

# THE NEW FEMINIST

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## WHAT DID YOU LEARN IN SCHOOL TODAY?

The New Feminist  
looks at education  
and other catastrophes.

## SOCIAL ROLES AND SEX ROLES

## OBSERVATIONS

## FACTS

## AND MORE

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## S O U R   G R A P E S

Rancid am I with anger;  
sour as a green grape.  
If you bite into me  
you'll get a mouthful of acid -  
that's the bitter flavour of hostility  
buried just below the soft skin  
of feminine servility.

Perhaps you didn't put me  
in the shade I am in;  
but someone did.  
I would never choose to grow here  
voluntarily.

You might say it's my inferiority  
that makes me small  
and green with envy;  
but let's face  
the horti-cultural facts of life -  
grapes will never ripen in the frost  
though some of them go sour  
and spoil the vine.

Somebody's imprisoned me  
deep in a shady hedge of lies;  
and at the end of the tangled vine  
I discover you  
growing big in the sunshine.

You had better help me  
clear away the undergrowth  
so I may find the liberty  
to grow to full maturity;  
otherwise I promise you  
the worst vintage year  
man-kind ever tasted.

Joan Lawler



## END SEX DISCRIMINATION

*(The following letter was sent to all the members of the Ontario Provincial Legislature.)*

The universal Declaration of Human Rights in Article 2 proclaims that everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as: race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

The Province of Ontario in an effort to "never forget that our first obligation is to make certain that the principles of the Universal Declaration of Human Rights are practised here at home" (Leslie Frost) adopted the Ontario Human Rights code in 1962. One of the aims of this code is "to make secure the inalienable rights of every citizen." This statute prohibits any person, directly or indirectly, from discriminating against any other person or class of persons because of race, creed, colour, nationality, ancestry or place of origin. It specifically mentions public places, apartment buildings, employment practices, membership in trade unions, employment applications, and advertisements.

The glaring and obviously wilful omission of the word "sex" from the Ontario code is we suggest, an act of intolerable discrimination against one half of the citizens of the Province by a government which professes to be democratic. That women as a class are discriminated against more than any other class is beyond dispute among aware citizens. A compilation of evidence will not be attempted here. Such a compilation would be voluminous and would be filled with atrocities and heartbreak inflicted by the powerful male class against the relatively powerless female class. A full and sufficient reason for not compiling such evidence at this time, however, is that it is irrelevant. There can be no moral or rational defense for not including "sex" in The Ontario Human Rights Code. We are not asking for "special" or "protective" legislation. Our experience with such legislation is that it encourages and supports further discrimination. No male can possibly suffer from the inclusion of this word as it can do nothing but add to his own human rights at law since it will protect him from discrimination based on sex also.

Many brilliant thinkers of past and present have contended that laws tend to protect established power groups and that the most basic and important right of the individual is the right of revolution against oppressive legislation when peaceful attempts at change are thwarted. This was an essential part of the thinking of those involved in writing the Declaration of Independence of the United States and is, in fact, embodied in the opening assertions of this document.

This letter is an attempt to use peaceful means to change oppressive legislation.

Clifford Pilkey has introduced Bill 36 to amend the Ontario Human Rights Code to include the word "sex". We hereby solicit your support of this important Bill and suggest that failure to support it is, in fact, immoral, unjust, irrational, and irresponsible.

The New Feminists



# SOCIAL, AND SEX ROLES

By Corileen North

In any society, positions may be classified into two groups: ascribed and achieved. Ascribed roles are those over which an individual has no control, the main ascribed positions being age, sex, race, ethnic group, and religious background. Achieved positions must be attained through some effort on the part of the individual; for example, doctor and club member. In the North American culture, social class (a prestige or status grouping) may be both ascribed and achieved, at different points in an individual's life. One has no control over the social class into which he is born, but may change it through education, marriage, or economic success.

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Roles are learned sequences of behavior. The ascribed role based on age is the first one we encounter. As children, we learn first to behave in the way our culture and our family expects children to behave. This learning carries over into our experiences outside the home, where behavior is likely to be differentiated according to the family's social status and other considerations.

We also learn to take on behavior patterns characteristic of our sex. In all this, our attempts at expressing ourselves through various kinds of behavior are reinforced (i.e. rewarded or punished) or not by others, in accordance with the extent to which we have satisfied their expectations. Behavior that is not reinforced in some way tends to drop out or become extinguished, and we find ourselves repeating sequences that are more likely to gain some degree of acceptance and approval or perhaps more tangible rewards. Along with these sequences of behavior we learn the beliefs, values, and attitudes that provide the motivational background for the behavior we are learning. Thus, children's thoughts and behaviors are shaped by the same psychological principles of learning, primarily that of reinforcement, that animal psychologists use to shape the behavior of rats in mazes. With sufficient practice, we can teach rats to run complex mazes, rabbits to press a lever to obtain a pellet of food; and, by the same basic and often only partly conscious techniques, we can and do teach children that blacks behave differently from whites, and that boys behave differently from girls.

Sex roles. Of all the ascribed roles, that based on sex is by far the most pervasive and therefore the most important. Social psychologists have conducted far more research on behavior patterns related to sex differences than they have on other kinds of role-appropriate behavior. Every society differentiates between the roles prescribed for each sex. A relatively minor part of these prescribed behaviors is due to obvious physical differences (e.g. the breast-feeding of infants). The crucial question is this: Is the balance of the observed differences in behavior between the sexes due to less obvious biological factors - - differences in hormonal balance for example? Or do the differences result from social learning and social pressures? This same question has been asked with regard to the other ascribed characteristics, mainly race, religion, ethnic group and social class. It has generally been conceded, in our (supposedly) egalitarian society, that the observed

differences in behavior between Negroes and whites, Jews and Gentiles, lower-class and upper-class people, are rooted in differential cultural learning. But with regard to sex, the most basic of all ascribed characteristics, the argument rages on. The rest of this paper will review some of the evidence from the field of psychology which relate to this all-important question of whether sex differences are a result of biology or social learning.

**Risk-taking.** In most cultures, men are expected to be more adventurous than women. These tendencies appear very early in childhood and seem to be quite consistent over all ages. In a typical experiment, Paul Slovic (1966) set up a game at a country fair to test sex differences in risk-taking. The game consisted of a panel of ten electric switches, nine of which were connected to an apparatus that would dispense a small amount of candy, and one that would sound a buzzer. Players were permitted to keep whatever candy they won, as long as they did not pull the buzzer switch. Inasmuch as all the switches looked alike, and the position of the buzzer switch varied with each trial and was unknown to the players, there was a strong element of risk in the game. The more switches a player pulled successfully, the greater the probability that the next switch would activate the buzzer, whereupon he would lose everything he had won.

The results were as follows: between the ages of six and ten there was little difference between the boys and girls participating in this study, with regard to risk-taking, but after that age, girls tended to be more cautious and boys less so. There was little change in boys' risk-taking behavior from the age of eleven on. Although Slovic's game was open to all comers, more than twice as many boys as girls volunteered to participate (732 against 312), which suggests that boys are also more interested than girls in engaging in new experiences and trying novel devices.

**Aggressiveness.** Males are also inclined to be more aggressive than females. One study tested the hypothesis that male college students would show more aggressiveness than women on a questionnaire designed to measure tendencies to express aggression. The male subjects not only indicated a greater willingness to commit aggressive acts, but also expressed less guilt about their aggressiveness. An interesting sidelight was the finding that women who were high academic achievers showed a low degree of aggression and a considerable degree of guilt about aggression, whereas the high achievers among men expressed a high degree of aggressiveness and a low degree of guilt. These results thus suggest that the highest achievers in each sex were those whose behavior and feelings corresponded with the pattern that is conventionally expected for their sex (Wyer, Weatherly, and Terrell, 1965).

