

# HERizons

NOVEMBER 1983

VOL. 1, NO. 8

Price \$1.50

THE MANITOBA WOMEN'S NEWS MAGAZINE





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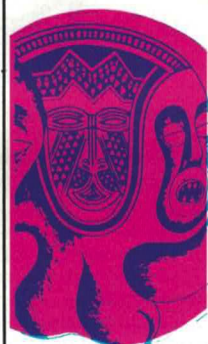
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Manitoba Action Committee on the  
Status of Women  
Women's Employment Counselling  
Service  
YW.C.A. Resource Centre  
and through many other organizations

The aim of this magazine is to provide an alternative means of communication with a feminist perspective in order to stimulate, to inform, to effect change, and to unify women's strengths, serving as a forum for the women of Manitoba.

HERizons is currently operating out of 125 Osborne St. S., Winnipeg. For further information, call 477-1750. Views expressed in this publication are those of the writer and do not necessarily reflect HERizons policy. Submissions are welcome. Editing rights are reserved and submission does not guarantee publication. A self-addressed stamped envelope will ensure that submissions will be returned to the writer. Published 12 times a year. Price \$15.00 per year. \$1.50 per issue. For institution or business, \$30.00 per year.

Typesetting done by Xact Digicreatronics Inc.,  
printing done by Kromar Printing Ltd.  
Second Class Mail Registration No. 5899.



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To: A special friend

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Dear Madams:

Let me congratulate your magazine, and what it means to today's life. I am a 14-year old boy, and my mother is a single parent, and a very good one. I think that your magazine would not only make her a better parent, but a better person.

Yours truly,  
M.A. Wilson

DEAR HERIZONS:

Your magazine is great! I particularly like your lively and irreverent graphics. I have one small quibble. Could you consider grouping your smaller ads so there is not one per page (as on pg. 20-21 of Aug. issue) — I find this distracting. Congratulations on the CP Story. I notice the *Toronto Star* ran it today. I'm fascinated by the ads — especially the two on your inside back page & back page. I like to see a university sell itself in a creative way and I'm pleased at the Chrysler ad. I think you're on the right track with your ad policy. Hope it works out.

Best,  
Gerda R. Wekerl

Dear Sisters:

I am working for the "Vrouwenkrant," a Dutch feminist magazine, and I would like to ask you something.

Here, in Holland, is a growing movement: *The Re-emergence Co-Counseling Communities*. It comes from the USA and is led by Harvey Jackins (Seattle). Here, as well as in America, these people are joining several political movements like the women's movement, the black movement and peace movement and start propagandizing counseling methods instead of political actions, for instance counseling on the nuclear holocaust.

Here it works as a kind of counter-insurgency movement. Our question is: Did you ever hear of the re-emergence counseling communities and are there any criticisms written on these communities?

We would be very pleased if you will write us back and if you can send us copies of these criticisms you know or can find.

Yours sincerely,  
Marga van Ryen  
de Clercq str. 17  
1053 AA Amsterdam



Dear HERizons:

In the early hours of Friday, July 29 an arsonist set fire to the Toronto Women's Bookstore on Harbord Street, near Spadina.

Fire and water damage destroyed most of the stock and fixtures in the Bookstore.

The fire was apparently intended to damage the Morgentaler Clinic located above the Bookstore, which opened in June 1983.

The Bookstore now faces the job of rebuilding. Insurance will cover about 80% of the inventory loss from the fire and about 70% of ongoing operating expenses such as salaries, rent, etc. The Bookstore will have to make up the difference. There will also be moving and renovation costs since the decision has been made to find a new location for the Bookstore. Reconstructing the first floor of 85 Harbord would be a huge task, and the Bookstore had been finding the space there too crowded for its needs anyway. In addition, it now seems unlikely that the new store will be able to open before the end of 1983. It is estimated that the Bookstore will need to raise at least \$35,000 to cover the costs of re-opening.

Altogether over \$10,000 has been raised to date. Plans are underway for a series of benefits throughout the coming months - dances, readings, concerts, and other events. Writers, artists, and performers have been volunteering their services.

