



3rd International Feminist Book Fair SEE PAGE 8

## INSIDE BROADSIDE

### FEATURES

**READING NEEDS:** *Broadside* provides another summer reading list to while away those long holiday hours. Over 60 titles of fine feminist reading, from Margaret Drabble's *The Radiant Way* and Suzie McKee Charnas's *Vampire Tapestry*. Page 6.

**IMPRESSIVE LISTS:** Canada abounds with feminist newspapers, magazines, publishers, presses and bookstores, more than most people imagine: from *Diva* to *Tessera*, from Ariel Books to Womansline Books. Take these lists with you as you travel around the country. Page 10.

### NEWS

**GREENHAM SUMMER:** Women peace activists continue to disrupt business-as-usual at the military base in Berkshire. Dale Colleen Hamilton records one such action in her Greenham Common diary. Page 3.

**MOVEMENT MATTERS:** Read about the new Helen Caldicott Prize from Montreal; about "Desire, Difference, Deception," a fall feminist film festival in Toronto; about MediaWatch's monitoring of the *Broadcast Act*; and more. Movement Matters, page 5.

### COMMENT

**TABOO TOPIC:** Eve Zarembo puts herself on the line and discusses the role of consensus in the collective process, and the nature of power-sharing and power-taking. A timely debate, but not necessarily a popular point of view. Movement Comment, page 4.

**ÉCRITURE BLANCHE?** Taking off from discussions at the 3rd International Feminist Book Fair, Vancouver poet Betsy Warland explores the ways a white feminist writer can write about race without reinforcing a colonialist mentality. Page 8.

### ARTS

**A COURAGEOUS WORD:** Elly Danica, author of *Don't: A Woman's Word*, talks of the process of writing, particularly writing as a survivor of incest. Her book took less than six weeks to write, but ten years of trying. Interview by Helen Lenskyj. Page 9.

• • • • •

**OUTSIDE BROADSIDE:** Don't miss our calendar of Toronto women's events, for August and September, 1988. Page 11.

**BOOK FARE:** There's more to a book fair than books. Amanda Jane Keenan roamed the Feminist Book Fair in Montreal with a camera around her neck. Page 8.



FEMINIST BOOK FAIR



GREENHAM COMMON ACTION

Editor, Philinda Masters  
 Books, Susan Cole  
 Calendar, Helen Lenskyj  
 Circulation/Advertising, Jackie Edwards  
 Production Assistant, Amanda Jane Keenan

## EDITORIAL COLLECTIVE:

Susan G. Cole  
 Brettel Dawson  
 Jackie Edwards  
 Lisa Freedman  
 Amanda Hale  
 Helen Lenskyj  
 Philinda Masters  
 Catherine Maunsell  
 Deena Rasky

## THIS ISSUE:

Liz Cheung  
 Leslie Chud  
 Caroline Duetz  
 Martha Keaner  
 Sharon Low  
 Carol 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: August/September 1988, Vol. 9, no. 10

Typesetting: Walker Communications  
 Printing: Delta Web Graphics

Second Class mail registration no: 4771  
 ISSN: 0225-6843

*Broadside* receives funding support from The Ontario Arts Council.

*Broadside* is indexed by Canadian Periodical Index, and available in microform from Micromedia.

Next production date: September 24, 25  
 Copy deadline: September 6  
 Ads closing date: September 16



## Moving?

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

## Women's Press

## Broadside:

In a letter printed in the last issue of *Broadside* (July 1988), Heather Bryans suggests that the majority of Women's Press members leave the organization. I feel compelled to write not only because a woman who has never been a member of Women's Press offers such drastic advice to the majority of a democratic organization, but also because the information from which she draws these conclusions is fundamentally inaccurate.

For as long as I have been involved in Women's Press (I joined the collective of the Press in 1978) decision-making within the Collective — which is now called the Publishing and Policy Group — has been by a simple majority vote. At no time during the last nine years has Women's Press made decisions by consensus. Heather Bryans has never attended any meetings of Women's Press. Where does she then get the information that "consensual process for decision making" has "hitherto" been the practice at Women's Press, and has been "killed"?

Bryans states that she is writing in response to statements published by the "Popular Front-of-the-Bus-Caucus" and then represents the Caucus as rejecting the entire 16-year blacklist of the Press. No such statement exists. Again where does Bryans get this information? Criticism of something does not constitute rejection. It is self-criticism, a well-established feminist practice, in which the Caucus is engaged.

Another inaccuracy: Bryans states that the majority of Women's Press rejected a work of fiction which employs the literary structure of magic realism on the basis that the structure and not the content is imperialistic. It was precisely the combination of magic realism and the specific content that made the piece in question "imperialistic" (neo-colonial by virtue of cultural appropriation). The author appropriated history that is not her own. Again it is remarkable that Bryans so brazenly misrepresents decisions which were carefully arrived at by the Women's Press, decisions which were fully discussed at meetings which she did not attend.

Heather Bryans cannot publicly impugn anyone's political integrity on the basis of information that is inaccurate, except, perhaps, her own. Women's Press will continue to struggle as a socialist-feminist publishing house. And we will continue our struggle as a socialist-feminist publishing house. And we will continue our struggle to recognize that to be socialist-feminist is to be anti-racist.

I would encourage anyone who would like more (accurate) information to contact myself, Rona Moreau, Michele Paule, Heather Guylar or Rosamund Elwin at Women's Press, or to read the forthcoming 1989 *Everywoman's Almanac*. Women's Press is changing, and it's very exciting.

Maureen Fitzgerald  
 Managing Editor  
 Women's Press  
 Toronto

## Cagney and Lacey

## Broadside:

When I saw the renewal notice stamped on my last *Broadside* I knew I'd send a renewal cheque straightaway, but it was reading the article about women in TV, and especially that tremendous show *Cagney and Lacey*, that prompted me to write. I'd been shocked to read that CBS has decided to cancel the show, so it was encouraging to read in *Broadside* that it has at least a year more of life—or at least so I hope!

I agree with your assessment of C and L completely. I'm not a great lover of TV, but until we got our VCR I arranged all my meetings and commitments as much as possible so that I wouldn't miss an episode with those two tremendous women. I'm sure you can visualize what time manipulation that entailed.

Over the years I've introduced dozens of people to that show, both men and women, until you might say we have a *Cagney and Lacey* rooting section. In fact, what frustrates us most at the moment is that we can't find how to get our views to CBS. We've approached our local cable outlet (CHRO) but they didn't even know there was talk of cancellation. So much for cable service. Do you know how we can approach CBS? Perhaps a second "save" campaign will be successful too.

Keep *Broadside* coming. It's feminist; it's Canadian; and it shows us ourselves, warts and all.

Alma Norman  
 Ottawa

## EDITORIAL

## Choice Debate

The Tory government treats women as irresponsible and is reluctant to allow women to prove our "trustworthiness," even though the Supreme Court of Canada declared on January 28, 1988 that the abortion law under the Criminal Code is unconstitutional. Why else would they then try to introduce a confusing, three-pronged abortion resolution, thereby reintroducing criminal sanctions? Having *any* abortion law implies that women and doctors cannot be trusted with their medical decision. Abortion has been the only medical procedure dealt with under the criminal code. Is health care a crime?

Ironically the anti-abortionists are also demanding to defeat the federal government's three abortion policy options. Amendment "A", an option meant to satisfy the right-to-lifers, has been attacked in their costly newspaper ads for allowing abortions "for such vague reasons as depression or suicidal tendencies." So much for their so-called concern for women.

Any law is unacceptable to women because abortion must be treated strictly as a private health matter. The majority of Canadians agree, as polls such as the Gallup have repeatedly indicated.

It is to our advantage that the Tories want to stall on this issue and the Opposition is complaining about parliamentary procedure. We need time to educate the Members of Parliament and the public at large. The mainstream media is trying to sell the idea that there is a need for legislation. State enforced abortion laws have never been to women's advantage. The province of Quebec has worked very well without them since 1976.

There are some very dangerous features to the bill. For one, its preamble uses anti-abortion language, particularly the politically-charged words "the unborn." For another, nowhere in the bill is there a definition of "fetus." We must contact our MPs and lobby. Remember, the majority of MPs is male and they need to know how women feel — the real majority.

later months of pregnancy. The politicians, when they see numbers, like to impose ceilings even though in this case only half of one percent of abortions have been carried out after the 20th week. With time restrictions, the anti-choice movement would forcibly delay the procedures until it's too late. Their tactics, such as setting up bogus abortion clinics or destroying clinics with bombs or fire, should surely indicate that time restrictions would be used against pregnant women in devious ways.

Anti-choice forces will work even harder to dry up access to abortion — access already difficult to obtain for rural and Northern women. All Canadian women need full access to early abortion, and the situation has been getting worse in certain provinces.

Federal laws are not neutral. Enforcement in the past has led to jail sentences, suicides, pain, suffering and shame. We don't want women to be treated as criminals again.

Many people in this country, whether they are for or against abortion, don't like the idea of living without any law", states Joe Borowski, anti-abortionist, when hearing the decision that his appeal to the Supreme Court will go ahead next October. Given the anti-anarchist sentimentality coupled with police brutality of the Canada Day weekend here in Toronto, Borowski knows how to manipulate and distort reality to his advantage. Borowski's contention is that "personhood" begins at conception and the fetus deserves rights under the Charter of Rights and Freedom. Already Borowski has won his landmark case to represent the fetus and now as he returns to the Supreme Court of Canada, no new evidence on the case can be presented against his claim.

At the provincial level, this case was presented in an extremely unfair and unbalanced fashion. His case should have been thrown out of the court because of the January 28 decision. However, because of federal inaction, and then a late, mild request for postponement of the case until an abortion law is voted on, this case is getting a hearing. It's too late now. The case is even more dangerous than it was originally, when it dealt mainly with the Criminal Code. Borowski somehow was permitted to change his reference questions after January 28 to deal exclusively with fetal rights. The Legal Education and Action Fund (LEAF) has been given "intervenor" status and therefore has 20 minutes to present arguments, which counter evidence already in place (REAL women also have the same status and the same 20 minutes). If Borowski wins the case, abortion will be completely outlawed. The only chance women have is to contact Ray Hnatyshyn and demand that the Crown ask the Supreme Court to dismiss the case. If not, the fetus-at-conception will have rights equal to the mother. The mother can therefore legally be told how to sleep, eat and breathe, under the guise of "protecting the unborn." Let's make sure this doesn't happen. ●

## Publishing Arena

A month ago, *Broadside* joined many others in representing Canadian feminist publishers at the 3rd International Feminist Book Fair in Montreal. Thousands of women converged on the Centre Sportif at the Université de Montréal to buy, sell and promote feminist books and magazines from around the world. It was an impressive sight, to look down from "the gods" in the hockey arena and see not men and pucks but women and books.

Equally impressive were the workshops and seminars held throughout the week on such diverse topics as Memories of the Exiled Writer, Spirituality and the Politics of Identity, and Violence in Feminist Mystery and Sci-Fi. And over 200 women from 55 countries came to read from their works in progress and to talk of their experience.

But as is always the case at conferences, specific issues arose spontaneously for our attention, regardless of the planned program: in this case it was lesbian non-collusion (read: separatism) and race. With respect to the latter, a statement read by a Black women's coalition at the conference plenary will be printed in an upcoming issue of *Our Lives*. In this month's

*Broadside*, Vancouver poet Betsy Warland explores the problem of writing on race while writing from a white feminist perspective. And at a time when the issue of anti-racism divides The Women's Press in Toronto (see *Broadside* Movement Comment, June 1988, and Letters, July 1988 and this issue), and procedures-and-politics dominates the National Action Committee (see C. Backhouse, July 1988), Eve Zarembo provides us with her Movement Comment — what she calls a Taboo Topic — on collective process, consensus and power sharing.

On a less serious note, but in line with the spirit of the Book Fair, this issue of *Broadside* gives readers another pleasure reading list, feminist gems to sit back and peruse through the hot summer months. And, as a useful resource, lists of the many and various Canadian feminist presses, publishers and bookstores. Though these only represent a tiny proportion of those attending the Book Fair, space doesn't permit printing them all. Nevertheless, it shows just how much reading there is to be done. So get started! ●

## Greenham Common:

## Through the Fence Again



PHOTOS BY DALE COLLEEN HAMILTON

by Dale Colleen Hamilton

Monday, July 13,  
4:30 p.m.:

The sign for Greenham Common US Air Force Base has undergone an unofficial paint job. In spray paint on top of the original lettering, it now reads: Greenham Common Women's Peace Camp.

It is not difficult to find the women's camp. A few yards from the road, on a patch of earth no bigger than a tennis court, a group of women are gathered around a fire. I park up beside two baby buggies, one filled with food and the other with cooking utensils. This must be their kitchen-on-wheels, necessitated by their frequent evictions.

