy to share works in progress, delighted to give and take suggestions about the effectiveness of plot lines, character development, beginnings, endings, the relevance of your stories to their lives; afternoons for writing/editing on or off the beach; opportunities to join in on impromptu readings and mini-workshops with writers from the Fiction, Poetry and Theatre workshops. Think of some evenings free to skoot into Victoria for sightseeing or dinner; other evenings providing a chance to hear Phyllis Webb, Helen Potrebenko, or instructors Frances Duncan, Patricia Ludwick, and Penny Kemp read from their published and unpublished works, or perform their newly created collaborations. Entertain the idea of informal drinks and long conversations into the night with writers whose work you admire and/or to which you have been recently introduced. And, to keep you on your toes in Lotus Land, fantasize yourself as part of an evening of entertainment organized by the respective workshop groups.

OK. So. How many women writers do you know who wouldn't consider selling their kids for this kind of chance? Most of the writers there went to considerable, if not unorthodox, ends to leave in safe hands: their children, husbands, lovers, jobs, all in exchange for two weeks with a room of their own, no meals to prepare, and the kind of non-hostile environment enhanced by the presence of almost two dozen supportive and keen women writers.

Women at West Word Two, Women and Words' summer retreat, effortlessly conspired to create non-competitive alternatives to what many perceive as the male dominated and often vicious models associated with writing and with publishing. West Word Two staff organizers Helen Williams, Gloria Greenfield and Angela Royea helped to make it as easy as possible. And although some funding came from traditional sources (the Canada Council, tuition fees, etc.), scholarships from women writers were a major source of financial assistance and inspirational support for those who could not otherwise imagine coming up with Expo-inflated airfares from as far away as New Brunswick and Newfoundland. Organizers and participating writers also contrib-

uted added technical expertise and equipment to tape record at least some of the reading sessions, and to photocopy pieces for the daily workshop.

West Word Two attracted an amazing range of writers representative of various age groups, regions, publishing background, cultural heritage, marital status, and occupational groupings. Some of the women "normally" worked as law teachers or bureaucrats, and thrived on the chance to take their own poetry, prose or theatre writing as seriously as they took the writing of their colleagues. Many of them had had years of experience juggling child rearing and wifely duties with bouts of closet, or commercial, copy writing or typing male executive letters. One woman had written a novella as a university credit, but rarely had the opportunity to read even small bits of it before an appreciative and curious audience. Several had worked as journalists and broadcasters, but fewer had easily and consistently sustained an image of themselves as serious and respected professional writers. Some well known and well published writers admitted that even they were dependent upon odd jobs and alternative sources of financial support.

Relatively small workshops (six to eight people) allowed for an exciting spectrum of writing styles and experiments in new techniques, genres and collaborative ventures. Penny Kemp's own interest in sound poetry, and her will to share, introduced many of the writers to chanting and other techniques designed to sensitize the ear and to free the natural voice. Patricia Ludwick's considerable experience as a theatre artist similarly familiarized writers with practical methods and exploratory techniques to find and refine their voice, and to enhance their writing skills. Frances Duncan's mastery of several literary genres inspired courageous efforts to write across the lines of established publishing categories. All three instructors were committed to helping to give substance to the universal desire for gentle, constructive criticism of works, some of which were written within genres previously ignored, or never before encountered.

For some writers, West Word Two provided an opportunity to continue their explorations or further their development of feminist-inspired "herstory." Here, a conscious effort was made to give voice to the real life personal, sometimes unpleasant, experiences. Some writers found space to write about child abuse, incest, rape, topics all too often insensitively treated by the media and rarely told from a woman's point of view. Others found the inspiration to explore in voluntary writing assignments a way to become sensitive to the sexism of language. Even some women's in-

sistence on the -ess suffix for every mention of God was done with a light enough touch that it encouraged gentle parody at times, but never alienation. There was too much grace and goodwill for there to be anything but tiny and quickly forgiven skirmishes between competing ideologies of women and of words.