In the meantime, Bookstore staff have been working out of a small office. Many files and back records were salvaged from the basement of the store, making it possible to cancel outstanding orders and to make interim financial arrangements with publishers. As of September 1 the Bookstore office has been located on the second floor of 296 Brunswick Avenue. Marie Prins and Patti Kirk, co-managers of the Bookstore for the past nine years, are actively searching for a new permanent home for the Bookstore in the Harbord/Spadina neighbourhood.

The Bookstore has been, and continues to be, organized as a

non-profit corporation. There are currently one full-time and two part-time staff working along with the co-managers. Over the past nine years the Bookstore had built up one of the best collections of books of interest to women in North America. The Bookstore has also served as a kind of community centre for women, providing publicity and selling tickets to women's events.

We hope that people in other parts of Canada and the United States will contribute by sending donations to:

Toronto Women's Bookstore  
296 Brunswick Ave.  
Suite 201  
Toronto M5S 2M7

For more information call:  
(416) 922-8744

Dear Readers:

Just a note to set you straight on something that might seem a bit confusing. Even though this issue is dated for November, it is really our October issue. Starting this month (hey, wait a minute, do you mean October or November?) we're dating the magazines a month ahead so we can have a longer shelf life.

Sound confusing? Don't worry, subscriptions won't be affected; we don't miss a month; a year subscription still means 12 issues.

**Letters and responses welcome from readers. Send to**

Herizon 715  
125 Osborne  
Winnipeg.  
R3L 1Y4

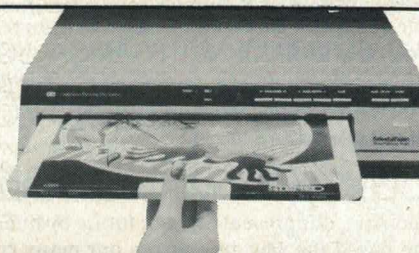


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## Calendar

## OCTOBER

**18 LA SEXUALITE** "Parlons de la sexualité à nos enfants" session présentée par Soeur Roland Dufault au Rendez-Vous, 768, avenue Tache. Mardi, le 18 octobre. Mar- rainée par Pluri-elles. Pour d'autres renseignements signaler 233-1735.

**19 FORUM FOR WOMEN** on Pornography with Janis McKeag of MACSW Violence Against Women Com- mittee at 7:30 PM at Liberation Books, 160 Spence St., 774-0637.

**20 MARGARET RANDALL VISIT:** Thurs. 7:30 PM, U of W., Theatre B, 4th Flr. Manitoba Hall. Info: Laura Sundberg 453-6231 MCIC (details see Bulletins).

**27 THE PEACEMAKERS ASSOCIATION OF NATIONS** represented by Dr. Norman Alcock on Thursday, 8 PM at the Parish Hall, All Saints Church, Col- ony & Broadway. Meeting is sponsored by the World Federalists of Canada, Winnipeg Branch.

**29 RURAL WOMEN'S CONFERENCE IN BRANDON** on Oct. 29 & 30, cost \$5-\$20, is sponsored by Brandon Action Committee on the Status of Women. Info. phone 725-2955 or write 356-11th Street (details see Bulletins).

**29 WOMEN'S HALLOWEEN SOCIAL** at the Ski Club. This bewitching event is sponsored by The Women's Building. Costumes optional. Advance tickets \$5 (others \$6) — social starts at 8 PM — for tickets call Shirley 775-0743.

## NOVEMBER

**4 SEXUAL HARRASSMENT & SEXIST TEACHING** on the Campus will be the topic of a two-day conference sponsored by the Womyn's Centre at the Univer- sity of Manitoba Nov. 4 & 5. For info. call The Women's Bureau 944-3476.

**12 MEGA-DEATH MANITOBA:** on the Civil Defense in Manitoba Against Nuclear Attack; is the topic be- ing addressed on Saturday from 9 AM - 4 PM at the Fort Garry Hotel. Speakers will be Premier Howard Pawley; Patrick Watson, CBC; Dr. Donald Bates, McGill University; Dr. Pauline Jewett, MP. Representative of the Emergency Measures Organization of Manitoba have been invited.