A woman approaches and suggests that I park closer to the camp. Tires have occasionally been slashed by the local vigilantes who tend to surface after the pubs close on Friday and Saturday nights.

A couple of women ask me questions about myself and others carry on their conversation as if I wasn't there. They warn me that a major action will be staged in a few days when a cruise missile convoy is expected. Approximately once a month the missiles and their accompanying support vehicles return to the base from the Salisbury Plain, where they carry out military exercises.

The action will be a serious one, not simply waving banners and shouting slogans. The customary procedure is for the women to blockade the road with their bodies and attempt to splatter the military vehicles with red paint or food dye. Others will enter the base by cutting through the fence. Some will likely be arrested.

The peace camp has been in existence for over six years. Most of the women presently living at the camp have charges pending, which could eventually land them in prison. (Most women, when arrested, refuse to plead guilty, believing that they have the right to be on "Common" land.) Their charges include: criminal destruction (for throwing paint at vehicles), breach of Common bylaws and trespassing (for entering the base) and obstruction (for blockading convoys transporting cruise missiles, launchers and support vehicles).

Evictions have become an almost daily part of the routine in the camps. The bailiffs arrive, the women pack up and leave, moving only a few hundred yards away. The bailiffs leave, the women move back and set up camp again, another senseless exercise designed to wear away at camp morale.

But all of these deliberate disruptions seem to have the opposite effect. Increasing harassment only seems to make Greenham Women more determined to stay, and reinforces for the women that their presence is having some effect. Otherwise, the military and local authorities wouldn't go to so much trouble to uproot them.

Tuesday, July 14,

5:45 a.m.:

From somewhere outside the sleeping bag, I hear a voice: "Women, get up! The convoy is coming in ten minutes!"

News of the approaching convoy has come via Cruise Watch, an organization of men and women who monitor the movements of the cruise missile convoys and take non-violent direct action against them. The Greenham Women act independently of but in co-operation with, the members of Cruise Watch.

The splutter of a two-way radio fills the camp as lookouts along the road report the convoy's progress. There is no time for breakfast, only barely enough time to get out of bed and get dressed and prepare to meet the convoy. Some of the women mix up a quick batch of red goop, a combination of flour, water and

red food dye, which they will throw at the convoy, splattering it over the military vehicles like blood.

Sometimes they throw red paint, which, unlike the red goop, cannot be washed off. But in throwing paint, they risk arrest and charges of criminal damage. Red paint splattered on the vehicles necessitates an expensive and time-consuming paint job in order to restore the green and brown camouflage effect.

There are a dozen women at the most. Reinforcements aren't expected for a couple of days. At least two dozen policemen, in addition to the guards on the gate, prepare to block the women's blockade. The police stand in a tight black-and-white huddle just inside the base, awaiting orders.

The police are rougher than necessary, grabbing the women, dragging them to the side of the road and holding them there, attempting to prevent them from blocking the road and throwing their arsenal of red goop. Even though the women are outnumbered at least two to one, they are largely successful in their action. The huge thundering convoy has been help up by a handful of women and much of the red goop finds its mark. Even while being restrained, the women sometimes manage to wrestle an arm free and they point at the men behind the wheel and hurl insults. I can hear one of the older women repeating a single word "Shame!", as she points an accusing finger at a soldier young enough to be her son. Spudd, probably the youngest woman in the camp, is hauled through the gates and into the base. (Spudd got her nickname after she entered the base and stuck potatoes over the end of several exhaust pipes, causing serious damage to several military vehicles.) None of the women, including Spudd, was looking to get arrested this morning, not with the convoy coming tonight. They know from experience that once this parade has passed, the missiles can be expected in less than 24 hours.

7:15 a.m.:

Two women return to camp. They'd been standing in the grass just beyond the shoulder of the road, throwing red goop at the passing Techstars. Several of the vehicles, one after the other, had deliberately swerved off the road, across the shoulder and up onto the grass where the women were standing, missing them by inches. They had jumped back as far as possible, but were hemmed in by a steep slope covered in nettles and brambles.

They ask me to go down the road with them and take photos of the tire tracks. The fresh tracks in the gravel and the flattened grass substantiate their story.

11:00 p.m.:

Some women begin to gather their red goop and discuss where they'll position themselves. Others plan exactly where they'll enter the base. I notice that the three women who are planning to actually enter the base are the three oldest women present, all of them well past fifty.

The plan is discussed in detail. I'll drive them to a certain isolated spot along the fence, then wait for one of them to return with the fence cutters and deliver the cutters to Blue Gate.

Three of the women who've been in the camp the longest are preparing banners with life-size drawings of farm animals. The three older women will take some of the banners inside the base and leave them there as a reminder that Greenham Common was originally established as common grazing land for farm animals. Others plan to jump out in front of the convoy with the animal banners in front of them.

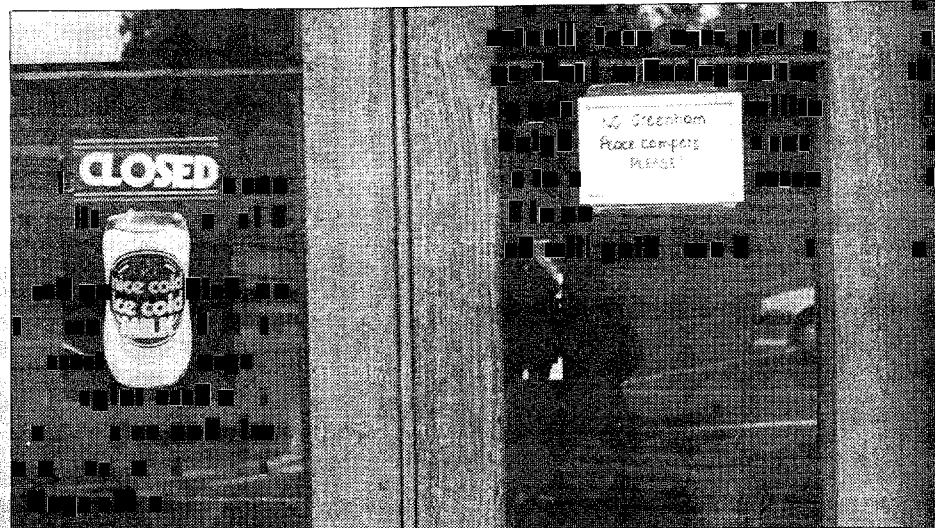
11:30 p.m.:

The call comes over the radio: the convoy has left Salisbury Plain and will be arriving in an hour and a half.

We pass Blue Gate and continue on down the road, slowly, the fog playing tricks with shadows and distances. One of the women has gone through at this same spot before. She tells me to pull over. My three passengers, all of them old enough to be my mother and even my grandmother, head for the ditch and the barbed wire.

12:30 a.m.:

I shut off the engine and wait. An arch light offers a glimpse of the women at the fence, snipping through the wire. Inside the fence, I see a military vehicle approaching, a search light on the roof, scanning the fence. The three women must be lying flat in the ditch. The light pauses as it hits upon the car. I turn the key, letting the engine grind, but shutting it down before it actually turns over, giving the impression, I hope, that I'm having car trouble. Otherwise, being parked beside a military installation at midnight might appear suspect. In case they decide to come to my "rescue," I let the engine kick in and I drive away, noting a landmark which will guide me back to this same spot.



1 a.m.:

Finally retrieved the bolt cutters and set out for Blue Gate. Blue Gate is very different from Yellow Gate. Yellow is the main entrance and gets all the major action at convoy times; but Blue Gate gets more violence. There's a housing estate right across the road and so Blue Gate is often the target for hecklers and bike gangs.

I pick up several other women who want a ride to Yellow Gate to meet the convoy. As we round the last corner before the highway, the road is lit up like daylight. It's the police escort, waiting to accompany the missile convoy.

Several policemen start towards us but suddenly stop and turn, returning to their vehicles. I look down the highway. The missile convoy is coming. That's why the police aren't bothering with us. The other women in the car jump out, taking bags of red goop with them. I find myself alone in the car, in the middle of the police convoy, bolt cutters on the floor beside me.

I gun it up over the curb again and manage to get ahead of the police escort. I wheel into Yellow Gate just as the police are starting to unload and line the roadway leading to the main gate. As they pile out of the police vans, I take a rough count. There are well over two hundred policemen compared to maybe thirty Greenham women.

2 a.m.:

Word is passed along both lines: the convoy is just around the corner. First the lights appear in the distance, then the sound of engines labouring under heavy loads. Amphibian-like trucks come into hazy focus in the fog; these are the support vehicles. Then come the cruise missiles and launchers, the climax of the convoy.

Before Dawn:

Word arrives that three women have been arrested. They'd jumped from the bushes several hundred yards down the road, attempting to blockade the convoy and bombard it with red goop. They'd been handcuffed, thrown to the ground and kicked. One of the arresting of-

icers had jumped on a woman's back while she was down. Instead of hauling them into the van by the arms or legs, they'd been dragged by the handcuffs, semi-conscious.

The woman who'd witnessed the arrests had shouted: "I can see what you're doing to them!" She'd memorized the policemen's numbers and repeated them over and over to herself all the way back to the camp.

Noon:

Passing through Newbury, I stop at a restaurant. I study the menu posted on the door and am about to enter when a sign stops me. It reads: "No Peacecampers Please." The word "please" seems a strange adjunct to such blatant discrimination. I load my camera and shoot. A uniformed waitress watches from the other side of the window.

Either my sense of humour has returned or I'm hysterical. This sign on the restaurant door seems to me the funniest thing I've seen in the past 48 hours. ●

*Crossroads*  
R.R. #1 Hawkestone  
ON. Rd. 1 To  
705-487-2169

Bed & Breakfast for Women

- Between Barrie & Orillia
- Close to 3 lakes
- Homemade breads, muffins & jams
- Dinners on request
- Open all year

Your hostesses:  
Maureen & Mary

333 BLOOR STREET WEST  
(BLOOR & ST. GEORGE)  
979-9627

Women's Work by Marjorie Cohen

Romanticism and Feminism  
by Anne K. Mellor

Landscape for a Good Woman  
by Carolyn Steedman

The Women's Section  
at 3CM

# MOVEMENT COMMENT

## Collective Crisis

by Eve Zaremba

Constance Backhouse, in last month's Movement Comment (July 1988), raises a vital subject: ie, "How feminist groups are structured and how women operate within them?" I have no first hand knowledge of the National Action Committee so I cannot comment on Backhouse's suggested solutions to its internal problems, except perhaps to note that the larger and more varied a group the more difficult it is to run. That goes double for coalitions (which is after all, what NAC is).

However, it is not the problems of coalitions or the merits of unstructured "direct action" which concern me. What I want to consider is the issue of structure and responsibility in *ongoing, single function organizations* such as feminist bookstores, rape relief collectives, publishers, etc. Organizations like these cannot be run on an ad hoc, spontaneous basis. Not if they are actually to perform the function for which they were created. To survive, not to mention grow, what they require is some degree of continuity, sustained effort and high level of responsibility.

Difficulties which we have experienced in running such functional organizations over the years have been attributed to lack of resources coupled with the hostility of the patriarchal society in which they have to operate. Without in any way denying or minimizing the influence of these factors, it seems to me that we should consider the possibility that some of the problems are structural, internal and self-generated. For a start, I suggest that we take a critical look at the concept of "consensus."

This is such a basic principle of feminist process and of progressive politics generally that it seldom gets raised as a subject of debate. We all

subscribe to something we call "consensus" as the only acceptably non-patriarchal method of arriving at decisions and sharing power. As the saying goes, "It goes without saying." And because it goes without saying we seldom define it properly and never, ever examine its limitations, possible drawbacks or consequences. Nothing is that perfect or should be that sacrosanct.

What are the primary characteristics of "consensus"? By definition — the requirement that everyone agree to everything. How can this worthy goal be fully achieved in practice; ie, in real time, on real issues, with real people? It cannot. So we settle for some approximation; ie, enough people enough of the time agree not to disagree, paradoxically often because they are so committed to the consensus ideal. While everyone goes along with this, the organization functions and people are convinced that all is well. In real life then, consensus turns out to mean giving minorities veto power (surely not acceptable), *or de facto* rule by the majority — just like the regular democratic process but, since unacknowledged as such, without its checks, balances and built-in ways of accommodating disagreements.

These imperfections of consensus have been pretty obvious to most of us for a long time, but we continue to cling to the principle, leaving the actual practice unexamined. We continue to blame ourselves and each other when it fails us.

Perhaps because we are so mired in wishful thinking about consensus (ie, one day we will learn to make it work perfectly) we haven't faced its inherent flaw. Since it is, in principle, a "perfect" system for decision making and power sharing it does not allow for change. After all, why would change be necessary in a perfect system? Democracy, since it is imperfect by definition, has built into it a way to

"throw the rascals out" so a new lot of rascals can get their hand on the levers of power. The fact that this turnover in rascals is not an aberration but part and parcel of the way the system is designed is the main strength of democracy. Having a well understood and accepted method of changing leadership is what makes democracy flexible and resilient, much better able to handle change and stress than the "one party" operations, the equivalent of consensus collectives.

