



Daisy Zamora: Renaissance in Nicaragua. SEE STORY PAGE 8.

INSIDE BROADSIDE

FEATURE

AFTER THE TRIUMPH: Daisy Zamora speaks of life in Nicaragua, about coming of age politically, about the uncovering of cultural traditions, about the awareness of the children in a war-torn country. An interview with Mary Louise Adams. Page 8.

NEWS

POOR DELIVERY: Dr. Marion Powell's report on therapeutic abortions services in Ontario condemns the abortion delivery system in the body of the report, but suggests continuation of some of its aspects in the recommendations. Lisa Freedman reports. Page 3.

OUTSIDE BROADSIDE: Don't miss this month's calendar of Toronto women's events, for March 1987. Page 15.



MOVEMENT MATTERS: Read about *Herizons* magazine's struggle for renewed funding; about a court decision in Manitoba eliminating protection from sexual harassment; about a parliamentary committee to review the Department of the Secretary of State, including the Women's Program; about an upcoming Women and Therapy conference in Toronto; about Women and Words' third annual summer retreat for writers in Vancouver; about International Women's Day in Toronto; and more. Pages 6 and 7.

ASSEMBLY LINE: The "global assembly line" in the micro-electronics industry starts in North America, Europe and Japan, where the micro-chips are designed, and ends mainly in Southeast Asia where the chips are made, mainly by women receiving poverty-line wages. Rachel Epstein. Page 4.

COMMENT

POWER PLAY: Is there life after Power Breakfasts? The true feminist Yuppie has moved on, through Power Decor to Power Sensitivity, and beyond. Page 7.

ARTS

BOY TALK: Throughout the film *Rate It X*, a feminist film about the mainstreaming of pornographic values, men talk about women with absolutely no awareness of what they are saying. "The filmmakers get to the heart of the All-American Boy," says reviewer Susan G. Cole. Page 12.

GROUND SUPPORT: The second annual Groundswell Festival, organized by Nightwood Theatre, provides women writers and directors with the support they need to get their works off the ground in an otherwise male-dominated industry. Margaret Gail Osachoff reports. Page 13.



TAMMARO'S IMAGES

GRAVE IMAGES: A solo show by Catherine Tamaro, *Graven Images* at Sparkes Gallery in Toronto, combines burning incense and small pagan altars with large canvases to create an enchanting, yet profane, effect. Reviewed by Ingrid MacDonald. Page 14.

Editor, Philinda Masters
Advertising, Ingrid MacDonald
Circulation/Office, Jackie Edwards
Books, Susan Cole
Calendar, Catherine Maunsell

EDITORIAL COLLECTIVE:

Susan G. Cole
 Lisa Freedman
 Donna Gollan
 Amanda Hale
 Ingrid MacDonald
 Philinda Masters
 Catherine Maunsell
 Deena Rasky

THIS ISSUE:

Caroline Duetz
 Martha Keaner
 Helen Lenskyj
 Dominique Petersen
 Maureen Phillips
 Susan Power
 Carol T. Rowe

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

The *Broadside* Collective does not necessarily share the views contained in any article, even if the byline belongs to a collective member. Views of the Collective are expressed **only** in editorials, and essays signed by the Collective.

Manuscripts of articles should be typed on white paper, double-spaced (send us original, keep a copy) and accompanied by a stamped, self-addressed envelope.

Broadside is published 10 times a year by the Broadside Collective, P.O. Box 494, Station P, Toronto, Ontario M5S 2T1. (416) 598-3513. Member: Canadian Periodical Publishers' Association. This issue: March 1987; Vol. 8, no. 5

Typesetting: Walker Communications Alphabets
 Printing: Delta Web Graphics
 Second Class mail registration no: 4771
 ISSN: 0225-6843

Broadside receives funding support from The Canada Council and The Ontario Arts Council.

Next production date: March 28, 29
 Copy deadline: March 9
 Ads closing date: March 20

Back Issues**Broadside:**

After many years of borrowing other women's copies of *Broadside*, of having to trek to the library to read the latest issue and of being envious of our friends who get the paper delivered to their door, I have decided to buy my very own subscription.

I was digging through the back issues in the Mount Saint Vincent library the other day wanting to gather up all those with articles and/or letters regarding the pornography debate and discovered that all of Volume 6 (1985) is missing—someone must have wanted to save them for herself. It seems to me that this volume is crucial and must contain most of the relevant items I am wanting to find; I have decided it is high time that I educate myself thoroughly on the issue of pornography and want to follow the Varda Burstyn-Catharine MacKinnon debate as a beginning point.

With many thanks for everyone's hard work which continues to produce an excellent publication.

Amanda Le Rougetel
 Bedford, NS

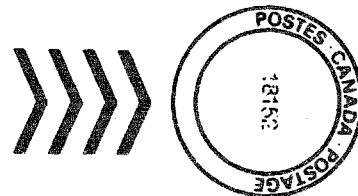
AIDS and Female Circumcision**Broadside:**

The spread of Acquired Immune Deficiency Syndrome in Africa may be connected to the practice of female genital mutilation, according to an anthropologist at the University of California at Berkeley. Doctoral candidate Uli Linke has been struck by the fact that the epidemiological pattern of AIDS in Africa, where the disease strikes men and women equally, differs from that in North America, where it has predominantly affected intravenous drug users and homosexual men.

As she read the research literature on AIDS, Linke noticed a "prevailing assumption that the same cultural factors were at work in the transmission of AIDS in Africa as in Europe and North America—namely, sexual promiscuity, (the use of unclean) hypodermic needles, and homosexuality. None of these points explain the equal ratio of men and women contracting the disease in Central Africa."

The bottom line in the transmission of AIDS is the exchange of body fluids, especially blood, "which gave me the idea that it might be related to female circumcision," Linke says.

This new theory points out the danger to millions of African women who practice female circumcision, and has prompted urgent need for eradicating this barbarous practice. We at the Eket Women's Centre have experienced the dangers inherent in the practice and have vehemently condemned it. We have persistently appealed to various African governments to legislate against female genital



mutilation, but only one country to our knowledge has legislated against it (Sudan—but no action has been taken to enforce the legislation).

We have recently taken the first local initiative to launch a massive campaign, of education by home visits, countryside enlightenment tours, newspapers, radio and television, against the practice. Many of our rural women are suffering under dangerous and superstitious age-old traditions such as the so-called female circumcision because of a lack of practical information that could change their lives.

But as a non-governmental voluntary organization, we have no steady financial support to run the campaign. We have therefore earlier on appealed to all our womenfolk, groups, networks and organizations to come to our aid by donating to our campaign fund. Unfortunately, the response has not been encouraging. So far, over 80,000 people have died of AIDS in Africa since 1984, and three-quarters of these are women. We are therefore appealing to your

readers to help us to fight against the spread of AIDS among African women.

Hannah Edenikpong
 Women's Centre
 Eket, Nigeria

(For sending donations, write to: Mrs. Hannah Edenikpong, Women's Centre, Box 185, Eket, Cross River State, Nigeria, West Africa.)

Quote of the Month

"People have been victimized by the radical feminist movement because its cut'n'dry emphasis on getting jobs is not for everyone. We would like to look at issues such as how a woman can pick a husband to fulfill all her needs."

—Lynn Scime, Incoming President,
 R.E.A.L. Women

EDITORIAL**Fighting Racism and Sexism**

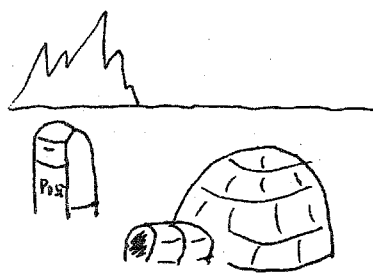
Once more the strength and commitment of the March 8th Coalition will produce a major event on International Women's Day. This year, the theme is Fighting Racism and Sexism Together and emphasizes four main issues: Autonomy for Native Women; Better Housing; Choice and Reproductive Rights; and Affirmative Action. The themes reveal that the coalition is at a particular point in its process, when it wants to emphasize the mass nature of the women's movement and the ability to build a strong durable coalition.

Last year, the focus on racism was the basis for an intense internal struggle that was invaluable for the deepening of women's consciousness about racism. But the coalition's narrow focus threatened to create a hierarchy of oppression in which one particular form of oppression was supposed to be perceived as central, more important or more virulent. The fact that the coalition has moved from fighting racism to fighting racism and sexism together on International Women's Day is a sign that the coalition

has not lost sight of the complete feminist agenda on this one day when women are at the forefront of a manifestation for social change.

But once again, lesbianism goes unmentioned and the omission is particularly noteworthy given the recent passage of Bill 7 in Ontario. The invisibility of the issue of lesbianism at the IWD rally has been a source of tension since the inception of the coalition in the late 70s and lesbians continue to feel that lesbian issues are under-represented. Last year, the banner "Lesbians are Everywhere" disappeared mysteriously from the stack of banners and placards carried by marchers, as it had done the year before. A fundamental question of the value of lesbians in the women's movement is fomenting, and the movement should deal with it. Perhaps next year the International Women's Day Coalition will decide to say no to heterosexism.

In the meantime, Happy International Women's Day.

**Moving?**

Send *Broadside* your subscriber's address label with your new address. Please give us 4 to 6 weeks advance notice.

ANNUAIRE Hot off the press!
LES FEMMES
le Canada
CANADIAN WOMEN'S DIRECTORY

- At last! A bilingual index of women's groups across the country
- 2,000 useful addresses
- An essential networking tool!

Available in bookstores
 \$7.95 + \$1.00 (postage & handling)

Les Editions Communiqu'Elles
 3585 St. Urbain Street
 Montreal, Qc, H2X 2N6
 (514) 844-1761

Broadside CLASSIFIEDS

HOUSE TO SHARE with lesbian feminist. Beaches area. \$250 incl. (416) 465-0611.

FEMINIST ANNEX HOME seeks third woman to share communal space and garden. Private study and bedroom, close to subway, laundry. Light or non-smoker preferred. (416) 967-7118.

PENPAL lesbian. 73 Dorset St. (416) 411-1111.

BOOKER Write to: [redacted]

Objectives: [redacted]

CLASSIFIED ADS WORK!
 Only 30¢ a word (\$5 minimum, pre-paid). Space available. For information, see back page, or call Broadside, (416) 598-3513.

WOMAN HEALTHSHARING, publisher of Healthsharing magazine, needs a Promotion/Circulation Manager who will develop and coordinate promotional campaigns, including composition of written material, packaging and design and production, and packaging and distribution across Canada; develop and maintain systems for subscription processing, renewals and magazine distribution; and [redacted] person [redacted] in the [redacted] working [redacted] possible. Box 230.

Available: Selma McGowan, Russell Street, No. 801, Windsor, Ontario, N9C 4E1. Price: \$2.

PID SUFFERER WRITING BOOK on PID would like to hear from women (write of chronic PID or information about any successful treatments or interesting practitioners. Confidentiality respected. Maureen Moore, 2045 Trafalgar, Vancouver, B.C. V6K 3S5.

FEMINIST CARPENTER/HAIRPERSON REQUIRED for some work on an apartment. Call (416) 537-7541.

ANDREA OWEN will speak on 'Pornography and Civil Rights' at the University of Manitoba, on October 31, 1984, at 7:30 pm. Call U of M Women's Centre for details at (204) 261-9191.

Abortion Report: Internal Inconsistencies

by Lisa Freedman

Dr. Marion Powell's *Report on Therapeutic Abortion Services in Ontario* will doubtless encounter much controversy at the provincial government level. In one corner are those who dismiss the study as a sham without reading it. Dr. Powell is well known for her pro-choice views and it was not the intent of the study to debate the pros and cons of providing abortion services; rather, abortion was viewed as a legally defined health service whose availability was under review. In the opposite corner are those who also say the report is a sham, but for different reasons. Dr. Powell's terms of reference limited her to an examination of the abortion situation under the existing law and as such she could not recommend anything that was outside the law. Therefore there are no recommendations concerning lobbying the federal government to repeal the abortion law or concerning the issue of private free standing clinics.

The study itself is a condemnation of the existing delivery system for abortion services. Here are the highlights:

Availability

Out of 176 accredited acute care hospitals in Ontario, 54% (95) had therapeutic abortion committees (TACs). But 12 of these hospitals did no abortions in 1986. In an additional nine hospitals, there were fewer than 10 abortions on average performed per year and in another seven, fewer than 30 abortions were done each year. The absence or small numbers of abortions was not due to lack of demand.

In 1985, in over half of Ontario counties representing 30% of Ontario's population, the majority of women obtaining abortions had the procedure outside their place of residence. In addition, a minimum of 5000 Ontario women obtained abortions that year in free-standing clinics in Canada and the United States.

Second trimester abortions (over 12 weeks in gestation) were not performed in 82% of the counties.

Hospital criteria and therapeutic abortion committees

Although the Public Hospitals Act states that 16 is the age of consent for surgical operations in hospitals, 10% of the hospitals contacted by Dr. Powell required parental consent up to the age of 18.

All hospitals require a letter or presentation by the gynaecologist indicating the reason for the abortion stated in terminology that meets the requirement of the law. A majority of hospitals require a second letter from the family physician supporting the request. Three hospitals require a third letter from a second family physician. Doctors who write such letters must be members of the active staff of the hospital.

In ten of the hospitals visited, a report from a social worker or psychiatrist is required as

part of the documentation to the therapeutic abortion committee.

Members of TAC's interviewed indicated that the reasons for refusing approval for abortions, even with the above criteria being met were: inadequate documentation by the referring physician, repeat abortions and the woman being married.

Close to 95% of the 150 physicians interviewed stated that the TAC served no useful purpose, and there was almost unanimous support for the abolishment of the committee.

"This committee violates one of the most cherished principles in the practice of medicine, namely that physicians should never make medical decisions without seeing the patient. And unlike in a court of law, the patient in question has no grounds for appeal from its decision. The TAC is an insult to both those who favour and oppose abortion and is one of the greatest examples of malpractice this nation has ever seen."

Attitudes toward abortions

Dr. Powell found that the following reactions were prevalent: (1) Family reaction included the fact that the woman must deal with reactions to her sexual activity as well as the issue of the pregnancy. In the case of minors, the decision to proceed or not may be made by parents or guardians. There are cases where a woman has been forced to carry the pregnancy to term against her wishes or had to resort to drastic measures to obtain the procedure out of the province. (2) Married women who seek abortions are sometimes viewed as seeking an easy way out of responsibility. In some locations married women are not referred to the community hospital because it is known that members of the TAC will be reluctant to give approval in this situation.

There has been regular harassment of hospitals and medical personnel who perform abortions by those who disagree with the entire concept of legal abortions. Hospitals have been threatened with the loss of financial support from sectors of the community.

Women who have undergone an induced abortion have been subjected to non-supportive behaviour by medical and other hospital staff and have received comments that reflect outright hostility.

Women who request abortions are often viewed as promiscuous and sexually irresponsible. Women who required repeat abortions are often viewed as irresponsible users of contraception and may be faced with a negative response from TACs and may be subjected to punitive measures. For example there are a number of hospitals which require the woman to agree to sterilization before approval is given for a repeat abortion. Another example is the use of minimal local anaesthetic for repeat cases although the usual practice is a general anaesthetic.