The poets, several of whom were actively involved with social and political concerns, leapt at the opportunity to pursue a collective form of writing and reading that did not do disservice to individual works. Not to be outdone, the fiction writers tricked the audience into delivering some of their best lines which were then used as entrées into readings and performances, as transitions between serious and humorous works, or shifts between traditional and experimental presentations.

The organizers and instructors made clear that the distinction between the workshops was arbitrary, and to be used as an aid to collaborative efforts. And so they were. Lunching with the poets seemed to inspire the fiction writers to share their own prose poems, as did breakfasting with the theatre group encourage a general tendency towards dramatic, if not theatrical, presentations by the poets and fiction writers.

The only universally distressing aspect of the workshop retreat came in the discussions devoted to marketing and publishing strategies. Here, grizzly stories from even the best and most published of writers sent shudders of despair through an otherwise astonishingly enthusiastic collection of women. But even here, the accumulated positive energy silenced and defeated the despair with a new wave of sometimes humorous, but certainly transcendent, planning of new strategies and tactics to fight the good fight against all established odds.

Marion A. White from Newfoundland, for instance, left everyone convinced she really would somehow *cause* East Word to happen, maybe a half year later, in Newfoundland. And Virginia Wilde from Ontario promised she'd even use her pen name, Oscar Woolf, if that helped get the West Word story into the popular press.

By the end of the two weeks, it was clear, those writers who had generously provided scholarship funds to allow for significant and deserving voices to be heard and important connections to be made, had not wasted a penny. West Word Two, the Fresh Air Camp for women writers, promises to make the routine and inevitable winds of change in the Canadian literary scene seem like the calm before the storm.

Janis Runge is a Toronto writer.



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Genesis of Gender

The Creation of Patriarchy, by Gerda Lerner.
New York, Oxford, 1986.

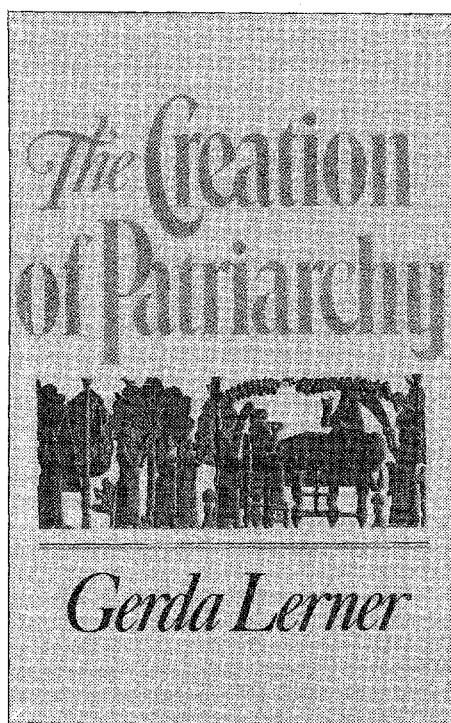
Reviewed by Sherrill Cheda

Like an archeologist with a fine pick and delicate brush, US historian Gerda Lerner delves deeper and deeper into the multifaceted layers of patriarchy, with their roots in the Neolithic period of Mesopotamia. But before the actual dig can begin, there's preparatory site work and her documentation of the definitions to be used in the text is a valuable theoretical essay.

This clear, precise definitions section of *The Creation of Patriarchy* should be read first. Lerner sensitively discusses sex/gender vocabulary, not only pointing out the differences between biological sex and culturally created gender but adding new dimensions to our thinking about words and their meanings. She suggests the term "paternalistic dominance" as more accurate and encompassing than "patriarchy." In the same vein, she recommends the word "subordinate" rather than "oppressed" to more carefully denote the at least 5000 year continuum of women's experience of domination.