In feminist consensus organizations we have seen good women who run them — doing what they believe is good work sanctioned by full consensus — become subject to attack, and often quite brutal abuse within the supposed consensus group. The underlying issue is virtually always control over the organization. Under an overt majority rule structure, the question of control is out-front and power can change hands within the accepted process. People can be replaced in power yet continue as members of the group, organization, party, etc. But under a consensus system there is no process for control to pass from one group or faction to another. Trashing is the only way. A polarizing issue becomes the focus, thus legitimizing what can become downright stalinist methods. To justify them, it is necessary to present the other individuals as indeed Other — beyond the pale, politically unsalvageable, evil, perpetrators of monstrous political crimes. All is then fair in defence of the cause, the primary political issue of that historical moment.

Any one who has been around a few years can quote unforgettable examples of political issues which divided our movement, and in the name of which women were damaged by other women. Heterosexism; man-hating; racism; cooptation by the left; cooptation by the liberal system; middle-class privilege; s/m — those are the most obvious. Using them in the man-

ner described above isn't necessarily hypocritical or a cynical political ploy. These issues are real enough and cannot be discounted. More directly, it is undeniable that many of the women concerned honestly see themselves as serving a cause so crucial that any means to promote it are justified. In a process almost of mass conversion they allow themselves to believe that they have the "truth," while those other women (with whom they have sometimes worked for years) are truly The Enemy. This Enemy is therefore purged (or in some cases turns the tables and does the purging). In any case, the consensus group is reconstructed and returns to equilibrium. Until the next time.

Must we go on like this? It has been said that people who do not learn from history are doomed to repeat it. We have been repeating something like this pattern for years. Yes, every case is different and may seem unique to some of the participants. But the pattern is clear to anyone who takes the time and makes the effort to see through the sectarian heat of the moment. This isn't easy for those directly in the fray. Which is why the rest of us have a responsibility to do so.

Am I advocating abandoning consensus in feminist collectives? No. More accurately, not until we find something which better fits our values *and* has fewer drawbacks. Because no system is perfect or ever going to be. Consensus is still a worthwhile principle. But we cannot assume it will automatically work as we intend it to. It needs to be critically examined and used with full consciousness of its flaws and limitations.

Let's fix it.

*Eve Zaremba is the author of three thrillers, the most recent being Beyond Hope*

## Broadside: On Sale Here

### EASTERN PROVINCES

**Atlantic News**, 5560 Morris St., Halifax, NS, B3J 1C2  
**A Pair of Trindles Bookstore**, Old Red Store, Water St., Halifax, NS, B3J 1W5  
**Red Herring Co-Op Books**, 1555 Granville St., Halifax, NS, B3J 1W7  
**Idle Hands Book Store**, 142 Prince St., Charlottetown, PEI, C1A 4R6

### QUEBEC

**Alternatives Bookshop**, 2035, boul. St. Laurent, Montreal, PQ, H2T 2T3  
**E.M. Press & Books**, 4001A, boul. Robert, Montreal, PQ, H1Z 4H6  
**L'androgyné Bookstore**, 3636, rue St. Laurent, Montreal, PQ, H2X 2V4  
**L'essentielle**, 420 rue Rachel est, Montreal, PQ, H2T 2G7  
**Presto Mag-Multimag**, 2197 Ste.-Catherine Ouest, Montreal, PQ, H2H 1M9

### ONTARIO

**Globe Mags and Cigars**, 57 William St., Ottawa, Ont., K1N 6Z9  
**Mags & Fags**, 279 Elgin St., Ottawa, Ont., K2P 1L8  
**Octopus Books**, 732 Bank St., Ottawa, Ont., K1S 3V9  
**Ottawa Women's Bookstore**, 380 Elgin St., Ottawa, Ont., K1S 1S2  
**Mrs. Dalloway's Books**, 38A Princess St., Kingston, Ont., K7L 1A4  
**Paulson's Books**, 85 Princess St., Kingston, Ont., K7L 1A6  
**Queen's University Campus Bookstore**, Kingston, Ont., K7L 3N6  
**The Book Tree**, 254 Charlotte St., Peterborough, Ont., K9J 2V1  
**Trent University Bookstore**, 224 Charlotte St., Peterborough, Ont., K9L 2T8  
**The Daily Planet**, 1615 Dundas St. East, Whitby, Ont., L1N 2L1  
**A&S Smoke Shop**, 273 College St., Toronto, Ont., M5T 1S2  
**Another Story**, 280 Danforth Ave., Toronto, Ont., M4K 1N6  
**Alladin's**, 392 Roncesvalles Ave., Toronto, Ont., M6R 2N1  
**All Booked Up**, 71 McCaul St., Toronto, Ont., M5T 2X4  
**A.R.C.**, 658 Queen St. West, Toronto, Ont., M6J 1E5  
**Arthur Wharton**, 652 Queen St. West, Toronto, Ont., M6J 1E5  
**The Beaches Book Shop**, 2199 Queen St. East, Toronto, Ont., M4E 1E5  
**Bob Miller Book Room**, 180 Bloor St. W., Toronto, Ont., M5S 2V6  
**The Book Cellar**, 1560 Yonge St., Toronto, Ont., M4T 1Z7  
**The Book Cellar**, 142 Yorkville Ave., Toronto, Ont., M5R 1C2  
**Book City**, 501 Bloor St. West, Toronto, Ont., M5S 1Y3  
**Book City #3**, 348 Danforth Ave., Toronto, Ont., M4K 1N7

**Book Loft**, 663 Yonge St., Toronto, Ont., M4Y 2A4  
**The Booksmith**, 2012B Queen St. East, Toronto, Ont., M4L 1J3  
**The Bookworks**, 2409 Yonge St., Toronto, Ont., M4P 2E7  
**DEC Bookstore**, 229 College St., Toronto, Ont., M5T 1R4  
**Doormouse**, 65 Metcalfe St., #6, Toronto, Ont., M4X 1R9  
**Edwards Books**, 356 Queen St. West, Toronto, Ont., M5V 2A2  
**Extra Extra**, 80 Front St. East, Toronto, Ont., M5E 1B8  
**Glad Day Bookshop**, 598A Yonge St., Toronto, Ont., M4Y 1Z3  
**Lichtman's News & Books**, 144 Yonge St., Toronto, Ont., M5C 1X6  
**Lichtman's News & Books**, 1430 Yonge St., Toronto, Ont., M4V 1K6  
**Lichtman's News & Books**, 21 Edward St., Toronto, Ont., M5G 1C9  
**Lichtman's News**, 2299 Yonge St., Toronto, Ont., M4P 2CP  
**Lichtman's News**, 3401 Dufferin St., Toronto, Ont., M6A 2T9  
**Longhouse Book Shop**, 626 Yonge St., Toronto, Ont., M4Y 1Z8  
**Maison De La Presse**, 126 Yorkville Ave., #124, Toronto, Ont., M5R 1C2  
**Pages**, 256 Queen St. West, Toronto, Ont., M5V 2A4  
**Readers Den**, 208 Bloor St. West, Toronto, Ont., M5S 9T8  
**Ryerson Bookstore**, 21 Gerrard St. East, Toronto, Ont., M5B 1G8  
**SCM Bookroom**, 333 Bloor St. West, Toronto, Ont., M5S 1W7  
**Spadina Smoke & Variety**, 466 1/2 Spadina Ave., Toronto, Ont., M5T 2G8  
**This Ain't The Rosedale Library**, 483 Church St., Toronto, Ont., M4Y 2C6  
**Toronto Women's Bookstore**, 73 Harbord St., Toronto, Ont., M5S 1G4  
**U of T Bookroom**, 214 College St., Toronto, Ont., M5T 3A1  
**Lichtman's News & Books**, 2901 Bayview Ave., #15, Willowdale, Ont., M2K 1E6  
**Lichtman's News**, 1 Promenade Circle, Thornhill, Ont., L4J 4P8  
**York University Bookstore**, 4700 Keele St., Downsview, Ont., M3J 1P3  
**Insight Books**, 2215 Erin Mills Pkwy., Mississauga, Ont., L5K 1T9  
**Book Villa**, 185 King St. East, Hamilton, Ont., L8N 1B3  
**Women's Bookstop**, 333 Main St. West, Hamilton, Ont., L8P 1K1  
**K-W Book Store**, 306 King St. West, Kitchener, Ont., N2G 1B7  
**Words Worth Books**, 88 King St. South, Waterloo, Ont., N2J 1P5  
**The Bookshelf**, 41 Quebec St., Guelph, Ont., N1H 2T1  
**Multi Mag**, 150 Dundas St., #3, London, Ont., N6A 1G1  
**Womansline Books**, 209 John St., Upper, London, Ont., N6A 2T2  
**South Shore Books**, 164 Pitt St. West, Windsor, Ont., N9A 5L4  
**Laurentian University Bookstore**, Ramsey Lake Rd., Sudbury, Ont., P3E 2C6  
**Northern Woman's Bookstore**, 184 Camelot St., Thunder Bay, Ont., P7A 4A9

### MANITOBA

**Bold Print**, 478A River Ave., Winnipeg, Man., R3L 0C8  
**Co-op Bookshop**, 384 Donald St., Winnipeg, Man., R3B 2J2  
**Dominion News & Gifts**, 263 Portage Ave., Winnipeg, Man., R3B 2C5  
**Mary Scorer Books**, 2025 Corydon, #134, Winnipeg, Man., R3P 0N5  
**McNally Robinson Booksellers**, 1875 Grant Ave., Winnipeg, Man., R3N 1Z2  
**McNally Robinson Booksellers**, 393 Portage Ave., #208, Winnipeg, Man., R3B 3H6  
**McNally Robinson Booksellers**, 433 River Ave., #8, Winnipeg, Man., R3L 2V1  
**University of Manitoba Bookstore**, Winnipeg, Man., R3T 2N2

### SASKATCHEWAN

**Awarehouse**, 2204 McIntyre St., Regina, Sask., S4P 2R9

### ALBERTA

**Common Woman Books**, 8724-109 St., Edmonton, Alta., T6G 1E9  
**Weinlos Books**, 10022-103 St., 2nd Floor, Edmonton, Alta., T5J 0X2  
**Harry's News & Tobacco**, 110-8th Ave. SE, Calgary, Alta., T2G 0K6  
**A Woman's Place Bookstore**, 1412 Centre St. South, Calgary, Alta., T2G 2E5  
**Si-Pis-To Canyon News & Views**, 225 Banff Ave., Banff Ave. Mall, Banff, Alta., T0L 0C0

### BRITISH COLUMBIA

**Ariel Books**, 2766 West 4th Ave., Vancouver, BC, V6K 1R1  
**Manhattan Books**, 1089 Robson St., Vancouver, BC, V6E 1A9  
**Mayfair News**, 1535 West Broadway, Vancouver, BC, V6J 1W6  
**Octopus Books**, 1146 Commercial Dr., Vancouver, BC, V5L 3X2  
**Vancouver Woman's Bookstore**, 315 Cambie St., Vancouver, BC, V6B 2N4  
**University of British Columbia Bookstore**, 2009 Main Mall, Vancouver, BC, V6T 1Y5  
**Quad Books**, Simon Fraser, 2002 A.Q., Burnaby, BC, V5A 1S6  
**Bastion Books**, 76 Bastion, Nanaimo, BC, V9R 3A1  
**Everywoman's Books**, 641 Johnson St., Victoria, BC, V8N 1M7

# MOVEMENT MATTERS

DESIRE  
DIFFERENCE  
DECEPTION

## Women in 3-D

TORONTO — "Desire, Difference, Deception" is the name of a fall film series sponsored by OISE's Centre for Women Studies and U of T's Women's Centre and Cinema Studies. The series will start Tuesday, September 27 and run every Tuesday night for the next 11 weeks.

From feminist thrillers to feminist history, from Korea to Saskatchewan, the series promises something for everyone. The line-up so far includes Suzanne Shiffman's *The Sorceress*, Dorothy Arzner's *Dance, Girl, Dance*, Margarethe von Trotta's *Sheer Madness*, and Leontine Sagan's *Maedchen in Uniform*.

All films will be screened at the OISE Auditorium at 8 pm. Admission will be \$3 (or \$25 for the series). Tickets are available at the door or in advance from: R. Neal, Feminist Film Series, Centre for Women's Studies, OISE, Rm. 8-105, 252 Bloor St. West, Toronto, Ontario M5S 1V6. For information, call 923-6641, ext. 2204.

## Helen Prize

The Helen Prize for Women was inspired by Dr. Helen Caldicott in her crusade against nuclear war. A group of Montreal women has formed a committee to act as the nucleus for the International Organization of The Helen Prize for Women. This prize will be for all the Helens who throughout history have given of themselves to create, defend and expand the beauty and value of life.