The tendency for sex-appropriate behavior to be associated with academic achievement evidently appears during the first years of school. Anastasiow (1965) gave five and six-year-old boys a choice of a variety of toys and found that those who selected toys appropriate to their sex role (soldier, fire engine, gun, blocks and truck in contrast with beads, doll, purse, dishes, or comb and brush) made higher scores in reading and were rated more successful by their teachers. This study also shows that teachers are in an excellent position to perpetrate the sex stereotypes that society says must be imposed on children.

Another study that demonstrates male preferences for aggressive behavior was conducted by Mary Moore (1966), who showed pairs of violent and nonviolent pictures to children, adolescents, and college students. While the subject was looking through an apparatus that enabled him to see one picture with one eye and the other picture with the other eye, two different pictures were presented simultaneously,



a half second at a time (e.g. a mailman and a man with a knife in his back). When asked what they had seen, male subjects of all ages, from elementary school children to students in the first year of college, were more likely to report scenes of violence whereas female subjects were more likely to report the nonviolent scenes. This result is undoubtedly related to the fact that girls in our society are less exposed to violence than are boys.

**Interest in Social Interaction.** The research that has just been cited tends to confirm everyday observations: males are more inclined to be adventurous, aggressive, and interested in violence, and females are inclined to be more cautious, accepting and passive. It would follow from this that females would have more interest and skill in behavior calculated to promote peace and mutual acceptance.

Women certainly seem to enjoy social interaction, perhaps for its own sake. Bass and Duntzman (1963) studied the behavior of men and women assigned randomly to informal groups and found that men were more inclined to behave in task-oriented ways and women in interaction-oriented ways. In other words, men were interested in using or helping the group solve problems, whereas women were more interested in talking and being with others.

A similar relationship between social interest and social behavior is shown by a number of studies. Eye contact is an important kind of social behavior because it signifies the willingness to initiate and establish personal relationships with another person. Exline, Gray, and Schuette (1965) found that women made much more "eye contact" during an interview than did men. Rosenfeld (1966) has also found that women smile more and make greater use of positive head nods than do men in identical situations. This finding is consistent with the interpretation that women are particularly interested in initiating and maintaining pleasant social relations with others. Such social facts are the basis of the notion of the 'pacific feminine principle' present in our culture.

One would also expect that if women are more motivated toward social involvement than men, they would be more alert to various dimensions of social interaction than men when they are in groups. Some research conducted by Exline (1967) on small groups of students bears this out: women subjects were considerably more accurate than men in perceiving interpersonal relations in their groups (e.g. the pattern of positive attracting within the group). In another study concerned with social memory, women proved to be better than men in remembering names and faces of people, irrespective of whether they encountered them as photographs or in real-life situations (Witryol and Kaess, 1957).

**Instinct.** None of these findings are very surprising, since they confirm everyday observation. Not only are we aware that men are more aggressive, active, competitive, and that women are more passive, socially oriented, and accepting, but many people believe that they were "born that way". This is consistent with common sense and conventional wisdom. In other words, common sense and conventional wisdom would hold that behavioral differences between the sexes are due entirely to biologically inherited tendencies, or to put it more succinctly, to 'instinct'.

Psychologists, and especially social psychologists, are inclined to be extremely suspicious of explanations based on instinct, since the instinct theory does not explain enough. Evidence contrary to the instinct explanation of sex differences may be drawn from everyday observation: For example, it is common to encounter men



who are compliant and nurturant and not aggressive, and women who are aggressive and domineering. Such behavior is of course counternorm, but there are enough such cases to give us pause before accepting an instinct explanation for the usual sex differences in behavior.

The case for instinct could be made somewhat stronger if it could also be shown that behavior identified with one sex or the other in our culture was similarly identified in other cultures as well. Values and norms are known to differ widely from one culture to another. If certain sex-oriented consistencies were found in spite of such variation, such a finding would provide some degree of support for instinct theories.

If men are biologically predetermined to be more dominant and aggressive than women we would expect them to take more positions of leadership in various organizations both in North America and elsewhere. One study (Almond and Verba, 1963) studied this point. When samples of adults living in the U.S., Britain, Germany, Italy, and Mexico were asked whether they had ever been officers of the organizations they had ever belonged to, men were generally more likely than women to say "yes". As the table shows, there were marked differences among the five countries, but in every instance but one, men held proportionately more positions of leadership. Thus the evidence does suggest that the dominating tendencies of men do transcend cultural boundaries to some extent, but it is also true that all five of these societies uphold the stereotype of male dominance.

Percentage of organization members who were officers

	Total		Total (Men)		Total (Women)	
	%	N	%	N	%	N
United States	46	551	41	309	52	242
Great Britain	29	453	32	304	22	149
Germany	16	419	18	299	9	121
Italy	23	291	24	193	19	98
Mexico	33	242	43	146	18	96

The authors of this article came to the conclusion on the basis of these statistics that the leadership tendencies of men are biologically determined. What this study indicates instead is a sad fact among the social sciences, that statistics are ambiguous and can usually be interpreted according to the prejudices of the researcher

Studies like that of Almond and Verba, employing contemporary societies, are of little value in unravelling the problem of the origin of sex differences, since in virtually all modern countries, the Western notions of male dominance have penetrated deeply (in those few societies with a strong non-Western culture, e.g. mainland China, there are no indigenous social scientists and access to the country by occidentals is very limited). Some of the work with primitive cultures has, however, provided us with some very enlightening material.

Culture. The thesis that sex differences in behavior are largely culturally determined appears in the famous anthropological study conducted by Margaret Mead (1935), who studied three primitive New Guinea tribes; the Arapesh, the Tchambuli, and the Mundugumor. The Arapesh of both sexes conform, in general, to behavior patterns that would be considered "feminine" in Western cultures. The behavior of



men and women alike in the cannibalistic Mundugumor society is characterized by hostility, aggressiveness, violence, and lack of consideration for the rights and feelings of others - qualities which we would consider "masculine". It was in the Tchambuli culture, however, that Mead found a real reversal. Tchambuli men are sensitive, carefully groomed, artistic, emotionally volatile, and given to bickering, whereas women are stable, practical, dominant, and aggressive especially in matters of sex. Mead's data strongly suggest that instinct is an insufficient basis for explaining sex differences in behavior, and that what we recognize as sex-appropriate behavior is the result of social learning, rather than of biological inheritance.

Further data in support of Mead's thesis are supplied by Ethel Albert (1963), an anthropologist who has studied social behavior in Central African tribes. Although Western societies assume that men, rather than women, are by nature of their skeletal and muscular build suited for heavy labour, most Africans think the opposite. When Albert told some African women that men did the heavy work in her country, they expressed disapproval. Americans, they said, were making a mistake, because everyone knows that men drink too much and do not eat enough to keep up their strength. They are too tense and too inclined to wander about to develop the kinds of muscles and habits that are necessary for sustained agricultural labour. Men, they said, are not suited by nature for this kind of work.

Albert also noted other anthropological research data that indicate a lack of uniformity among different cultures with respect to what could be considered sex-appropriate behavior. Whereas Western societies expect men to be sexually aggressive and women to play passive or evasive roles, some African and American Indian societies, she reports, maintain that women are more driven by sex than men are. And within these societies this is indeed the case. For example, among the Zuni Indians it is the groom, not the bride, who looks forward to the wedding night with fear and apprehension, since the groom is supposed to be a virgin and the bride generally sexually experienced. It is probably not a coincidence that important decisions in the Zuni society are made by women.