The Creation of Patriarchy, volume one of a planned two volume work, is a highly readable, fascinating synthesis of many diverse anthropological theories and a historical analysis of Mesopotamian and Fertile Crescent societies and their laws and codes. Lerner has conducted a staggering survey of the literature and includes an extensive bibliography and notes section. A map of the regions under discussions would have been a welcome aid.

Covering some of the same territory as Marilyn French's broader *Beyond Power*, Lerner concentrates on only two historical periods and finely dissects them from a feminist perspective. Lerner's research on mother goddesses parallels some of the unpublished work of York University scholar Johanna Stuckey. We learn that goddess worship does



fore recorded history and took place over a 2500 year period. She produces evidence to suggest that patriarchy may have had its beginning in slavery as many scholars agree that women were the first slaves. While others, including Marilyn French, have noted this fact, it took feminist analysis of this quality to point out the significance of such a revelation in terms of the sex/gender system.

As Lerner moves on to analyse Hebrew society and compare the role of women with those in Mesopotamian society, she exposes the sex/gender assumption in *Genesis*. She includes more detail than the lay person may want but less than the scholar would demand.

Lerner goes on to discuss the movement from matrilineal to patrilineal families, kinship changes which signal changes in women's level of power. There was not at any one time a matriarchy followed by a violent overthrow to patriarchy. There may have been certain egalitarian societies which slowly over time subtly changed kinship structures and with these changes, generations of women slowly became more and more subordinate.

Reading this book engenders the same feelings of powerlessness and fear for women that reading Atwood's *The Handmaid's Tale* does. Both feel emotionally honest because they relate to women's physical and psychic experience of subordination in society. After reading about the historic lack of freedom for women under paternalistic dominance, one ends this book relieved to be living in a small corner of North America at the end of the 20th century AD. One also feels a strong sense of anger and becomes even more committed to change the world of women's powerlessness. As does French's *Beyond Power*, *The Creation of Patriarchy* ends full of hope. The message is revolutionary: "The system of patriarchy is a historic construct; it has a beginning; it will have an end."

not necessarily mean a strong role for women in those societies.

Lerner's most valuable analysis comes from her close scrutiny of Mesopotamian society — spanning a period from 3000 to 100 BC. Using the Hammurabi Code (1792-1750 BC), she gives us a complete investigation of early Mesopotamian laws concerning slavery, concubines, marriage, rape, adultery, dowry, bride price, mothers of sons, mothers of daughters, miscarriage, abortion and prostitutes. These laws give us more than just a few clues about the lives of women and their lack of freedom.

Lerner's most original theory concerns slavery. The creation of patriarchy began be-

Sherrill Cheda is a longtime feminist, a founder of Toronto's New Feminists in 1970.



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OUTSIDE BROADSIDE

OCTOBER 1986

Compiled by Catherine Maunsell

• **Wednesday, October 1:** "Woman as Peacemaker," a presentation of CBC Radio's *Ideas* program with psychologist Adrienne Harris. 9.05 pm. Also **Wednesdays, October 8 and 15.**

• **Wednesday, October 1:** WEN-DO, Women's Self-defence classes start at the St. George Campus, U of T. 7 weeks, 4.30-6.30 pm. Info: 978-4911. To **Wednesday, November 12.**

• **Wednesday, October 1:** Andrea Dworkin will read from her recently published novel *Ice and Fire* at the Medical Sciences Auditorium, King's College Circle, U of T. Co-sponsored by the Toronto Women's Bookstore and the U of T Bookroom. 8 pm. Free. Dworkin will autograph copies of her first novel *Ice and Fire*. Info: 922-8744.

• **Thursday, October 2:** Book signing by Andrea Dworkin, author of *Ice and Fire*. 2-3 pm. Toronto Women's Bookstore, 73 Harbord St. Info: 922-8744.