The Montreal Executive Committee hopes to award the first Helen Prize during the Fourth International Interdisciplinary Conference on Women in New York City in June 1990. They need action, support, ideas, nominations and money. You can contact the organization at PO Box 781, Place du Parc, Montréal, Quebec, H2W 2P3; (514) 931-1911.

## Beyond Survival

TORONTO — A four-day national conference, *Beyond Survival: Women, Addiction and Identity* to be held in Toronto April 7-10, 1989, will explore different forms of addiction, theoretical concepts and clinical practices from a feminist perspective. Papers are being requested for the conference. Please send proposals and biographical information to Community Resources and Initiatives, 150A Winona Drive, Toronto, Ontario; (416) 658-1752. Deadline: September 21.

## Watching the Act

VANCOUVER — MediaWatch, the national women's organization working to eliminate sexism in the media, is concerned about serious omissions in the new *Broadcasting Act*.

MediaWatch proposed an equality clause for the new Act and extensive employment equity measures for the Canadian broadcasting system. The Standing Committee on Communications and Culture, the government body created for the purpose of recommending new broadcasting legislation, supported a number of MediaWatch recommendations. In fact, after hearing all of the

evidence and acknowledging that broadcasters are employers and programmers with the privilege of using a very influential public resource, the Standing Committee was convinced that special employment equity measures were necessary.

In addition to recommending that the Act include a provision stating that the Canadian broadcasting system should serve the needs and interest of both sexes, the Standing Committee recommended that the *Broadcasting Act* include provisions designed to significantly increase the number of women and minority groups at all levels within broadcasting, until equitable representation is achieved. The Standing Committee stipulated that these provisions should be based on the *Employment Equity Act*, but should apply to all licensees, involve consideration of both salaried and contract workers, and be enforceable as conditions of licence.

The stereotyped portrayals of women, the abusive images, and the absence of women's perspective are well documented.

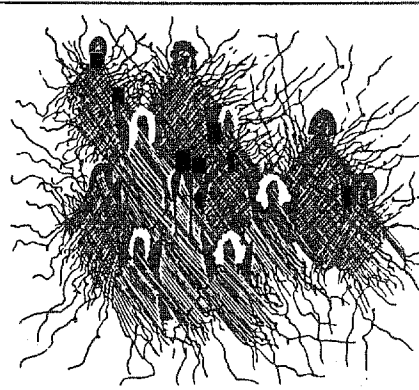
Women and girls have always been under-represented and misrepresented in broadcasting. The inequality of on-screen representation of females, particularly in children's programming, is frightening considering the significance of television as a teacher of the young in technologically sophisticated society.

## Sports Field

Helen Lenskyj's second book, *Women, Sport and Physical Activity: Research and Bibliography*, has just been published by Fitness and Amateur Sport, Government of Canada. The book presents the major research questions in this field, evaluates existing literature from a feminist perspective, and provides an extensive list of sources. Copies are available free of charge from Manager, Women's Program, Fitness and Amateur Sport, 365 Laurier Ave. West, 11th floor, Ottawa, K1A 0X6.

## Quote of the Month

"Do what I tell you or you're going to sleep in the county jail tonight," US judge Hubert Teitelbaum told court lawyer Barbara Wolvovitz, who insisted on calling herself "Ms" against his wishes.



## WOMEN'S CENTRES

Interweave Steering Committee, a group formed as an outcome of the 1987 prov. conference for women's centres, is distributing an assessment to investigate the needs of women's centres in Ontario, possibilities for a prov. coalition and to connect centres with specific priorities for political action. Centres may also participate in an optional workshop. We invite participation from any women's organizations operating from a feminist philosophy, who define themselves as women's centres. For more information and to find out whether we have you on our list, please contact:  
INTERWEAVE NETWORKING PROJECT  
Northern Women's Centre  
184 Camelot St.  
Thunder Bay, Ont. P7A 4A9  
or call Anna collect:  
(807) 345-7802.

**Broadside**

... **Garage Sale!** ...

at  
16 Rhodes Ave., Toronto  
(1 block west of Coxwell at Queen St. East)

**Saturday, August 20, 1988**  
(rain date: Sunday, August 21)

**11 am to 5 pm**

Donations of your priceless collections can be made  
at the above address on Saturday, August 13, 1988

## Rose A. Wilson

Real Estate Sales Representative  
Committed to working with you.



Home Life/Aces  
Realty and Ins. Ltd.

921 Danforth Ave.  
Toronto, Ontario, M4J 1L8

Tel. (416) 463-8888  
Res. (416) 463-8885

# Who cares about Carol?

Carol is a 30-year-old woman and mother of two who is trying to recover from repeated physical abuse over the last four years. She has now left her common-law husband, and even though her broken jaw has healed, she and her children are still trying to cope with the emotional and psychological wounds.

## The Assaulted Women's and Children's Counsellor/Advocate Program


trains students to provide the legal, financial, shelter, emotional and supportive counselling needed by women and children in crisis.

Of course, this kind of work is not for everyone. It requires maturity, commitment, hard work, specialized knowledge, assertiveness, and sensitivity to the needs of women and children.

But for the right people, it can be a very satisfying career.

## Is it for you?

Call 967-1212, ext. 4220. Ask for Judy.

George Brown  
  
The City College

As the City College, George Brown offers a unique opportunity for community services students to work and learn in Canada's largest multicultural community.

**CAREERS  
IN CARING**



by Michelle Benjamin, Peggy Harris and Kim Nash

It's summertime. The weather is hot and you're bored. You don't play baseball and you're allergic to ice cream. What are you going to *do* for the next two months? Read, of course! It's the perfect summer pastime. The equipment is highly portable and the activity required minimal. Just take this list to your favourite women's bookstore or library or friend's house and buy, borrow or liberate books that will amuse you, inform you, spirit you away to another world, or provide fresh insights into this one.

A word of caution: you may notice there are no books of theory on this list. This is not an oversight. The selection was based on our experience as booksellers frequently asked to recommend a "good read" for someone to take along on holiday. Let's face it, would you have the heart to send a woman on a week-long biking trip with only the latest in feminist/post-structuralist theory to take her mind off aching muscles? Neither would we. And while it would be nice if you were to read this list and exclaim, "Wow! What an eclectic and exciting blend of books. Where's my wallet?" our feelings won't be hurt if you crumple it in disgust and sit right down to make your own list. Our purpose is to rekindle your interest, to spark new reading possibilities in your mind. So, find yourself a hammock, a shady tree and a bookmark. Relax, escape to a different landscape, open up a different part of your brain, read.

## FICTION

**Shoulders** by Georgia Cotrell. Firebrand Books, \$11.65

One of the best of the best of lesbian fiction, this is the absorbing story of Bobby Crawford, who was "coming of age in the 1970s when she was dewy-eyed and brash and a lesbian."

**Birthday Deathday and other stories** by Padina Perera. Women's Press (U.K.) \$10.50

An enchanting collection of stories flowing with humour, mysticism, and insight into Indian culture, both ancient and modern.

**Watery Part of the World** by Gladys Hindmarch. Douglas and McIntyre, \$10.95

A collection of stories exploring a young woman's self-discovery while crewing on a coastal freighter.

**Waiariki and Other Stories** by Patricia Grace. Penguin Books, \$5.95

Short stories of Maori life in twentieth century New Zealand; stories of the relationships among families, between traditional and modern ways of life, between two races.

**Harnessing Peacocks** by Mary Wesley. Black Swan, \$7.95

An absorbing and irreverent novel about a woman who takes the circumstances of her life and uses them to her best advantage. A great read and lots of fun.

**Yellowthroat** by Penney Hayes. Naiad Press, \$10.50

One of the best of Naiad's new list, these are the adventures of two women — a bandit and her hostage — in the old west.

**Gone to Soldiers** by Marge Piercy. Random House, \$6.95

Piercy's epic of WW2 focuses on the emotions and experiences of the women and men who endured it. Check out the different covers!

**To the Lightning** by Katherine Ennis. Naiad Books, \$12.50

Two women stranded in an uninhabited valley — a modern day Robinson Crusoe.

**Segu** by Maryse Condé. Ballantine, \$13.50

A historical novel of Africa, capturing the spirit and fervour of a people and their country in turmoil.

**Makioka Sisters** by Junichiro Tanizaki. Putnam, \$16.75

The story of four sisters from an aristocratic Japanese family attempting to fit in with the new values and realities of post-war society.

**To Live and to Write: Selections by Japanese Women Writers 1913-1938** Yukiko Tanaka, ed. Seal Press, \$14.95

Fascinating stories of Japanese women's struggle for autonomy from some outstanding authors — a glimpse into culture at once foreign and terribly familiar.

**Luna** by Sharon Butala. Fifth House, \$12.95

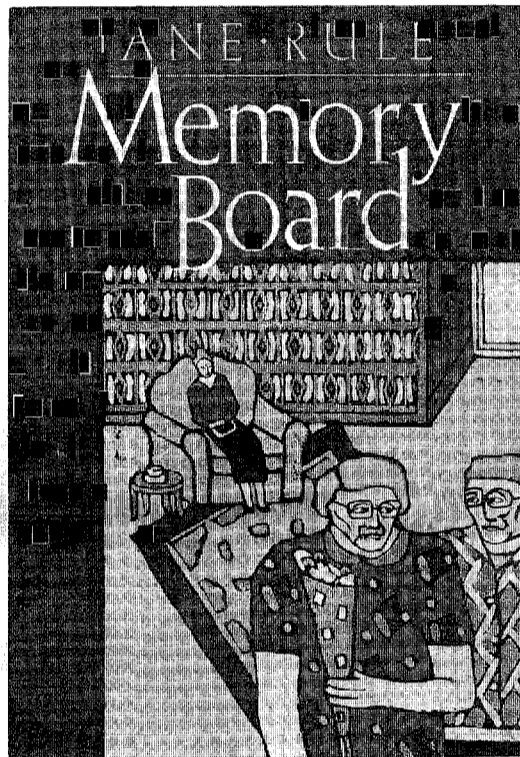
A mythical vision of the lives of women in the male-dominated world of ranching.

**Affairs of State** by Doris Anderson. Doubleday, \$21.95

A political potboiler intriguingly based on Anderson's personal experience as president of the Canadian Advisory Council on the Status of Women.

**Tent Peg** by Aritha Van Herk. New Canadian Library, \$5.95

If you haven't read this book, you'll wonder why no one told you about it before! This is a mystical story of a young woman's summer as a cook in a Yukon prospecting camp.



**Running Backwards Over Sand** by Stephanie Dowrick. Penguin Books, \$5.95

An exceptional novel about a woman's attempt to make peace with the ghosts of her past and the lovers in her present. Wonderfully satisfying.

**Confessions of a Failed Southern Lady** by Florence King. Bantam Books, \$4.50  
Hilarious. Read it.

**Vampire Tapestry** by Suzy McKee Charnas. Berkley Books, \$3.95

What would it be like to be a vampire in the twentieth century? Could he still function if he went into therapy and came to empathize with his human prey? A fascinating novel you won't be able to put down.

**Joanna and Ulysses** by May Sarton. Norton, \$7.95

A woman in post-war Greece escapes to an island for a month's vacation only to find herself responsible for a sick donkey. As she cares for the animal she comes to terms with her own pain and grief. A small and beautiful story of release and healing.

**Fires of Bride** by Ellen Galford. The Women's Press (UK), \$13.25

Mesmerizing; why did I wait so long to read it?

**More Dykes To Watch Out For** by Alison Bechdel. Firebrand Books, \$10.50

Have you been feeling a trifle earnest lately — attended more than four meetings already this week? If so, you need to lighten up. If not, you deserve a reward and this latest collection from cartoonist Alison Bechdel is it.

**Bizarro in Love: A Comic Lesbian Sex Fantasy** by Jan Stafford. A Cheap Shots Publication, \$10.50

At the end of the day — a pillow book for lesbians.

# For Your Read

**Memory Board** by Jane Rule. MacMillan of Canada, 1987.

A story of a retired twin brother and sister and the sister's lesbian lover. "Desert of the Heart" lovers will enjoy this book's vivid Borrego Spring vacation depictions.

**My Father's House: A Memoir of Incest and of Healing** by Sylvia Fraser. Doubleday Canada, 1987.

An autobiographical account of an incest survivor. A very powerful, captivating account of how Fraser blocked her past memories in order to carry on a "normal" life.

**Other Fires: Short Fiction by Latin American Women.** Alberto Manguel, ed. Lester & Orphen Dennys, 1986.

Worth purchasing for Liliana Heker's *The Stolen Party* alone. A story of classism, the servant's daughter is invited to the birthday party of the rich employer's child. Armonia Somer's *The Fall* is a gripping surrealistic tale.