Edward Hall (1959) notes that emotional and intellectual sex roles in Iran are approximately the reverse of what they would be in Western cultures. Men are not expected to conform to the strong, silent norm of the Western male, but are expected to show their emotions and even have tantrums. If they do not, other Iranians are likely to think that they lack vital human traits and are probably not dependable. Iranian men enjoy poetry and are supposed to be sensitive, intuitive, and not very logical. In Iran, it is the woman who is supposed to be logical and practical, and is thus expected to run the household with great efficiency. However, because of the strong prohibitions built into the Moslem religion about the secondary position of women Iranian females are not allowed to exercise their talents outside the home.

In the light of reports such as these, and the anthropological literature abounds with them, the belief that certain kinds of social behavior are biologically predetermined for men and others for women should certainly be questioned and reexamined. The evidence as presented so far is, however, incomplete and rather one-sided.

One dimension of behavior that has been overlooked in such reports until recently (when Tiger, 1969, brought it forward very forcefully) is that of each sex's role in warfare. If sex differences in behavior are entirely learned, one would expect that women would carry the brunt of the fighting in some cultures, yet a survey of warfare practices shows that fighting is almost entirely a masculine



activity. In some cultures, as for example Russia and Israel, women are part of the fighting forces, but their function is essentially an auxiliary one. Even in the Tchambuli tribes the fighting is done by the men, even though the women are thought to be naturally more assertive. The Tchambuli men are reluctant fighters, to be sure, but the point is that it is they who do it and not the women. The peaceful Arapesh also go to war occasionally, and there the men do the fighting as well. Perhaps by giving the function of warfare to men, societies are recognizing the physical superiority which gives the male the ultimate advantage in hand-to-hand combat, a possibility in even the most modern war.

**Biological Determinants.** There is much research on aggressiveness among infra-human animals. In brief, the findings show that aggressiveness tends to be a typically male characteristic. Among the primates, there is a great deal of variation in the tendency toward hostility and aggression on an observed level, but males of any given species are more aggressive than females (Scott, 1958). Injection of male hormones also has the effect of increasing aggressiveness and dominance in animals that had previously not been displaying such behavior (Guhl, 1949 - similar tests with the female hormone produced equivocal results). Harry Harlow (1962) is a famous animal psychologist who has presented some rather compelling evidence to support the instinctive position. For one thing, he tabulated the number of times male and female macaque monkeys exhibited "threat responses" during the first year of life in a simulated natural environment. Although female monkeys show some increase in aggressiveness during this period of development, there is no question that male monkeys are inclined to be far more hostile. Indeed, male monkeys show higher rates of both hostile and friendly aggressiveness (rough-and-tumble play, primarily with other males). Female monkeys rarely engage in this sort of vigorous play but, instead, spend their time grooming themselves and other females. Caressing, stroking and grooming are not only feminine prerogatives in most human societies, but characteristics of female macaque monkeys as well. While the evidence is clear that among primates there are many sex differences which are biologically determined, the implications of these findings for human beings are equivocal, to say the least. More will be said about "the zoological perspective in the social sciences" in later papers.

**Interaction between Social Learning and Biology.** At this point, the evidence relating to instinctual and social-learning explanations of sex role behavior must seem contradictory and confusing, and there may indeed be no clear answer as to what really is masculine and feminine, or what the origins of what we recognize now as masculine and feminine are likely to be. There may be a reasonable explanation, which is scientifically acceptable, located somewhere between these two polar positions.

It does seem that aggressive, adventurous, and active behavior may be biologically predetermined, to some extent, for males, and that sympathetic, accepting and passive behavior may likewise be biologically determined for females. The fact that these two contrasting patterns of behavior are consistent for the respective sexes among infrahuman animals suggests very strongly that similar biological forces operate for humans (at least this is the way many academics reason). Although there are wide variations from culture to culture in patterns of what is considered masculine or feminine, the sex-typed trends described above do seem to be the ones most often encountered, and in the most successful societies.

The differences between cultures may be accounted for by the fact that man is



in many ways much more flexible than the infrahuman organisms. He *learns* more quickly, learns a fantastic variety of contingencies, and is able to learn and reproduce patterns of behavior that drastically modify and even supplant some of the more biologically determined responses. Provided, of course, that the opportunity is there, and the incentive. As long as a form of behavior is physically possible, it can be learned by human beings. Men can learn to be motherly, and women can learn to be aggressive and competitive; men can learn to be graceful and socially sensitive, and women can learn to be blunt and insensitive; and so on. The great capacity of humans to learn, retain, and perpetuate patterns of learning can account for the cross-cultural variants observed by anthropologists like Mead, Albert, and Hall. The behavior of humans thus appears to be both *biologically* and *socially* determined, and in what ratio we are not yet able to detect. Probably, the larger the cultural inheritance the individual is able to absorb, the fewer are his actions that are completely biologically controlled. And considering the fantastic cultural endowment given to all individuals born in modern Western society, the potential for developing new forms of behavior is vast. This conclusion should give some reassurance to those of us who champion women's rights, who have been pointing out that inasmuch as work in an industrialized, urbanized, crowded and highly complex culture is less physically demanding than work in more primitive surroundings, there is less and less need for men to play dominant roles, and, at least theoretically, greater opportunity for genuine equality between the sexes. Other problems needing to be solved in achieving real sexual equality seem to be the elimination of war and violence (and therefore the need for the most extreme forms of aggressive 'masculine' behavior) and the encouragement of women to develop an interest in complex, quantitative problems of the type posed by today's technological society.

Changing Patterns in the Sex Roles. In any discussion of sex roles in Western society, it must be admitted that the recent social upheavals that we have experienced have profoundly affected the relationships between the sexes, at least in this writer's opinion. There have been few comparative studies of shifts in women's status over the years; hence it is difficult to find "hard data" to document this change (if in fact a change has occurred at all, which some people deny).

One of the crucial social shifts which affects the relationship between the sexes is the rising affluence of North Americans and the growing size of the middle and upper classes. In North America and elsewhere, there are great differences in the status of women at the various social levels. Members of the LC (lower class) and the WC (working class) are more likely to function along traditional lines, with men dominant and freer of responsibility, and the women more likely to be tied to home and children. In MC homes, women achieve typically a much higher degree of equality, sharing in most decisions that affect the spending of money and the family's general welfare. It is the LC man who is most likely to object to his wife's taking a job outside the home. Even when money is sorely needed, as it usually is in LC homes, he is inclined to view a working wife as a threat to his status, as a public admission that he is incapable of supporting his family (although the rising cost of living is making such attitudes somewhat less common). A woman who works and earns money is a freer person than one who does not, because her contributions to the family income give her the implied right to share in decisions about how it should be budgeted. Furthermore, the fact that she has a job shows that she is able to support herself should the marriage be dissolved.

Women in the UC have an even higher status with respect to their men than do those in the MC. Since UC women are likely to outlive their husbands, they are also likely to control large fortunes. They also plan, direct and manage large social



affairs that determine who is associated with whom. Although MC women are quite active in community affairs, UC women are even more active and often play a leading part in politics at all levels (viz Doris Duke, Eleanor Roosevelt).

We must not forget that the North American core culture is essentially MC. The LC and WC members are continually reminded of MC values at every turn - through the mass media, the schools, governmental agencies, and the like. There is a tendency, therefore, for norms regarding the status and treatment of women accepted in the MC to have some impact on LC and WC behavior, specifically to ameliorate the oppression of women in these classes. However, when one looks closely at MC women, one realizes that they are still oppressed, but it is a far different kind of oppression than is suffered by LC and WC women. The growing acceptance of MC values, by persons both inside and outside this class, presents special problems to the feminist movement. It is unquestionably more difficult to convince a comfortable MC woman that she is 'hard done by' in this society, but once the message has been received MC females are both more able to understand the mechanics of their oppression, and more able to do something about the situation than are less affluent women.