• **Thursday, October 2:** "Play, Performance and Power," a presentation of CBC radio *Ideas* program with writer Varda Burstyn and sports sociologist Bruce Kidd. 9.05 pm. Also **Thursdays, October 9 and 16.**

• **Thursday, October 2:** Lesbian Phone Line open tonight for calls from women: 7.30-10.30 pm. Call 533-6120. Also **Thursdays, October 9, 16, 23 and 30.**

• **Thursday, October 2:** The Ontario Coalition for Abortion Clinics (OCAC) sponsors a rally to defend the doctors. District Court, 361 University Ave. 6.30 pm. Info: 532-8193.

• **Thursday, October 2:** The Women's Information Line is open from 7-9 pm. Messages may be left at any time at 598-3714. Also **Thursdays, October 9, 16, 23 and 30.**

• **Friday, October 3:** The Amazon Technique and DanceAfrica workshops, focussing on the spirituality of movement. 5 weeks. Also daily classes. 57 Spadina Ave. For information or registration, call 977-8559. To **Friday, October 31.**

• **Saturday, October 4:** Used Book and Record Sale! Womylny Way. Trinity-St. Paul's, 427 Bloor St. W. 10 am to 4 pm. Info re pick-up or drop-off: 925-6568.

• **Saturday, October 4:** "A Stitch in Time," solo exhibition by Jane Northey. A Space, 183 Bathurst St., 2nd floor, Toronto. Info: 364-3227. To **Saturday, November 1.**

• **Saturday, October 4:** Siren Soirée. Sponsored by the Company of Sirens feminist theatre group. Women artists presenting their work in theatre, performance art, dance, video, music. Visual art and installation work on display. \$4 advance, \$5 door. 9 pm. Ohm Place, 187 Harbord Street (at Bathurst). Info: 461-6101. Also noon brunch and performance **Sunday, October 5.**

WEEK OF OCTOBER 6

• **Monday, October 6:** The Women's Group, an open lesbian discussion group meets at 519 Church St. 8 pm. Info: 392-6874. Also **Mondays, October 13, 20 and 27.**

• **Monday, October 6:** Public hearings for the Task Force on the Implementation of Midwifery in Ontario begin in Toronto. Trent Room, 2nd Floor, Macdonald Block, Queen's Park, Toronto. 10 am. To **Friday, October 10.**

• **Tuesday, October 7:** The Women's Information Line is open from 7-9 pm. Messages may be left at any time, at 598-3714. Also **Tuesdays, October 14, 21 and 28.**

• **Tuesday, October 7:** Lesbian Phone Line open tonight for calls from women. 7.30-10.30 pm. Call 533-6120. Also **Tuesdays, October 14, 21 and 28.**

• **Tuesday, October 7:** Lesbian and Gay Youth (under 25) meet in a support group at 519 Church St. 7.30 pm. Info: : 392-6874. Also **Tuesdays, October 14, 21 and 28.**

• **Wednesday, October 8:** "Portraiture" — Contemporary Women's Photography I. Sparkes Gallery, 693 A Queen St. W. Info: 862-0470.

• **Thursday, October 9:** WEN-DO, Women's Self-defence classes begin in Scarborough. 6 weeks. 7-9.30 pm. Info: 368-2178. To **Thursday, November 13.**

• **Thursday, October 9:** Nancy Beatty in "By Grand Central Station I Sat Down and Wept," by Elizabeth Smart, directed by Anne Anglin. Theatre Passe Muraille, 16 Ryerson Ave. Info: 363-2416.

• **Thursday, October 9:** Over Thirties Coming Out/Discussion Group. For time and location, call Brenda (921-2476) or Lisa (531-2668). Also **Thursday, October 23.**

• **Saturday, October 11:** Siren Soirée. Sponsored by the Company of Sirens feminist theatre group. Women artists presenting their work in theatre, performance art, dance, video, music. Visual art and installation work on display. \$4 advance, \$5 door. 9 pm. Ohm Place, 187 Harbord Street (at Bathurst). Info: 461-6101. Also noon brunch and performance **Sunday, October 12.**

• **Saturday, October 11:** "Fighting the Amazon Image: Disability, Chronic Illness, Body Image and Lesbian Identity." Forum sponsored by the Disabled Women's Network (DAWN). 25 Elm St. 9 am - 5 pm. All women welcome. Wheelchair accessible. Info: Pat, 694-8888.

