

KIBBUTZ WOMAN: COMRADE AND COMPANION, BUT IS SHE A PERSON?

Thelma McCormack

L'auteure situe les expériences de vie collective dans leurs contextes historiques. Les féministes ont été attirées aux idées des groupes utopistes contemporains à mesure que les réformes radicales du mariage et que

la vision de l'égalité des sexes sont devenus des aspects importants de leurs idéologies. Mais étant donné que le kibboutz israélien d'aujourd'hui a plus en commun avec le socialisme qu'avec le féminisme, la question de l'égalité des sexes sur le kibboutz a été soulevée. Certaines études non-féministes

proposent que le kibboutz ne satisfait pas aux normes féministes parce que les femmes le sabotent. Cependant, la nouvelle école féministe israélienne offre une nouvelle perspective sur la dissatisfaction qui ressort nécessairement d'une structure sociale patriarcale.

I

Experiments in communal living go back to the Reformation; indeed, both Luther and Calvin were disturbed by examples of peasant communism. But whereas Luther was in favour of stamping out these enclaves of peasant revolt, Calvin created his own experiment in family living in Geneva, an example and inspiration to other dissident Protestants who, throughout the eighteenth and nineteenth centuries, set out to create their own versions of the New Jerusalem.¹ England, France, Germany, but especially the United States – itself a utopian experiment – found a place for these small communities.

Some of the earliest, like the Shakers (founded by a woman) were anything but egalitarian.² Hierarchical, authoritarian, patriarchal, their only concession to democracy was to impose celibacy on all members. Children were adopted. Later groups – the Icarians in France, the Owenites in England – were less concerned with the sexual abstinence of their members than with the institution of marriage.³ Marriage, they believed, was oppressive to both sexes.

It was this focus on marriage that attracted feminists, some of whom contributed significantly to the ideology itself.⁴ Anna Wheeler, Fanny Wright and Margaret Fuller shared with their predecessors (like Mary Wollstonecraft) a firm conviction that the key to the liberation of women was modifying the institution of marriage. Until the laws and customs sur-

rounding marriage were radically changed, married women would continue to be as dependent on men as slaves were on masters, and serfs on lords of the manor.

The Utopian experiments, then, represented a vision of gender equality, of freely given companionate relationships in which the rights of one partner were exactly the same as those of the other. Relationships between men and women would be formed by compatibility and dissolved by consent: no forced marriage and no-fault divorce. In addition, the experiments provided examples of how domestic activities – food preparation, clothing production, child care, household maintenance – could be collectivized. As Barbara Taylor notes, the Utopia envisioned by feminists was a marriage of feminism and socialism.⁵

The modern twentieth century Israeli kibbutz owes more to socialism than to feminism, and more to Marx than to Owen or Fourier. Jewish pioneers emigrating from Europe to Palestine at the turn of the century brought with them a socialist-Zionist vision of a homeland, a belief in the redemptive value of land and agricultural activity, but no mandate to liberate women.⁶ And since the communities they established were, at least in their initial stages, overwhelmingly male, there was no pressure for these kibbutz socialists to reflect on the specific injustice of patriarchy.

Women who eventually joined the early settlements as comrades and companions had certain expectations about sex equality, and were not always satisfied with the arrangements they found, especially their exclusion from agricultural activity.⁷ Some left to form their own all-women farms; others, like Golda Meir, swallowed their pride, and believed that it was enough for one generation to abolish a wage system, private property, production for profit, and to collectivize domestic work.⁸

From the point of view of nineteenth century feminism, the (non-religious) kibbutz was and is a success. No woman on a kibbutz is economically dependent on a husband; no divorce is forced by necessity to lower her standard of living. Children of separated couples are not stigmatized by the absence of a parent in the household, nor are they dependent on support-payments from absent fathers. Widows do not live in poverty, and although domestic work is done mainly by women, it is on behalf of the community – other women as well as men – not as servants in a private home.