Additional findings

Hospitals are under pressure from anti-abortion groups in the community and though a hospital may wish to provide abortion services there may be threats of the loss of financial donations, harassment of staff performing abortions, leaks of confidential operating room lists, and picketing on a regular or annual basis.

There is a practice, in certain geographic areas, for patients to be charged administrative fees for components of the referral process which are uninsured. The fees vary from \$20-\$500. These costs, added to travel and accommodation expenses, place a burden on many women and may make it impossible for women to obtain an abortion in a hospital setting. In addition, during the extra-billing debate in Ontario, TAC's in a number of hospitals refused to meet so that no abortions could be performed in the affected hospitals. Even where TAC's continued to meet, the gynaecologists and anaesthetists in many hospitals refused to provide abortion services.

The physicians and other health care professionals interviewed felt strongly that abortion should be removed from the Criminal Code and that abortion be a decision between the woman and her doctor. Furthermore members of the therapeutic abortion committees interviewed, stated that the committees do not serve a useful function other than meeting the requirements of the law.

As pressures on hospital budgets become tighter, abortions have to compete with other procedures. One of the major reasons why some hospitals have cut back on the number of abortions performed is the competition for time and inability to extend hours because staff do not want to work late in the day or on Saturdays. One of the first services to be cut back when a hospital experiences too many competing demands for time is abortion.

Failed contraception is a primary factor in the need for abortions.

Abortion procedures in general have not kept pace with the trend to provide services of a similar level of technical difficulty, entirely on an out-patient basis.

The current system does not provide timely and optimal support to women in need of abortion services. Difficulties were identified at each step from the time the woman suspects pregnancy to the completion of the abortion procedure. The entire process was found to be protracted with women requiring three to seven contacts with health professionals before the actual procedure could be performed.

Recommendations

Dr. Powell's report presented the following recommendations:

1. *Multi-purpose Women's Clinics*
These clinics would focus on the full range of health services specifically related to women, from puberty to the older years including cancer screening, birth control, prenatal care and services related to unwanted pregnancy (diagnosis and assessment, counselling concerning options, surgical procedures for first trimester abortion, referral to hospital for second trimester abortion and post abortion counselling). This facility would be located in hospitals.

2. *Regional Centres Affiliated With But Not Necessarily Located in Hospitals*
These centres would provide all services related to abortion: assessment, counselling, all aspects of the abortion procedure, and post abortion counselling. They would be located in existing out-patient units or birth control units affiliated with hospitals.

3. *Inter-Hospital Counselling and Referral Centres*
One or more hospitals would share counselling services and bookings for procedure rooms. An on-site TAC could serve all hospitals. The services provided would include assessment, counselling, booking of a physician who would do the procedure in a cooperating hospital, on site TAC approval and post abortion follow up. In essence this would negate the telephone lottery system now in existence.

4. *Satellite Medical Service Which Travels to Smaller Communities*
This option would bring physicians to communities to perform the surgical procedure. TAC approval would be obtained through teleconferencing.

In addition Powell also recommended that existing services, particularly in small commu-

nities, should be enhanced and encouraged, hospitals should encourage general practitioners to perform abortion procedures and provide opportunities for training, the Ministry should increase funding to public health units to expand family planning programs, clinics, sex education and counselling, recognition be given to the need for financial assistance to cover transportation and accommodation costs for women who must leave their communities to obtain abortion services, the Minister of Health fund research projects to examine alternate abortion techniques, and the Ministry provide funding for research into the high incidence of second trimester abortions. She also recommended that the Ministry develop alternate means (such as sessional fees) to reimburse physicians for abortion-related services, so as to remove any disincentives to providing all the services required: including abortion counselling, preparing letters of referral, presenting cases to the therapeutic abortion committees and pre-abortion dilation procedures.

Comments

Dr. Powell's study will be useful to pro-choice groups because she documents what they have been saying for years. She clearly shows the problems that women face when attempting to get a legal abortion. Her condemnation of the abortion delivery system is not just directed to part of the system but to the system as a whole.

But as any reading of the study will show, it's internally inconsistent. Dr. Powell's study unequivocally states that TACs have no use, that the law should be repealed and that the decision to have an abortion should be between a woman and her doctor. In effect, this sounds like the bugle call for all pro-choice groups. Why then do her recommendations incorporate therapeutic abortion committees? The answer probably lies in the fact that the terms of reference of the study were restricted. Dr. Powell was not allowed to go outside the ambit of the law. Then again, any report that recommends getting TAC approval by teleconferencing can't be taking the law all that seriously.

In addition, Powell makes a strong case against keeping abortions in hospitals. They have not kept up with the latest techniques, there is often hostile staff, there may not be a TAC. Yet the recommendations are for abortions in hospitals or hospital affiliated clinics. Again, this may have been because of Powell's reading that this was the only way to comply with the existing law.

Even with the internal inconsistencies there is a lot to be said for Powell's recommendations. They would, if implemented, improve the access problems for women. If a woman could be assured of getting an abortion in her community, at no expense to herself, with supportive pre- and post-abortion counselling and with 100% assurance that she would be approved by a therapeutic abortion committee, haven't we won the battle?

The reality is that the chances of the government implementing all of the recommendations in an election year are not high, although fighting the battle at the provincial level instead of at the federal level will probably yield more positive results.

Even if all of the recommendations were to be implemented, there are still strings attached. There is no guarantee that hospitals all over the province will comply with the recommendations as there is no recommendation for enforcement. And Powell herself states that with increasing demands on hospitals, abortion procedures are the first to go.

In reality, what is Powell recommending? If we close our eyes and imagine what a hospital affiliated free-standing clinic would look like, it doesn't take much imagination to see the Morgentaler clinic. And given her condemnation of hospitals and her condemnation of TACs, the Morgentaler model makes imminently more sense than a hospital affiliated clinic.

Powell's report is an important contribution to the abortion debate and a study that should be taken seriously by the provincial government that commissioned her to write it. It could, of course, be taken more seriously by the women's community if we could once and for all free ourselves of an archaic abortion law that is aimed at depriving women control of their bodies.

(The Ministry of Health invites comment on Dr. Powell's report. These can be addressed to Elizabeth Stirling, Minister's Office, 10th floor, Hephburn Block, 80 Grosvenor Ave., Toronto, Ontario, M7A 2C4; (416) 965-2421.)

CANADIAN MAGAZINES

for everybody

Now, 229 publications to choose from!

The new 86/87 Canadian Periodical Publishers' Association catalogue is the one source that describes 229 of the latest and best Canadian magazines.

There's an incredibly wide variety of topics, points of view and special interests.

They're all yours to choose from when you get our current catalogue with its easy-to-use detachable order form.

Fill in the attached coupon today and for just \$2 (to cover postage and handling), we'll send you our new catalogue.

Please send me the new 86/87 CPPA catalogue. I enclose my cheque for \$2 to cover postage and handling.

NAME _____

ADDRESS _____

CITY _____ PROV. _____

POSTAL CODE _____

Canadian
Periodical
Publishers'
Association
2 Stewart Street,
Toronto, Ontario
M5V 1H6

Micro-technology:

by Rachel Epstein

"Our struggle will continue as long as our hearts beat"

In October, 40 women from 12 countries gathered in the Philippines for a 10-day meeting called "Micro-chip Technology: Its Impact on the Lives of Women Workers." Participants were workers, educators and organizers who work directly with women affected by the new international division of labour or "global assembly line" that has developed as part of the microelectronics industry. They came from Malaysia, Indonesia, Thailand, the Philippines, Hong Kong, Japan, the Netherlands, Trinidad, Jamaica, Mexico, Canada and the United States.

The global assembly line begins in North America, Europe and Japan where the research and design for microchips is carried out and where assembly workers, often immigrant women, fabricate "wafers" or large sheets of microchips. These wafers are sent to factories in Third World countries, particularly Southeast Asia, where women factors workers, working for poverty wages under exploitative and dangerous working conditions, cut, bond and test the chips for re-export to industrialized countries where they are assembled, again often by immigrant women, into a multitude of products including office equipment.

The introduction of this new office equipment into offices in industrialized countries is creating new and serious health hazards for women workers, as well as increasingly routinized work, new forms of management control and the prospect of massive unemployment.

A new twist has stretched the global assembly line back to the Third World as corporations have begun to "export" data processing to regions where they can reap the benefits of women's high literacy skills and low wage levels. American Airlines, for example, exports all of its data processing to the Caribbean.

The meeting in the Philippines was organized jointly by three women's groups in the Philippines: the Center for Women's Resources, the Women's Center and the KMK (women worker's movement); the Participatory Research Group in Canada; and the Women's Program of the International Council for Adult Education. It was an opportunity for women workers and organizers to share information and organizing strategies and to put in place an international network and strategy to continue the struggle against the global impact of the microelectronic industry.

The five-day exposure to the Philippines which began the meeting was informative and inspiring. All of us were struck by the high level of organizing in the Philippines and particularly by the integration of the different political movements—the trade union movement includes a national and international perspective in its education work; the women's movement, though it has strong and independent organizations, is not separate from the movement to organize workers.

The inspiration we felt on seeing and hearing about political organizing in the Philippines continued to grow as we learned about organizing efforts in other regions:

- Women from Malaysia and Indonesia spoke about their efforts to organize women electronics workers in the face of regimes which outlaw any kind of organizing and which divide workers on the basis of race and/or religion. Still, women organizers attempt to reach other women, through day care centres, grocery stores, and by talking to other workers in the factories. Since 1978 they have been trying to organize a union in the Export Processing Zone. In Penang, women workers occupied a government building when they were laid off and the government denied them any compensation.

- In Hong Kong women workers organized a union in a Fairchild plant by beginning with a sewing club. But the union was unable to prevent the closure of the plant.

- Workers at Stanford Microsystems in the Philippines have been on strike since June 30, 1985 and are trying to locate Cristiano Concep-

cion, the owner of the plant who left the Philippines for the United States with money belonging to the workers.

- Women in the Netherlands have formed the Housewives Union which is a member of the Federation of Unions and fights for the rights of women. Also in the Netherlands a group called SOBE (Foundation for Research Electrotechnical Industry) is working to make links between workers employed by the Philips corporation around the world.

- An activist from the Silicon Valley in California, formerly called the Valley of Hearts Delights and now known as the Valley of the Shadow of Death, described the on-going battles being fought there to protect the health of workers and their communities from the devastating chemical hazards of the industry.

Each woman's report crystallized a picture of the worldwide operations of multinational

The picture we were left with was not an encouraging one, but it was countered with information about the ways that feminist and workers' movements are developing and growing in different regions.

corporations (MNCs). The governments of many "Third World" countries are adopting economic policies which increase their dependence on export-oriented industry and investment by MNCs. These governments compete with each other to attract foreign investment, and safeguard the interests of MNCs by offering incentives which include tax breaks and guarantees of a docile and cheap labour force. Export Processing Zones, many of which include microchip production plants, are being established in more and more "Third World" countries and are often tied to International Monetary Fund loans.

MNCs are also moving factories from country to country, depending on the availability of cheap labour and other financial incentives. Workers who demand better wages or working

conditions or who attempt to organize are constantly threatened with plant closures, and workers in different plants and different regions are played off against one another.

We also learned that the microchip industry worldwide reached a peak in 1978-79 and is currently experiencing a slump. Southeast Asian participants at the meeting gave account after account of the effects of massive retrenchment (lay-offs) and unemployment in the industry. This is due in part to the overall decline in the industry but also to the impact of automation. Computerization in microchip plants is eliminating thousands of jobs.

The picture we were left with was not an encouraging one, but it was countered with information about the ways that feminist and workers' movements are developing and growing in different regions. In response to the worldwide operations of MNCs, women are finding new and innovative ways of reaching each other and organizing.

In many countries where women are attempting to form trade unions, we are confronted with two tendencies in the trade union movement, one which sees trade unions as part of a larger movement for worker's rights and social change, and the other which tends to operate more collaboratively with management. The meeting in the Philippines reaffirmed our desire to join and form democratic unions which take seriously the specific experiences and concerns of women.

At the strategy session which ended the meeting, we agreed to a number of actions: to establish an on-going exchange of research, information and publications; to strengthen our worker's education programs and efforts to organize women workers; to include an international perspective in all our work; to plan further exchanges of workers and organizers from different regions; to organize solidarity and financial support for campaigns and appeals in different regions; and to translate relevant materials and learn new languages—an essential part of international solidarity.

The meeting also raised some important issues which will need to be addressed by women in each region. We learned a great deal about educational and organizing efforts in different countries. Now we need to reflect on how these lessons can be applied in our own contexts. What can we learn from the KMK's efforts in the Philippines to mobilize women workers, and their integration of feminist and

trade union issues? Should we follow the example of SOBE, in the Netherlands, of linking workers from different regions of the world who are employed by the same corporation? What lessons can we draw from women who are living under repressive political regimes in Southeast Asia and are still managing to reach and organize women workers?

The global assembly line in the microchips industry is a manifestation of the complex relationship between imperialism, racism, and the oppression of women. How can women's organizations and trade unions in different regions of the world be mobilized to address these fundamental issues? Assembly workers in North America and Europe are often Black women, women of colour, and immigrant women from some of the same countries that are home to microchip production plants in the "Third World." What implications does this have for the broader struggle against racism and imperialism?

These questions will only be answered as the work coming out of the meeting in the Philippines becomes concrete and the connections that were made there grow and consolidate. We can use the things we learned and saw, and the connections we made, to deepen our discussions about the best ways to contribute to the growth of a strong and effective movement of international solidarity.

At the closing of the meeting we sang "The Internationale," each of us in her own language. The song somehow had a new meaning after having spent ten days with a group of women from all over the world so full of strength and determination and a will to continue to struggle. As Evangelina from Mexico said, "Our struggle will continue as long as our hearts beat!"