There is some evidence that North American values are moving in a more "feminine" than "masculine" direction (another interpretation is that North American values are more "humane" than before). The sharp decline in the number of lynchings and the number of persons executed for crimes since the beginning of the century are one indication of the 'feminine' drift in American values. Peace movements have become stronger and more vocal, and patterns of behavior characterized by aggressiveness and hostility receive less public support with each decade. Note particularly the changes in police methods within the last twenty years. It is clear that the kinds of socializing techniques used with females produce individuals who are more socially adept and less given to hostility and violence than the techniques used with males. Feminists should focus public attention on these differences, as they will undoubtedly prove important in the search for ways to determine and eliminate the causes of violence in our society.

Even attitudes of children and adolescents regarding members of the opposite sex are apparently changing, but whether these changes will ultimately be beneficial for the society is questionable. For example, there is still a large degree of hostility and aggressiveness between boy and girl subcultures during the preadolescent period of development, an unfortunate side effect of certain socialization procedures. This hostility used to extend into middle adolescence, but today, under the influence of mass media and pushy parents, the age at which 'psychological adolescence' is reached has declined, to the age of ten or eleven in some urban centres. Kuhlen and Houlihan (1965) found that from grades six to twelve, students were considerably more likely to choose companions of the opposite sex for various activities than were students twenty years ago. The authors interpreted this result as indicating that the "barriers that limit or inhibit interaction between the sexes had evidently been lowered or weakened during the intervening years". However, it seems to the writer that many of these boy-girl pairings, made under extreme social pressure are neither natural nor satisfying to the individuals involved, particularly the girl who continues to play a secondary role in the "dating game". Many intelligent adolescent girls are becoming more and more dissatisfied with the obvious falseness of the "dating game", and these questioning attitudes should be reinforced by those in the WL movement. Adolescents should be a prime target for feminism, since for most individuals adolescence is the only period in their lives when they have the information and the inclination necessary to question their society's



values.

**Conflict in Roles.** It is undoubted that the traditional sex roles are breaking down in our society, and we must look at the possible consequences of this situation. One problem that occurs with increasing frequency because of shifts in norms surrounding sex-related behavior is that of *role conflict*. As men's values become less clearly masculine, in the traditional sense, and women's values correspondingly less feminine, the inevitable result is an increase in ambiguity, a very painful state of affairs for security-conscious North Americans. Role prescriptions in cultures outside North America (e.g. Latin America) are still clear-cut for each of the sexes. In Spanish-speaking areas differences in sex roles are accentuated by 'machismo', a set of values and attitudes that lead men to project an ultramasculine image through behavior characterized by arrogance, lack of self control, the sexual exploitation of women, and an enjoyment of violence. In more industrialized and urbanized societies, as in North America, men may display traditional forms of masculine behavior, but in addition, they are being encouraged by experts (Dr. Spock among them) to pay more attention to their families. This as a rather superficial response to the solemn warnings from psychologists about the dangers of the 'absent fathers' syndrome. This new set of prescriptions is apparently taking hold in the MC of various countries. Prothre (1966), comparing Greek MC and WC, and peasant norms in rearing young children, found that Greek MC fathers have become more involved in the tasks of child care and are beginning to share decision making with their wives. Increased fatherly attention is, however, a mixed blessing. All children need and enjoy attention, but greater contact with father for young boys usually results in greater identification with this male model and passing on of traditional male behavior patterns.

The fact that there are now several somewhat contradictory roles available for men in urbanized cultures does make for role conflict, particularly at times when choices must be made between roles - whether to spend a Saturday at the office catching up on work, out playing golf with the gang, or with the family at the beach. The more sharply defined sex-appropriate roles are, the less the role conflict (also the less free choice available to the individual).

However, difficult problems of role conflict are for men in our society, they are even more difficult for women, particularly those who attend college. Carl Binger (1961), a psychiatrist attached to Radcliffe College, notes that our educational system confronts college women with a choice between marriage, a career, or some combination of both. No matter how they resolve this choice, they are likely to feel guilty, dissatisfied, and somewhat less than fulfilled. The woman who drops out of college to marry is made, in our achievement-oriented society, to feel guilty by family, friends, and teachers, because "she could have made something of herself". The woman who continues college and goes on to graduate school and a career is made to feel that she has missed out on a vital human experience because she did not marry. The woman who attempts to combine marriage with a career continually has the feeling that she is shortchanging either her marriage or her work and consequently is subject to constant guilts and feelings of failure. Men are much less likely to have such problems, because marriage and career are generally not perceived as different choices, or as particularly incompatible with each other.

Binger notes that women often feel under considerable stress as a result of conflicting role prescriptions. If a college woman devotes her time and energy to study, she has fewer recreational contacts with men, and consequently is less likely



to encounter a potential marriage partner. If she becomes socially active, her studies are likely to suffer, thus impairing her chance for a worthwhile career. The common reactions to this stress, according to Binger, are depression, exhaustion, and respiratory ailments, on the part of thousands of girls who are flocking to university mental health clinics. The number of students at York University coming to the Psychological Services department has increased 40 % over the last three years, 50% for females and 25% for males.

Role conflict will occur in any situation in which two or more sets of expectations operate, and the usual result is some form of tension and anxiety. In the situation we have just described, college women feel the need to follow the traditional injunction of displaying behavior that is accepted as 'feminine' and thus attracting a potential mate, but at the same time parents, friends, and teachers expect them to go on and complete college in preparation for a career. The symptoms mentioned by Binger are side effects of attempting to deal with anxiety and tension resulting from the students' trying to determine "who they are". Role conflicts are not, of course, limited to college women. But in our technologically advanced society few without a degree can realistically hope for a 'career', and for non-college women the choice of family over job is a relatively automatic one. The reasons why so few women go on to college, resulting in a tremendous waste of talent cannot be discussed here.

Many of the role conflicts in our society are not directly rooted in sex roles; organizational roles also present many problems to individuals who hold them. Kahn et al (1964) have found that as organizations become larger and more complex, there is a greater probability that situations will be created leading to conflict in roles for the members of that organization. However, in terms of numbers and in terms of consequences (e.g. to the mental health of children in the nuclear family), the role conflict experienced by so many people in our society as a result of increasingly ambiguous and contradictory sex roles is the most important problem social scientists have dealt with in the next several decades.

In terms of sex roles, our society is now in a state of transition, marked by great confusion and imbalance. It is a very painful and uncertain period for all, and especially for those who grew up in a simpler age. There are two paths which our society can take in the future, either forward toward greater freedom for the individual, or backward to greater restriction. We as feminists must see to it that the former path is the one that is taken. And to do this, we must fight the forces of reaction (e.g. Dr. Spock's new book Decent and Indecent) which are now rising up and telling people that the only way to end the present confusion is to revert back to a simpler day when men and women had no doubts about their 'identity'.

In this writer's opinion, the ideal situation would be one in which *all* ascribed roles are eliminated (with one partial exception being the ascribed role based on age). That is, where the important decisions in a person's life are not made for him or her on the basis of his or her sex, race, religion, social class background, or ethnic group, all of these characteristics being basically unrelated to the individual's skills, talents, desires, and personality makeup. The existence of ascribed roles of any sort is unnecessary and essentially restrictive, discriminatory, and nondemocratic, since it robs the individual of the right to decide who he or she is and what he or she will do with his or her life. We must not forget the basic function of social roles, which is to simplify social interaction by making behavior

standardized and predictable. A world without ascribed roles, a world where people are no longer forced into stereotyped behavior because of society's unrealistic expectations, would be a very complex world, because of the loss of the power to predict others' actions, but it would also be a much freer and more humane society than any society that man has created until the present. The creation of such a world is a worthy goal that feminists should accept as their own.