In short, the classical forms of male-female exploitation are abolished. But it is from the perspective of a new, post-Simone de Beauvoir feminism that questions have been raised about sex equality on the kibbutz. To be a comrade or a companion is to define oneself in relation to another. It liberalizes the traditional roles of women, but it does not take women out of

the shadow of men. It confers on women the benefits of a welfare state and the

political values of a social democracy, but neither of these is liberation. They are the

necessary but not sufficient conditions for personhood.

II

Scholarship on communal settlements, past and present, is not extensive, yet certain themes recur. First, almost all writers see the communities as problematic, as Utopian in the sense of unrealistic. Thus, the chances of group survival are slim; not because of external enemies but, rather, internal problems of organization and commitment.

Motivation is one side of the coin. Either the attributes required – dedication, sacrifice, altruism – are too much for ordinary people, or the strain of resocialization is too great, so that old habits based on individualistic society persist. Of course, stress and role-conflict are unbearable for large numbers of people in bourgeois society. As Karl Polanyi and others have pointed out, capitalism is the unworkable experiment because it runs counter to our social nature.⁹ But the new settlements were volitional, conscious choices, and any unhappiness or disagreement had a higher intensity than would be the case in the previous community life.

The other side of the coin is an institutional problem. The stability of the community, it is assumed by scholars, depends crucially on a diminished family system. Authority lodged in the nuclear family is authority lost to the collectivity; allegiances to the family compete with those to the community. Writers as diverse in their intellectual orientation as Yonina Talmón, Raymond Lee Muncy, and Rosabeth Moss Kanter all agree that the success of the community, its toughness and durability over time, require a loose family structure with minimal bonding between parents and children, husbands and wives.¹⁰

The third theme in the literature – and this comes mainly from research on the

kibbutz – is that women tend to be more dissatisfied than men with communal life, and women, not men, have been chiefly responsible for reviving the family as well as supporting a more individualistic psychology. Women, then, who put their own maternal needs, their own personal gratifications ahead of the community's welfare, are endangering the community.

When these themes are combined – the problems of motivation, the role of the family in supporting the community, and the chronic dissatisfaction of women – what emerges is an invidious image of women lacking the spiritual capacity ("as nature is to culture"), unable or unwilling to dedicate herself to great humanitarian goals. A "spoiler," unimaginative, a drag on progress, she continually compromises men's idealism.

Sociobiologists have developed this sexist scenario to the extreme.¹¹ Biology is destiny, they argue, and it is only under very special, temporary, emergency conditions that social life can deny this principle. Eventually, it asserts itself, as, they claim, it now has in the kibbutz where, in recent years, women have been showing their true colours by insisting on keeping their infants with them and in creating households that can accommodate children. By doing so, women are indirectly transforming the kibbutz as an organization and eroding its egalitarian values. In time, the kibbutz will resemble the more traditional farm community embedded in a class society, a return to the usual division of labour between men and women, and the old distinction between public and private.

This doomsday scenario is not restricted to sociobiologists. Melford Spiro, a

social anthropologist who once believed that the kibbutz had demonstrated the non-universality of the family, has now rescinded his earlier views. "Precultural" needs (psychoanalytic language for "biology is sort of destiny") determine that all societies, regardless of ideology, will have a gender differentiation (sex roles) although the specific content will vary.¹² The early days of gender equality on the kibbutz, he says, were atypical and misled him. "What is really problematic," he writes, "is not the feminine counter-revolution of the *sabras*, but the feminist revolution of their parents and grandparents."¹³

Thus, the impression given by Spiro and the sociobiologists is that the kibbutz fails by any feminist standards, and it fails precisely because women sabotage it. These subversive acts are not consciously motivated by malice, but by nature or "precultural needs" over which we have no control. Only men, then, are capable of living together in a communal spirit. It follows, too, that feminism in other countries is doomed unless feminists are prepared to give up the quest for equality and settle for what Spiro calls "equivalence."