(For more information contact PRG, #309-229 College St., Toronto, Ontario, M5T 1R4. Also available from PRG are two booklets: *Short Circuit: Women in the Automated Office* and *Short Circuit: Women on the Global Assembly Line*; and a slide-tape show *Who's in Control: Microtechnology and Women's Work.*)

Rachel Epstein works with the Participatory Research Group, a co-organizer of the conference. A version of the article appeared in *Kinesis*, February 1987.

| SUNDAY 5 | | MONDAY 6 | TUESDAY 7 | WED 8 | THURSDAY 9 | FRIDAY 10 | SATURDAY 11 | SUNDAY 12 | MONDAY 13 | TUESDAY 14 | WEDNESDAY 15 |
|---|--|--------------------------------|-----------|---|------------|-------------------------------------|-------------|-----------------------|-----------|--|--------------|
| ARRIVAL | | BREAKFAST | | ORIENTATION | | FOCUS | | COUNTRY PROFILES | | MICRO-CHIP TECH. PANEL | |
| TEAM EXPOSURE TRIPS | | NETROMANILA (ALL PARTICIPANTS) | | • BASUID • BATAN • NEGROS (THREE TEAMS) | | 8:00 AM MALAYSIA | | 9:00 AM INDONESIA | | 10:00 AM THAILAND | |
| INFORMAL SESSIONS | | BREAK | | REFRESHMENTS | | 11:00 AM HONGKONG | | 12:00 NOON JAPAN | | 1:00 PM LUNCH | |
| PRELIMINARY SESSION ON EXPOSURE EXPERIENCES | | BREAK | | REFRESHMENTS | | 2:00 PM MEXICO | | 3:00 PM CARIBBEAN | | 4:00 PM HOLLAND | |
| PRELIMINARY SESSION ON EXPOSURE EXPERIENCES | | REFRESHMENTS | | REFRESHMENTS | | 5:15 PM CANADA | | 6:15 PM UNITED STATES | | 7:15 PM DINNER | |
| PRELIMINARY SESSION ON EXPOSURE EXPERIENCES | | REFRESHMENTS | | REFRESHMENTS | | 8:30 TO 10:30 PM SUMMARY DISCUSSION | | MOVIES AUDIO-VISUALS | | RECHARGING: SINGING, DANCING, POETRY READING | |
| PRELIMINARY SESSION ON EXPOSURE EXPERIENCES | | REFRESHMENTS | | REFRESHMENTS | | REFRESHMENTS | | REFRESHMENTS | | FIESTA! | |
| PRELIMINARY SESSION ON EXPOSURE EXPERIENCES | | REFRESHMENTS | | REFRESHMENTS | | REFRESHMENTS | | REFRESHMENTS | | REFRESHMENTS | |

Input to Oppression

During the five-day exposure tour that began the meeting, many of us were exposed to the work of the Kilusan Ng Manggagawang Kababaihan (KMK), the women workers' movement in the Philippines. We were impressed and inspired by the work of the KMK, by the high level of organizing and commitment we saw within the organization, and by the integration of the women workers' movement with the women's movement as a whole and with other political struggles in the country.

Cleofe Zapanta, the Secretary-General of the KMK, gave a presentation on the objectives, structure and activities of the KMK. Her presentation led to a discussion about the reasons for the high level of political participation among women in the Philippines, and the relationship between the women's movement and other political organizing.

Following are edited excerpts from Cleofe's presentation, and some comments from Jing Porte of the Women's Centre, an educational centre for women workers that works closely with the KMK.

Cleofe: Kilusan Ng Manggagawang Kababaihan (KMK) is a mass organization of women workers in the Philippines. It was founded in 1985, though discussion about the need for an organization to take up the needs of women workers began in 1979. In 1983 we formed an organization for women workers in the industrial sector—the Women Workers' Industrial Alliance—but we soon realized that there are large numbers of women workers in other sectors, and that many are still unorganized. We formed the KMK to unite the largest number of women workers, organized and unorganized, in the Philippines. We now have members in the industrial, service, and agricultural sectors and we have formulated a list of eleven major demands for women workers. (See box.)

When we had our first congress in 1985 the membership was 5,000 women workers. Now, after ten months of our organizing work, we have 135 chapters nationwide and a membership of 13,000. Ninety-three chapters of the KMK are made up of agricultural workers in the haciendas in Negros (the heart of the sugar industry in the Philippines).

We have a national structure which includes a General Assembly; a National Council; an Executive Committee and committees responsible for Education, Finances, Organizing and Campaigns; Regional Councils; and Municipal Coordinating Committees.

Although we service unionized and non-unionized workers, as of now most of our members are members of unions under the KMU (the militant trade union movement in the Philippines). So we have close coordination with the KMU in terms of women's issues. The KMK is not a bargaining unit, we are not en-



Meeting with workers at an artificial flower factory

titled to bargain with the management. But we try to have our demands included in the general union's demands. When we are organizing a KMK chapter in a factory we see to it that the union officers understand our purpose. If you can't convince the union officer it is very hard to have the demands of the women workers included. So we try to be sure that all the unions are aware of the issues of the women workers. The KMK now has a Women's Commission for coordinating with us.

One of the objectives of the KMK is to organize those women who have no unions. When we are organizing in factories where there is no union, it is the task of the chapter to organize a union in that factory or establishment. One of the secrets of our success as an organization is that a lot of our organizers are workers themselves. I used to work in a department store, but after we formed a union there I decided to resign and organize other workers.

Besides our direct organizing work, we also plan rallies and protests related to women workers' issues, and we coordinate with the activities of other sectors of women, especially for traditional celebrations like May 1 and June 12 (Philippine National Day). The day after our National Congress in 1985 we picketed the Ministry of Labour and Employment to present the women workers' demands and issues.

Recently we invited Sister Mary John from Gabriela (the coalition of women's groups in the Philippines) to attend one of our forums where we discussed the Constitutional Commission and the role of workers in formulating the new constitution of the Philippines. With other women's organizations, we joined the picket at the place where the Commissioners were having their sessions, and we presented our demands to them. We also joined Gabriela's Tapestry campaign. Our different chapters put different demands on pieces of cloth and then we sewed them together.

The position of women in trade unions is changing. Before, among union officers, the women were in the traditional positions of secretary and treasurer. But now there are lots of unions whose presidents are women. That's why we are training more women workers to be leaders.

The education we give is not the same as the KMU. The KMU gives more general education about the situation of the workers in the Philippines. KMK education focusses on the specific conditions of women workers. In our orientation we include the condition of women in the Philippines in general, the situation of women workers, and how to form KMK chapters in different unions or factories. The Education Committee is responsible for giving the orientation of KMK to our members, and also for coordinating the other kinds of training—leadership training, speakers training, organizers training, and instructors training. We also give maternal health care education, and we organize different kinds of symposiums or forums.

It is not only women workers in factories who are organizing under the KMK. In Baguio, for example, the miners' wives are now organizing and we are planning to have a housewife's organization affiliated with the KMK. There are also some demands on our organization to organize women domestic helpers. We are still planning how we can do this, because these workers are scattered in individual households.

Several participants raised questions about the high level of women's political activity in the Philippines, in contrast with other countries that have experienced equally repressive regimes. Jing Porte, of the Women's Centre, commented.

Jing: It doesn't follow that if you have a very repressive regime that women will automatically join organizations. We have seen that in so many countries the wages are low, we have very poor working conditions, and management has sophisticated means of controlling the workers, and yet it doesn't follow that you have a militant workers' organization or a militant women's movement. The consciousness is not automatic.

It takes a conscious organizing effort. The women's movement didn't happen overnight. There was one organization called MAKIBAKA way back in the 70s. But it stopped because of martial law; when martial law was declared, organizations went underground. After that there was no conscious effort to organize women or create women's organizations until recently when we again felt we should really have a women's movement here in the Philippines and we consciously organized again.

In Europe women ask, "How come in the Philippines the ecologists don't fight with the feminists?" I think it's because the women's movement is not alien to the total struggle of the Filipino people. Why should a peasant woman join the women's movement? It has to advance her interests, which is land reform. So Gabriela's interest is also for land reform. The demands of the women's movement are always linked with the problems of the Filipino women and the Filipino people in the different sectors, in the different classes. So when we saw we are from the women's movement, we are not only ecologists, we are not only microchip technology activists, we speak for Filipino women in general. Our aspirations are the aspirations of the women peasants, the women workers, the women in the offices, the professionals.

We have a perspective of winning, of victory. I think this shouldn't leave us, because if it does, we won't be going anywhere. That's why we talk about commitment. Among the Filipino organizations we always talk about commitment. We don't really brag about it, but it's there.

—R.E.

Kilusan ng Manggagawang Kababaihan

The Women Workers' Movement in the Philippines

THE FILIPINO WOMEN WORKERS' DEMANDS - KMK

1. Guarantee women's full participation in gainful employment. More jobs to our Filipino women.
2. Women should not be discriminated against because of sex, age, or civilian status. Pregnancy should not be made a basis for her job termination.
3. Equal pay for equal work done and implement just wages for all Filipino workers—both men and women.
4. Abolish the "piece-rate system" and regularize women workers who have rendered six months work.
5. Women should have equal access to skilled work or to protected jobs.
6. All women workers should have four months' maternity leave benefits. Employers should also grant one week paternity leave. Women workers should be given menstruation leave benefits computed on the total wage.
7. Workers with families have the right to parental leave in order to respond to family or their children's needs without prejudice to their job security.
8. In her period of pregnancy, the woman workers has the right to object to any hazardous or heavy jobs which could affect her health or her baby's health (without any penalty).
9. The employers, especially in establishments wherein the majority of workers are women, should provide proper facilities for small children (nurseries or day care centres) near the factories or in nearby communities.
10. Forced overtime should be stopped and employers who continue doing such should be penalized.
11. Sexual harassment in any form should be stopped and taken up as a union issue.



Cleofe Zapanta, Secretary-General of KMK

AMY GOTTLIEB

MOVEMENT MATTERS



International Women's Day 1987

TORONTO—International Women's Day will be celebrated this year by a series of events culminating at the rally on Saturday, March 7, at 10:30 am at U of T's Convocation Hall. From there, the large crowd expected will leave to march through the city at approximately 1 pm. The demonstration will end up at Ryerson Polytechnical Institute where there will be a Fair from 2 to 6 pm.

Organized by the March 8th Coalition, the annual event is a celebration of the achievements of organized women. But it also launches a series of demands for all women's freedom. Under the slogan, "Fighting Sexism and Racism Together," the Coalition has highlighted four specific demands this year: 1) Native self-determination; 2) Choice; 3) Affirmative Action; and 4) Housing. All of these struggles are at a critical juncture in this year.

March 8 was originally declared International Women's Day in 1910 by German socialist Clara Zetkin in commemoration of a New York Women's garment workers strike. Since then it has been celebrated by many women around the world.

Toronto's March 8th Coalition, made up of many different women's and community groups, has organized a large demonstration in the city since 1978. Last year approximately 8,000 people marched. (For more information, call (416) 978-8201.)

Herizons in Danger

WINNIPEG—Canadian feminist magazine *Herizons* is in danger of closing its doors and needs help in its lobby effort to keep it alive.

Herizons received an operational grant from the Department of Employment and Immigration this year, under its LEAD Program (Local Employment Assistance Development). When the magazine received confirmation in October that it had been re-funded for

the year, it was also told that no further funding would be given to *Herizons*.

Until recently, the board believed that it could not apply for funding past the fifth year, and initiated fundraising efforts and direct appeals to subscribers to help make it through the publishing year. Recently, however, they have been told by sources in the Department of Employment and Immigration that the decision to stop *Herizons* funding after this year was a political one, and they are outraged that the decision was not made on the stated financial criteria under the LEAD program. Other LEAD projects are able to re-apply for funding past the fifth year if they demonstrate financial growth, and *Herizons* feels it has done this by reaching the halfway mark in self-generated revenues.

A telegram was sent to the Minister of Employment and Immigration, Benoit Bouchard, outlining their concerns over the decision not to allow *Herizons* to continue to apply for funding, and *Herizons* is appealing to readers to show support by writing to the Minister in Ottawa.

Feminist periodicals in Canada make a unique and valuable contribution to the cultural and social fabric of Canada. *Herizons* has been fortunate to receive continued funding under this program, but it should receive the same opportunity as other projects—the right to be judged on the magazine's financial status and growth in revenues. Projections indicate that it can become self-sustaining in the next few years, if it can implement marketing and promotion plans in order to double circulation.

No Protection

WINNIPEG—A landmark ruling, handed down from the highest court in Manitoba, eliminated human rights protection against sexual harassment in the workplace. In the same ruling, the court said employers are not responsible for acts of discrimination in their workplace unless it can be proved they had a specific policy to discriminate.

The case involved two waitresses at a Winnipeg restaurant who were sexually harassed at work. The harassment involved kissing, embracing, touching various parts of their bodies, and making comments of a sexual nature about their appearance.

The women (who were employed at different times) testified that when they complained to the owner, he not only failed to take their

complaints seriously, but blamed them for the problem.

The November 19 unanimous decision of the Manitoba Court of Appeal will have far-reaching consequences for women. Not only did the court dismiss the cases of the two waitresses, it also said there is no protection against sexual harassment under human rights legislation, unless it is specifically stated in the legislation (as it is only in Ontario, Quebec, Newfoundland, and federally).

Mr. Justice Hubard was not impressed that some governments have specifically prohibited sexual harassment as being discrimination: "I am conscious, of course, that it is within the power of a legislative body to say that black is white, or that day is night, or that harassment is discrimination."

"The gender of a woman," added Mr. Justice Twaddle, "is unquestionably a factor in most cases of sexual harassment. If she were not a woman the harassment would not have occurred. That, however, is not decisive." He also stated that the complainants were chosen for the harassment "because of characteristics peculiar to them rather than because of their sex."

—from the *Canadian Human Rights Advocate*

Women's Program Future Standing

OTTAWA—A House of Commons Standing Committee on the Secretary of State is preparing a report, to be published in June, on the general effectiveness of the department, its program and policy objectives, and other matters it considers important to review.

At issue is which women's groups, if any, should receive government funding. The Standing Committee's findings may drastically affect the future of the Secretary of State Women's Program.

One of the first groups to appear before the Committee was R.E.A.L. Women. They expressed "grave doubts" to the Committee as to whether there should be any funding to women's groups, who may be "taking advantage of the largesse of the Secretary of State" at the expense of those who need the money more. However, they added, if there is money, they want an equal share.

The National Action Committee on the Status of Women met shortly after with the Standing Committee, and stressed not only the crucial need for funds to groups working for

the improved status of women, but also the reasons for the strong opposition to R.E.A.L. Women. As a result, the Committee asked to hear from the Secretary of State David Crombie, Women's Program officials, the Canadian Advisory Council on the Status of Women, and the Office of the Coordinator, Status of Women.

And more recently, the Committee has asked for briefs and presentations from women's organizations across the country, specifically concerning the objectives and funding criteria of the Women's Program. It is essential that as many women's organizations as possible become involved in the process. Anyone may ask to appear before the Committee by writing to: Mary Lee Bragg, Clerk, Standing Committee on Secretary of State, Committees and Private Legislation Directorate, House of Commons, Ottawa, K1A 0A6. Act now; the Committee expects to finish its hearings by April 15, 1987.

—from NAC Action Bulletin, February 1987

Ad Committee Wants Comments

The portrayal of women in advertising has been a subject for debate for some years. The issue had been researched and discussed extensively by some dedicated, concerned people before it became a topic of growing concern for many more, starting with the International Decade of Women in 1975. And it continues, most recently, with the Canadian Radio-Television Telecommunication Commission's recent release of its Policy on Sex-role Stereotyping in the Broadcast Media.

As society evolves, so do the concerns surrounding the uses of women in advertising. Concern and comment about narrow role stereotypes continue with some reason. At the same time, women's comments about their portrayal and uses of their sexuality (particularly where the model(s) are related to the product) have increased. And the uses of male sexuality have not escaped attention. At the same time, violence in our society has increased—as has public interest in its effects.

The small but growing presence of overt sexuality and violence in advertising has been seen as a problem sufficiently serious to require separate attention. Thus the Committee on Sexuality and Violence in Canadian Advertising was formed late last year to address these issues. And in fact, the CRTC has now asked the Canadian Advertising Foundation to consider for-

Gretchen Mehegan

Insurance Broker

Fire/Auto/Commercial

536-8941

Joanne Cooper, R.N., M.H.Sc.,

Psychotherapist

Approach: Development of Self

Bioenergetic Psychotherapy

Location: 355 Eglinton Avenue East

Appointments: evenings and weekends, (416) 762-3693



HELP WANTED

Shelter for Battered women requires counsellor with feminist perspective for shift work.