**15 AN EVENING WITH ERICA JONG;** Author of *Fear of Flying*, *How to Save Your Own Life* is being sponsored by the Winnipeg Women's Network. For info. call Claire Dayan-Davis 247-4843.

**17 FOCUS ON WOMEN CONFERENCE:** Celebrate our past, our present and our future by honouring women who paved the way, by sharing our many cultures and by enjoying our achievements through song, dance and comedy. Nov. 17, 18, 19 at Winnipeg's Downtown Holiday Inn (details see Bulletins).

HERIZONS would like to hear from you. Please mail calen- dar events to 125 Osborne St. S., Winnipeg R3L 1Y4.

STOP BILL C-157  
DAY OF ACTION

On Oct. 15th, the 13th anniver- sary of the War Measures Act, Canadians will protest against the Trudeau government's most severe attack on civil liberties: Bill C-157. The bill goes into second reading before Parlia- ment in early November. Demonstrations are already planned in Toronto, Ottawa, Calgary, Regina, Vancouver.

## FEMINISM IN ACTION:

New knowledge, New Educa- tion, New Society is the theme of the Annual conference of the Canadian Research Institute for the Advancement of Women (CRIAOW) on November 11-13 at the Four Seasons Hotel, Van- couver. The 1983 conference seeks to promote the broadest of social action programmes and key note speakers include Dorothy E. Smith, Sylvia Van Kirk, Meg Luxton, Olga Favreau. For information: Dr. June I. Gow, Conference Coor- dinator, Dept. of History, University of B.C., Vancouver V6T 1W5.

## Bulletins

## MARGARET RANDALL

will be in Winnipeg Oct. 20 (see Calendar). The author of *Cuban Women Now*, *Sandino's Daughters*, poet and journalist is presently living in Nicaragua. She will speak on the political situation there, the changing role of women and the develop- ing relationship between the Christian youth movement and the Sandinista Liberation Front.

FOCUS ON WOMEN  
CONFERENCE

November 17, 18, 19 will have topics on Women and: Employ- ment, the Family, Education; Health; Aging; the Law; Sports & Fitness; the Arts; Power & Politics; Spirituality; Violence; Feminism in Canada; Special Needs. Complete Registration Fee: \$30 (or \$15/day, not in- cluding banquet); travel sub- sidies and childcare available. To register or for further infor- mation write to: 201-303 Main St., Winnipeg R3C 3G7.

RURAL WOMEN'S  
CONFERENCE

in Brandon Oct. 29 & 30 (see Calendar). Topics will focus on raising free children; women's health issues; theology; ad- vocacy for battered women; how to be a feminist in a small town and survive; and displays, films and a cultural evening.



## WOMEN AND THERAPY

Conference on November 9, 10, 11 at Holiday Inn (Don Valley), Toronto. To explore the social issues which influence women's mental health; to improve counselling effectiveness; to deepen self-awareness. Keynote address by Phyllis Chesler, author of *Women and Madness*. For info. and registration material write: Professional Development Assoc., 3 Cameron Cresc., Toronto M4G 1Z7.

## WELFARE RIGHTS

MAPO, Manitoba Anti-Poverty Organization, Inc. is a provin- cial non-profit, non- governmental organization that provides advice, assistance, and representation for the poor. Contact: MAPO, 641 St. Mat- thews Ave., Winnipeg R3G 0G6 Phone 786-3323.

LABOUR PEOPLE  
FOR CHOICE

is a recently formed, independ- ent unionist group speaking on behalf of organized working people who support reproduc- tive choice. Membership is open to all people who are bonafide union, association, society or lodge members. Membership fee is \$5/yr. (unemployed workers free). For info and meeting dates call 837-5365. We need your support!



# ON THE HERIZON

## CRTC Censures Sexism

The Canadian Radio-Television and Telecommunications Commission (CRTC) has censured a Vancouver TV. station for a public commentary aired by Doug Collins, an editorialist at CKVU, which exceeded the limits of the Broadcast Act.