*(New Feminist Corileen North, is working on her Ph.D. in Psychology at York University). References are available at the Feminist House.*

## SCHOOL BOARD

TORONTO BOARD OF EDUCATION HAS DECIDED THAT TEACHERS AND PRINCIPALS HAVE NO BUSINESS IN THE DRESSING ROOMS OF THE CITY'S CHILDREN.

FROM NOW ON, EXCEPT FOR SAFETY OR HEALTH REASONS, WHICH ARE STILL LEFT TO THE TEACHER'S DISCRETION, YOUNGSTERS MAY WEAR ANYTHING THEY OR THEIR PARENTS DEEM SUITABLE FOR SCHOOL. *(from the Globe and Mail)*

## TEACHERS

"I am not changing my plan. Of course, if a girl comes to school in slacks, we don't send her home. But we encourage our girls to dress as little girls. ... Of course if they want to wear them under dresses on cold days, that's OK. Then they can take them off when they come into the school.

Long hair's all right, as long as it's out of their eyes. We don't bother about that. But I and my staff feel that when girls wear slacks to school they tend to get into the tomboy act. It is not conducive to learning. It's a contributing factor to wrestling and tussling in the yard."

LAURA SCHISSLER, PRINCIPAL OF HURON PUBLIC SCHOOL.

*(quotes from the Globe and Mail)*

MISS ANNE FRASER, PRINCIPAL OF EASTDALE VOCATIONAL SCHOOL.

"Girls who dress like ladies are more likely to act like ladies. ... they are also more likely to get good jobs, and many of her students need all the advantage they can get for that. ... Her school has such a short time to prepare girls for office jobs ... it's a pity proper dress regulations can no longer be part of the training. 'The only place they can get work in slacks is at a factory'."

ALAN NANDERS, TEACHER AT PAULINE AVENUE PUBLIC SCHOOL.

"I feel that girls in skirts and dresses really look nice. ... I'm not trying to lay down standards of dress but I must prepare them to work in an office where certain forms of dress and behavior are expected.



# Women in the University.....

## SOME PERSONAL OBSERVATIONS

By Johanna Stuckey

When I first started teaching here in Canada (1964) I was amazed at how silent the women in my classes were - especially the first-year classes. With only rare exceptions, all the class participation came from men. I used to worry that it was my personality that made the women silent but after six years, I realize that I was not totally the cause.

Of course over six years things and times have changed. Some of my women students now are campus radicals and/or belong to feminist organizations. And on the whole, these women are outspoken, reasonably articulate, and well above average in intelligence. But the bulk of the women in my classes are still silent and speak only when asked to. It's not that they haven't done the reading; women tend to be far more conscientious than men in preparation for classes.

I have tried to find out why they remain silent. A feminist student told me that it is still considered "unfeminine" to show intelligence in front of men, and since many women go to university to get a husband they are reluctant to spoil their chances by showing that they are bright. Many, of course, are suffering from their previous indoctrination, both at home and at school, so that they are *unable* to think on their own and out loud. This problem is not that of the women alone; men, too, often experience a numbing "cultural shock" on entering the university but *they* are usually quick to recover.

In upper years things change somewhat. A few more women participate in classes - particularly if classes are small, the subject is literature, and, they are bright. But the fact remains that women, even in upper years, are markedly less aggressive than men in speaking up in class. They are less willing to engage in controversy with me or their fellow students - and they are more likely to form "the silent majority" in classes.

As to discrimination against undergraduate women students by the university I personally do not know of any (my field is literature) - indeed I have been given to understand that it often *helps* a woman to be pretty, if her teacher is male and susceptible.

On the other hand, it seems clear to me that a woman has to be well above average in intelligence and motivation to be highly successful in an academic career. In my experience far fewer women than men have come to ask me about their going to graduate school and, eventually, teaching in the university. Hence it seems obvious to me that more men than women are seriously considering entering the academic profession. At least one really bright woman student of mine said she was *really* interested in going on for a higher degree but she professed herself not intelligent enough to undertake graduate work. Immediately I assured her that, in my opinion, she was - but then went on to caution her as to what she would be getting into. I told her that, even more than men students she would need a high degree of motivation and determination (or just plain stubbornness and guts) to stick to the course, with its hard work and drudgery, until she got her Ph.D.. Any student, man or woman, entering the Cursus Honorum which leads to the Ph.D. needs these qualities. But a woman, because of her previous training in non-aggressiveness and quiescence, needs more of all of them in order to overcome the difficulties. Not the least of these is the possibility that she will close the door *forever* to marriage, for she, unlike a man, may educate herself out of the "marriage market." So very few women even today go on to graduate school perhaps because the majority of women university students still aim at marriage as their ultimate goal in life.

(New Feminist, Johanna Stuckey,  
teaches at York University)

# A NEW SLANT ON THINGS

Boys will be boys and girls will be girls and here is how it all comes about. Mother usually gets most of the credit or blame. But Father's and their attitudes towards their children in a nursery school are the subject of the following sociological report:

" The recurrent concerns expressed (by fathers regarding their children) involve lack of responsibility and initiative, inadequate performance in school, insufficiently aggressive or excessively passive behavior, athletic inadequacies, overconformity, excitability, excessive tearfulness, and the like, possible involvement in homosexual play, and 'childish' behavior. In all these categories more boys were objects of concern than girls.... Similarly, satisfactory performance in these areas of behavior was more often mentioned for boys than for girls.... Satisfaction with girls, though they do include school performance, moral sexual behavior, and the like, seem to focus strongly on girls' being 'nice,' 'sweet,' pretty, affectionate, and well liked.

But all the traits we have mentioned as matters of concern are - from the father's point of view - prognosticators, direct or indirect, of adult traits which will interfere with success in middle-class occupational life. The ideal-typical successful adult male in the middle-class occupational role should be responsible, show initiative, be competent, be aggressive, be capable of meeting competition. He should be emotionally stable and capable of self-restraint. These qualities are part of the value structure of the occupational world, they are involved in the role definitions of that world, and fathers' discussions of their own jobs show that these qualities have great significance for them. This does a great deal to explain the difference between the father's concern with his son's behavior and with his daughter's.... He does not worry so much about his daughters because they will occupy different roles, towards which he has a somewhat vaguer orientation. Occupational career is not taken seriously, marriage is the primary hope and expectation, the same sort of demands are not made.... If she is a sweet little girl, this is enough.

.... No father shows any concern lest his son be a bully, and some proudly mention that they guess the boy is a bit of a devil. ( It might be noted that though the 'bad boy' is a stereotype of American life, ambivalently but never wholly negatively regarded, there is no corresponding stereotype for a girl, the phrase 'bad girl' having quite different connotations.)

Fathers are not concerned with athletics because they want their boys to grow up to be professional athletes, but because failure along these lines seems to symbolize for the father inability to be properly aggressive and competitive, now and in the future."

(From Middle-Class Fathers' Occupational Role and Attitudes Towards Children, by David F. Aberle and Kasper D. Naegle. Chapter 10 of The Family, by Norman W. Bell and Ezra F. Vogel)

*The New Feminists do not hate men. The New Feminists do not hate men.  
The New Feminists do not hate men. Some New Feminists don't even hate their fathers.*



## WHY WOMEN ARE NOT FOUND IN MATHEMATICAL AND SCIENTIFIC SUBJECTS

(excerpt from a paper given by Dr. Dormer Ellis at the Second International Conference of Women Engineers and Scientists, Cambridge, England.)