**The Radiant Way** by Margaret Drabble. Collins Publishers, 1988.

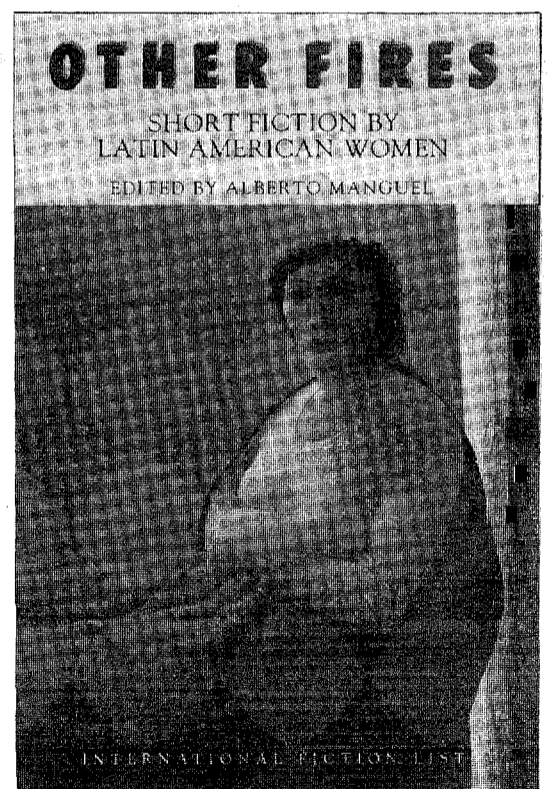
The lives of three women, an upper class psychiatrist, a left wing social worker and an art historian in contemporary England. Drabble's always a good, fluid read.

**Winter's Child** by Dea Trier Morch, Trans. Joan Tate. University of Nebraska Press, \$11.25

Set in a maternity ward for high-risk pregnancies, this novel explores the inner world of pregnancy and childbirth — an intimate and extraordinarily powerful book.

**Swamp Angel** by Ethel Wilson. New Canadian Library, \$5.95

A classic of Canadian women's fiction, this is the story of a woman who leaves her husband to recreate her own life and community.



**Native Tongue** by Suzette Haden Elgin. Daw Books, \$4.95

If you haven't yet read this sci-fi story about the power of language, then you're in for a treat. What? You don't *read* sci-fi, it's too lightweight for you? Well then, read this as a distillation of current feminist linguistic theory. You'll probably find it so intellectually and politically stimulating that you'll want to see more of this theory applied in its sequel, *The Judas Rose* (Daw Books, \$4.50).

**Beyond Hope** by Eve Zaremba. Amanita Enterprises, 1987.

A lively addition to the Helen Keremos detective series. Terrorism, arms smuggling and political ideologies get uncovered along the way in a BC interior setting. It's always a pleasure to hear Zaremba's booming, no-nonsense voice reverberate off the pages.

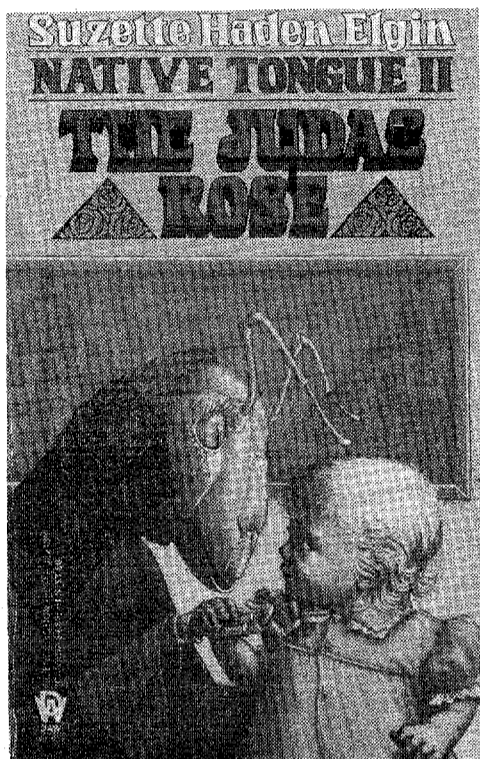
# ng Pleasure...

**Through Other Eyes: Animal Stories by Women** Irene Zahava, ed. Crossing Press, \$12.50

A collection of stories for anyone who has felt a kinship with the animal world. Writers include Doris Lessing, Ursula LeGuin and Sally Miller Gearhart.

**The Way to Always Dance, It Never Pays to Laugh Too Much and The Need of Wanting Always** by Gertrude Story, Thistle-down Press, \$12.95 each

A wonderful trilogy chronicling the experiences of Alvena Schroeder, the daughter of a restrictive German Lutheran family in Saskatchewan in the '30s.



## MYSTERIES

Utopias are out and murders are in. Call me suspicious, but when murder mysteries become our biggest sellers, it makes me wonder where the feminist movement is headed. While we all ponder that question, here are some of our favourites. They're stories featuring women PIs (that's "Private Investigator" for the uninitiated) in suspenseful and satisfying adventures.

**Womansleuth Anthology: Contemporary Mystery Stories By Women** Irene Zahava, ed. Crossing Press, \$9.75

**Bitter Medicine** by Sara Paretsky. Ballantine, \$5.50

**Death Comes Staccato** by Gillian Slovo. The Women's Press (UK), \$10.50

**The Tightrope Walker** by Dorothy Gilman. Fawcett, \$3.95

**The Monarchs Are Flying** by Marion Foster. The Women's Press, \$8.95

**The Silent Pool** by Patricia Wentworth. General, \$3.95

**Murder Unrenovated** by P.M. Carlson. Bantam Books, \$3.95

## NON-FICTION

**A Burst of Light: Essays** by Audre Lorde. Firebrand Books, 1988

Lorde illuminates living life to the fullest in the presence of death. Courageous, wise and battling cancer. This is essential reading.

**A Small Place** by Jamaica Kincaid. Virago Press, 1988  
This passionate essay engages our vision of colonialism: the old colonialism and the new tourism. Amplifies our vision of one small place and what it signifies.

**A Woman on Paper: Georgia O'Keeffe** by Anita Pollitzer. Touchstone, \$18.95

A sensitive portrait from the memories of one of O'Keeffe's closest friends.



**No Way To Live: Poor Women Speak Out** by Sheila Baxter. New Star, \$9.95

A collection of the unedited voices of women living in poverty in Canada.

**A Many-Coloured South Africa** by Lily Changfoot. Bonsecours, \$7.95

A moving autobiographical account of a young Chinese woman's experience of racial conflict in South Africa.

**Born a Woman** by Ellen Schwartz. Polestar, \$12.95

An illustrated study of seven Canadian women singer-songwriters, including Connie Kaldor, Ferron, Heather Bishop and Lucie Blue Tremblay.

**The Feminist Papers: From Adams to de Beauvoir** Alice Rossi, ed. Northwestern University Press, \$20.95

A re-issue of this classic in historical feminist theory, it features excerpts from the work of Wollstonecraft, the Grimkés, Goldman, Woolf and others.

**Last Flight** by Amelia Earhart. Orion Books, \$13.95

This is Earhart's own account of her last and ill-fated flight. An exciting insight into the heart of a legendary woman.

**Compañeras: Latina Lesbians** Juanita Ramos, ed. Latina Lesbian History Project, \$12.95

An anthology of oral histories, poems and short stories from women living in the United States and Latin America.

**Guide to Gracious Lesbian Living** Lilith Publications, \$9.95

A modern day guide to the protocol in lesbian land. From letter-writing to washroom encounters, this guide will steer you through the shoals of our counter-(but-that-doesn't-mean-we-don't-have-standards) culture.

**Sex for One: The Joy of Self Loving** by Betty Dodson. Harmony Books, \$22.95

This book uninhibitedly describes the joy of auto-eroticism.

**Erotic Interlude** by Lonnie Barbach. Harper and Row, \$9.95

Another romp through sexual fantasies by and for women.

**Your Baby and Child from Birth to Age Five** by Penelope Leach. Random House, \$21.75 (and worth every penny).

An invaluable reference for new parents and all those of us on the sidelines who may be called upon to serve in an hour of need.

## POETRY

(Yeah, yeah, I know. You don't like poetry. Well neither did I till I tripped over the work of some of these authors, so do yourself a favour and just try it, OK?)

**Double Negative** by Daphne Marlatt and Betsy Warland. Gynergy Books, \$9.95

A lyrical train ride through women's experience of landscape and language.

**Jesse James Poems** by Paulette Jiles. Polestar, \$9.95

An illustrated work based on the life of this famous outlaw and his gang. You'll see Jesse (and his mom!) in a whole new light.

**The Breaking Up Poems** by Christine Donald. Gynergy Books, \$9.95

Charting the evolution and dissolution of a relationship, these poems articulate that all too familiar elation, pain and recovery.

**Sous la Langue/Under Tongue** by Nicole Brossard. Trans. Susanne de Lotbinière-Harwood. L'Essentielle Editrices/Gynergy Books, \$15

Erotica, sensuous and beautifully presented, this volume could turn you into a poetry fan overnight.

**The Stubborn Particulars of Grace** by Bronwen Wallace. McClelland and Stewart, \$9.95

This Kingston poet captures the magic inherent in the common-place happenings of our lives.

## CHILDREN'S BOOKS

**Journey to Jo'burg** by Beverly Naidoo. Harper and Row, \$4.50

Two children, trying to save their baby sister, trek to Johannesburg to find their mother. En route, they begin to understand the dangerous struggle of their people.

**More to Life Than Mr. Right: Stories for Young Feminists** by Rosemary Stones, Ed. Picadilly, \$16.95

This collection of stories, including ones by Fay Weldon and Michele Roberts, reveals the various opportunities and pressures that young women must face.

**A is for Angry** by Sandra Boynton. Workman Publishing, \$9.95

Another zany book from Boynton, this is one of the most amusing ways to remember the alphabet.

**Quentin Corn** by Mary Stolz. Dell, \$3.25

A great story about a pig who disguises himself as a boy to escape the barbecue, and Emily, the girl who befriends him.

**The Wrestling Princess and Other Stories** by Judy Corbalis. Knight Books, \$3.95

A collection of stories about princesses who not only wrestle, but also drive forklifts, outsmart dragons, and tame vicious Grebbles.

**Benjamin and Tulip** by Rosemary Wells. Dial Books, \$5.95

A delightful tale of two raccoons — precocious Tulip and her victim-in-mischief, Benjamin.

**A Hidden Magic** by Vivian Vande Velde. Crown, \$3.95

Another magic story about a spirited princess and the arrogant prince whom she must save.

**Tool Book** by Gail Gibbons. Holiday House, \$9.95

A simply illustrated guide, perfect for any little would-be carpenter who will need to know her Phillips screwdriver from her adjustable wrench.

*The compilers work at the Ottawa Women's Bookstore. A few titles were added to the list by members of the Broadside collective.*

## ARTS

## The White Page

by Betsy Warland

You're a white feminist writer. You have just encountered a deeply felt and clearly stated directive from your sister writers of colour to desist from writing out of their culture. What do you do? What if you are against censorship (which I am); how do you reconcile your belief in freedom of speech with this directive? Are they the same, or are they different? I, like many feminist artists, have not come to my position of anti-censorship easily, but I have come to realize that in asserting my right to write openly as a feminist lesbian, I must also accept the pornographer's right. For ultimately, no governing body within the patriarchy could ever be trusted to understand the difference between the two.

So what do you do now, if you've just finished a novel you've been working on for seven years, or a script, or a long poem, which has women of colour characters, images and myths, and/or is narrated from a woman of colour perspective? Do you ignore this directive and publish anyway, reassuring yourself that you have researched your material carefully and that it has been written with respect? Do you convince yourself that it is "only fiction," so it doesn't matter? Do you file it away? Rewrite the whole damned thing? Publish it with a disclaimer? You have an increasing commitment to anti-racism yet you are torn; for doesn't a writer's imagination have to be exempt from such dictums and constraints? You wonder, is a directive necessarily a dictate?

The recent struggles within the Women's Press in Toronto and the various panel presentations at the 3rd International Feminist Book Fair in Montreal have both provided sites for intense debates among various white women writers and publishers about what I would call our rights to "privilege of imagination." Aside from a receptive response, a frequent reaction to our sister writers' directive has been confused resistance and, occasionally, anger. Beneath this anger, I suspect, is fear. Fear of being gagged yet again; for isn't our hard-won freedom to imagine as feminists our most profound power?

One white woman writer who immediately comes to mind in this debate is Anne Cameron. Her highly regarded book *Daughters of Copper Woman* has been the focus of both accolades and criticism ever since it was published in 1981. In her moving account on the "Lesbian Memory and Creation" Book Fair panel, Anne spoke openly about her writing and relationship to the West Coast Native traditions. She described how she had felt

compelled to write *Daughters of Copper Woman* to help preserve the fragile oral heritage of her Métis children. She confirmed that she had been "given" the stories with the permission to publish, and that the royalties had been channeled back into the native community to assist their land claims fight.