Israeli feminists – Marilyn Safir, the late Dorit Padan-Eisenstark, Martha Shuch Mednick, Judith Buber Agassi, and others – have not written off the kibbutz experiment, and do not believe that the findings with respect to work and family warrant the drastic conclusions reached by either the sociobiologists or psychoanalytic theorists.¹⁴ Yet, they are fully aware that there is trouble in paradise, and that women have legitimate grievances to which men are not listening.

III

The new feminist scholarship in Israel on the kibbutz starts by dropping the myth that the kibbutz is a laboratory for testing the nature-nurture controversy. Instead, the kibbutz is envisaged as a subculture within a country which, for a variety of reasons, is pro-natalist and

where the presence of the military contributes to a pro-macho syndrome. The kibbutz may act as a countervailing force on some of these trends, but it cannot entirely reverse the direction of the larger society. Nor does it wish to cut itself off from the life and fate of other Israelis. Mea

Shearim, the ultra-orthodox quarter of Jerusalem, is probably more isolated from mainstream Israeli culture than a lonely kibbutz located on the Golan Heights.

The second myth is that there has been a retreat from earlier days when women on the kibbutz shared more fully in the



Women in the Israeli Army.

Credit: CHANGE International Reports: Women and Society (U.K.)

economic life with men. These women had a dual role working in the fields and in the kitchens, while men seldom shared in the domestic work. As the kibbutz achieved greater economic security, they could justifiably relinquish one of the two roles. Gender inequity, in that sense, has been reduced.

Feminist scholarship links together both the revival of familialism and the women who leave the kibbutz because of their dissatisfaction. Both are seen as *symptomatic* of the malaise that develops in a patriarchal social structure.

Specifically, although the kibbutz is a money-less and wage-less society, there is a clear-cut stratification with respect to the value of certain types of work. People engaged, as women usually are, in the

service sector have less prestige than those in production, although certain jobs in the service sector are clearly more interesting and creative. Within the productive sector, women are more often found in production for immediate consumption (for example, the dairy) than in the production of goods for a world market. Again, their work may be no less physically demanding than the men's, but it seldom gives women the voice in kibbutz management that managing an orchard or planning wheat acreage does. Women who do participate in the profitable activities of the kibbutz may find themselves working alone in an automated cannery or alongside men who discuss sex, sports, military strategy and Knesset politics. In short, these are alienating, dead-end jobs

with no potential for career growth. Men who do them, do them temporarily; women are stuck in them.

Women who leave the kibbutz do so because neither of the options are acceptable to them, and because of their growing needs for individuation. The choice is not easy. They give up economic security, camaraderie, and physical safety for a social life that may be as sexist as the one they left behind. Whether these women become feminists or bourgeois individualists, they are seeking something else besides Spiro's "equivalence." It remains for the new feminist scholarship to study them and bring back to women in the kibbutz a better understanding of what the two groups have in common.

IV

The Israeli kibbutz is the closest any of us may ever see of a genuine social democracy. Its patriarchal practices are in conflict with its egalitarian values; so much so that a patriarchal kibbutz sounds like a contradiction in terms. But it is not. Pat-

riarchy has many faces, and this is one. Critics in the past who have observed changes taking place in kibbutz social structure with respect to gender differences were puzzled; their attempts to rationalize it resulted in a half-hearted and

quasi-sexist literature. The more biased views of sociobiology had more credibility. The new feminist scholarship has provided a powerful new paradigm which is, at last, confronting the conservative theorists and turning them back.

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³Christopher H. Johnson, *Utopian Communism in France* (Ithaca, New York: Cornell University Press, 1974).

⁴Barbara Taylor, *Eve and the New Jerusalem* (London: Virago, 1983).

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⁶D. Izraeli, "The Zionist Women's Movement in Palestine, 1911-1927," *Signs*, Vol. 6, No. 2 (1981).

⁷Martha Shuch Mednick, "Social Change and Sex-Role Inertia: The Case of the Kibbutz," *Sex Equality: The Israeli Kibbutz Tests the Theories*, ed. Michal Palgi, Joseph Raphael Blasi, Menachem Rosner, Marilyn Safir (Norwood, Pa: Kibbutz Studies Book Series, 1983).