WEEK OF OCTOBER 13

• **Tuesday, October 14:** The Ontario Coalition for Abortion Clinics (OCAC) open meeting. Trinity-St. Paul's, 427 Bloor St. West. 7.30 pm. Info: 532-8193.

• **Tuesday, October 14:** Submission deadline for CBC Radio's competition for short stories, poetry and radio plays (first prize \$3000). Submissions and information: Robert Weaver, CBC Radio Drama and Features, P.O. Box 500, Station A, Toronto, M5W 1E6.

• **Wednesday, October 15:** "What's Happening On the Street?" a public forum to explore practical implications of changes to the Criminal Code re: Soliciting. 7.30 pm. North Auditorium, OISE, 252 Bloor St. W. Info: 924-3708, 924-3363.

• **Wednesday, October 15:** Audrey Rose, MC and special guest for the African on the Road to Recovery Concert. The BamBoo, 312 Queen St. West. Info: 977-8559.

• **Thursday, October 16:** Jeffner Allen reads from her book of essays, *Lesbian Philosophy: Explorations*. 6:30 pm. Toronto Women's Bookstore, 73 Harbord St. Free. All women welcome. Info: 922-8744.

• **Friday, October 17:** Gillian Hanscombe, author of *Between Friends*, and Suniti Namjoshi, author of *Feminist Fables*, read from their new book *Flesh and Paper*. 7 pm. East Common Room, Hart House, U of T. Info: 978-8201.

• **Friday, October 17:** Public lecture by Jennifer Gordon, Sunray Faculty, part of the Peacekeeper Mission. 525 Bloor St. West. 8 pm. \$3-\$5 donation. Info: Andrew Blake, 533-3955 or 626-5465.

• **Saturday, October 18:** WEN-DO, Women's Self-defence class in downtown Toronto. 10 am-5 pm. Info: 593-0171. Also **Saturday, October 25.**

• **Sunday, October 19:** Disabled Women's Network (DAWN) monthly meeting. 25 Elm St. 1-4 pm. If you require sign interpretation or have special needs, call Pat, 694-8888, at least one week in advance.

WEEK OF OCTOBER 20

• **Wednesday, October 22:** Gillian Hanscombe, author of *Between Friends*, and Suniti Namjoshi, author of *Feminist Fables*, read from their new book *Flesh and Paper*. 6:30 pm. Toronto Women's Bookstore, 73 Harbord St. Info: 922-8744.

• **Thursday, October 23:** WEN-DO, Women's Self-defence classes begin in downtown Toronto. 6 weeks. 7-9 pm. 593-0171. To **Thursday, November 27.**

• **Thursday, October 23:** Forum on "Reproductive Hazards," with Lynn Kaye and Marianne Levitsky, South Riverdale Community Health Centre, 126 Pape Ave. 7.30 pm. Info: 463-7521.

• **Friday, October 24:** Holly Near and Cris Williamson. Together! 8 pm. Convocation Hall, U of T. Reserved seating, tickets from \$8.50 to \$16. Free childcare, wheelchair access, interpreted. Info: 925-6568 (Voice/TDD).

• **Friday, October 24:** "Moving Forward," the 4th Annual Conference and Lobby of the Ontario Coalition for Better Daycare. George Brown College, Casa Loma Campus, 160 Kendal Ave. \$45 (\$25 students/unemployed). Info: 766-4691. To **Monday, October 27.**

• **Friday, October 24:** Women's Independent Thoughtz (WITZ). A seminar-discussion group for the exchange of ideas and creative endeavours in art, literature, philosophy and political thought. Topic: Video "The Catherine Wheel." 7 pm. Info: Jo, 487-7061, or 536-3162.

