

# ENOUGH IS ENOUGH

EIE Zine Issue: **2** 01/02/2017

**Cast :** Maddie Jones, Pınar Öğün, Francesca Dimech and Emma Daman Thomas  
*More information about the cast can be found on our website.*

## Intelligent and subversive feminist gig-theatre ★★★★★

*The Stage*

**They deliver a vibrant energy that is raw, real and emotionally charged, crossing paths with surrealism and storytelling.**

*South Wales Argus*

### TOUR DATES and LOCATIONS :

24.Jan- <b>Newport</b> , Barnabas Art House	08.Feb- <b>Lampeter</b> , Victoria Hall
26.Jan- <b>Mold</b> , Theatr Clwyd	09.Feb- <b>Port Talbot</b> , Taibach Rugby Club
27.Jan- <b>Newtown</b> , Monty Club	10.Feb- <b>Swansea</b> , The Arts Wing
28.Jan- <b>Welshpool</b> , Town Hall	11.Feb- <b>Narberth</b> , The Queen's Hall
30.Jan- <b>Rhyl</b> , The Little Theatre	12.Feb- <b>Carmarthen</b> , The Parrot
01.Feb- <b>Bethesda</b> , Neuadd Ogwen	15.Feb- <b>Ebbw Vale</b> , Ebbw Vale Institute
03.Feb- <b>Holyhead</b> , The Ucheldre	16.Feb- <b>Aberdare</b> , Con Club
04.Feb- <b>Aberystwyth</b> , Bar 46	17.Feb- <b>Merthyr Tydfil</b> , Theatr Soar
05.Feb- <b>Tywyn</b> , Magic Lantern	18.Feb- <b>New Bridge</b> , Memo
06.Feb- <b>Cardigan</b> , The Guildhall	19.Feb- <b>Pontypridd</b> , Clwb y Bont

And the final show -> 08.Apr - **Cardiff**, Wales Millennium Centre

### Accidental silence and real smile

Emma is a musician, singer and artist based in Mid Wales, and she is a member of Islet.

How does it feel to perform in this play? In front of a small but full house? We hug before we go on. We have a duty tonight. This is not about us.

How does it feel, an audience of three, one of whom is my husband. I ask him to sit where he can see me. Winding through our foggy hills the next day, his eyes fill with tears as he tells me about the way we spoke. The recurring word is 'brutal'.

How does it feel, scene two, a woman in blue eyeliner yells 'I'm a whore!', fist raised in the air. We grin, real smiles. After the show she tells me things she has never told anyone before. How does it feel, mic in hand, blinded by the spotlight as I peer out, trying to make out pale faces in the dark. My eyes are watering. Is it the heavy cold that knocks me off balance for the first three days of the tour, wrapped up solo in my own head fug? Is it the lights? Or is it for the girl whose story I'm telling.

How does it feel, a week into rehearsals when I burst into tears, incomprehensibly and in response to nothing, on a friend's sofa. You can't repeat 'my dad' that many times without thinking of your own. How does it feel, the four of us locked in an accidental silence, mind racing, whose line is it? Mine? How does it feel, Pinar is close to weeping and I know she will lift her head soon and her eyes will meet mine. I am stretching, reaching out with my eyes, silently willing her, sending her arrows of strength, willing her to know it's ok to talk about it. Is this real? Shout it all out.

Driving around town, the car draped with our faces, Francesca on the megaphone, "Give us a wave!" The crowd in the chip shop stare, sullen and mute. A boy raises his hand and I exclaim "Yes!" waving excitedly. But the hand has reached his ear and is now turning, turning in large circles, the international sign for: you're crazy.

I tell my son I am leaving again for work and he wails, red faced, angry and anguished already. My heart wrenches. I am a bad mother. Later, on FaceTime, he tells me, smiling, 'Mummy drumming'. A small ripple of pride blossoms in my stomach.

**Emma Daman Thomas**

## Playwright's Voice

Child brides are huge concern for Eastern countries while Westerns have young mothers.

However, the way the discussion of such issues, highlights an inconsistency in the western mind. Is an under-aged girl called a young mother when she gives birth, but it is a child bride when she gets married? Why not a Child Mother?

It's obvious that the number of these girls are increasing regardless of how much they are informed about birth control or no matter how much the government supports them.

Is there really any difference between child mothers and child brides when it comes to their future? Because none of them have a future.

When these babies are looked after by organisations, do they actually study the aftermath or are there any academical studies on these? If so, why they are not being shared and discussed freely with public? What effect does it have on these children to be subject to a system that with one hand that proffers support mutated into perverse encouragement to become a child mother, and with the other uses this fact to hammer these people in the service of a politically expedient social vilification?

How are these babies called upon to integrate with society, information and technology when the bodies of their mothers have already been consumed at an early age? Why is this consuming of the body and the traumatic consequences of instrumentalised sexuality disconnected from pure pleasure and joy not being discussed with the young generation? How, can you define freedom which is absent from pleasure, joy and personal responsibility?

Personal problems young girls face during their self-exploratory journeys get only harsher with the unrealistic challenges laid upon them, not only as a woman, but also as a mother. Achieving self-knowledge of their femininity, separation from their mothers', is a rare luxury, nearly impossible for many women, given that both women's mind and body are intertwined with motherhood, unlike men.

Society starts to have unrealistic expectations of women once they become mothers, even if they are only children. How can a girl be ready for motherhood while she is still in the transition from childhood to womanhood? The realities of child mother experience in motherhood are enclosed in a 'sacred' box that is put away and never discussed. Even though it is largely agreed in the field of neurology and psychology that a woman passes on her inner conflicts about her gender to three generations, the implications of this reality are persistently ignored.

Women are supposed to be freed from their old conflicts, while they become mature and able to solve any problem. However, while the miracle of motherhood is held to solve all problems, it is generally ignored that motherhood can actually intensify previous problems for some. Old fears may subconsciously reemerge in time, with an outrageous feeling of despair, sadness and inadequacy prompting hatred and revenge towards the infant. Yet how can a mother honestly discuss this, face with society's expectation of her happiness and satisfaction and the promised fulfillment of motherhood? Rather, these problems come to be understood as part of psychologists and psychiatrists' area of interest.

Are these not women, who cannot suffer, cannot get confused, cannot have negative feelings outside of a medical discourse? Mothers are not sacred, they are women, who live with their mind, emotions and bodies. They do suffer, they can be confused, they can get mad and they may not get everything right. Mothers are neither robots, nor angels yet if they are not adults, then they are just a child.

**Meltem Arikan**



**@BeAwarePro**



**@beawareprod**



**@beawareproductions**

**#EnoughIsEnough**

Enough is Enough is supported by **Arts Council of Wales, Welsh Government** and **The National Lottery**

2017 © Be Aware Productions

[enoughisenough-theplay.com](http://enoughisenough-theplay.com)