⁸Golda Meir, *My Life* (London: Weidenfeld and Nicolson, 1975).

⁹Karl Polanyi, *The Great Transformation* (Boston: Beacon, 1957).

¹⁰Yonina Talmon, *Family and Community in the Kibbutz* (Cambridge: Mass: Harvard University Press, 1972); Raymond Lee Muncy, *Sex and Marriage in Utopian Communities* (Baltimore: Penguin, 1974); Rosabeth Moss Kanter, *Commitment and Community* (Cambridge: Harvard University Press, 1972).

¹¹Lionel Tiger and Joseph Shepher, *Women in the Kibbutz* (New York: Harcourt Brace Jovanovich, 1975).

¹²Melford Spiro, *Gender and Culture: Kibbutz Women Revisited* (New York: Schocken, 1979). Spiro's original article was "Is the Family Universal?," *American Anthropologist*, LVI, No. 5, Part 1 (October 1954).

¹³Spiro, *Gender and Culture*, Chapter 5.

¹⁴Marilyn Safir, "Sex Role Socialization: Education in the Kibbutz," *Sexual Equality*, ed. Palgi et. al. See also in the same book, Dorit Padan-Eisenstark, "Girls' Education in the Kibbutz."

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SNOWWHITE, THE DIVORCÉE

To serve Snowwhite (and raise her standard of living) the Prince becomes a shoddy businessman. He buys an apple orchard; sprays it with potent but suspect insecticides which enhance the appearance and beauty of the ordinary. However, he keeps a patch, unsprayed, for his own family consumption.

One day Snowwhite innocently eats one of the poisonous but good-looking apples. She falls sick. Her husband confesses everything; business is dirty; morality is for religious freaks who don't make money out of edible goods, but only out of inedible, indelible badness. Nonetheless, Snowwhite, disillusioned, leaves Mr. Prince for an alternative.

The alternative claims lovelovelove is the core of his life; workaholism is for the (commuter) birds. They eat health food together. Except, not long after her second marriage Snowwhite discovers her alternative is living off his grandfather who owns a clothes factory in South Africa. Cheap labor and all that. Snowwhite divorces her second husband and suffers from sexual frustration and insomnia. She takes up a career.

The question arises: is Snowwhite the witch/bitch now that she suffers from sexual frustration and insomnia! Will masturbation cure her blues? Will her career prevent her from questioning the awful meaning of life?

The moral of the story is: Prince Charming is an alien from outerspace (a one-night stand) who has no intention of living with a humdrum earthling (male or female).

Mary Melfi
Montreal, Quebec

THE GIFT

Hesitant, bemused, my mother gave a gift.
For your desk, she said, to keep the feeling live.
The picture was dead, but the frame was very nice.

From afar, one difficult summer
My difficult daughter sent a card.
For your birthday, mom, the nicest picture I could find.

(Pink and green on white
The colours of my mother's home.)

Mother and daughter astride a white horse
The foal runs beside
High on the green tall grass expanse
of broad and rolling hills
Through pink poppies ride
Wind-sweet, wind-free ride.

I placed my daughter's picture within my mother's frame
The mare is stepping out through pink and green mosaic
Towards the open wooden grain
Motion framed but breaking free

My mother and my daughter gave a gift to me.

Anne E. Tener
Merrickville, Ontario

E N • M E M O I R E D E • L A • C O N T I N E N T D E V E N I R

Carole La grenade

"le LANGAGE est un cristal d'où s'échappe le prisme de mes pouvoirs. C'est une force électrique/magnétique qui me lie aux autres femmes. Le LANGAGE est moi et il est n/autre/s"

Nous trouvâmes un livre dans lequel était inscrit ce qui suit:

"le pouvoir du sang n'est pas immortel;
l'essentiel lui survivra. De mémoire
il est dit qu'immortelles elles sont
la *continent* deviendra"