- Salary: \$23,373 per annum
- Experience with battered women & second language preferred

Send resume, by March 20, 1987, to North York Women's Shelter, PO Box 1038, Station B, Downsview, Ont., M3H 5V5.



Annual General Meeting

"It's Time to Play Again"

Date: Monday, March 23, 1987

Place: 519 Church Street, Toronto

Time: 7:30 pm

mulating guidelines in these areas, with input from knowledgeable individuals. This Committee includes representation from media, advertising, National Action Committee on the Status of Women and the general public. (The Canadian Advertising Foundation administers guidelines on sex-role stereotyping in advertising and works with the advertising industry to encourage the elimination of such stereotyping.)

Human sexuality is more openly acknowledged and accepted today than in the past. Its use in advertising is perceived by some as being positive, by others as being negative. These differences raise some difficult questions. If the presentation style suggests an unhealthy, object-oriented situation—should it be discouraged? If the presentation style is healthy and self-fulfilling oriented—should it be encouraged? What is an object-oriented style? What is self-fulfilling style? Is either style acceptable? Would it be acceptable only in certain media?

While not a common element in Canadian advertising, the Committee is aware of enough examples of violence in two areas to consider them for inclusion in their mandate:

1. Violence in adult-directed advertising, usually involving women: How prevalent is it in Canadian advertising? If tonality and atmosphere suggest violence, rather than portraying outright violence, should the ad be discouraged? How do we define a "violent tonality and atmosphere"?

2. Violence in advertising directed to children: (a) in any message; (b) where the product itself is violence-oriented.

Each category needs to be examined separately. The Committee is seeking written comments, from interested groups and individuals on the following six categories, with the foregoing questions being kept in mind:

- advertising which uses female sexuality in messages directed to women for products/services for their own use
- advertising which uses male sexuality in messages directed to men for products/services for their own use
- generally-directed advertising which uses either male or female sexuality
- uses of violence or clearly implied violence in adult-directed advertising
- uses of children's sexuality
- uses of violence in advertising directed to children.

Comment or perceptions on the extent, quality and positive or negative effects of such uses are welcomed. In each of the above-named categories, comments should be listed separately for Canadian and foreign media. (The CAF has no authority with out-of-country media or advertisers).

To aid the Committee in their deliberations, any references to specific advertisements should be recent (within the past year); should where possible, include a copy of the ad, noting publication and date, and provide the name of the advertiser and product or service involved, along with approximate time of broadcast and station, where broadcast examples are cited.

(Please forward comments by March 15, 1987 to: Mrs. Suzanne Keeler, C.A.E., Co-ordinator, The Committee on Sexuality & Violence in Canadian Advertising, Canadian Advertising Foundation, 350 Bloor Street East, Suite 402, Toronto, Ontario, M4W 1H5.)

Angry Words

Nearly all women suffer from acts of physical, sexual, emotional or mental abuse sometime during our lives. For those who undertake the healing process, few ever get beyond the point of grieving to the wellspring of anger. Too often our anger is patronized, mythologized, or ignored. Few cultures tolerate angry women. We can scarcely feel or focus our anger long enough to know it as a true source of strength and energy. Our anger protects us from continued victimization.

This is a call for submissions for an anthology that will provide a creative and constructive

expression of our anger as we use it to heal, recover and create. This world needs our angry voices; in patrist cultures anger is expressed through brutality, violence and isolation. We can actively shape other ways to express our anger that foster growth and change. *Our Eyes Have Found You: Angry Words from Honest Women* will help to create a language that reflects our experiences and provide a way to hold perpetrators of violence responsible. Righteous anger protects our boundaries, fortifies our resistance and heals our wounds.

Please send poems, short stories, plays, journal entries (all forms of expression are acceptable) along with a SASE to Celine-Marie Pascale, P.O. Box 2959, Santa Cruz, CA, 95063, USA. (Deadline: September 1987. Previous writing experience is not important. All pieces will be published in the language in which they are written.)

West Word Three

VANCOUVER—The third annual Summer School/Writing Retreat for women, sponsored by West Coast Women and Words, will be held next summer, August 9 to August 22, at the Vancouver School of Theology, UBC Campus, Vancouver, BC.

Instructors will include Nicole Brossard on Fiction Theory, Myrna Kostash on Creative Documentary, Margaret Hollingsworth on Playwriting, and Betsy Warland on Poetry. Guest Readers will be Audrey Thomas, Sharon Thesen and Jeannette Armstrong.

For more information, write to: West Word Three, Box 65563, Stn. F, Vancouver, BC, V6N 4B0; or phone: (604) 872-8014.

MOVEMENT COMMENT

Tools of the Yupwardly Mobile

by Anon and Annette

Lately, we've noticed the emergence of a ubiquitous term of art, an adjective which has taken the town by storm. A word, no, let us say a state of mind, whole-heartedly embraced by the yuppie community.

We are of course referring to the mystical transformation of the ridiculous to the sublime, the mundane to the majestic, the noun to the adjective or, to be brief, the creation of the "power" phenomenon.

You have surely heard this bon mot being bandied about the various corridors of influence you frequent. The "power" breakfast is as common as cornflakes these days, and the "power" squash game is a definite must for those who hope someday to succeed to the partners' inner circle.

But how did this happen, this bastardization (we use the word advisedly) of the language? We women have spent years attempting to reclaim small portions of the English language and put them to good use. What do we have to show for all these years of self-empowerment? The virtual shanghai-ing of that venerable concept, and its refashioning into a tool, yes a TOOL, of the Yupwardly mobile.

While it gives us great pain to suggest this, it is clear: men have figured out that the hand that coins the phrase cradles the rock. Or something like that.

As concerned citizens of the feminist community, we abhor the elitist usurpation of our language, and as ardent Spenderites we feel it is incumbent upon us to take a stand, to protest this latest threat to women's consciousness—Yuppie-made language.

Therefore we feel it is politically imperative that we take back the term, re-empower ourselves, so to speak.

Accordingly, we have compiled a glossary of "power" terms for the "power" feminist, in the spirit of the people who brought you "power" in the first place, of course.

Power Brunch: the power feminist's answer to power breakfasts, and at a damned sight more reasonable hour too; aka tofu dining in the

Call for Submissions

Lilith Publications is looking for writers to contribute chapters (2,000 words) and original black ink drawings for a book whose working title is *Guide to Gracious Lesbian Living*. Topics to include the A-Z of lesbian life, all from a seriously humorous perspective. Deadline: May 1, 1987. Inquiries welcome: 32 Lipton St., Winnipeg, MB, R3G 2G5; (204) 774-7960.

Women's Work Interruptions

OTTAWA—According to a publication released last month by Statistics Canada, more than half of the 86 per cent of women who have ever worked for a period of at least six months, experienced at least one work interruption lasting for a year or more.

Women's Work Interruptions, prepared for Statistics Canada by Patricia Robinson of the University of Western Ontario, shows that family considerations are the primary reason for the first work interruption, with marriage, pregnancy, child care or moving to be with a partner as the most frequent causes for this interruption.

More than one-third of the first work interruptions for women in the 45-64 age bracket lasted more than ten years. In contrast, almost two-thirds of women in the 25-35 age group who completed first work interruption, have interrupted for two years or less.

Women with a university degree appear to have a greater attachment to the labour force

than women without a university education but the difference is small.

One in a series of three publications based on the 1984 Canadian Family History Survey, *Women's Work Interruptions* also discusses the changing pattern of women's discontinuity in the labour force and gives insight into some of the major reasons for these interruptions.



Women and Therapy

TORONTO—A Women and Therapy conference will be held at Victoria College, University of Toronto on May 21-23, 1987. This year's theme is *Don't Blame Mother*. The conference will examine political and social conditions influencing the well being of women, especially mothers, provide professional development to counsellors and educators who work with women and investigate the mother/adult daughter relationships, mother/son relationships, single mums, teens, lesbians, immigrant women, women in art, reproductive theory, staying sexual and many more. The keynote address will be given by authors Judith Arcana, Paula Caplan and Phyllis Chesler. For registration information write: Professional Development Associates, 3 Cameron Crescent, Toronto, Ontario, M4G 1Z7.

Beaches; where most power feminists cut the deals.

Power Decor: ten year's worth of International Women's Day posters, in your bathroom (where else?).

Power Reading: the authoritative citation of an author whose book was recently reviewed in *Broadside*.

Power Dances: an event at which, until 11 pm, you are required to dance to the rocking tunes of Holly Near, Cris Williamson and Ferron. After that, anything goes.

Power Naming: not the act of assuming control over something because you can name it (cf. Lust, Pure); more like the ability to use Catharine MacKinnon, Varda Burstyn and "pornography" with a verb, in a single sentence, as in "Some of my best friends like Catharine MacKinnon, Varda Burstyn and pornography, not necessarily in that order."

Power Tripping: taking a vacation at an out of town Women and Anything conference/meeting/gathering/assembly/get-together/camp out.

Power Pregnancy: When you don't bother with a father. The Virgin Mary was the first power feminist to experiment with power pregnancy, but of course, to hear men tell it, you'd think it took divine intervention or something.

Power Dressing: wearing flannel shirts and Kodiaks from Eddie Bauer's (for those not based in Toronto, substitute the designer sportswear store of your choice and matronage).

Power Jewelry: worn by power feminists when they want to dress up for the first date in a power relationship (see below); something silver, preferably purchased at a Women's Music Festival (cf. power tripping).

Power Play: not a hat trick; an opening gambit in conversation, favoured by power feminists (cf. power naming).

Power Sacrifice: giving up monogamy for Lent.

Power Relationship: will withstand power sacrifice.

Power Sex: horizontal networking; sub category: auto-erotica-five speed manual drive.

Power Music: two categories: (1) knowing all the lyrics to that anthem of the S&M community "I am a gently angry person"; (2) knowing all the lyrics to and owning the video of "Rise Up."

Power Baseball: non-competitive, mutually supportive recreational sports for the sisters. Until the playoffs.

Power Geography: where you can be a feminist outside of Toronto, but no one knows, except the guy on the farm next door who insists on referring to you as "that damn fool braburnin' women's libber"; where you find power baseball.

Power Collective: listening carefully and supportively to all of your sisters before imposing your own point of view (archaic form: group process).

Power Journalism: not printing an article and editorializing endlessly as to why you didn't; printing an article and editorializing endlessly as to why you did.

Power Sensitivity: knowing that if we signed our names to this article, we wouldn't get invited to any more power brunches.

Discretion being the best part of foolhardiness, we would, on the advice of our all-women power law firm, like to close with a power disclaimer: The opinions implied or otherwise expressed, are not necessarily those of the authors. The only other party we could possibly blame under the circumstances is *Broadside*; they asked us to write.

Anon and Annette have recently retired from the mine field of power humour. Anon has gone back to authoring medieval poetry and children's fables. Annette can be found on her dairy farm where she has raised over one hundred sacred cows, only to curdle their cream.



Daisy Zamora: Living Thro

Interview by Mary Louise Adams

Mary Louise Adams: Maybe you could talk first a bit about your background and how you got involved with the FSLN (Frente Sandinista Liberación Nacional). Tell us a bit about your family and how you got politicized.

Daisy Zamora: I think a Nicaraguan is bound to become, in one way or another, politicized because politics in Nicaragua have been, at least in my case or in my family, part of everyday life. Since I can remember in my grandfather's house there were political discussions. Always, especially at mealtimes. At lunchtime, in Nicaragua an important meal, there were always people who came, not only from the family but friends. They would come to discuss. Sometimes the meal started at twelve o'clock or twelve thirty and ended at three o'clock because they were all discussing. Mainly, the discussions were about the differences of the traditional parties, the Liberal party and the Conservative party.

There was a tradition of anti-imperialism and anti-Yankee feeling in my family. I don't think I had a political mind or consciousness as a child but I think that all that surrounding later on had some influence on me.

In 1954, when I was 3 years old, my father was taken prisoner, as part of a rebellion that had taken place against Somoza, the April rebellion. Ernesto Cardinal took part in that rebellion.

Later on at the end of the sixties, I finished high school and I went to college. It was a big change for me to go to college because in high school I think the nuns—I was in a nuns' school—channelled very much those feelings we had about social injustice and things that were wrong in the government, with people being killed and taken to jail and all that. They would channel that to the religious point of view and they would encourage charity and visits to the hospitals and being good to the poor, praying to change the world, that there have always been rich people and poor people, and all that stuff.

"I had to accept that being honest with yourself meant risking your life, because to be part of the FSLN, which was an underground organization, meant that at any time . . . you could be killed."

That year, my first year in college, a very important event happened. First there was a massacre by the Somocistas' Guard in January, against a massive protest of the people that was led by the traditional opposition leaders who had formed a coalition of all the oppositional parties. When the Somocistas Guard start shooting it was very shocking for the students.

In those days, the FSLN had one of its very famous actions in Pancasan, which is a zone that is in the Northern part of Nicaragua in the mountains, and there were killed the first very well-known leaders of the Sandinista organization that still wasn't very widespread among the students. We just knew about the FSLN, not very clearly, so that made the FSLN known to the students. I was still participating in the students' riots and protests and things like that—student life. The same year a campaign started

to re-elect the third Somoza—Anastasio Somoza. So a very strong opposition was growing among the students and there were more people killed and more demonstrations, and also those were the years where universities around the world were being rebellious. Remember the massacre of students at Kent State? And then came the hippies. That was another manifestation of rebellion in the world. And the hippie way of life went all through Latin American and Nicaragua. There was some confusion then among the students about revolution and this hippie influence, because the hippie movement involved some elements that were strange to our culture, that would confuse people if smoking marijuana was seen as the same as opposing Somoza. I mean—both signs were seen as being rebellious. So those were difficult times to see things very clearly.

In 1972 Somoza had a triumviato—a government of three persons. Supposedly there was one in the opposition, another in the party. But the three of them were collaborators of Somoza. My grandfather was very ill at the time and he told me that he felt that I should do something because he said, if he were my age he would be in the mountains already. That struck me very hard and I started questioning my life and thinking that what I was doing in a personal way was not enough. Although I had been organizing the Students' Federation which was called FRR (which meant Federation Recreativa Revolucionaria) and this Federation was in a way guided by the FSLN, I had finished school already that year and I had to start working.

I was a teacher at a sugar refinery because I had already got married. I started being a teacher of the sons of the workers, the working class, and I organized a theatre group with them. Well, I tried to, and I did poetry readings with them and tried to give them some elements of growing, you know, and organization.

But, I started asking myself if that was enough, if that was my contribution for the struggle. And the honest answer was no. I had to accept that being honest with yourself meant to risk your life, because to be part of the FSLN which was an underground organization, meant that any time, any moment in your life, you could be killed. So around the end of 1972 I started making my moves to contact the FSLN and get involved with them. All this also involved great discussions with my husband (in those days Dionysio) and we both decided that we would dedicate ourselves to the cause of the Revolution. When I joined the FSLN I was completely convinced that it was the right choice. So we started participating and having more and more involvement, until I had to leave the refinery and go fighting and lose my house and all my belongings and then go into exile and then finally, fortunately (laughter) we won the struggle and the Revolution triumphed.