While reminding us that no native women seemed to be writing for publication at that time, she also related the fact that she had recently been asked by some of the native women writers "to move over." Anne pointed out that there are now indeed a number of very skilled native women writers who write eloquently about their cultures and perspectives (such as West Coast writers Lee Maracle and Jeanette Armstrong). Anne also spoke of how she had increasingly felt drawn to investigate her own Celtic heritage in her writing, and her pleasure in discovering the resonances between West Coast Native and Celtic spiritual traditions.

In all these conversations I heard and participated in, it is curious to me that it is white women who insist on our rights to carte "blanche" when it comes to our writing. I never heard this assertion from the women writers of colour. Although we (as women) all experience daily and often devastating oppression, it is the white imagination which has shaped the Western World and it is likely that we (white women) are accustomed to the inherent rights of that white dominion, despite

our marginalization. Women of colour simply do not share this illusion.

We say we must have the right to write about women of colour so as to understand their realities. If this is our true motive — why not read *their* books? Include them more in our various public forums and publications? Let's face it: we have not been reading their writing extensively. Yet, as white women, we'll fiercely defend our right to write from their point of view or experience. Are these not the very dynamics we go over and over again with progressive men who seldom read our contemporary writing yet insist they can write from our perspective.

This, of course, brings us smack up against the male-defined literary tradition with its precept that any good writer worth his salt can write about anything. Yes, faintly reminiscent of the omnipresence of God. There have been women and men writers who have written very convincing characters who are outside the experience of their daily lives, but there have been many more who have essentially only perpetuated stereotypes and caricatures. This is particularly true of characters from other cultures and races. But we are historically now in a different era with different awareness and concerns. As white feminist writers, our writing is generated out of our experience as white women in a white North American patriarchal world. Fortunately, we bring slants to this experience through our developing feminist analysis, our lesbianism, or our ties with European roots. As well, as black women and women of colour become more and more present and vocal in Canadian and Quebec feminist communities, they are becoming more present in white feminists' writing. Their absence in our work (as characters, cultures and ideas) has been an erasure we can no longer afford.

So, how do we as white writers and publishers proceed? I would suggest that when we have characters who are of a different race or culture from ours, we be conscious we are writing about our perceptions and experiences of them from a white person's point of view. We may need to cue or remind our reader about this in some way. For me, the bottom line is that I don't believe we (as white writers) can write as a narrator or protagonist who is a person of colour. I think it is very perilous to think we can speak authentically from this point of view. As for images and myths, as Anne Cameron said, "Their telling is a 100 times more beautiful than mine." Even after all her years of involvement in the native communities, she says there is much she does not

understand about native culture. I don't mean to say that every time we write about another race or culture we should always emphasize their difference, only that it is a mistake to approach the writing assuming a knowledge we don't have.

One criterion suggested as a guide by Anna Livia during the "Lesbian Memory and Creation" panel was to do the proper research and "get it right" when writing about a woman of colour's perspective or experience. I said then, and say now, can we really ever "get it right?" Can a heterosexual male ever write about the subtle and erotic intimacies of lesbian lovers and get it right? Would we not challenge him (at least in our minds), question his motives, wonder about voyeurism?

I wonder if we as white women are feeling that our culture is so stained and depleted that we long to escape it, or at least mitigate it with the newness of another culture. If so, I think we must be vigilant about the possible connection of this urge with colonialism. And can any of us, after reading writers like Toni Morrison or Jeanette Armstrong, really believe we can be in their language as they are in their language? Can we know how to weave the unspoken intricacies and movements of Black or Native relationships? Can we ever realize the associations at play in an Asian or Chicano mind?

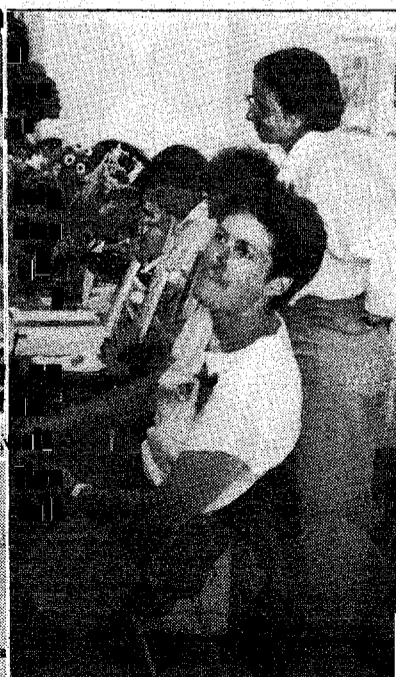
We can research the facts and histories (which have not been erased), but most of this information is locked within the private memories of families or communities. We can imagine or recognize shared personality traits or relationship dynamics. We can relate in some degree to the oppression. Though significant, these aspects are not what a culture or race is constituted from. These are not the artery systems of its survival. The life blood of any race or culture is how its people live in their bodies, how they think, speak, and dream.

As white women, when we attempt to write as if we were within another culture or race, we run a very high risk of perpetuating racist stereotypes simply because of the impossibility of our being able to know their wholeness. Historically, our sister writers' culture and people have been taken from in every conceivable way. Is it not time for us to say, not out of guilt but respect, we will honour our words; we stand apart from our White Fathers' oppressive greed; we have finally come to listen, not to take.

Betsy Warland is a lesbian feminist poet and co-editor of *F.(lip)*, a west coast newsletter of *écriture féminine*.



## Bookfair Bonanza



**Canadians at the Fair:** (Clockwise from bottom left) Suniti Namjoshi reads; Erin Mouré listens; Marlene Wildeman at launch of her translation of Brossard's *The Aerial Letter*; Nicole Brossard; Sister Vision Press's booth; the arena.



PHOTOS BY AMANDA JANE KEENAN



# A Woman's Word: A Woman's Courage

*Elly Danica is a visual artist and writer who was in Toronto last June to launch her book Don't: A Woman's Word, published by Gynergy Books, Charlottetown. In her introduction, Marie Brossard describes it as, "an exemplary book written by an extraordinary woman, an incest survivor... The lucidity and determination of the author spares us no detail... Each word torments beyond anything we could imagine of the violence and terror that batter the child, the young girl, then the adolescent. All in the name of the father and his power to exterminate." Helen Lenskyj interviewed Danica for Broadside.*

**Helen Lenskyj:** Can you tell me about the process of writing the book?

**Elly Danica:** I knew that I had to write this book when I was about nine years old. That was when I made my first commitment to write it. Then I went through a long period of approach/avoidance. I would think, "It's time to begin writing the book... No, I'm not ready yet," and that lasted through the rest of my teens and most of my twenties. Every now and then I would rent a typewriter, and then I would sit and type numbers because I was afraid of what the words would tell me about where I had to go next.

When I moved to the country in 1975, I began to write daily, but with a pen in a large sketchbook. I filled seven volumes, about 2200 pages, just making the motions of writing. It didn't matter at that point what I said. I was training myself, and pretending I didn't have to pay attention to what I actually said. Then, later on in the process, I had the courage to look at what I actually said.

I did a first draft of this material but I hated it. I didn't think it had the energy that I thought it should have. At that point I hadn't worked it through enough. I just put some of the incidents on paper and looked at it and scared myself absolutely right out of my socks, and I thought, "Uh-uh, I'm not dealing with this!" Then I went through a stage of being quite self-destructive, saying, "I can't deal with this; I can't do this." Eventually the pressure built again and I did another version, and I didn't like it for the same reasons.

It's a very schizy way to deal with the material, but that was how I had to deal with it. Every time I did a version I would look at it and I would become self-destructive. I would do ugly food trips or I would get drunk or I'd do all kinds of wretched things to myself and I would say, "It's okay, it's on paper, I've filed it away, it's all right. I can write other things." But of course I couldn't write other things because I had to write this.

Finally, after about ten years, I got to the point where I could write other material. After about 100 pages of a novel, my writing just ground to a complete halt. I got very distressed. I could feel this content coming to the surface, but I'd be saying "I'm not doing this, I'm writing other things, I'm not dealing with this," until there was so much pain over fighting an internal war I had no choice, I had to deal with it. "Okay," I said to myself, "You've got six weeks and you're going to do it and it's going to happen now, and whatever comes out, that will be it, and you're going to put it away?"

Actually it didn't take as long as six weeks. When it was ready it was out in a very short time, but I was very ill while I wrote it. I sat on my upper abdomen. I felt like I was giving birth — very physically, not as a metaphor. As I worked through the process of writing this text, the pressure eased and I've never had that pain since. It was a very physical book to write.

**H.L.:** The organization of the paragraphs isn't quite chronological. Did you reorganize it?

**E.D.:** No, I didn't reorganize it. I wrote it as it came. I numbered the paragraphs so that I would not have the inner editor saying, "This doesn't work, this doesn't belong here," and I thought that, to keep it flowing from the gut and not have it as an intellectual process, the only concession I would make would be to number the paragraphs as I went through. That's why it's like that.

**H.L.:** Can you tell me about getting published?

**E.D.:** Getting published was a major miracle! When the book was ready, I took it into Regina. A friend was showing me pamphlets from various small feminist presses. One was a brochure from West Word in Vancouver. I went home and I thought, "Well, I have nothing to lose. I hate this manuscript anyway so I might as well send it off to Vancouver." They accept it, which shocked me because I had never submit-

ted anything to anybody before. I applied to the Saskatchewan Arts Board with the help of a friend who filled out the forms and did all the work, and I got a grant. Several weeks later I was on my way to Vancouver and I was totally surprised!

The support in Vancouver from Nicole Brossard and from Libby Oughton at West Word was just absolutely wonderful — just being in an environment where there are all these women, and all we have to do is write, and all we have to do is come to terms with our work! It was a wonderful environment for this kind of manuscript.

**H.L.:** You mentioned that the validation you got through women's writing was very important to you?

**E.D.:** The first feminist book I read was Betty Friedan's *The Feminist Mystique*, in August of 1970 when I was two weeks from giving birth to my son. All it did was create this enormous hunger. And then as Germaine Greer came out, as Millett came out, I had to have them. I couldn't wait for the paperback versions. I spent grocery money on them so that I could have them in hardcover right now! Lately I've been reading women novelists from the 1700s and 1800s, and I'm very interested in the relationship between women and patriarchal religions because I think that needs to be addressed.

## "I thought I had no future until I wrote this book."

My life is basically my books, and I've collected quite a fine library. I'm always seeking out new titles by women. The kind of publishing that has happened in the past 15 years is just wonderful. It's a way to orient yourself in the world so that you feel that you're part of the world, instead of being always on the outside, never fitting, never finding people to talk to. Being in Vancouver was pretty much the first time I found women to talk to about the things that really interest me. There isn't a large literary feminist community in Saskatchewan, so I didn't have access to women writers.

**H.L.:** Can we talk about the therapy question? I got the sense from reading the section on the psychiatrist that your ex-husband took you to, that he virtually said it was okay for your husband to rape you, because he wanted you to have babies.

**E.D.:** Yes, that's definitely what happened. I saw other psychiatric counsellors after that and the treatment wasn't as overtly brutal as that first psychiatrist, though they were dismissive of what I said was the problem: "It can't have been with your father. It must have been with your mother that there was a problem." So I learned to lie to psychiatrists, especially that first one, the one I saw during my marriage. He was quite prepared to commit me because I behaved badly. I wasn't prepared to be a wife and mother on the terms that they had defined. They wouldn't allow me to define my own terms, so I had an amazingly strong distrust after that experience of anything to do with help and counselling.

It was only a couple of years ago that I found there was help specific to the victims of incest and sexual violence. I went to the women's centre in Regina and was given a great deal of help and support there. They were really wonderful. There had been another woman who I found in the process of looking for someone to talk to, who was wonderful as well, but I always thought I shouldn't bring her this particular problem because it was too horrible. I liked her and I didn't think it was the right thing to do. I maybe was reacting oddly, but it seemed as if it would be okay to talk at the centre. They had crisis workers; I wouldn't offend anyone by what I had to say.

I think it's vital to the healing process for many women and I'd really like to see a lot more funding and a lot more crisis centres. For my sisters, the problem is that they're afraid to go near anything to do with feminism or the women's movement. So it isn't an avenue for them for help. I don't know how you deal with that.

There was definite sexual abuse against all my sisters and it was similar to the kinds of things I articulate in this book. Their denial is

very, very intense. The only thing I can figure out that is different is that he didn't beat them. He bribed them, he found another way to operate with them. In the family context they weren't constantly berated for being such horrible people, bad, bad girls — that was my role. I probably denied it on the same level but there were things that I felt were safe to remember, like beatings. For most of my 20s and 30s I didn't remember anything except the beatings, and I felt quite justified in hating him for beating me, but it was not safe at that point to remember the rest. I've only remembered in the last three years.