WEEK OF OCTOBER 27

• **Tuesday, October 28:** The Ontario Coalition for Abortion Clinics (OCAC) open meeting. Trinity-St Paul's, 427 Bloor St. West. 7.30 pm. Info: 532-8193.

• **Thursday, October 30:** Jean Baker Miller, psychoanalyst and feminist, will speak on "Learning from Women: Recasting Models of Psychological Development," at the First Annual Ruth Cooperstock Memorial Lecture. George Ignatieff Theatre, Trinity College, U of T. 8 pm. Free. Info: Dr. Pat Erickson, 598-6017.

• **Thursday, October 30:** "Emily Dickinson and other Poets of the Nineteenth Century," a symposium on women's poetry. Speakers include Suzanne Juhasz and Catherine Belsey. McMaster University, Hamilton. Info: 1-525-9140, ext 4732. To **Friday, October 31.**

• **Thursday, October 30:** "Gertrude Stein and a Companion." Award winning British production of the play by Win Wells, with Miriam Margolyes and Natasha Morgan. Robinson Theatre, McMaster University, Hamilton. 8.30 pm. Info: 1-525-9140, ext. 4732.

NOVEMBER

• **Saturday, November 1:** "Witches' Night Out," a dance sponsored by the Lesbian Dance Committee. 167 Church St. 9 pm-2 am. \$5 advance/\$7 door. Tickets at Toronto Women's Bookstore and SCM.

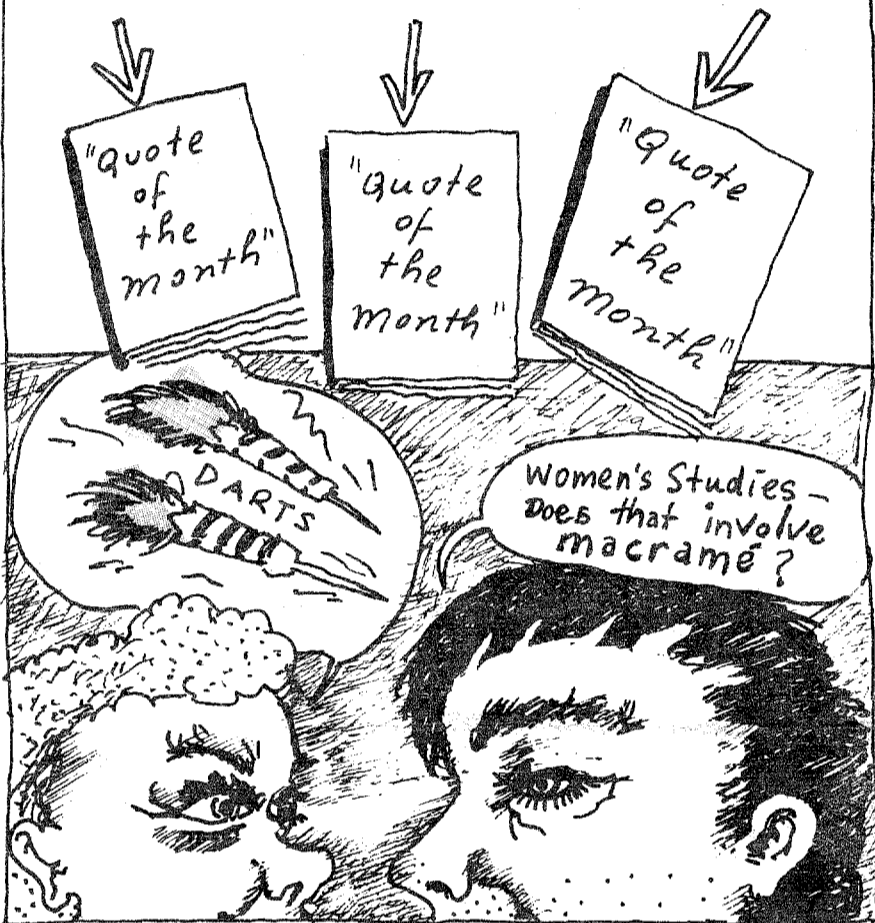
• **Saturday, November 1:** The Women's Press holds a slightly damaged book sale. 229 College St., #204. 10 am-4 pm. Info: Margie Wolfe, 598-0082.