That was, let's say, the first part of the story. After the Revolution is something else.

MLA: How have things changed for you since the Triumph?

DZ: I don't know which part is more difficult—to struggle for freedom, or to work and try to recover the country after the Triumph. The war has left us a destroyed country. And all the involvement of the US in the Contra war since 1982 has made life very, very difficult in Nicaragua. As soon as the Revolution triumphed I was appointed Vice-Minister of Culture. It was an incredible time, those first days, because there has never been a Ministry of Culture whatsoever. It would have been a bizarre thing in the Somoza régime because the Somocistas were a counter-culture in Nicaragua. They admired the American way of life. Somoza's wife was an American citizen. They would try to imitate every pattern of behaviour of the



Daisy Zamora in Toronto, November 1986

PHOTOS BY INGRID MACDONALD

ough History

middle class in the US. And they would always disdain our cultural traditions, our art. They were always looking to the outside. If they had any artistic event they would invite people from outside to perform. There was a Philharmonic orchestra in Nicaragua all formed by British and French and whatever musicians. So there was a complete neglect of the culture in our country and this meant that the ruling class didn't have a sense of belonging to Nicaragua. It was like apologizing for being Nicaraguans. They were always saying, Oh it's sad that we were not born in North America. They lacked a feeling of belonging to the Triumph. But the great majority of the Nicaraguan people had a very strong tradition of resistance against the North American way of life. The culture of our people was like alive but it hadn't been expressed because they didn't have the means to express their artistic values. So the creation of the Ministry of Culture was

"It was such an explosion of cultural artistic manifestations that we could hardly handle the response of the people. . . I remember the first two years as something magical."

like taking the cork off something under pressure and it explodes. It was *such* an explosion of cultural artistic manifestations that we could hardly handle the response of the people. I remember the first two years of work of the Ministry of Culture as something almost magical. Everybody wanted to express, everybody wanted to write poetry, everybody wanted to dance, everybody wanted to paint, all the art and crafts emerged and all the artisans started saying that for the first time in their lives they felt that their work was worthy and that they were respected. This happened in all the levels of the Nicaraguan life: the people start dressing with our own designs, our own clothes, our own materials. I remember once that—I don't know which year, maybe 1970—there was a great fashion in the States for vests—vests of all kinds. Well that happened in the fall in the States—it's October and it's cool. And you have been in Nicaragua. . . it's very hot! Well, it was incredible, but all the stores in Managua filled up with vests, with wool vests, and many women were wearing them in October! After the Triumph, things changed. I remember, for example, in 1981 when we had a shortage of flour import from the US we announced to the people that we were not going to have more bread, but that we had to go back to our roots because bread had been introduced in Nicaragua at the end of the 19th century, and traditionally our people had fed off our corn and that's the basic food in Nicaragua. There was a big fair that took place all around the country and everybody participated and we recovered old recipes that were being lost and people started saying that they were fed again with the tradition—corn bread and things made out of corn, tortillas.

First the work in the Ministry of Culture was very very demanding for myself. It was sad, but my companero and I had been very close through the troubles, and we had fought together and with the triumph of the revolu-

tion we became more and more involved in our work. There came a day when I found out that I had nothing in common with him and I had to tell him that I wanted to separate. It was very painful for both, but I had to be honest with him and tell him that I felt the relationship had eroded. So I went with my daughter to live alone. Then I met another man who is now my companero. He is a historian and a political economist. Yes, and he is re-writing the history of Nicaragua.

I think that if you want to be a revolutionary you have to be very honest with your approach to things in life and not ever try to have something fixed just to please the rest of the people. You have to act according to your thinking. I think that this has been a big change in my personal life. Now I feel closer to the problems of men and women in Nicaragua that have gone through very strong changes in their lives.

Since the triumph of the revolution, the hardness of life, the difficulties of life in Nicaragua have changed the problems of women, and if before women had problems, now we have to fight double because we now have many shortages that affect everyday life. There is a great support among ourselves and the Organization of Women (AMNLAE) has been having meetings and lectures about what the organization has done, and we have been very active in the making of the Constitution in Nicaragua which our participation made possible—we have introduced in Nicaragua the priorities that Nicaraguan women want. I think we feel a lot more autonomous and free now, to speak for ourselves. Since the revolution we don't feel trapped by any roles. You can switch whichever role you want to play in your life. I think that's a big thing. Before, Nicaraguan society was very restricted. But now, the number of divorces and separations and big changes in everybody's life has been incredible. To live a historical change is a very strong experience. Very strong.

"My daughter is aware of this war every day. You can't hide from them what they see every day in the news. . . Schools attacked by the Contras and children of their age, little children, who are killed."

MLA: Do you think that children of your daughter Maria Denise's age realize the sort of ideological things that are happening in Managua, and do they realize the extent of the change that say their parents are going through?

DZ: I don't know how it will be in the future but at least I try to be very close to my daughter and have a good communication with her. She surprises me very much with her commentaries, and sometimes she makes me think. One day she was playing with a friend and I heard her. She was saying—it seems that her friend wanted her to do what *she* wanted and she said, "Ilse, don't do that because I won't play with you again. That happened to my father (laughter). He wanted my mother to do what

he said, and she left him." And she said, "Tu era mal en la vida (you will have a bad faith in life if you continue being that way)." When I heard that I was. . . (lots of laughter). . . So I think in a way she has understood. She has understood that being a woman, to fight for changes, if you want to keep on growing, you have some cost, some things you have to pay for.

For Nicaraguan children it is not only the question of being a woman but also of survival. My daughter is aware of this war every day. You can't hide from them what they see every day in the news: boys that have been killed, children and co-operatives, production centres, schools attacked by the Contras and children of their age, little children who are killed. And she knows that people that I know have their children or their grown up boys killed. They live with that; it is one of their realities, everyday realities, which is not the same for children from other parts of the world, at least from the developed countries.

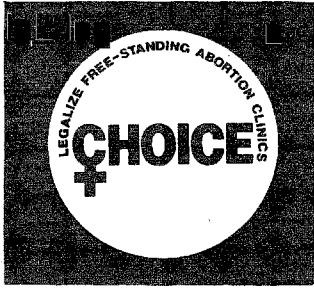
And she doesn't understand, I have tried to explain to her, but she doesn't understand why Reagan wants to kill us and why he doesn't like the Nicaraguan Revolution and why the Contras are supported. Sometimes she asks me, "And Honduras is in Miami, mother?" No, I have to explain to her the difference. The Contras are in Honduras, but Honduras is not near the United States. It's a country that is beside Nicaragua. So she asks, "But why?" If it has nothing to do with the United States, why is the US supporting it? Very logical questions that you have to have a lot of patience to answer. They are very aware of everything. My daughter was the first to tell me of the plane crash of Samora Machel. "Did you know that the President of Mozambique had died?" Because when he came to Nicaragua she saw him in the news and she knows about Arafat, about everybody—Fidel (laughter). She was giving a lesson to one of her friends about Frida Kahlo. She is very, very informed. My companero's brother—he's the ambassador of Nicaragua in Geneva—has a small child that is almost the age of Maria Denise—he's 6½. And they came to Nicaragua. She start playing with him, and I could notice the difference between the children—all his thinking about what little boys think, about Donald Duck and things like that (laughter). And for Maria Denise it was a gap between them and they are only six months apart in age. But she was bored with his conversation.

So I think the Revolution makes our children different. Because they discuss many things in school. Maria Denise comes from school telling me stories that make me think a lot about what the children's life in Nicaragua is, their worries and the things they discuss between themselves. I think the Revolution decidedly affects our lives very deeply and we have to wait to see how this future generation will be. But they surely are more aware of the dangers of the war. They have a very deep feeling of what it is not to be in peace. And they have a strong feeling for peace and for a better world. But because children are children, sometimes she thinks about, for example, candies or chocolates or whatever, and when somebody comes from outside and gives her candy, she asks me, "Mother, why can't we have good candies here?" I have to explain to her, and she feels that there is something she has been denied her, which is unjust. They feel that it is not fair to be depriving Nicaragua and not letting us free our people from poverty. Although we have to give them a very simple explanation, they are aware of the truth that lies under that explanation.

Mary Louise Adams is an editor of Resources for Feminist Research and was in Nicaragua last summer. This article was transcribed by Amanda Hale.

Happy IWD

Fighting Racism and Sexism Together



The Ontario Coalition
of Abortion Clinics

PO Box 753, Stn. P
Toronto, Ont. M5S 2Z1

(416) 531-6391 (Lynn)
(416) 767-0875 (Cherie)
(416) 466-8840 (Phyllis, Nancy)

Join with the **March 8th Coalition**
and thousands of women
Fighting Racism and Sexism Together

Saturday, March 7, 1987
Rally: 10:30 am, Convocation Hall
March to Fair at Ryerson

Wheelchair accessible.



toronto rape crisis centre

The Toronto Rape Crisis
Centre wishes you a Happy
International Women's Day.

Fighting Racism and Sexism Together

P.O. Box 6597, Station A,
Toronto, 964-7477

IN SOLIDARITY
TOURING FEMINIST CULTURE
WITH

The Company of
SIRENS

Box 44, Station J,
Toronto, M4J 4X8
(416) 461-6101

The Woman's Common

See you there!

NIGHTWOOD
THEATRE

PRESENTS
WAR BABIES

BY MARGARET
HOLLINGSWORTH,
MARCH 3-29, 1987

IN ASSOCIATION WITH
TORONTO FREE THEATRE, 26
BERKELEY STREET, BOX
OFFICE 368-2856

DON'T MISS THE
5-MINUTE FEMINIST CABARET,
MARCH 9, THEATRE PASSE
MURAILLE, 9:00 PM. CHECK
CALENDAR FOR DETAILS.

Greetings from the
Women's Art Resource Centre
on International Women's Day

Drop by and see us at
183 Bathurst Street, 2nd Floor
Toronto (416) 368-3475



Organized Working Women
extends greetings on
International Women's Day.

We invite you to work
with us in the struggle for
Women's Equality.

The Elizabeth Fry Society
of Toronto salutes women on
International Women's Day.

Our next event -
A PUBLIC FORUM

"Challenging Our Perceptions:
Women in the Criminal Justice
System"

April 23, 1987 • OISE, North Aud.
7:30 p.m.

For information call Toni Barr at
(416) 924-3708

For International Women's Day
Fabulous Feminist Writing!

Fireworks, The Best of Fireweed
edited by Makeda Silvera
available at your local bookstore

The Women's Press
229 College Street, Suite 204,
Toronto, M5T 1R4 (416) 598-0082



The
**Women's
Press**

Toronto Women's Bookstore

73 Harbord Street • Toronto • Ontario • M5S 1G4

Happy International Women's Day
from the Collective at the
Toronto Women's Bookstore
73 Harbord Street, Toronto
(416) 922-8744

No to racism and sexism!



**birth-control
venereal disease
information
centre**

Fighting Racism and
Sexism Together

2828 Bathurst Street,
Suite 501,
Toronto M6B 3A7

789-4541



Centre for Women's Studies in Education

Women's Education Resources Centre
Canadian Women's History Project
Resources for Feminist Research/
Documentation sur la Recherche
Feministe

The Ontario Institute
for Studies in Education
252 Bloor Street West,
Toronto, Ont. M5S 1V6



**GLAD
D·A·Y**

BOOKSHOP
LESBIAN & GAY LITERATURE
598A YONGEST., TORONTO, ONT.
M4Y 1Z3 • (416) 961-4161

Booksellers to the lesbian and gay community since 1970.

Happy International Women's Day



Bread & Roses Credit Union

736 Bathurst Street, Toronto, Ont. M5S 2R4

YWCA

Young Women's Christian Association of Metropolitan Toronto

The YWCA of Metropolitan Toronto
wishes all women a
Happy International Women's Day

Head Office: Bongard House, 80 Woodlawn Avenue East
Toronto, Ontario M4T 1C1
The YWCA supports and belongs to the United Way

from All of Us!

Happy International Women's Day

WOMEN'S COUNSELLING REFERRAL & EDUCATION CENTRE

525 Bloor Street West
Second floor
Toronto, M5S 1Y4
(416) 534-7501



**Development
Education
Centre**

Fighting Racism and Sexism Together



Centre for Teenagers
154 Bathurst St., Toronto
365-1888

SALUTES

**International Women's Day
and young women everywhere**
• teenagers
• mothers younger than 19
• and their babies

**Volunteers needed:
Call Eva at (416) 365-1888**

The Teaching Collective
for Women's Labour History Course,
with the Centre For Labour Studies,
sends greetings on
International Women's Day,
an important day in our history.



**Congratulations
March 8th Coalition!**

**Celebrating
With you
on
March 8th!
Happy
IWD!
Phone: (416) 869-3036**

**GREETINGS FROM THE
RYERSON WOMEN'S
CENTRE!**

We join with our sisters
internationally in the struggle
against racism and sexism.
We welcome you all to the Fair at
Ryerson on March 7th.

The Women's Centre Collective
380 Victoria St., Toronto, Ont.
M5B 1W7 (416) 598-9838



Zaremba's Books
The Alternative Bookstore

120 Harbord Street, Toronto
(416) 925-2793

Happy International Women's Day!

EDUCATION WIFEASSAULT



427 Bloor Street West
Toronto, Ontario M5S 1X7
(416) 968-3422

Celebrate the strength of women!
Célébrons la force des femmes!
Celebremos el poder y fuerza de la
unidad de las mujeres!



22 Davisville Avenue
(Yonge Subway)
Toronto, 487-2807



Canadian Journal of Women and the Law
Revue juridique 'La femme et le droit'

The Canadian Journal of Women and the Law

for subscription information:
National Association of Women and the Law
(NAWL)
323 Chapel, Ottawa, K1N 7Z2
(613) 238-1544

Greetings on International Women's Day
from the
National Action Committee
on the Status of Women (NAC)

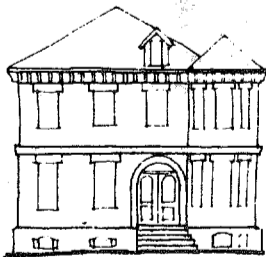
Salutations du Comité Canadien d'action
sur le statut de la femme (CCA) pour la
Journée internationale de la femme.



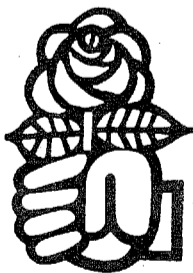
For membership and subscription
information, contact: Pour devenir membre
et recevoir nos publications, contactez:
NAC / CCA

344 Bloor Street West / 344, rue Bloor
ouest, Ste. 505, Toronto, Ontario
M5S 1W9; (416) 922-3246.

From the women at Nellie's
275A Broadview Avenue, Toronto.

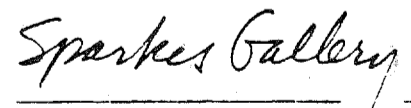


"Women need decent, safe,
affordable housing."