Dr. Ellis is a professional engineer and a researcher at the Ontario Institute for Studies in Education. She holds the B.A.Sc., B.A., M.Ed., P. Eng., M.I.E.E.E., M.E.I.C..

(the observations excerpted here are based on data gathered by OISE, the Ontario Department of Education and the Metro Toronto Educational Research Council.)

The transition from elementary to secondary school and graduation from grade twelve mark the two periods at which girls elect to cut themselves off from paths leading to careers in mathematics, science and technology.

Throughout the eight elementary grades, boys and girls follow the same curriculum. Sex differences in elementary school achievement are not great, but such differences as are found are in the direction of superior performance of girls.

More girls than boys are eligible for the enriched or accelerated programmes provided by some communities for their more successful pupils and fewer girls than boys have to spend a second year on the work of a grade.

Comparisons of marks earned in Grade Eight mathematics and science provide no justification for the great difference in the proportions of boys and girls who continue to study these subjects in the higher grades. ... Almost a hundred percent of technical students are boys, but among commercial students, girls outnumber boys by a ratio of fifty to one.

As well as general education in English and social studies, the commercial programme provides training in such immediately salable skills as typewriting and shorthand. Foreign languages, algebra, geometry, physics and chemistry

are not taught to commercial classes. Why are girls - even girls having high marks in Grade Eight mathematics and science - attracted to this type of secondary education? It is conventional for an adolescent girl to take a short-term view of her educational needs. The responses that thirteen- and fourteen-year-old girls give on school questionnaires about career plans reveal an appalling lack of long-term ambitions. Such glamorous positions as fashion model, airline stewardess, and private secretary to a handsome bachelor can hardly be considered as realistic lifetime career goals.

The socially accepted myth is that a girl will work only a few years before marrying and living happily ever after as a contented housewife and mother. This is no longer a realistic expectation. It is probable that the Ontario girl who begins her secondary education in 1967 will bear her last child before reaching the age of thirty, will have about half her life ahead of her when her youngest child starts school, and will outlive her husband by several years. It is highly likely that she will be in the labour force for thirty or more years.

... Greater care is exercised in the selection of an appropriate secondary programme for a son than for a daughter. The boys who enroll in the technical programme receive an education that is somewhat comparable

to that afforded by apprenticeship schemes in European countries. ... It is very unusual for a girl to enroll in a technical programme and no attempt has been made to encourage girls to do so.

The academic secondary programme is the most popular for both boys and girls and has the highest social prestige. Certain subjects are compulsory for all academic students, but there are also optional subjects. Algebra, geometry, physics and chemistry are optional subjects in Grades Eleven and Twelve; girls are less likely than boys to choose these subjects.

Ontario-wide tests of Grade Twelve achievement show no significant difference between the sexes. However, the pervasive influence of socially-approved sex roles is evident from the educational choices made by Grade Twelve graduates.

No social disapproval accrues to a girl - however high her Grade Twelve standing - when she decides to teach in an elementary school; but a boy whose Grade Twelve work is satisfactory and who aspires to be a teacher is encouraged by his friends, parents, and school guidance counsellor to take an honour course in university and then teach his major subject in a secondary or post-secondary school. Similarly, no one criticizes a girl - even a brilliant scholar - for becoming a nurse; but a bright boy who wants a medical career is expected to graduate from university in medicine or dentistry. Boys who have an interest in science or engineering but whose Grade Twelve marks do not predict success in university studies may enroll in Ontario's institutes of technology and prepare for careers as engineering technologists. Girls are eligible for courses in institutes of technology, but almost all the girls currently attending are taking home economics, fashion design, or secretarial subjects.

From the point of view of the maximum utilization of Canada's human resources, it is unfortunate that the

socially-expected occupations of elementary-school teaching, nursing, and office work attract not only the Grade Twelve girls who - had they been of the opposite sex - might have become professors of mathematics, brain surgeons, and business executives.

## EDUCATION in North York

FEBRUARY 1970

### SPECIAL VOCATIONAL SCHOOLS

“While the majority of the opportunities available to boys from the courses will be in service or maintenance type of work, apprenticeships will be open to them in some areas. For girls, the vocational program has an occupational value and places the emphasis on good grooming, cleanliness, pleasantness, honesty, dependability and the ability to get along with others.”

Shops for boys include auto servicing, auto body, barbering, oil burner, sheet metal, dry-cleaning, carpentry, electrical appliance repair, horticulture and gardening, building maintenance, machine shop, upholstery, painting and decorating, printing, small engines and trowel trades. Girls' shops are beauty culture, clothing and textiles, foods and nutrition, hospital services, office practice, and power sewing. Marketing and food service programs are co-educational.”

(from their pamphlet)



# I WAS

hired by a large urban university to teach English to freshmen: three classes of nearly a hundred young men and young women, all seventeen, some city-born, some suburban, some well-off, some only scraping by, of every ethnic group and of every major religion but Hindu. Almost all were equipped with B high school averages; almost all were more illiterate than not; almost all possessed similar prejudices expressed in identical platitudes. They were identically uneducated, and the minds of the uneducated young women were identical with the minds of the uneducated men.

Now this last observation was the least surprising of all. I had never doubted that the human mind was a democratic whole - that it was androgynous, epicene, asexual: call it what you will. It had always seemed axiomatic to me that the minds of men and women were undistinguishable.

My students confirmed this axiom to the last degree. You could not tell the young men's papers from the young women's papers. They thought alike (badly): they wrote alike (gracelessly); and they believed alike (docilely). And what they believed was this: that the minds of men and women were spectacularly unlike.

They believed that men write like men, and women like women; that men think like men, and women like women; that men believe like men, and women like women. And they were all identical in this belief.

Still, to teach at a university is not simply to teach; the teacher is a teacher among students, but he is also a teacher among teachers. He has colleagues, and to have colleagues is to have high exchanges, fruitful discourses, enlightening quarrels. Colleagues, unlike students, are not merely literate but breathtakingly literary; not merely educated but bend under the weight of multitudinous higher degrees; not merely informed but dazzlingly knowledgeable; not unprejudiced but brilliantly questing.

And my colleagues believed exactly what my students believed.

*(from The Demise of the Dancing Dog, by Cynthia Ozick, in Motive Magazine, March-April issue, 1969)*

## ONLY 23 WOMEN

The women's vote was hardly decisive at the election of the new president of the Ontario Secondary School Teachers Federation on March 24, 1970.

Twenty-three women were present at the annual assembly out of a total of 245 elected delegates. The federation is divided into 33 districts, each of which sends delegates. More than half of the districts - 19 out of 33 - sent delegations without a woman. These districts were represented by 117 men. Another nine districts - totalling 74

delegates - sent one woman each.

Etobicoke, with 10 delegates, was among those that sent only males. York and East York, with 5 delegates between them, also sent no women. The City of Toronto, with 19 delegates, sent 3 women. Scarborough sent 2 out of 12. North York had the highest proportion of women of any of the 33 districts: 6 of its 17 delegates were women.

*(from the Globe and Mail)*

# T. is for TEACHER

Was it chance or cunning that made Ontario choose its teachers from among the most conservative, least imaginative elements in society? The first major contact of children with the world takes place in the school, and there the child has before her the model of the male-dominated society. She is turned over to those people precisely who are most likely to accept as imposed by nature the sex role stereotypes.