It was a long process. It was three years ago when the process got to the point where I could cope. It was late when I remember phoning a friend and telling her I thought I was going to be all right now because I'd remembered one incident. She was very gentle and very caring, but she said, "You've got to come to terms with the fact that there is probably more." I said, "Oh no, it's just this," and she said, "Well, I don't mean to squash the victory that you've achieved by remembering this one thing but there will be more and it'll probably start surfacing now that this one bit is out." She was right, so the next four or five months were... intense!

**H.L.:** What has been the response to your book from the mainstream media?

**E.D.:** I've had a couple of interesting responses from men. After the pain of reading this book they want me to put them back together, and I say "Sorry!" Women offer me comfort and men demand comfort, and I thought that was a very interesting response.

**H.L.:** And these are the good men, right?

**E.D.:** Right! [laughter]

**H.L.:** What is your life like today? How do you take care of yourself?

**E.D.:** The flood gates are open and I'm writing. I'm eleven chapters into a new book. I'm painting, I'm working on my Canada Council grant that I got in 1983, and I'm working on a show. The images that I'm painting are circles. Some people say they have vaginal reference. I'm just looking at undulating lines in pinks and lavenders, in beautiful colours. That for me it is very, very healing. To paint these images is probably the major statement that I make to myself about healing. If I'm feeling very fragile or fractured then I need to paint, because in the process I centre myself and I feel better.

A rural lifestyle is very important to me. The building I live in is an old church. I can work there, I feel good there, and I worry about losing it. I wonder if I'll feel good anywhere else.

I read a great deal and I'm planning projects, which is quite new for me. I thought that I had no future until I wrote this book, because I thought my future would be every bit as ugly as the past and that there was no tomorrow. There certainly wasn't a tomorrow that I wanted to know about. I felt haunted. I no longer feel haunted and I think life will be good.

**H.L.:** Is it important to you now to be living by yourself?

**E.D.:** Right now it is. I don't know if that's the long term. There are residuals from this kind of a past and one of the residuals for me is that relationships are fraught with all kinds of difficulties and all kinds of panic and I have trouble. I hope, now that this part of the process is finished, that I can now have some energy to put towards relationships because I would like very much not to be island unto myself. That's not how I see my future, but it's a long haul.

**H.L.:** I've heard incest survivors talk about the terms "survivor" and "victim." Some women call themselves "warrior" rather than survivor or victim. How do you feel about that term?

**E.D.:** Intellectually I think that's definitely what we should be calling ourselves. In terms of the kind of community I live in and the social milieu in which I live and work, I think it would be scary for most people. I have few enough friends as it is in that area! [laughter] I think it would be difficult for them to cope with. But I can see, as part of the healing process, coming to view myself that way. I think that would be very positive; yes, I think it would be quite wonderful to be able to feel that way.

**H.L.:** It occurred to me that it would be appropriate, because you talk about fighting back almost from day one, which is incredible

given the odds.

**E.D.:** I don't understand, and maybe I never will, how I was able to fight the way I did fight even as a child. The only thing I can pinpoint is my very early relationship with my grandmother in Europe. She believed me in a very deep way. It wasn't like, "I'll believe the kid because I have to or because it will make her feel good." She really did believe that what I told her was true, so I knew that somewhere someone believed me even though I didn't have access to her. I hoped that some time I would find someone again, but that took an inordinate amount of time. I hope that by writing things like this, and other women telling their stories, that younger women won't have to take 35 years to work through the pain of horrific pasts, because it's an awful lot of energy and an awful lot of years that you don't ever get back. Most of my life has been just hanging on hoping that there's going to be a tomorrow. I try not to resent that because I can't have it back anyway, but some part of me really does resent it. There are other things I could have done with those years. I could have been much more creative — who knows what I could have been — but I never had a choice, I just had to survive, just hang on. That could make you very bitter.

I had a wonderful thing happen on my way through the airport in Regina. I stopped to see a young woman I know quite casually. I'd just had the book for a couple of days and I was very proud of it. I showed it to her and she read the back cover and she got very agitated and said, "I need to read this book." She flipped through the book and then she said, "You know, this happened to me and I've never told anyone." So I said, "Well, you've got a long haul and it's going to be tough but there's support and I'll be there for you, and there are other women who'll be there for you."

The major thing I want to say with this book is, yes, it's difficult, yes, it hurts like hell, but it's worth it, it's really worth it! There is a future where the sun shines!



## TORONTO WOMEN'S BOOKSTORE

### TWB Welcomes Grass Roots #5

#### Records:

The Washington Sisters  
**Understated** \$13.99

Betsy Rose **Wings**  
**Against the Sky** \$13.99

#### Books:

Alicia Portnoy, ed. **You**  
**Can't Drown the Fire**  
Latin American Women  
Writing in Exile \$13.50

Madelyn Arnold **Birds Eyes**  
Lesbian Fiction \$12.95

73 HARBORD STREET  
TORONTO, ONT, M5S 1G4  
(416) 922-8744 MONDAY  
THROUGH SATURDAY 10:30  
TO 6:00 FRIDAY 10:30 TO  
8:00 WHEELCHAIR ACCESS

# The Feminist Connection

## Magazine/Newspaper Publishers

**A Friend in Need/Une véritable amie**  
Box 515, Station Place de Parc  
Montreal, Que., H2W 2P1

**Amazones d'hier, lesbiennes d'aujourd'hui**  
CP 1721, Succ. Place du Parc  
Montreal, Que., H2W 2R7

**Atlantis: A Women's Studies Journal**  
Mount Saint Vincent University  
166 Bedford Highway  
Halifax, NS, B3M 2J6

**L'Autre Parole**  
CP 393, Succ. C  
Montreal, Que., H2L 4K3

**Breaking the Silence**  
Box 4857, Station E  
Ottawa, Ont., K1A 5J1

**Broadside: A Feminist Review**  
Box 494, Station P  
Toronto, Ont., M5S 2T1

**Bulletin AEF:**  
Action-Education Femmes  
32, rue Lipton  
Winnipeg, Man., R2G 2G5

**Le Bulletin/Newsletter**  
Institut Simone-de-Beauvoir  
Concordia University  
1455, Boulevard de Maisonneuve Ouest  
Montreal, Que., H3G 1M8

**Canadian Journal of Feminist Ethics**  
Dept. of English  
Concordia University  
1455 de Maisonneuve Ouest  
Montreal, Que., H3G 1M8

**Canadian Journal of Women and the Law**  
323 Chapel St.  
Ottawa, Ont., K1N 7Z2

**Canadian Woman Studies/Les cahiers de la femme**  
York University, 4700 Keele Street  
Downsview, Ont., M3J 1P3

**Cauldron**  
c/o Reading Room  
384 Queen St.  
Fredericton, NB, E3B 1B2

**Cayenne! A Socialist Feminist Bulletin**  
229 College Street, Suite 303  
Toronto, Ont., M5T 1R4

**Common Ground**  
81 Prince St.  
Charlottetown, PEI, C1A 4R3

**Communiqu'elles**  
3585 rue St.-Urbain  
Montreal, Que., H2X 2N6

**Diva**  
A quarterly journal of South Asian women  
253 College Street, Unit 194  
Toronto, Ont., M5T 1R5

**Diversity: the Lesbian Rag**  
Box 66106, Station F  
Vancouver, BC, V5W 5L4

**Entre Femmes**  
Pièce 7608, 98A Avenue  
Edmonton, Alta., T6B 0C5

**Entre Plumes**  
CP 9962  
Ste-Foy, Que., G1V 4C5

**Feminist Action/féministe**  
40 St. Clair Avenue East  
Toronto, Ont., M4T 1M9

**Femmes d'action**  
325, rue Dalhousie, pièce 525  
Ottawa, Ont., K1N 7G2

**Femmes d'Ici**  
Association féminine d'éducation et d'action sociale  
180 est, boulevard Dorchester  
Bureau 200  
Montreal, Que., H2X 1N6

**Fireweed**  
Box 279, Station B  
Toronto, Ont., M5T 2W2

**F.(lip)**  
2533 West 5th Avenue  
Vancouver, BC, V6K 1S9

**Furie Lesbiennes/Lesbian Fury**  
Collective Furie  
CP 2761, Succ. D  
Ottawa, Ont., K1P 5W8

**Gallerie**  
Gallerie Publications  
2901 Panorama Drive  
North Vancouver, BC, V7G 2A4

**Grapevine**  
Lesbian Mothers' Defence Fund  
PO Box 38, Station E  
Toronto, Ont., M6H 4E1

**Healthsharing**  
14 Skey Lane  
Toronto, Ont., M6J 3S4

**Images**  
Kootenay Women's Paper  
Box 736  
Nelson, BC, V1L 5R4

**Informelles**  
210 rue Masson, bureau 203  
St.-Boniface, Man., R2H 0H4

**International Journal of Women's Studies**  
4626 Saint Catherine St. West  
Westmount, Que., H3Z 1S3

**Kinesis**  
301-1720 Grant Street  
Vancouver, BC, V2C 1Z5

**Lesbian Fury/Furie lesbienne**  
P.O. Box 2761, Station D  
Ottawa, Ont., K1P 5W8

**Marie-Géographie**  
CP 3095, Succ. Saint-Roch  
Quebec, Que., G1K 6X9

**Maternal Health News**  
PO Box 46563, Station G  
Vancouver, BC, V6R 4G8

**Network of Saskatchewan Women**  
2149 Albert St.  
Regina, Sask., S2P 2V1

**The Newsmagazine for Alberta Women**  
#213 8204-104 St.  
Edmonton, Alta., T6E 4E6

**Northern Woman Journal**  
184 Camelot Street  
Thunder Bay, Ont., P7A 4A9

**The Open Door**  
c/o Northern Lesbians  
RR#2, Usk Store, Box 50  
Terrace, BC, V8G 3Z9

**Optimst**  
Yukon Status of Women Council  
302 Steele Street  
Whitehorse, Yukon, Y1A 2C5

**OtherWise**  
PO Box 857, Station P  
Toronto, Ont., M5S 2Z2

**Pandora**  
Box 1209 North  
Halifax, NS, B3K 5H4

**La Parole Métèque**  
5005, chemin de la cote Ste-Catherine  
Bureau 12  
Montreal, Que., H3W 1M5

**RIAF**  
Reseau d'information et d'action pour les femmes  
CP 5  
Sillery, Que., G1T 2P7

**Rebel Girl Rag**  
PO Box 70, Station F  
Toronto, Ont., M4Y 2L4

**Regina Lesbian Newsletter**  
PO Box 4033  
Regina, Sask., S4P 3R9

**Répercussion**  
3680 Boul. Lévesque Ouest, Bureau B209  
Chomedey, Laval, Que., H7V 1E8

**Reseau des Femmes du Nouveau-Brunswick/Network**  
Bureau 371  
65, rue Brunswick  
Fredericton, NB, E3B 1G5

**Relais Femmes**  
506 est, rue Ste-Catherine  
Montreal, Que., H2L 2C7

**Resources for Feminist Research/Documentation sur la recherche féministe**  
OISE, 252, Bloor Street West  
Toronto, Ont., M5S 1V6

**La Revue Treize**  
CP 771, Succ. C  
Montreal, Que., H2L 4L6

**Room of One's Own**  
Box 46160, Station  
Vancouver, BC V6R 4G5

**Spiral One — Women's Zone**  
5 Douglas Street  
Guelph, Ont., N1H 2S8

**The Starting Line: Women and Sport**  
Canadian Association for the Advancement of Women and Sport  
323 Chapel Street  
Ottawa, Ont., K1N 7Z2

**Tapestry**  
Okanagan and Shuswap Women's Quarterly  
PO Box 1242  
Vernon, BC, V1T 6N6

**Tessera**  
c/o English Department  
Simon Fraser University  
Burnaby, BC, V5A 1S6

**Tiger Lily**  
192 Cobourg St.  
Stratford, Ont., N5A 3E8

**Tightwire**  
Box 515  
Kingston, Ont., K7L 4W7

**L'Une et L'Autre**  
4093 Rachelle S.  
Montreal, Que., H2J 2K3

**Vitality**  
Box 99  
Debert, NS, B0M 1G0

**Voices**  
c/o I. Andrews  
RR#2  
Kenora, Ont., P9N 3W8

**Women and Environments**  
455 Spadina Avenue, Room 426  
Toronto, Ont. M5S 2G8

**Women's Education/Éducation des femmes**  
Canadian Congress on Learning Opportunities for Women  
47 Main St.  
Toronto, Ont., M4E 2V6