The ONDP Women's Committee

**...working for
a socialist future**



**Happy International
Women's Day**

*Contemporary Women's
Photography*

Experimental,
Non-representational

Opens Wednesday,
March 18th at 8 pm.
Check calendar for details.

693A Queen Street West,
Toronto
(416) 862-0470



**WOMEN'S
LEGAL
EDUCATION
AND ACTION
FUND**

**FONDS
D'ACTION ET
D'EDUCATION
JURIDIQUES
POUR LES
FEMMES**

April 17, 1985 - 1987

Celebrating the 2nd Anniversary of
Equality for Canadian Women

**Happy
International Women's Day**



**from the
Notso Amazon
Softball League**

ARTS

Rate It Extraordinary

by Susan G. Cole

A baker specializing in novelty cakes lovingly administers the icing to one of his most popular items, the bikini cake, shaped like a female torso. Filmmaker Lucy Winer asks him if he ever considers putting heads on his bikini cakes, and he shakes his head, "Oh no, the head is superfluous to getting the general idea." The general idea—and it is also the central premise of *Rate It X*—is that in the eyes of American men, the woman as body is woman enough: a great deal of money goes into making women into sexual objects and a great deal of profit comes from selling women that way.

Rate It X begins with an interview with Ugly George, a cable television producer whose claim to fame is his ability to get women he doesn't know to take off their clothes for his video camera. The results are shown on his syndicated cable TV program. From there we move to the baker who can't decide how to cut his cake: "At the shoulder? Perhaps at the leg? I'm a breast man myself so I'll just slice right here at the bosom. Delicious!" In other sections, Legionnaires crack jokes about tomboys and sissies; a funeral director promotes a "uni-sex-type" coffin and advertisers of all kinds describe their marketing strategies.

In spite of its title, there is no x-rated footage in the film. Winer and her partner, Paula de Koenigsberg, do take us to the home of the cartoon editor for Larry Flynt publications, who describes his most famous creation, *Hustler* magazine's Chester the Molester (Chester devises ingenious ways of sexually assaulting young girls). We are taken on a tour of a sex emporium on 42nd Street in New York. There is some grizzly material from a film called *Blood Sucking Freaks*, a horror comedy featuring women being whipped, chained and decapitated. But the film is not really about pornography. It is about the mainstreaming of pornographic values, and the way women are turned into sexual commodities across the spectrum of cultural products and ideologies. According to *Rate It X*, female submission is female submission whether in pornography, in advertising or in the sermons of fundamentalist Bible thumpers.

The foray into the advertising industry is both a hoot and a horror. One ad executive describes his confusion about women's groups who became upset because one of his ads suggested to clients that they treat their computers the way they would treat a beautiful woman. He can't understand what all the fuss is about. Another Madison Avenue ad rep displays his latest ad featuring his product, the computer, alongside a shining Bentley. A woman is draped over the car.

"What's the message here?" asks Winer.

"Well, the Bentley's a quality product and she sure is a quality product."

"Yes, but why her? What is it about her?"

"Blue-eyed blondes, well-endowed blue-eyed blondes, have always been used to sell in America."

"Yes, but how does it work?"

"I don't know what you mean."

"Why would that work to sell something?"

He doesn't know. Throughout *Rate It X*, men talk freely about what they think about women with absolutely no awareness of what they are really saying or what it really means.



Ugly George with filmmakers De Koenigsberg and Winer

The ad execs are among the most addle-brained of these male specimens, and Winer and De Koenigsberg may have come across an important discovery: that many admen are not sophisticated after all. They do not have subliminal strategies. They don't even know how the dynamic of placing a woman beside a car works on the male consumer. But they do know one thing. It does work.

Through the eyes of De Koenigsberg's camera, we see how men see us and how they turn us into what they want to see. And it is truly astonishing how much fun these men have doing what they do. The creative baker is having the time of his life. The pornographer shows off his best inflatable doll (who has "a mouth built to last") with total relish. The producer of *Blood Sucking Freaks* yucks it up over a scene in which men use a real woman's buttocks as a dart board. And the creators of *Custer's Revenge*, a video game the object of which is to move Custer toward the Native woman he eventually rapes, play their game with a gleeful vengeance that is hair-raisingly eerie.

Rate It X also touches on the ways in which the worst sexist offenders integrate racism into

their world view. Ugly George refuses to put Black or Puerto Rican women in his videos because he "can't stand what comes out of their mouths." The men responsible for *Custer's Revenge* stop dead in their tracks when asked about the racist content of their product. "Racism? There's no racism here." Flynt's cartoonist describes a cartoon in which Chester entraps a Jewish girl by putting a dollar bill on the end of a stick and then admits that stereotypes just enhance the point.

In another instance, though, Winer and Co. want to make it clear that the issues can sometimes be complex. In an oddly moving interview, the editor-in-chief of *Playboys* Magazine, which caters to Black men using the *Playboy* formula, grapples with the contradictions inherent in trying to develop Black pride in upward mobility while at the same time reducing Black and Third World women to the status of sex object.

Crucially, with the exception of the mastermind of *Blood Sucking Freaks*, these men are not particularly sleazy. Even the creator of *Chester the Molester* comes across as a country boy who thinks Chester is just a goofy guy;

and of course in his view the cartoon does not legitimize child sexual abuse. The Legionnaires are sometimes downright endearing. Occasionally the filmmakers uncover one or two men who are struggling with the issues of gender. But most of them haven't thought too much about anything. When questioned, they mouth platitudes, or stammer, or utter something wholly outrageous, all with a disarming innocence. This documentary is weirdly funny, but still utterly devastating. Plainly, the women's movement has not made much headway into the heartland of America.

But Winer and De Koenigsberg did get to the heart of the All-American Boy. How they got there is another question. Watching *Rate It X*, one wonders how these women got these men to be so hopelessly candid. Then it becomes a little clearer when Winer asks the cartoonist, "What is *Hustler* magazine? How would you describe it to people who've never seen it?"

All right, so the filmmakers were a bit ingenuous in order to get their footage. But never mind the ethical questions. The results are terrific. ●



"SIT ON MY BASE"

Notso Amazon Spring Dance

Saturday, April 11, 1987
8 pm - 1:30 am

The Music Gallery
1087 Queen St. West, Toronto

Tickets: \$6 (at Toronto Women's
Bookstore or Glad Day Books)



PO Box 118B
Valley View Lane
Bethlehem, NH 03574
(603) 869-3978
Grace Newman, Judi Hall, Innkeepers

Winter Wonderland

At the end of a country lane on 100 private, scenic acres, the Highlands Inn offers all the comfort and charm you'd expect of a gracious country inn. Antique-filled guest rooms, spacious common areas, peace, quiet and beauty await you. Cross-country ski trails and hot tub at the inn, with downhill skiing and sleigh rides nearby. Great mid-week discounts.
Grace and Judi, Innkeepers.

Groundswell Growing

by Margaret Gail Osachoff

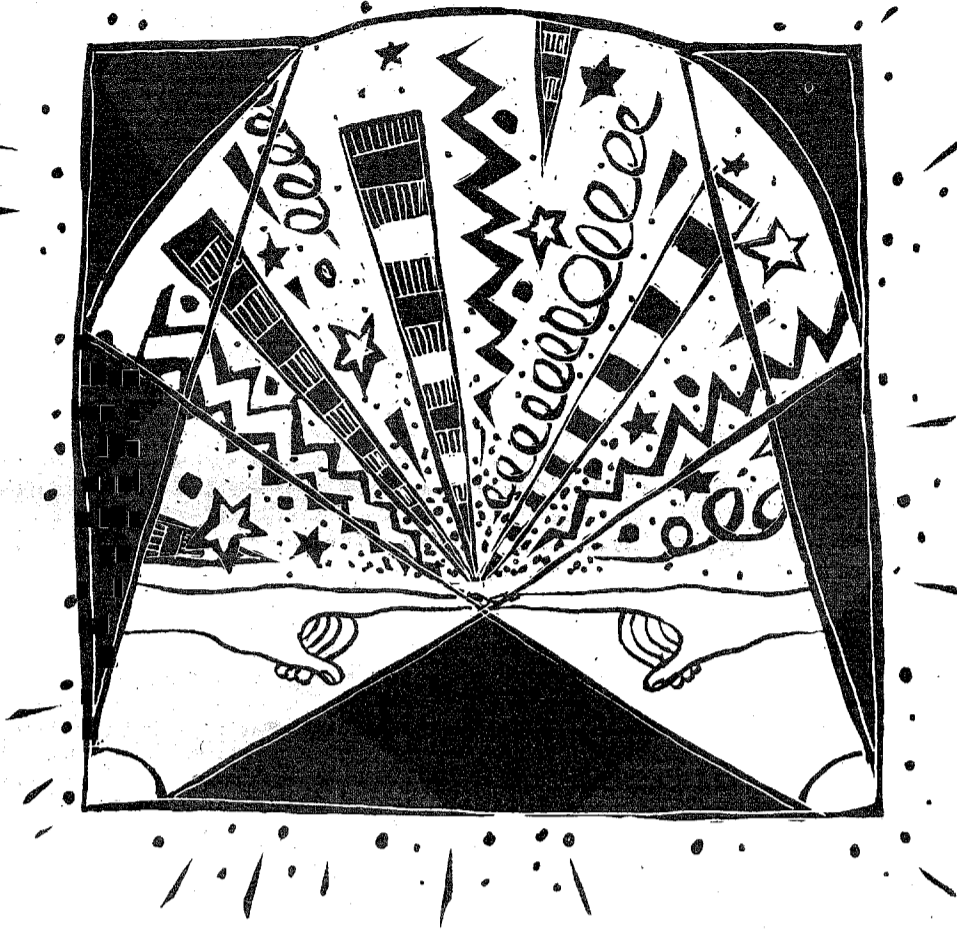
Generally speaking, women have found a place in the theatre more readily as actors than as directors, and feminist writers almost always have a difficult time getting their plays off the page and onto the boards. The second annual Groundswell Festival, which was held on the last two weekends in January and was organized by Nightwood Theatre, is dedicated to workshopping new plays written and directed by women. The supportive atmosphere that the Groundswell Festival provides is still necessary, especially since most of the 10 productions were not in a finished state.

In terms of theatrical form, the monologue was predominant at this festival: half the productions used it. *Africa Solo*, created and performed by Djanet Sears and directed by Annie Szamosi, is a 90-minute monologue accompanied by synthesizer and bongo drums. Sears, a Black woman born in London, England but now living in Toronto, relates her year-long discovery of her African roots. Her search for place has a comical, even satirical, edge because she recalls that her first encounter with Africa was in Tarzan movies, and the reality of Africa is, fortunately, different and surprising. Modelling herself on Dorothy Dandridge, Sears sings and talks about these differences and surprises. A highlight is the reggae song about her winter in Saskatoon, the memory of which served to cool her in the heat of Mali. The most painful experience for her is discovering that the young, intelligent, and very appealing Benoit, her African "prince," could indeed be the descendant of actual Black rulers who sold her ancestors into slavery 400 years earlier. With great generosity Sears forgives the past and returns to make her life in Canada. An extremely engaging performer, Sears managed to hold her audience's attention most of the time, but condensing the material to an hour would increase the impact of her monologue.

One Bedroom with Dignity, written by Dub poet Lillian Allen and directed by Ahdri Zhina, is the first act of a proposed longer work. It consists of the stories of five women, four Blacks originally from the West Indies and one white, all single mothers forced by circumstance to live in Ontario Housing and then, because each family grouping no longer fits the rules, faced with eviction, which is "the next worst thing to being in jail!" The play starts with a monologue by one of the women and soon, as all five gather to form Mothers Against Discrimination, we hear the stories of the other four women. Each thought that she was alone, isolated, a "special" case; they find out, however, that they have almost everything in common and can join forces to try to get fair treatment. The West Indian women came to Canada, in accordance with immigration policies, as domestic labourers, not at all the kind of work that enabled them to save money and better their lives. They left their children behind and were encouraged to lie about their existence. They were not given the kind of information that would dispel their notions of Canada as a "bed of roses" or "promised land." This play gives considerable information about the racism and discrimination that poor single mothers face. According to Allen, it is 75% loyal to what women have told her about their situations. Its heart is in the right place, but there is little sense of drama. The "enemy," a white male judge, makes only a brief appearance, so there is little conflict on stage. The play is too much case history and too little theatre.

Hersteria, written and performed by Janine Fuller and Shawna Dempsey, managed to be funny while providing information on a very serious subject. Fuller and Dempsey, two actors with great presence, showed how politics and theatre can come together in a simple and effective way. Speaking directly to the audience and helped by projections on two screens, they tried to destroy the myths that a lot of us have about AIDS. In two monologues, Fuller tells a painful story about a daughter having to face the truth about her middle-aged father, a respectable Christian who dies of AIDS, and a funny story about a moralizing "dyke" ("After all, what have gays ever done for lesbians?" she asks) who is gradually convinced to buy two tickets to an AIDS benefit.

Sex in a Box, written and performed by Kate Lushington and directed by Johanna Householder, is a clever (can one say devastating?) satire about post-nuclear sexuality, about "how to cope with sexual dysfunction after the bomb has dropped and rekindle desire in the bombshelter." In a super-cool, professional



tone, the Ministry Expert from Ottawa tells us what to do to become sexually aroused in a world of no sex shops and little oxygen. Start now and develop sexual connections with objects (rubber duck, fur pouch, vibrator) rather than with people, she recommends; relax and become fetishists. Then, as now, a woman should be in charge of her own sexual pleasure: With this in mind, learn the "erotic focus float" to escape the desolation of nuclear devastation; get rid of loneliness, anger, bitterness, and fear because all are anathema to desire. Fear is gone because the worst has happened, and one is left "enriched for having had the experience of nuclear holocaust," the Expert claims. In case guilt remains for having survived while hundreds of millions perished, remember that "nuclear war is not your fault," just breathe deeply and enjoy. Haven't we all read or heard similar advice from some Expert? Such expertise is obscene in the face of nuclear annihilation. "Make love, not war" is good advice in its own way; but, although it is not said in words in this excellent production, clearly achieving the perfect orgasm is not as important as achieving global peace. That goal achieved, this particular Expert would be redundant and would slink back to Ottawa fetish bag in hand.

Janet Feindel is an expert of a different kind. She wrote and performed *A Particular Class of Women*, directed by Mary Durkan. In eight highly energetic and amusing monologues, Feindel tries to dispel the stereotypes that are imposed on women who earn their living as strippers. Pretending to be in a circus-cabaret, she dons various costumes and changes her accent and personality to show that each stripper is as much an individual as is a librarian or a politician and that the statistics indicating that 50% of prostitutes come from incestuous homes do not apply to strippers. Some strippers view stripping as just a job but with better pay than waitressing, others as an art form, and still others as an escape from tawdry reality. Some supplement stripping with prostitution, while others don't. Backgrounds and aspirations are various. As I got to know these women, I liked some of them and respected all of them for their ability to survive on their own terms. None of them fit the stereotype of a stripper. Since Feindel did not use all the costumes on her rack, perhaps there are more stories about strippers that she can tell. They probably would be as fascinating as this series of eight.