Company of Sirens, October 4, 5, 11 and 12

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SHARED ACCOMMODATION: responsible woman wanted to share large two bedroom apartment in Beaches with same. Furnish own room, \$325. Contact Box 102, 2279 Queen Street East, Toronto, Ontario, for further information.

LAVENDER JANE is alive and well and loving on the Prairies. Bouncing baby amazon virgo, Vida Moon Katawne, born September 15, 1986, at 3:16 pm in Saskatoon. Lavender Conception Conspiracy Saskatchewan Chapter.

WOMAN WANTED FOR PEER SUPPORT group on co-operative problem solving model. Interested women need to be over 30, lesbian, and have had some personal experience or knowledge of therapy. Call Linda at (416) 466-0966.

FEMINIST FILMMAKERS seek individuals/couples to talk/write about their feelings (the decision/experience) on abortion. Confidentiality guaranteed. Write to Hart-Wise Productions, 144 Madison Avenue, Toronto, Ontario, M5R 2S5.

LESBIAN COMING OUT GROUP. Free. Once a week for 8 weeks starting late October. If interested call Marie (416) 465-4549 or Christie (416) 537-9381.

CRONES II: Following the establishment of the Crones Group in Ottawa (Crones I), a Crones II group will be founded in Toronto in fall 1986. Any feminist over 50 who is interested in helping create an older women's support group, please telephone Janice Tait: (416) 928-2820 (office) or 967-5993 (home).

PHOTOGRAPHIC PRINTS suitable for framing or greeting card form. Women around the world and scenic subjects. Kim (416) 458-0224.

1987 PLACES OF INTEREST TO WOMEN: Now available. Travel, events, festivals, networking, hotels, bookstores, bars, restaurants, women's services, etc. USA, Canada, Caribbean, Europe. \$13.25 (tax and postage included). JAL, Box 70, Stn. J, Toronto, M4J 4X8.

DESPERATELY SEEKING old collective members! Carleton University Women's Centre Tenth Anniversary Celebrations, October 22-26, 1986. Collective Reunion, Women's Dance, Saturday, October 25. For more information, contact Women's Centre, (613) 564-3779.

ANOTHER VIEWPOINT: Natal charts, astrological counselling. Small group and individual classes in Tarot, Astrology, Divination, Meditation, Pagan Witchcraft. Call (416) 529-5792 (Hamilton).

I'M A LESBIAN who doesn't know how to dance. I'm scared/anxious/embarrassed/frustrated by this lack. Is there anyone out there willing to help me learn? Call Lisa (416) 961-7611. If I'm not in, my machine is friendly!

SHARING AND CARING PROJECT: Survivors of destructive/addictive relationships wanted for women's self-help manual. Share your formula for change and personal growth. If you have broken free from co-dependency (alcoholism, gambling, violence, etc.), your story can help other women. Write: Margo Little, Box 79, Gore Bay, Ontario, P0P 1H0.

SHIATSU. Avenue Road/St. Clair area. For appointment, call Stephanie at (416) 921-9710.

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

SURVIVING PROCEDURES AFTER A SEXUAL ASSAULT by Megan Ellis is an invaluable guide to the legal system as it pertains to survivors of sexual assault. Ask your bookseller or order from Press Gang Publishers, 603 Powell Street, Vancouver, BC, V6A 1H2. \$6.95, plus \$1.50 handling.

COTTAGE FOR RENT: Four Seasons — one bedroom, secluded, peaceful cottage on Haliburton lake. Reasonable! Call Mary, (705) 754-2469 after 6 pm weekdays.

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