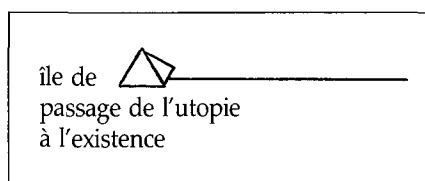
Voici comment l'insouciance
des peuples amena la violence
à régner sur cette Terre
et comment la VOIX des femmes
pourrait percer
le SILENCE des Ténèbres

I

Depuis l'aube de notre planète les femmes sont les gardiennes de l'humanité. Cette responsabilité leur a été confiée par la GRANDE DÉESSE alors que la connexion entre les primates et les forces cosmiques n'étaient qu'un fil ténu. La GRANDE DÉESSE et son Collège formèrent le peuple des Amazones et transmit à ses filles la clé du savoir multi-dimensionnel du corps et de l'esprit. Préférant le libre arbitre à la toute puissance, la GRANDE DÉESSE exposait ses filles et l'humanité toute entière au danger du pouvoir hiérarchique du sang et à la soif de domination. Mais forte de ses convictions, ELLE préféra déléguer à chacune des pouvoirs inhérents.


Les Amazones, à la fois filles et soeurs de la DÉESSE étaient de fiéffées insoumises et dansaient sur l'histoire comme le vent sur un lac paisible. Elles synthétisaient l'univers: l'air, l'eau, la Terre et le feu: fées des forces élémentaires, femmes élémentales.

Les Amazones parlaient le LANGAGE du cristal et vivaient sur une île unique projetée sur Terre par la GRANDE DÉESSE d'un prisme lunaire




Les premières Amazones à s'y installer furent les sylphides; habitantes de l'air, elles balayèrent la planète de leur souffle novateur. Puis vinrent les ondines, nymphes des eaux, utérus des déesses et amantes stellaires. De leur bras rassurant, les gnomides enveloppait les profondeurs salines et veillaient à la richesse des sous-sols. Intrépides et entreprenantes, les salamandres ne tardèrent pas à embraser le coeur de cette humanité naissante.

On ne peut imaginer aujourd'hui quelle dynamique engendrait l'ordre multiple: des joies et des peines, du quotidien qui chemine tranquille et heureux, jusqu'à la mort. Présidée par les trois déesses temporelles de l'absolu, les Moirai, la destinée se tissait d'or, d'azur et de blanc. Clotho tirait de sa quenouille le fil que Lachesis, sa soeur, colorait aux saisons; l'autre déesse de la trilogie, Atropos, coupait ici et là le fil générant ainsi de la mort, la vie.

Les Amazones introduisirent l'agriculture et les hommes découvrirent les métaux. Amazones et peuples mixtes négociaient en harmonie. Plusieurs jeunes femmes vinrent s'instruire aux connaissances des élémentales et certaines demeurèrent sur l'île de  afin d'assurer une relève humaine. Mais un jour, sous un manteau de fer et de bronze, dissimulé derrière le masque des miracles, se présenta le pouvoir du sang.

Supplantant leurs soeurs sur leur propre terrain, l'agriculture, les hommes du métal inventèrent la charrue et proposèrent la rationalisation du travail. "Nous avons enfin trouvé la solution aux famines et épidémies qui déciment nos peuples", dirent-ils. Les Amazones ne s'opposèrent pas à ce projet puisqu'il apparaissait tout à fait raisonnable. Deux éléments semblaient avoir été effacés de leur mémoire collective: nul n'a le droit de blesser la Terre, nul n'a le droit de s'approprier les richesses. Toute modification à l'écosystème devait être longuement analysée, soupesée et balancée avant d'être appliquée.

Fortes de leur ventre de vie, de leur expertise dans la gérance des affaires publiques, les femmes, lien entre l'univers cosmique et l'humanité, ne se méfièrent pas du marchandage des hommes du métal: pour une charrue, dix mesures de blé ou cent paniers de fruits; devant la charrue, trois hommes pour tirer, derrière, dix femmes pour glaner et, à qui appartient l'outil, de diriger les opérations. Très vite, certains s'enrichirent alors que d'autres peinaient, le dos vouté, d'une lune à l'autre.