Collins remarks, made last May, include the following statement made against Media Watch, a Vancouver-based organization working to eliminate sexism in the media:

"If there is ever another conventional war, it is my hope that Media Watch and its army of snoops will be found in the front lines where they can be raped by the Russians."

Media Watch's contention that the broadcast constituted incitement to hatred and violence against women in general and incitement to violence against the members of Media Watch in particular was endorsed by the

Commission investigation, although not in those exact words.

The CRTC said that CKVU failed to discharge its responsibility to provide programming of an acceptable standard to the community and breached the duty it owes by refusing to accept responsibility for the broadcast. The Broadcast Act states that the ultimate responsibility for all programs broadcast resides with the person licensed to operate the station. Norman Klenman, vice chairman of Western Approaches Limited who owns CKVU said the station does not censor free expression of viewpoints on matters of public concern.

The CRTC, as the licensing arm of the federal government was clear in its conclusion that "the issue of whether or not women should be raped is not debatable."

"In the commission's view, the

right of freedom of expression on the public airwaves cannot supersede the public's right to receive broadcast programming of high standard, free of demeaning comments or incitement to violence toward any identifiable group."

The report also endorsed feminist contentions that the right to freedom of expression on broadcasting stations is not absolute:

"Accordingly, a licence to operate a broadcasting undertaking constitutes a public trust that must be used in the public interest and on behalf of the public."

CKVU fell short of its broadcasting responsibilities, the report states, not because the station criticized the activities of a particular group, but because it advocated sexual violence against Media Watch members.

by Penni Mitchell



**CONCERNING WORK**  
*Change in the Work Process in  
Canada 1850-2000*

October 23 - December 31, 1983  
Alloway Hall,  
Manitoba Museum of  
Man and Nature

As a fitting conclusion to the Manitoba Museum of Man and Nature's 13-month long "Concerning Work" program, this exhibition explores the changing nature of work in Canada from the beginnings of industrialization in the mid-nineteenth century through to the micro-chip revolution of today. Changes in technology are linked to their economic, political and social significance for workers. Women in the workplace, unemployment and the emergence of the Canadian Labour Movement are among the important social phenomena that are examined.

**DEADLINE FOR  
NEXT ISSUE:  
OCTOBER 15th**

For Classified,  
Announcements,  
News

Horizons, 125 Osborne St., Wpg. R3L 1Y4



Sara Halprin (a.k.a. Barbara Halpern Martineau). The Winnipeg Film Group recently presented "A Woman's Eye". The film-maker discussed and screened her collection of feminist documentary films: Good Day Care: One of Ten; Tales of Tomorrow: Our Elders; Heroes: A Transformation Film and Keltie's Beard: A Woman's Story. Halprin is continuing her tour westward to seek alternative communities and to share her films. Her writing and film making practices have moved steadily towards simplicity of approach, modest means, and the thoughtful presentation of direct personal statements.

Photo by: Brigitte Sutherland



# CHOICE NEWS UPDATE

## The Coalition for Reproductive Choice

The Morgentaler Clinic in Winnipeg continues to function as a primary health care centre. These services include annual checkups, pap smears, blood tests—a variety of medical services which can be billed under the Medicare system. Volunteer doctors are donating their fees to the clinic to help the desperate financial situation forced on the clinic by the seizure of the equipment by the City of Winnipeg Police in June. Despite the generous assistance of the doctors and staff, the clinic is raising only enough money to cover approximately half of the overhead expenses. If you or anyone in your family would like to make an appointment at the clinic, please telephone 477-1887 or stop by 883 Corydon Avenue. So far, appointments are scheduled three evenings per week.

Police harassment of women who have contacted the Morgentaler clinic has peaked during the past month. The police are using the confidential records they seized from the Clinic to harass women, many of whom have contacted the clinic confused and upset after being questioned by police. It's having a devastating effect on some of them, particularly those who told no one about being pregnant or seeking advice about an abortion. It's destroying families and relationships for some, and putting other women in danger of

abuse. The women say they were not told about their legal rights. They do not have to answer questions, or even to give their name. They also have the right to get in touch with a lawyer immediately.