## Feminist Bookstores

**Ariel Books**  
2766 West 4th Ave.  
Vancouver, BC, V6K 1R1

**Common Woman Books**  
8724-109 St.  
Edmonton, AB, T6G 1E9

**L'Essentielle**  
420, rue Rachel est  
Montreal, PQ, H2J 2G7

**Everywoman's Books**  
641 Johnson Street  
Victoria, BC, V8W 1M7

**Mrs. Dalloway's Books**  
38A Princess Street  
Kingston, Ont., K7L 1A4

**Northern Woman's Bookstore**  
184 Camelot Street  
Thunder Bay, Ont., P7A 4T7

**Ottawa Women's Bookstore**  
380 Elgin Street  
Ottawa, Ont., K2P 1N1

**Terrace Women's Bookstore**  
4542 Park Avenue  
Terrace, BC, V9G 4V1

**Vancouver Women's Bookstore**  
315 Cambie Street  
Vancouver, BC, V6B 2N4

**Toronto Women's Bookstore**  
73 Harbord Street  
Toronto, Ont., M5S 1G4

**A Woman's Place Bookstore**  
1412 Centre Street S.  
Calgary, AB, T2G 2E4

**Womansline Books**  
209 John Street, Upper  
London, Ont., N6A 2T2

## Book Publishers

**Amanita Enterprises**  
PO Box 78, Station P  
Toronto, Ont., M5S 2Z1

**Les Editions de la Pleine Lune**  
1569, boul. St.-Joseph Est  
Montreal, Que., H2J 1M8

**Press Gang Publishers**  
603 Powell Street  
Vancouver, BC, V6A 1H2

**Ragweed/gynergy**  
145 Pownall St.  
PO Box 2023  
Charlottetown, PEI, C1A 7N7

**Sister Vision Press:**  
Black Women and Women of Colour Press  
PO Box 217, Station E  
Toronto, Ont., M6H 4E2

**The Women's Press**  
229 College St., Suite 204  
Toronto, Ont., M5T 1R4

## Other Publishers

**Canadian Research Institute for the Advancement of Women**  
(CRIA/W/ICREF)  
151 Slater Street, Suite 408  
Ottawa, Ont., K1P 5H3

**Les Editions Communiqu'elles**  
3585 St. Urbain  
Montreal, Que., H2X 2N6

**Lilith Publications**  
2191 Clifton Ave.  
Montreal, Que., H4Z 2N4

## WEEK OF AUGUST 1

• **Monday, August 1:** The Theatre Plus exhibition of hand-built clay sculptures by Eva Ormut in the Jane Mallet lobby of the St. Lawrence Centre for the Arts, 27 Front St. East. Info: 366-7723. **To Saturday, August 27.**

• **Tuesday, August 2:** A Space Exhibitions Committee presents Weapons of Culture, and exhibition of art, music, dance and dub poetry, including Pauline Peters and the Black Women's collective Ebony Voices. 7-10 pm. Free. Info: 364-3227. **To Saturday, September 3.**

• **Thursday, August 4:** Pop/r&b band "Good for a Girl" is celebrating the release of their new demo. Performance Artist Janine Fuller opens the show. 10 pm at the Cameron, Queen St. West, Toronto, \$4 cover charge.

• **Saturday, August 6:** Bratty and the Babysitters perform at a Pollution Probe benefit. Algonquin Island Clubhouse. 10 pm. Info: 971-5981.

• **Saturday, August 6:** Act for Disarmament holds a candlelight vigil for Hiroshima Day. Leaving Yonge and Bloor. 8 pm. To Peace Garden at City Hall.

• **Sunday, August 7:** An art opening sponsored by C'est Restaurant, Work by Heather Dawkins. 67 Front Street East. 3 pm to 5 pm. Free. Info: 867-9499. **To Friday, September 9.**

## WEEK OF AUGUST 8

• **Wednesday, August 10:** Bratty and the Babysitters Benefit for Toronto Midwifery Task Force at the Bamboo. Info: 971-5981.

• **Friday, August 12:** Theatre Direct presents Contact Night at The Annex Theatre, 730 Bathurst St., Toronto. Poetry, Short Plays and Rock & Roll by and for young people. 8 pm. Info: 537-4191.

## WEEK OF AUGUST 15

• **Thursday, August 18:** Women and Unions: A four day retreat at the Grindstone Island Centre. Info: 968-9187. **To Sunday, August 21.**

• **Saturday, August 20:** First annual Midwifery Task Force picnic, with clowns, face painting and more. \$3 per family. Serena Gundy Park, area #1, Leslie and Eglinton. Info: 427-5816.

• **Saturday, August 20:** Broadside garage sale. 11 am. 16 Rhodes Ave. (Queen and Coxwell). Donations and info: 598-3513. (Rain date: Sunday, August 21.)

## WEEK OF AUGUST 22

• **Sunday, August 21:** DisAbleD Women's Network presents a panel discussion, Getting Disabled Women into Politics. 1:30-4 pm. Info (voice and TDD): 755-6060.

# OUTSIDE

## BROADSIDE

### AUGUST/SEPTEMBER 1988

Compiled by  
Helen Lenskyj and  
Jackie Edwards

• **Thursday, August 25:** Women's Press is launching the Everywoman Almanac. 6 pm. 229 College Street. All women welcome! Please RSVP to Rosamund or Michele, 598-0082.

• **Friday, August 26:** Musicwomen, Harbourfront women's music weekend begins, with Lava Hay, Notre Dame, and Bratty and the Babysitters, Shipdeck Stage, 8 pm. Judy Brown at the Water's Edge Cafe, 10 pm. Free. Queen's Quay West. Info: 973-4000.

• **Saturday, August 27:** Pro-Choice Garage Sale at Trinity St. Paul's, 427 Bloor St. West. Info and donations: 532-8193.

• **Saturday, August 27:** Voices Beyond Censorship: Now Magazine, Idee Gallery and A Space present a juried exhibition against censorship. 8 pm. 883 Queen St. West, and 183 Bathurst. Info: 362-3880/364-3227. **To Friday, September 16.**

• **Saturday, August 28:** Musicwomen, Harbourfront women's music weekend continues with Loreena McKennit at 2 pm, Nancy White at 3 pm, Bolera Lava at 8 pm, and Lorraine Segato and the Big Jump Up Band and guests at 9:30 pm, on the Shipdeck Stage. Judy Brown at the Water's Edge Cafe at 10 pm. Free. Queen's Quay West. Info: 973-4000.

## WEEK OF AUGUST 29

• **Sunday, August 29:** Musicwomen, Harbourfront Women's music weekend concludes with Colleen Peterson at 2 pm. The Shipdeck Stage. Free. Queen's Quay West. Info: 973-4000.

## SEPTEMBER

• **Saturday, September 10:** Woman's Common presents A Street-car Party. Info: 975-9079.

• **Wednesday, September 14:** Lesbian and Gay Community Appeal of Toronto is holding their volunteer/membership recruitment fair at 7 pm. For more information contact Greg Jacobs at (416) 929-3048.

• **Friday, September 16:** Tools for Peace Benefit Cruise aboard the SS Sandino. Refreshments and Food. Dancing. Entertainment with the Fly By Night Dyke Band and Cayahuanca. 7:30 pm at the Island Ferry Docks. Info: 922-0852.

• **Sunday, September 18:** DisAbleD Women's Network monthly meeting: Access to Shelters for Battered Women. 1:30-4 pm. Info (voice and TDD): 755-6060.

• **Tuesday, September 20:** The Grass Roots Network, Brown Bag Lunch Bunch Free Seminars: The Do's and Don'ts of Proposal Writing. Sally Farr of the Trillium Foundation will show you how to create a persuasive proposal funding. No reservations necessary. Bring your lunch and colleagues. 519 Church Street. 12 noon to 2 pm.

• **Friday, September 23:** Community Resource and Initiatives presents Therapy Training Workshops for professionals who work with survivors of child abuse. Counselling Issues and Techniques with Adult Survivors of Incest, with facilitator Sandra Butler. For registration materials, contact Community Resources and Initiatives, 150A Winona Drive, Toronto, Ont. M6G 3S9. Info: 658-1752.

• **Tuesday, September 27:** "Desire, Difference, Deception," a feminist film series sponsored by the Centre for Women's Studies at OISE, presents Margarethe Von Trotta's *Sheer Madness*. \$3 at door or \$25 series membership. 8 pm, OISE Auditorium, 252 Bloor St. West. Info: 923-6641, ext. 2204.

## WEEKLY

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

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

• **Monday to Friday:** "By All Means," a noon-time women's radio magazine show. Every day at 12:15 on CIUT-FM 89.5. Interviews, reviews, commentary and chit chat. Tune in! Info: 595-0909.

• **Monday:** Women-only night at the Rose Café, with films and discussion. \$2 admission includes buffet. 8 pm. 547 Parliament St. Info: 928-1495.

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

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

• **Tuesday:** Lesbian fuck-the-discussion group meets for informal basketball, movie nights and other events. 7 pm, U of T Women's Centre, 49 St. George. Info: 978-8201.

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

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

• **Tuesday:** Ontario Coalition of Abortion Clinics planning meeting every second Tuesday, 7 pm at Trinity-St. Pauls, 427 Bloor Street West. Info: 532-8193.

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

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

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

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

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

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

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

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

The  
**Highlands Inn**

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

### NEW ENGLAND COUNTRY INN

Bed and breakfast inn on 100 scenic, secluded acres. Spacious fire-placed common areas and charming guest rooms. Miles of hiking trails, hot tub, swimming pool at inn. Golf, tennis, antiques nearby. Close to Boston, Montreal, Maine coast, Provincetown.

Great mid-week discounts!



### PRINSTERN ACRES GUEST HOUSE

A delightful little  
Retreat for Women  
on the Bruce Trail  
with pool, 50 rolling acres  
and superb meals

Only 2½ hrs North of Toronto  
Open All Year Round

Call (519) 376-2111  
or write: R.R.I, Bognor, Ont., N0H 1E0.

# MAVIS and THE BROADSIDE BANDIT



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

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ postal code \_\_\_\_\_

**\$19/10 issues    \$34/20 issues**  
**Institutions: \$30/10 issues, \$48/20 issues**

new     renew

Clip and mail this coupon today.

## Broadside CLASSIFIEDS

**WOMANSPACE ON SALTSRING ISLAND.** Country cabin close to sea, lakes and hiking trails. Take ferry from Victoria or Vancouver. Contact Gillian Smith, Box C85, King Rd., R.R. 1, Fulford Harbour, BC, V0S 1C0; (604) 653-9475.

**GOLDEN THREADS**, a contact publication for lesbians over 50 and women who love older women. Canada and US. Confidential, warm, reliable. Sample copy mailed discreetly, \$5 (US), or send a self-addressed envelope for free information. Golden Threads, P.O. Box 2416, Quincy, MA, 02269, USA.

**FARM RETREAT** for rent. 200 acres with private lake, forest and 3 bedroom house. Absolutely private. From \$400 a week for two. For details, call evgs. (519) 376-2111 (Owen Sound).

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

**LAKESIDE COTTAGE FOR RENT:** Winter & summer, cozy one bedroom cabin in Haliburton Highlands. Call Mary for details (705) 754-2469, or leave message with "Lee" (416) 279-8998.

**SUBMISSION TO SURRENDER:** Discovering Our Erotic Self. A Day to Celebrate the Passion, Pleasure and Power of Our Sexuality. August 6, 1988 from 10:30 am to 4:30 pm, at the Centre for Creativity, Knowledge and Change. 47 Cecil St., \$50 including lunch. RSVP (416) 591-9386.

**SHARED ACCOMMODATION FOR WOMAN:** Room in cozy apartment in downtown co-op with woman and cat. Opportunity to become co-op member after six months. \$275/month plus utilities. Call after August 14, (416) 487-5914 weekdays, and 465-5993 evenings.

**YARD SALE:** The Canadian Women's Movement Archives is having our 5th annual fundraising yard sale on September 17! Please donate your treasures to us (furniture, books, kitchenware, clothes, etc.) We can pick up if necessary. Sale at the corner of Spadina Ave. and Washington Ave. (1 block south of Bloor). For information, call (416) 597-8665.

**BED & BREAKFAST FOR WOMEN** — renovated Victorian townhouse in downtown Montreal — close to restaurants, boutiques, bars. Lindsey's B&B, 3974 Laval Avenue, Montreal, H2W 2J2; (514) 843-4869.

**MAID FOR YOU**, a quality and affordable homecare service! Weekly and bi-weekly cleaning visits, professional carpet cleaning, floor sanding and refinishing. Any area of Toronto. Call Lee, (416) 971-8073.

**BED AND BREAKFAST** for women near downtown Montreal. Close to absolutely everything. For info call (514) 288-9890.

**TORONTO 88** — Stay right in the heart of the Church-Wellesley Village in a beautifully restored Edwardian House. Mastercard/VISA. 10 Cawthra Square, Toronto, Ontario, M4X 1K8; or call (416) 922-6898.

**BED & BREAKFAST** in Toronto for women, centrally located, 601 Crawford Street, Toronto, M6G 3K1; (416) 588-4240.

### 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