Alertée par Lilith la sylphide à qui on avait demandé le corps en échange d'un outil, la GRANDE DÉESSE convoqua les Moirai. Les Amazones et la race des femmes n'avaient pas envisagé l'impact de l'outil des hommes du métal sur l'humanité; introduit sans planification, il bouleversait l'ordre multiple en re-définissant le pouvoir de façon verticale. Atropos trancha le fil du passé et Clotho en larmes chercha dans les étoiles une nouvelle quenouille. Lachesis assistait, immobile de rage, à la victoire de Zeus sur Rhéa. La GRANDE DÉESSE compterait désormais sur l'immortalité des élémentales pour rétablir l'ordre ancestral et permettre de nouveau à l'énergie humaine de circuler librement de l'être à l'île de .

Comme prévu, l'ordre multiple se transforma en ordre hiérarchique. Sur la planète, les changements se firent à peine sentir au début puis on en vint à se retrouver sans dessus dessous: les discussions devinrent terreur, les négociations dégénérèrent en guerre, la reproduction des enfants en contrainte sociale, l'érotisme en modèle de soumission, le clan des femmes en harem du patriarcat.

Voici comment l'insouciance des peuples amena la violence à régner sur cette Terre. Ainsi périt le peuple des Amazones et avec lui, le culte de la DÉESSE. Puis l'humanité se retrouva vieille de plusieurs siècles, une plaie vive couvrant tout son corps. A l'ère nucléaire elle risquait la fin vide, la mort sans raison, la mort sans vie.

Le féminin englouti devint, au matin des civilisations, le cas marqué, l'autre genre, ce que l'on nomme que par obligation, ce qui s'ajoute, qui se biffe, qui doit s'apprendre à coup de règles complexes. Le féminin qui s'oublie si facilement, qu'elles omettent. Mais le féminin a résisté à la langue

féminin/ESSENTIEL

II

Outre les impartiales Moirai existaient, dans le Collège cosmique, trois autres déesses temporelles. Prêtresses au temps des Amazones, les trois Nornes du temps poursuivent toujours leur oeuvre. Urtah, la passée, imprègne l'imaginaire des femmes afin de conserver à jamais la trace des Amazones. Verdhandi, la présente, insuffle en chacune l'inéluctable besoin d'apprendre et de retourner aux valeurs intrinsèques de son existence. Skuld, la future, emménage le Temple des savoirs multiples et de l'avenir utopique.

Les élémentales, elles, guettent l'insurgence des femmes et stimulent inlassablement leurs pouvoirs endormis. Les gnomides s'allient à Urtah contre la folie destructrice qui ravage la Terre. Les ondines, noircies de pétrole, maintiennent tant bien que mal le rythme de notre sang en harmonie avec le cycle lunaire. Conscience des dernières amazones, les salamandres, coeur du combat, allument le bûcher des traîtres de l'humanité; infatigables guerrières de la cause des femmes, elles transmettent aux féministes modernes le testament des sorcières si atrocement éliminées. Les sylphides s'unissent à Skuld pour préserver et perpétuer le puissant désir des femmes pour elles et pour la nature; à certaines elles propagent la fièvre qui brûlait jadis au coeur des Amazones et qui permet à ces lesbiennes d'indiquer aux femmes les chemins vers la GRANDE DÉESSE.

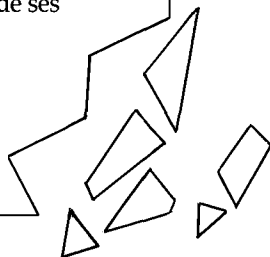
En choisissant le libre arbitre sur la puissance absolue, la GRANDE DÉESSE a remis à ses filles un instrument de résistance: l'ESSENTIEL.