Swindler's Rhapsody is a retelling of Hans Christian Anderson's "The Emperor's New Clothes" by Makka Kleist and Monique Mojica. These women, although totally "traditional, genuine, and authentic" according to them, are like no other Native women one will ever encounter. They exuberantly make fun of themselves and of the audience's stereotyped expectations before they launch into the story of two swindlers who make a fool of the Prime Minister. The end is the best part: as in real life, the swindlers aren't punished, the crime is not investigated, and no politicians resign. Because nothing is done, the Native women stamp their feet in anger, thus explaining the origin of their dancing style. Perhaps we should join them. Certainly, Kleist and Mojica should flex their considerable talent on other well known stories.

Telewalk Phone Woman Man, written and directed by Jan Kudelka, is a rather mystifying non-narrative piece about two men and a woman who are so enamoured with their communications gadgets that they no longer care to communicate directly with each other. Wearing a "Walkwoman," the woman believes that "the ear is the vagina of the brain" and hears nothing the men say to her. She refuses to be touched by them and insists that her mental space be kept inviolate, obviously wanting to remain a kind of virgin. But she creates a scenario in her head, perhaps as we all do to some extent, and then waits for a man to play his part in it. The two men, however, want to

maintain that "long distance feeling" while still wishing for a woman who has a body that responds to their every electron. The problem of non-communication between men and women is not new, but Kudelka is completely original in her treatment of it.

Of all the productions, Sally Clark's *St. Frances of Hollywood*, directed by Mary Vingoe, was the most conventional in form because of the playwright's decision to unfold Frances Farmer's story chronologically—a fascinating, horrifying story but one that gets bogged down in detail. Beverley Cooper's *Artists Angst* (directed by Maureen White), the least developed of the ten productions, is an introduction to a larger work about the Canadian Security and Intelligence Service. Since 800,000 Canadians (1 out of every 20 people of working age) have security files, there are many stories to tell. This one has as its protagonist a female film-maker who reads aloud from Orwell's *1984*, thus giving us a clue as to what view we are to take of the ensuing action. The CSIS is the Ministry of Love, and Anne is Winston Smith, but who is Big Brother and will she love him in the end? The problem I foresee in structuring this thriller is that the relation of past and present might be confusing unless there is a clear and logical connection between scenes. *Hysterical Women*, a feminist comedy improvization troupe from Montreal, tackled topics such as R.E.A.L. Women, a visit to a gynecologist, Jane Fonda workouts, romantic love, "meaningful" conversations, TV advertisements for female hygiene products, and cosmetics. There was little laughter when the "binge and purge" syndrome was made into a laughing matter (though the improvizations that the four women did from audience suggestions were more fun), but then, satire is risky and bound to offend some people.

Margaret Gail Osachoff teaches Canadian literature and Canadian drama in Saskatoon.



TORONTO
WOMEN'S BOOKSTORE

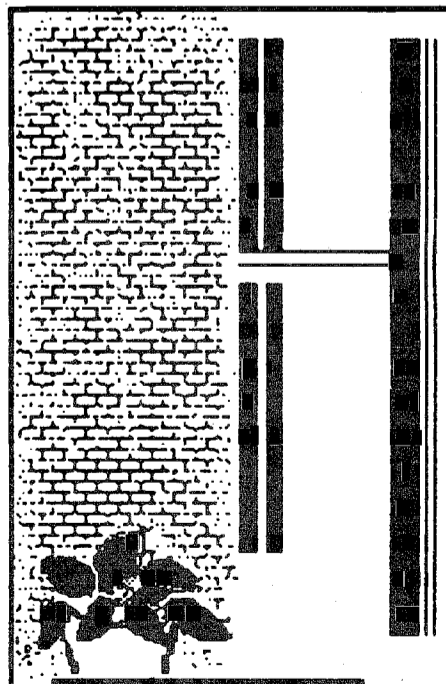
40% off
selected lesbian titles
15% off
selected LPs and
cassettes

73 HARBOR STREET
TORONTO, ONTARIO M5S 1G4
(416) 922-8744 · MONDAY
THROUGH SATURDAY 10:30
TO 6:00 · THURSDAY 10:30 TO
8:00 · WHEELCHAIR ACCESS

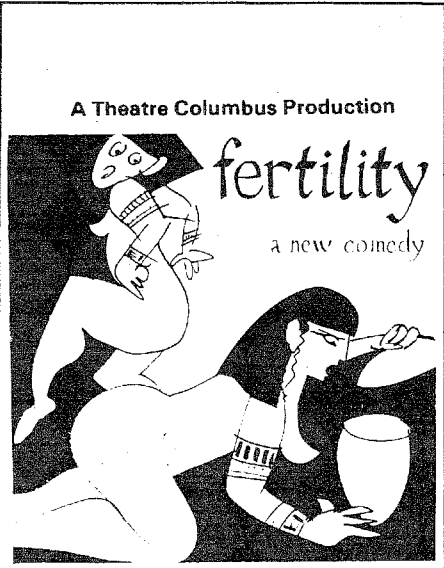
renew for two

Save money and trouble —
get a two-year sub for only \$30.

renew for two



SCM BOOK ROOM
MON-SAT: 10-6
353 BLOOR WEST
TORONTO, ONT.
(416) 979-9624



A Theatre Columbus Production

fertility

a new comedy

conceived and performed by:
Leah Cherniak & Martha Ross
directed by **Julie Bishop**

March 5 - 22

Tues-Fri 8:30 pm; Sat. 7 & 9:30 pm;
Sun. 2:30 PWYC

The Poor Alex Theatre
296 Brunswick Ave. at Bloor
927-8998

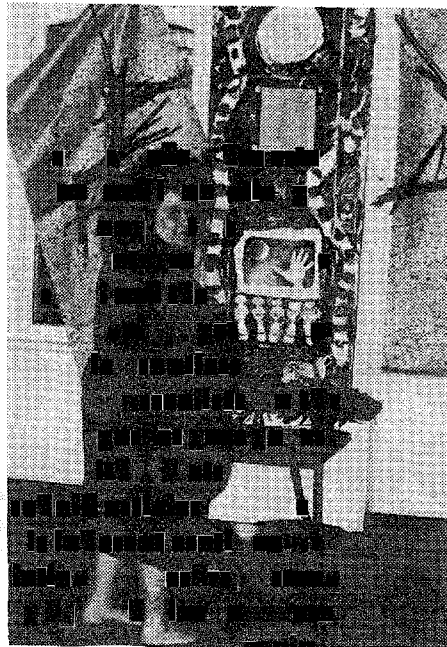
Graven Images:

The Sacred and the Profane

by **Ingrid MacDonald**

In its short existence, Sparkes Gallery has established itself as an important and innovative promoter of women's art. Along with showings that specialize in women's photography, such as Women's Portraiture last fall and the upcoming Women's Non-representational/Experimental, they have explored artistic frontiers with a group showing of Women Surrealists. In the heat of this past summer, Sparkes gave gallerygoers a pleasurable tease with *Objets de Sex*, a presentation of household articles which artists submitted for their inherent erotic value.

The current installation at Sparkes, *Graven Images*, a solo showing by Catherine Tamaro, continues in the gallery's pursuit of meaningful women's art. Tamaro's installation could be simply described as the presentation of a half dozen large canvasses in an environment suitable for their proper viewing. The effect is enchanting. A room filled with dried flowers, candles, gathered sticks on the floor, sea shells, burning incense and small pagan altars is set at ease by a tape of soft music. The artist describes the result as "nourishment," meaning, I think, that the retrieving of spiritual images feeds the soul. Indeed Tamaro's piece has the effect of a ritual cave and gives a proper alternative to the contemporary norm of viewing art in a pristine white room.



Catherine Tamaro

However the sound collage and the flowers are not there only as enhancements to the paintings. They are integral to the whole image

of the art and I suspect that they relate directly to the creative process behind the paintings. Tamaro, who wears crystals and who gets ready to paint by cleaning her house from top to bottom, is a spiritualist. Her work represents a reconciliation between art and religion in terms that are acceptable to a woman's spiritual needs; it is highly personal, cozy and somewhat profane.

Tamaro's interest in the subconscious is evident in her painting of the dogs, an image which came to her in a dream. It stands along with rosy abstracts of floral and vulvular extraction, and with a dark canvas—a collage of goddess's names and images. On the walls are snippets of her favourite song lyrics, like a verse from Joni Mitchell's *Don Juan's Reckless Daughter*. Interestingly enough, when most other artists are "Queen Beeing" it, Tamaro, oh my gawd, is unabashedly *thanking* the sources of her inspiration, people like the African Burundi Drummers.

In a well appointed clutter of found objects and symbols, Tamaro has reinvented the connection between art and spiritual spaces. It is a pleasure for those already investigating the realm of spirits and a good sampling of feminist spirituality for those who have yet to encounter it. ●

Why a magazine is not like any other product... and why that matters to you



Consider the magazine you are now holding. At one level, it is a product: ink applied to paper. Yet the reasons for which you value this magazine have nothing to do with either ink or paper. You're reading these pages for the images, the messages, the ideas.

It is particularly important to you because, like you, it's Canadian.

Why we need our magazines

- They're produced (written, edited, photographed, illustrated) by Canadians, and thus carry information about us and present our point of view.
- They reflect what we are interested in, preserving and encouraging our own unique values, the way we look at ourselves, the way we look at the world.
- They help us create the stars, the legends we need. Canadian magazines foster our own sense of ourselves.
- They present the best of the literature, prose and poetry that we produce.
- They express the regional differences that distinguish us from one another, and the national pride and purpose that link us together.
- They tie us together with a ribbon of print, and help us define who we are.
- They give us a vital voice of our own.

We've got our own excellence

A Canadian magazine is something special. It adds a journalistic dimension that no other medium can provide—depth and wholeness and texture, plus the visual impact of graphic design. Because a magazine is free from daily deadlines, it can achieve a level of thoroughness and excellence that is seldom attainable in other media.

How the governments of Canada helped

To assure Canadians the information a free and independent people need (given our small, spread-out population and powerful foreign competition), successive governments over the past century have gradually built a structure of postal, tariff and tax-related incentives and supportive measures.

And they have worked! Today Canada has a healthier magazine industry than ever before, with some 5,000 periodicals for people of every interest and location.

But it's a fragile industry: At last count more than half of Canada's periodicals had circulations of fewer than 2,000 copies per issue, and only 110 periodicals had circulations of 100,000 or more per issue. Foreign publications still account for 77% of all English-language newsstand sales.

The threat to your magazine

The Government in Ottawa is now threatening to treat Canada's magazines as if they were so many widgets. It's threatening to eliminate the postal, tariff and tax-related incentives and supportive measures...to dismantle the very structure that past governments have worked so hard to build and maintain.

The Government in Ottawa is threatening the survival of the majority of Canada's magazines and considering measures that will significantly raise the cost to readers of those that survive.

Canada's magazines tell us about ourselves. They're a voice of our own. If the current Government in Ottawa were to treat Canada's magazines as if they were just another product, it would diminish (or even silence) that voice forever.

CANADA'S MAGAZINES

...a voice of our own

CANADIAN PERIODICAL PUBLISHERS' ASSOCIATION, 2 STEWART STREET, TORONTO, ONTARIO M5V 1H6

Robert A. Brosius
CHARTERED
ACCOUNTANT

Tax and Accounting Services

922-6949

97 Maitland Street,
Toronto, M4Y 1E3

TORONTO COUNSELLING CENTRE FOR LESBIANS AND GAYS

is recruiting

FEMALE VOLUNTEERS

for the following positions:

- professional counsellors
- clinical consultants (clinical experience essential)
- peer counsellors
- receptionists
- committee work

please call 977 2153

TUES. - THURS. 7-10 p.m.

ALL VOLUNTEERS WELCOME

TCCLG

Toronto Counselling Centre for Lesbians and Gays
401-105 Carlton St. Toronto, Canada M5B 1M2 (416) 977-2153

OUTSIDE BROADSIDE

March 1987

Compiled by Catherine Maunsell

WEEK OF MARCH 1

• **Sunday, March 1:** "Graven Images" - Solo exhibition incorporating sculptures, painting and sounds of feminine mythology by Catherine Tammaro. Sparkes Gallery, 693A Queen St. West. 1-5 pm. Info: 862-0470.

• **Sunday, March 1:** "Towards the year 2000 without Nuclear Weapons - for Peace, Equality and Development." Sponsored by the Committee for March 8 and the Congress of Canadian Women. Speakers from the USA and USSR, 252 Bloor Street West, 2 pm. Wheelchair accessible.

• **Sunday, March 1:** Women's Labour Breakfast for trade union women. Sponsored by the Metro Labour Council. Steelworkers' Hall, 25 Cecil Street. 11:30 am. Info: 441-3663.

• **Monday, March 2:** OISE Centre for Women's Studies in Education's Popular Feminism series presents Marjorie Cohen: "The Invisible Hands - Is it Around our Throats?: Women and Economics". Room 2-212, 2-213. 8 pm. Free. Info: 923-6641, ext. 2204.

• **Monday, March 2:** The Working People's Picture Show. Comedy and music co-sponsored by the March 8 Coalition and Canadian Action for Nicaragua. 427 Bloor Street West. \$8 (\$6 unemployed) at DEC, Toronto Women's Bookstore and Big Carrot. Interpreted for the Hearing Impaired, Wheelchair accessible. Proceeds to women's programs in Nicaragua.

• **Tuesday, March 3:** Nightwood Theatre presents "War Babies" by Margaret Hollingsworth. Theatre Upstairs, Toronto Free Theatre, 26 Berkeley Street, 8 pm. \$10/\$12 (\$8/\$10 seniors and students; Sunday PWYC). Info: 368-2856 or 961-7202. **To Sunday, March 29.**

• **Wednesday, March 4:** Sight Specific: Lesbians and Representation. Exhibition opening. Free 8 pm. A Space, 183 Bathurst St., 2nd floor. Info: 364-3227. **To Saturday, March 28.**

• **Wednesday, March 4:** Forum on Native Self-Determination sponsored by the Native Women's Association. The Native Centre, 16 Spadina Road, 7:30 pm. Info: 978-8201.

• **Wednesday, March 4:** Economics As If Women Mattered—speakers from Women Plan Toronto. Sponsored by the Scarborough Social Planning Council. 7:30 pm. Scarborough Civic Centre. Info: 284-6409.

• **Wednesday, March 4:** Himani Bannerji, author of "Doing Time," and Sarah Sheard, author of "Almost Japanese," read at Hart House Library, U of T. 7 to 10 pm. Presented by the U of T Women's Centre. Free.

• **Thursday, March 5:** Free Times Cafe presents Marianne Girard with Alex King. 320 College Street, 8 pm. \$3. Info: 967-1078. **To Saturday, March 7.**

• **Thursday, March 5:** "Fertility," a new comedy from Theatre Columbus, explores motherhood, a presentation of the Toronto Arts Network. Poor Alex Theatre, 296 Brunswick Avenue, 8 pm. Info: 927-8998.

• **Friday, March 6:** "Return of the Goddess" explores the Sibylline Books from a feminist perspective with Marion Zimmer Bradley, Mimi Lobell, Marilyn French, Naomi Goldenberg and Mary Daly. CBC Radio "Ideas," 9:05 pm. Also **Fridays, March 13, 20 and 27.**

INTERNATIONAL WOMEN'S DAY

• **Saturday, March 7:** International Women's Day rally at Convocation Hall, U of T, 10:30 am. March to Ryerson Institute starting at 1 pm. Fair Jorgenson Hall (workshops, crafts, food and information tables), 2-6 pm. Info: 978-8201.