73 per cent of Ontario's elementary school teachers are women. What women? A study of these women teachers done last year by the Federation of Women Teachers' Associations of Ontario showed that more than half of them - 52 per cent - came from farms or villages with populations under 5,000. Think of that! We draw our teachers from Old Ontario, our own Bible belt, precisely those areas where narrow minds and authoritarian outlook prevail.

These small town girls, after they get out of high school, are given nine months at a teachers college - intellectual wastelands, they've been called - then they're tossed into a classroom to form our young. They religiously pass on to them the sacred prejudices of our society which they, more than any other single group, believe in. They come from the segments of society where the dominant male role and the submissive female role is most evident - the rural area farms and lower working class. They start teaching before they have had any experience of the world to widen their horizons, and they leave teaching about the time when they might have begun to liberate themselves from their family prejudices (half of the women teachers have taught from 0 to 6 years).

These women teachers take for granted the dominant role of the male. "Only one per cent express any interest in becoming a principal, and none was interested in any higher administrative post," said the report.

In fact, only the men in practice become principals, so children at school learn the score early. Though women are three-quarters of the teaching force, there are 20 women principals and 405 men principals in the 425 elementary schools in the Metro area. In the 119 secondary schools there are no women principals - except for two "vocational" schools for girls only. These two schools are for the academically dim students and are really not secondary schools at all.

Do the men hold the command positions because a superior breed of male is drawn into teaching? Exactly the opposite is true. A study last year by Dormer Ellis of the Ontario Institute for Studies in Education (see page 16 of this issue for an introduction to Dr. Ellis) showed that 40 per cent of the male teachers had gone into teaching because of something (usually lack of academic qualifications or lack of money) had kept them from doing what they really wanted.

Study after study, going back to before World War 1, in the U.S. and Canada, have shown that men entering teaching are about the least able group to be found



on a college campus. OISE studied all the Grade 13 graduates in Ontario in 1956 and followed them through college and even afterwards. Here's a summary of the conclusions about the men who went into public school teaching:

"The Atkinson Study Report (1967, p.63) rates women Teachers' College students as superior to men students in verbal and mathematical aptitude, leadership, reliability, co-operation and industry." It's not that the women teachers were outstanding - they weren't. But the men teachers were something else again.

These men, many of them failures, most of them of mediocre ability, insecure men, men who have come from poor families and whose ambition in life is to reach middle-class heaven - these are the men who rule our schools and preside over a fowl yard of submissive women and admiring children.

At the secondary level, the only difference is that women are scarcer, about a third of the teaching staff and never at the top. Again the reason is not the superior ability of the male secondary teachers.

In polite academic language, the OISE study found that the men were decidedly second-raters:

"As a group the women students had higher aptitudes and better high school grades than men students and they were also rated higher by teachers on their personal qualities, such as leadership and initiative," the study said. While the women teachers were average for university students, the men teachers were below the university average.

Very charitably, the study concluded: "Male Ontario College of Education students appeared to be from a cultural background where teaching offers a rise in status, or from the middle-ability range of university students who may be denied access to other professional fields.

Social climbers. Compulsive conformists propagating the vicious sex stereotypes in the name of middle-class morality. That is our school system.

By Joan Johnson

## **P. IS FOR...**

Children are taught that pregnancy is a filthy state, at least for human beings. It doesn't happen to nice teachers. Those who get pregnant are quickly whisked out of sight so they won't offend innocent eyes. Mind you, it's alright for hamsters, white mice and rabbits to copulate. They do it every day in our public kindergartens and they give birth in full view. That's called family life education. But if teacher gets p-----t here is what happens in a number of school boards.

"At what month of pregnancy must a teacher leave?" The Canadian Education Association asked school boards across Canada. Here are some answers:

Cont'd.....

"As soon as it is evident," says Metro Toronto Separate school board. Third month says one, fourth month say 5, fifth month say 11, and sixth month say 7 boards. Others say: "At the principal's discretion," "At discretion of principal and superintendent," "Must leave at the boards discretion," "At the discretion of the administration." Toronto school board says "As agreed upon by the teacher's physician, Board doctor and Director of Education." Only North York consults the teacher too, and only three, Lethbridge, Fredricton and Flin Flon, let the teacher decide all by herself. Boards which did not have stated policies expected the teacher to resign.

By Joan Johnson

## JOB SEGREGATION

Of the 3,268 jobs available to Canadian university graduates this year, 62 per cent are closed to women, said George Cook, a researcher for the Women's Bureau, Federal Department of Labor.

In the private sector of industry, the jobs closed to female graduates is likely higher, because, of the 38 per cent of jobs open to them, many are in government departments.

He said that employers included in this 62 per cent advertise that they will not even interview women.

In the United States where the law makes discrimination against sex illegal, this type of advertising wouldn't be allowed, he said.

As a starting salary, male graduates may be paid as much as \$4,945 a year more than a female graduate, he said.

"There are women who have MAs in languages or economics who are employed as typists because companies simply won't consider them for anything else, he said.

Mr. Cook said companies give, as their reasons for not hiring women, that the initial investment in their training will not be repaid because the women will quit to raise families. Companies also claim there is a

larger absenteeism among female employees, he said.

Mr. Cook said studies have proven both these facts are myths. A U.S. study showed that middle and upper echelon female executives return to work after they have had children. And since they are not susceptible to heart attack, they take less time off work than their male colleagues.

He said a study among federal government employees showed that absenteeism was almost exactly the same with male and female workers.

(from the Telegram)

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DID YOU KNOW THAT EQUAL PAY FOR EQUAL WORK IS A LAW IN CANADA? ANY INSTANCE OF INFRACTION OF THIS RULE SHOULD BE EASILY REMEDIED WITHOUT INVOLVEMENT OF A LAWYER AND COMPLICATIONS BY GETTING IN TOUCH WITH EMPLOYMENT STANDARDS (Part of the Canada Department of Labor) 74 VICTORIA STREET. THEY WILL CONDUCT AN INVESTIGATION OF THEIR OWN.

---

The Ontario Court of Appeal decided in April that the 135 nurses aides at the Greenacres Home for the aged should receive the same wages as the male orderlies.



# JOB RETRAINING

In the House of Commons last month New Democratic Party MP Grace MacInnis - the only woman MP in the House - proposed an amendment to the federal Adult Occupational Training Act which would make housewives eligible for the same benefits as other adults seeking job retraining.

The act provides retraining at government expense plus living allowances of up to \$103 a week for people who have been in the labor force for at least three years and are having difficulty finding work with their present skills. Now, the only married women exempt from the three years in the labor force clause are those who are the sole supporters of dependents, be they children or a husband.

The MacInnis amendment is significant because it would redefine the term labor force. Under the present act, a member of the labor force is someone who has worked, or has been looking for work for three years; however, a person may have left the labor force, through illness, vacations, even marriage for a total of 26 weeks and still be eligible. The MacInnis amendment would make the housewife a member of the working force.

Even if the amendment is passed, the very nature of the retraining program would probably still mean de facto discrimination against women. The program trains people for jobs for which there is a demand. Most women, accordingly, take courses in computer programming, secretarial work, food services and the like. There is nothing written in the act to prevent a woman from studying, say, welding, but if the program office decides there is no demand for women welders, she will not be allowed into the course.

In other words, the chief goal of the retraining program - in which women make up about one-quarter of the students - is to train people for existing job slots. It has chosen to achieve this by studying labor demand in the economy and training people to fill the demand. It is not concerned with persuading employers that women can do jobs as well as men. The program is in the fill-an-empty-job-slot-with-an-"appropriately-trained"-person business, not in the social change or attitude-changing business.

## RALLY

DATE: MAY 28th

TIME: 5 to 6 P.M.