ET VOICI COMMENT LA VOIX DES FEMMES

L'ESSENTIEL

une chaise, une table. la neige diffuse en dentelle sur le cahier ouvert une salle, une fenêtre, une atmosphère feutrée. une femme: elle réfléchit une lettre, un texte: à la *continent* devenante un cahier ouvert, une date: 14 décembre 1984 des mots d'archère sur un terrain vierge une femme: elle rêve l'univers, Skuld la baise de son regard vert il y a du mouvement, de *son* féminin singulier à *elles*

le journal comme un île et le LANGAGE fluide qui circule de *l'essentiel* à l'existentiel il y a du mouvement, de la vérité qui oeuvre dans le canal, coule le flot du LANGAGE, rouge Verdhandi met les pages à feu et à sang un rayon traverse la salle quelque chose craque et vole de tous les côtés transperce la femme elle écrit *l'essence d'elles* elle marche sur les éclats de ses émotions traquée



(POUVOIR) PERCER LE SILENCE DES TENEBRES

elle s'adresse à elles
il y a quelque chose qui se brise
qui heurte sa poitrine de l'intérieur
comme un mal nécessaire
Urtah hurle dans son ventre
un filet de voix sort de sa gorge

une chaise, une table
du blanc dans une salle calme
un cahier ouvert, une femme qui réfléchit

trouver dans l'écriture des voix.
le corps des mots. inspecter lentement
la texture. le corps de la voix.
s'insérer entre les lignes et s'étendre,
à tour de rôle, une à une, chacune pour/
l'autre. la voix du corps

trouver dans l'écriture des pouvoirs.
l'imaginaire des mots. Explorer
impudique le désir. l'imaginaire des
pouvoirs. s'allonger à nue et chanter
sans mesure, une à une, chacune pour/
l'autre. les pouvoirs de l'imaginaire


se retourner, se replier et enfin
se répandre, se morceler en millions
d'atomes sous les yeux de la lectrice
attentive. créer pour elle l'utopie
lui extirper du sens, le labeur d'elle
projette sur la feuille un verbe nu

EXISTER

III

L'essentiel en tant que substance du réel. Arme fluide cristallisée sur les plages de l'histoire par le mouvement de la vie. Les pouvoirs inhérents qui existent en milliers de particules au creux de nous/ _____
Le GRANDE DEESSE veille patiente, ELLE panse les blessures de l'amazone qui se love dans la matrice de chaque être transcendant au féminin de la vie. A chaque éclatement de particule, à chaque marée, à la rencontre des moindres segments cristallins deviennent inébranlables pour la race des femmes les désirs suivants: exister en tant qu'être unique, savoir, connaître, manipuler les concepts et modeler l'avenir selon une morale d'honnêteté et de globalité. . .

Au crépuscule de cette planète chanteront dans le Temple des savoirs multi-dimensionnels, les filles de la GRANDE DÉESSE. Elles parleront le LANGAGE du cristal d'où jaillira toute la force et toute la splendeur des pouvoirs de la race des femmes.

Ainsi dansera le peuple des Amazones dans l'île de  _____ là où toutes les femmes seront élémentales, filles, soeurs, amantes de la GRANDE DEESSE.

de mémoire il est dit qu'immortelles elles furent la continent devenue

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UNSYMPATHETIC ODE TO A WIFE-BEATER

Dazzled by the bunnies wrapped in rainbows
Panting over playboy pay tv
Sharing an erection with the boys in the bar,
You forgot to get excited over me.

Coming home from all that razzle-dazzle
Finding me upset, and lonely too
You thoughtfully decided that a beating would help
To make me more attractive to you.

Then, fearful of the public disapproval,
Dismayed by scars and strain upon my face
You urged I cover up with paint and powder,
And tried to take my daughter in my place.

"After all," you said, in righteous indignation,
"Now that you are looking good to other men
It's obvious - illicit fornication
Is how you spend your time with all of them."

Astounded at your grasp of basic logic,
Bemused, for I was faithful while I stayed,
I perceived, that for you, double standards still
hold true,
But for me it's equal work without the play.

Anne E. Tener
Merrickville, Ontario