• **Saturday, March 7:** "A Day to Move" - meet for breakfast before the International Women's Day rally. Sponsored by Women for Housing, 349 Ontario Street. 8:30 am. Daycare provided. Wheelchair accessible. Info: 366-4319.

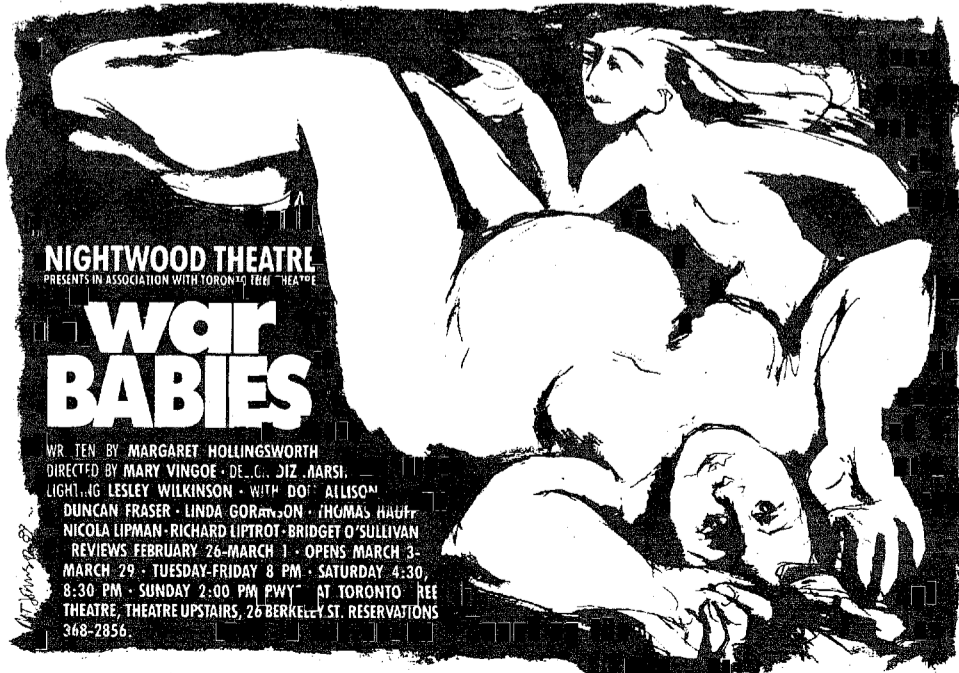
• **Saturday, March 7:** WEN-DO, Women's Self-Defence demonstration at the International Women's Day Fair. Info: 977-7127.

• **Saturday, March 7:** International Women's Day dance at the Concert Hall. 888 Yonge St. \$8 door, \$7 advance at Toronto Women's Bookstore, sliding scale SCM. 8 pm. All women welcome.

WEEK OF MARCH 8

• **Monday, March 9:** The 5th Annual 5-minute Feminist Cabaret - featuring Linda Griffiths, the Clichettes, Dianet Sears, Tanya Mars, Bev Cooper, Anne Marie Macdonald, and more. Sponsored by Nightwood Theatre. 9 pm. (doors open 8:15). Theatre Passe Muraille. Tickets \$10, Toronto Women's Bookstore, DEC and Pages. Wheelchair accessible. Info: 961-7202.

• **Friday, March 13:** Audrey Thomas will read in the series "Sounding the Difference: Readings by Women." Library, Hart House, U of T. 7:30 pm. Free. Info: 978-5404.



NIGHTWOOD THEATRE
PRESENTS IN ASSOCIATION WITH TORONTO FREE THEATRE

WAR BABIES

WRITTEN BY MARGARET HOLLINGSWORTH
DIRECTED BY MARY VINGOE • DE. C. JIZ • ARSI
LIGHTING LESLEY WILKINSON • WITH DOI • ALLISON
DUNCAN FRASER • LINDA GORAM • JON • THOMAS HART
NICOLA LIPMAN • RICHARD LIPTRON • BRIDGET O'SULLIVAN
REVIEWS FEBRUARY 26-MARCH 1 • OPENS MARCH 3
MARCH 29 • TUESDAY-FRIDAY 8 PM • SATURDAY 4:30
8:30 PM • SUNDAY 2:00 PM PWYC • AT TORONTO FREE
THEATRE, THEATRE UPSTAIRS, 26 BERKELEY ST. RESERVATIONS
368-2856

WEEK OF MARCH 15

• **Monday, March 16:** "In Our Own Voices," an incest survivors group starts today. 7-9 pm. Sliding scale. Info: 977-7609.

• **Wednesday, March 18:** Sparkes Gallery: Contemporary Women's Photography - experimental, non-representational. 8 pm. 693A Queen St. West. Info: 862-0470. **To Sunday, April 12.**

• **Wednesday, March 18:** Forum on Osteoporosis, which strikes one woman in four after menopause. Centre Stage Forum, St. Lawrence Centre, 27 Front Street East. 8 pm. Free. Info: 362-7041.

• **Friday, March 20:** Spring Equinox - Siren Soirées. Evenings of women's culture: performance, music, dance and poetry. Feminist fun and refreshments. OHM Place, 187 Harbord, 9 pm. \$4 advance at Toronto Women's Bookstore, \$5 door. Also **Saturday, March 21 and Sunday, March 22.** 7 pm. PWYC. Info: 461-6101 or 465-6088.

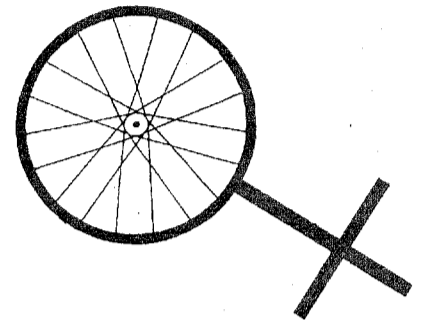
• **Friday, March 20:** Mireya Lucero - International Representative of AMES (Asociación de Mujeres de El Salvador) and member of Constitutive Committee of the Salvadorean Women's Federation. Company of Sirens. Speakers on Canadian refugee policy and resumption of aid by Canadian government to El Salvador. Fund-raiser for material aid for women and children in El Salvador. 7:30 pm. Trinity-St. Paul's, 427 Bloor St. West. \$6 at door (or PWYC). Bring chequebooks for donations. Info: DEC 597-0328, or 962-8242.

• **Friday, March 20:** A Tribute to Margaret Laurence. With films "A Lady from Manawaka" and "The Olden Days Coat," and discussion of Laurence's life and works. U of T Women's Centre, 49 St. George St. 7 pm. Info: 536-3162.

• **Friday, March 20:** WITZ (Women's Independent Thought). A Tribute to Margaret Laurence. With films "A Lady from Manawaka" and "The Olden Days Coat," and discussion of Laurence's life and works. U of T Women's Centre, 49 St. George St. 7 pm. Info: 536-3162.

• **Saturday, March 21:** Images of Lesbian Sexuality: A Historical Overview. Slide presentation by Cyndra MacDowall. 7 pm. \$4 (\$2 members). A Space, 183 Bathurst St., 2nd floor. Info: 364-3227.

• **Saturday, March 21:** Cycling Women Conference '87. Danforth Technical School (Greenwood & Danforth). \$15 one day/\$20 two days. Information/pre-registration: 495-4141. **To Sunday, March 22.**



WEEK OF MARCH 22

• **Wednesday, March 25:** Sight Specific: Lesbians and Representation—Public Discussion, led by Laura Coramai. 7:30 pm. Free. A Space, 183 Bathurst St., 2nd floor. Info: 364-3227.

• **Thursday, March 26:** WEN-DO, Women's Self-Defence classes begin in the Bathurst-Dundas area for 6 Thursdays. 7-9 pm. Info: 593-0171. **To Thursday, April 30.**

• **Friday, March 27:** Womynly Way presents Heather Bishop in concert, with Sherry Shute, Kris Purdy and Marilyn Lerner. Trinity-St. Paul's, 427 Bloor St. West. 8 pm. Info: 925-6568 (Voice/TDD).

• **Friday, March 27:** Sandy Alexander and her band "Good for a Girl" perform one set at The Cabana Room, Spadina Hotel, King and Spadina. 10 pm. \$3.

• **Friday, March 27:** Community Meetings and Workshops for women in Riverdale. Co-sponsored by Riverdale Women's Action Committee and The Riverdale Challenge. Riverdale Collegiate, 1094 Gerrard St. East (at Jones). Info: 461-0223. **To Saturday, March 28.**

• **Saturday, March 28:** WEN-DO, Women's Self-Defence classes for 2 Saturdays in the Bathurst-Dundas area. 9-4 pm. Info: 593-0171. Also **Saturday, April 4.**

• **Sunday, March 29:** Susan Sontag will speak on "Politics Art and the Media." Ryerson Theatre, 43 Gerrard Street East, 8 pm. \$11.50 and \$13.50. Interpreted. Tickets: Ticketron, Pages Bookstore and This Ain't the Rosedale Library. Info: 533-5347.

WEEK 7

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

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

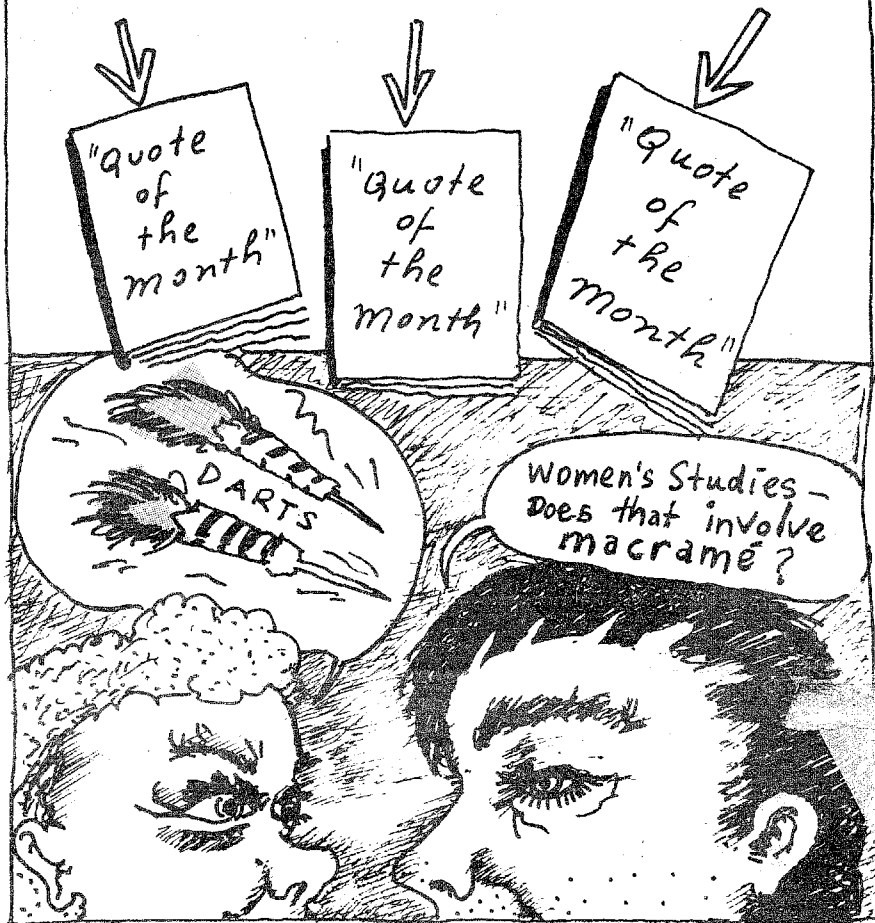
Monday to Friday: "By All Means," a noon-time Women's radio magazine show. Every day at 12:15 on CIUT-FM, 89.5. Interview, reviews, commentary and chat chat. Tune in! Info: (416) 595-0909.

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

Tuesday and Thursday: The Lesbian Phone Line is open for calls from women. 7:30-10:30 pm. 533-6120.

FREE *Join*
THE QUOTE OF THE MONTH CLUB

GET ONE EVERY MONTH FREE IN
Broadside
WHEN YOU SUBSCRIBE



SUBSCRIBE TO BROADSIDE

name _____
 address _____
 city _____ postal code _____

\$16/10 issues \$30/20 issues
Institutions: \$24/10 issues, \$42/20 issues

Make cheques payable to
 Broadside,
 PO Box 494, Station P,
 Toronto, Ontario M5S 2T1
 new renew

Clip and mail this coupon today.

Womyn's Way
 Productions Presents

★ **Heather Bishop** ★

with Sherry Shute, Kris Purdy and Marilyn Lerner

Friday, March 27th, 1987
 8:00 pm. St. Paul's Centre, Trinity Church,
 427 Bloor St. West, Toronto

Opening acts! Kris Purdy; Catherine Mackay and Sherry Shute.

For more information, Call (416) 925-6568
 (Voice/TDD)

NEW COLLEGE
 MAR - 1 1987
 LIBRARY

Broadside CLASSIFIEDS

BEACHES self-contained bachelor basement apartment. Parking, laundry, cable, TTC. \$425 including utilities. Available for March-April. Call (416) 690-5395.

TOWNHOUSE TO SHARE. Non-smoking lesbian feminist, over 35, to share with another (plus cat). Great situation near High Park. Should have own furniture. \$450/month each plus heating and utilities. Call (416) 766-4920.

COTTAGE FOR RENT: Four Seasons — one bedroom, secluded cottage on Haliburton Lake. Reasonable. Call Mary, (705) 754-2469.

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

CALL FOR ENTRIES from lesbian artists for gay portrait show. All media, subject to size restrictions, are welcome. Deadline: May 15, 1987. Submit slides/photos to Sparkes Gallery, 693A Queen Street West, Toronto, M6J 1E6; (416) 862-0470.

FEMINIST PSYCHOTHERAPIST has openings for women seeking counselling/psychotherapy. Lisa Coy, (416) 465-6563.

STRESS MANAGEMENT AND RELAXATION. Experience the benefits of massage. Fees on sliding scale. Telephone (416) 960-3605 for appointment.

KITCHENER-WATERLOO-GUELPH Gay Career Women meet regularly for dinner, dancing, outings. Call Ruth, (519) 743-3529.

Broadside Classifieds

Deadline: The 20th of the preceding month.
Cost: 30¢ per word with a \$5 minimum. All classifieds must be prepaid.
Method: fill out the enclosed form and send with method of payment (cheque or money order) to **Broadside**, PO Box 494, Station P, Toronto, M5S 2T1. Include a contact name.

Ad Copy: _____

Name: _____ Address: _____

Phone: _____ Amount: \$ _____

Broadside

P.O. BOX 494, STATION P,
 TORONTO - ONTARIO - CANADA - M5S 2T1

Second Class Mail Registration No.: 4771

ISSN: 0225-6843

New College Ivey Library
 University of Toronto,
 20 Willcocks Street
 Toronto M5S 1A1

Dec 87