PLACE: Queen's Park

TO INTRODUCE...."SEX"

to the Ontario Human Rights Code

BILL 36

Bill 36 is a Private Members Bill by N.D.P. Clifford Pilkey to add the word sex, after the word color, in the Ontario Human Rights Code. It would eliminate discrimination on the basis of sex. And it would allow the Ontario Human Rights Commission to test and investigate to make sure the law was being carried out.

BILL 36 WILL BE READ AND DEBATED. LET'S PACK THE GALLERIES AND LISTEN TO WHAT IS SAID AND BY WHOM. WE KNOW WHAT WE WANT - LET'S MAKE IT KNOWN BY BEING THERE.

A permanent Steering Committee has been set up - for information phone 922-9283,

# FORUM

By Joan Johnson

The Feminist movement could become a sect or a cult, and that would be the end of the movement as far as basic change goes.

Radical movements inevitably attract some personalities who are prone to sectarianism or cultism. Sectarian personalities are totalitarian. They demand total dedication to the one true dogma. All one's life, nothing excluded, must be dedicated to the Sacred Cause. Outside the Cause there is no salvation. There must be no truck or trade with the devil. You either sign every article of faith or you are anathema, excommunicated. No compromise by half-measures such as free abortions, day care centers or legislation putting sex into the human rights code. These are only expedient means of leading women to the Truth (and for this purpose, it is far better if the laws are never changed, because then women might not become aware of their fallen condition). But in themselves they must not be taken seriously. That would only distract from the millenium.

Since most women have too much sense to be sectarians, most women will be enemies as far as the sectarians are concerned. A sectarian movement will make a lot of noise shouting at all the unsaved (such as "wishy-washy liberals"), but it will be altogether too holy to change anything in the real world.

Raised a Pentecostal, I am quite familiar with sectarianism. It's because I found it so general in Women's Liberation that I left that group to help found the New Feminists.

Cultists find salvation in the manipulation of consciousness. The kingdom of God is within you. (Good examples are Christian Science and Scientology).

There is a body of esoteric, arcanic knowledge, which lay hidden for centuries, or even since the world began. Usually one Illuminated One (such as Mary Baker Eddy) discovered the knowledge and reached incredible levels of consciousness. Their revelations are written down in sacred books, but it isn't enough for the profane to read the books. The grasp of the mysteries can only come about through a lengthy process of purging of the mind and passing to higher and higher levels of consciousness. This is ordinarily done through meditation, especially upon some text prescribed by those Illuminated Ones who have reached the higher levels of consciousness (in Christian Science, the Mother Church in Boston sends out each month the text of meditations for the month).

The greatest concern for the initiated is not acting on the real world, but in formulating and maintaining in its pure form the magical doctrines. Amazing power to act on the real world (e.g. control of disease, control of the minds of others, levitation...) comes later, but only (if ever) after the lengthy period of probation as a neophyte. Of course, for most converts the period of action never comes, and the cult becomes a self-sustaining coterie of enlightened ones who glory in their possession of the hidden truth.

Meanwhile, female humanity will go on its way being incapable of salvation through sectarian conversion or cultist consciousness raising, and the world will go on exactly as before, scarcely aware of the saints and the illuminated ones in its midst.

Editor's note: FORUM is an open column expressing individual opinions and arguments.

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# THE MESSAGE IN OUR MAIL

## MURDER ANYONE?

I happen to read in the paper recently of the sex slaying of four women in the Montreal area. Last year two men were arrested for killing six girls in Chicago, and a few years back Richard Speck finished off eight women in one go. Over a given number of years isolated deaths of such a nature rob society of quite a number of decent and useful women and girls of all ages.

I wonder, do the New Feminists view such happenings separate from their general concern for women, putting it down as the so called experts suggest, to isolated incidence of insanity, or is it seen in the broader context of women's general inferior position in society.

Note it rarely causes much of a stir except for those immediately concerned. I wonder at this strange lack of reaction and also of what impact it would have if unbalanced women started bumping off men at the same rate.

Psychiatrist's pat explanation of these criminal deeds is usually "maternal deprivation and misuse of the murderer in childhood" only acts as a convenient smoke screen to conceal other underlying causes, while insidiously presenting women as victims of their own crimes of neglect, thus pacifying society with victim, criminal, and the justice of punishment all rolled into one.

Mary M. Morrow,  
Scarboro, Ontario

I love this group very much, you have restored my pride.

Maureen Render  
Moose Jaw, Sask.

When the Vatican recently chucked out a West German diplomat because her sex was objectionable, nobody seemed to bat an eye. Now can you imagine the uproar if the Church of Rome had thrown out an African diplomat because his color was not to their liking? Canada's own Ajax Knight (Pierre Berton) would have gone into convulsions!

Along the same lines, why sanctions against Rhodesia and imports from Switzerland? (Where half the adult, literate population are legally barred from so much as voting for the men who will hold the power of life and death over them). When Our Leader took a skiing vacation in Switzerland, I wonder what the national reaction would have been had he opted for a bit of fun in the sun in Rhodesia?

N. Finlayson,  
St. John, N.B..

Would you please put me on your mailing list. I enclose a check for \$3.00.

Lionel Tiger  
New Brunswick  
New Jersey.

# SCENE

**ACTIONS** On April 15th the New Feminists and the NDP Women's Caucus attended the Women's Advisory Committee's conference called Women - Scene 70. The Women's Advisory Committee weren't very happy to have their cozy tea party invaded (we had invitations actually) - but then we weren't happy with the crap they have been dishing out to women over the past six years. Doris Anderson, a guest speaker, changed the subject of her speech at the last moment and gave an excellent talk on feminism. Mr. Randall, Minister of the Department of Trade and Development; promised the New Feminists he would send us copies of all the reports containing all the great advice he has received from his advisory committee. Of course he hasn't - and won't.

April 28th there was a rally at Queen's Park to show support for Bill 36 (see inside cover and page 22). It was sponsored by the New Feminists, the NDP Women's Caucus, and Women's Liberation. We don't intend to let the matter drop and a permanent Steering Committee has been set up with representatives from different women's groups to keep action going until the word SEX is added to the Ontario Human Rights Code.

May 6th to 11th. The Abortion Caravan passed through Toronto and went on to Ottawa in an effort to repeal the Canadian Laws on abortion, taking it out of the Criminal Code of Canada, and make abortion strictly a personal decision. The laws are still there; everyone, from Trudeau on down was out of Ottawa for the weekend. But the point is being made - WE WANT UP FROM DOWN UNDER. WE WANT THE RIGHT TO MAKE OUR OWN DECISIONS.

**ACROSS CANADA** feminism is gathering steam. There are New Feminist groups forming in Sarnia, and Oshawa and as far west as Saskatoon. Women's Liberation in Montreal is putting out a newsletter - their first issue (March) has some good reading in it.

**UNITED STATES** In New York the abortion laws were saved from repeal by three votes! The defeat probably ends for this year any attempt to reform the state's year old abortion law which permits abortions only to save the mother's life.

The National Organization of Women held a national conference in Chicago. They decided to back political candidates, regardless of party, who make women's rights part of their campaign. They also decided to emphasize two major women's issues; the total wiping away of sex discrimination in local, state and federal laws. And the establishment of child-care centres around the country.

From New York comes a periodical called Notes From The Second Year: Women's Liberation, Major Writings of the Radical Feminists. It's a thick publication with what looks like a lot of good reading, and well worth the \$1.50 it costs. You can buy it from the New Feminist House.

**AT THE FEMINIST HOUSE** All meetings have been suspended for the time being - but the reading room is open for use - so do come and use it.

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