

Quand je serai morte mes soeurs . . .

FRANCE THÉORET

Quand je serai morte mes soeurs, dites-vous que j'étais une femme ordinaire qui a détourné au jour le jour le cours de sa vie. Patiemment, je me serai appliquée même temps que les meilleurs analystes parce que profondément racines, elles sont aussi perclues des peurs d'arrêter de tourner en rond et de boucler la boucle. La sage, la douce, la peureuse déboucle et vous invite avec la seule humanité que je possède à garder vos trésors anciens de la critique radicale qui se fait toujours dans le plus grand secret sinon à rompre le cercle du moins à n'empêcher aucune qui veut le faire.

à n'être pas fidèle au père en moi. C'est la seule infidélité que je réclame.-Au père en moi, au vrai père et à tous les pères.- Je suivais depuis ma naissance le cours de la voix qui tourne en rond et détruit. C'est la seule véritable emprise que je me suis appliquée à défaire, celle d'une masochiste qui ne peut venir à bout de vivre. Ayez pitié mes soeurs de vous d'abord si vous n'arrivez pas à être au présent, investies dans la force de vivre et de combattre pour vous. Les femmes comme je les vois ne sont ni hors de l'histoire, ni blanches de toutes les lourdeurs d'exister. Elles se sont retransmis un secret de génération qui est de tourner en rond.

Quand je serai morte mes soeurs, dites-vous que les seules vraies ententes que j'aie jamais vécues étaient avec vous que tout ce que j'aurai écrit vous est entièrement dédié et que je n'ai de merci pour aucun père.

Quand je serai morte mes soeurs, vous dire ce que je crois était le meilleur en moi, un goût insatiable pour la connaissance au prix même de vérités négatives sur moi, sur nous. Nous sommes historiques mes soeurs et quoique l'on fasse nous garderons pour les générations à venir le poids de ce que nous aurons fait et de ce que nous n'aurons pas fait.

Cette révolution, je me la pratique, je me la questionne, je ne me la vis plus pour l'avenir, je me vois mortelle, pure excroissance qui voudra dire ses traces et souhaiterait seulement ne jamais tuer autour.

publishing a feminist writer now, there is no guarantee she will be allowed to continue. In fact, in Toronto this past year one feminist journalist had her women's column axed.

Moreover, mainstream newspapers and periodicals generally only print what they consider 'newsy' or what will sell their product. Last year, when the first book on day care in Canada was released, Canadian Press Wire Service was approached to do a story. The editor's response was that the issue was 'old hat.' When trying to get media coverage for International Women's Day 1979 in Toronto, several journalists weren't interested because they thought the Women's Movement was dead. In addition, personal prejudices or controversy will often affect an editor's decision about running a story. When, for example, was the last time a quality article on sexuality or lesbianism was printed in a mainstream newspaper or periodical? Finally, in the 1970s it was feminist publications that fed the material to the established media. If we don't continue to act as a resource for them and let them know the nature of our concerns, who will?

Though it is clear we must continue publishing in the 1980s it looks as if it's going to be more difficult. Even now it's not easy. Feminists who are publishing books, periodicals and newspapers are working long hours, for minimal or even no pay. In the 1980s dedication and commitment are not, it seems, going to be enough. We'll have to become more business-minded if we are to survive.

In the early years of the last decade there was a large amount of public and institutional funding to be had. Many feminist publishers began and sustained themselves on grants. These days are over: 'women' are no longer a priority. Numerous women's groups have folded because they have lost their financial support. We can of course continue to fight cutbacks but at the same time we must prepare for the worst. This means learning to sell more of what we produce, expanding our market, generally reaching all those women we want to attract anyway.

How to accomplish this is another matter. Definite considerations should include identifying exactly who we want our readership to be, writing about what concerns them in a style they find accessible, presenting the material in a form to which they can respond and then locating and getting the publications into the outlets where this defined audience will see them. The next step is identifying effective methods of publicizing and promoting the material so that the reader-

ship will go out and look for it or at least recognize it when they see it.

Unfortunately, increased marketing, distribution and promotion efforts mean more work for everyone involved in feminist publishing. There are monopolies and prejudices with which to contend. Learning the specific 'how-tos' of marketing is an education in itself. But, if somehow feminist publishers can, not only will our existence become more secure, but we'll be reaching a greater audience, thereby strengthening and entrenching the movement of which we are a part.

Once these business considerations are taken into account, the possibilities for feminist publishing in the 1980s seem very exciting. Aside from all the developing literary and artistic efforts, there are a multitude of identified women's concerns yet to be articulated in print. With a new generation of women reaching adulthood and with the possibility of more older, adolescent, union and working-class women becoming involved, the body of material that will need to be published is mind-boggling. While the 1970s often saw only the initial grapplings with subject matter, we can look forward to seeing these questions approached in new and even critically-opposed releases.

In fact, the Eighties will likely see debates prevalent throughout feminist publishing. It's certainly been some time since we've all been just 'women's libbers.' There are now so many differing feminist viewpoints, with equally varying political perspectives and priorities, that debate is unavoidable. The obvious forum for this debate is feminist publications.

Despite these speculations, whatever role feminist publishing takes in the future it's important that its functions be rationally and strategically defined with the needs and conditions of the movement and the society as a whole the guiding factors. There is no point in publishing for its own sake but that is what will result if we use the realities of ten years past to identify our priorities for the 1980s. To remain productive those of us involved in feminist publishing should define our objectives after examining the current social forces and then rationally direct our efforts to make those objectives a reality. We've played an effective role in the past, with a decade of experience surely we now can do our work even better.

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