are above the age of sixty-five they don’t do ordinary human things any more, I think, absolutely ridiculous. It’s one of the big problems we have. She is looking at someone who belongs nowhere. His own daughter finds him a nuisance; she only values him for his financial contribution. Maybe this is an extreme case, but in a real sense I don’t think it is. Arachne’s fascination with Josef is very much her lack of knowledge. She doesn’t know very much about life; she’s quite naive.

She’s fascinated because he comes from Yugoslavia and has been through the First World War. At the same time she recognizes that he is an outcast (as she is) and that’s why she keeps going back to him, talks to him and finally takes him out of the home. And it bothers me not at all that she had a sexual liaison with a ninety-year-old man. It’s perfectly possible... I think that complacency in readers is one of the things that makes lazy readers, so I guess I like to plunge them into something they are not really sure about.

I am sure you have done so with Arachne’s adventures and the rather metaphysical ending (which we haven’t time to discuss).

I have enjoyed this interview and thank you for discussing my work. Too often I am asked personal questions.

LOIS WILSON

To Be A Woman

The girls prepared skits to illustrate the questions they had about women’s roles in India.

The first was about non-co-operation by husbands in disciplining children... surely a trans-national problem!

The next, a husband wanted a male child desperately, though they already had four daughters.

There was the case of the young woman whose further education could not be financed because the money was needed for herself.

And the young couple, living in the extended family arrangement, whose mother-in-law would not allow them to go to the movies.

These fine, middle class Indian girls feel trapped by convention.

Yet few of them know how to become free persons.

In fact, they are not so different from Canadian girls who feel trapped by family: by custom, by male expectations, by history, by their own self-image.

Lord, You treated women as full persons.

You dignified the woman taken in adultery and restored her pride.

You took Mary seriously and discussed theology with her.

Yet you also appreciated Martha’s care for your well-being.

How can I become a full person?
How can I be free yet responsible to those I love?

How can I know what it means to be a woman?

Freedom

I pulled away, ever so slightly.
The other woman with her laughed...

"If anyone wants your coat let them have it and your overcoat as well."

But there was no way I could give her my case.

I was too cold.

I needed it.

It means too much to me.

Those are not the real reasons.

I was not free to give the matter a second thought.

There was no real decision to be made.

After all, it is my cape.

I am not free.