The Coalition for Reproductive Choice continues its campaign for women's rights. Efforts to raise funds for the clinic defense have been tireless but we still have to raise hundreds of thousands of dollars. A recent fundraising event was held by one of the member organizations "Business and Professionals for Choice". Dr. Morgentaler attended and met a large number of supporters.

More than \$8000 was raised towards the defense of the staff and volunteers who have been charged. This brings out total raised to near \$30,000...substantial, but far from our goal of \$250,000.

The Preliminary hearing will take place in Winnipeg October 5-12. On October 17, the Toronto

case commences, to be followed by the Winnipeg trial (expected in November).

### What Can You Do?

This is no time to give up the struggle. Those of us who support a woman's right to choose in reproductive matters must keep the trial of the clinic staff in mind and work harder than ever to help create a broad-based understanding of this basic issue of women's freedom.

--Write to the Premier, the Attorney-General, the Health Minister.

--Support the Coalition by donating your time and money. Protecting our rights requires a tremendous amount of money. Please help!

--Join one of our member organizations:

New Democratic Party Status of Women Committee, Wolseley NDP Constituency Association, Osborne NDP Constituency Association, Native Policy Com-

mittee of the NDP, Women's Health Clinic, Manitoba Association of Women and the Law, Manitoba Action Committee on the Status of Women.

Canadian Abortion Rights Action League, Congress of Canadian Women, HERIZONS, Communist Party of Manitoba, Winnipeg Women's Cultural and Educational Centre, University of Winnipeg Women's Centre, Women's Centre at the University of Manitoba, National Council of Jewish Women, Women in Trades, Liberation Books, Voice of Women, Klinik, Nellie McClung Theatre, Business and Professionals in Support of Reproductive Choice, Manitoba Socialist Coalition, YWCA, Nurses for Choice, CUPE 2722 (Oxfam National), Lawyers for Reproductive Choice, Physicians for Choice, Labour People in Support of Choice, Nurse Practitioners of Manitoba, CUPE 2348 (Klinik), Parents for Choice.



## Abortion Clinics on their Way Up?

The former medical director of one of the first free-standing abortion clinics in the U.S. says abortion clinics should keep off the ground floor to escape attacks from anti-abortion groups.

Dr. Jane Hodgson, a St. Paul, Minnesota obstetrician and gynecologist said at the annual meeting of the American College of Obstetrics and Gynecology that free-standing abortion clinics face ad-

ministrative, medical, economic and legal problems in addition to harassment.

Hodgson said harassment has become more acute over the last few years in the U.S., where women trying to enter clinics are obstructed and handed literature with fetuses, blown up much larger than they really are, where "pro-lifers" have invaded operating rooms where abortions are taking place and fires and bombs are used to

## Argentine Women Lack Services

destroy main floor clinics. Hodgson added that it is "horrendous" that Canadian women have to go through a committee to get approval for abortions. She cited instances of women in Thunder Bay and Winnipeg being told after their 12th week to wait until 16 weeks and have a saline induction, a painful and more complicated method of abortion.

In Argentina, as many as one third of women arriving in maternity clinics are hemorrhaging from abortions, according to an Argentine report in *Connexions*, an international feminist quarterly published in Oakland, C.A.

As the economic situation worsens and the availability of birth control & safe abortions remain inaccessible to most women, abortions performed by unskilled doctors, midwives or by the woman herself are on the rise. A recent Argentine study reported that 70 per cent of pregnant adolescent girls interviewed had never heard of birth control methods.



## Turkey relaxes abortion law

The Islamic country of Turkey recently legalized abortions up to the tenth week of pregnancy, in efforts to reduce the rate of population growth.

The law, ratified by the ruling National Security Council, enables the operation after 10 weeks only if essential for medical reasons and threatens violators with jail terms of up to 20 years.

According to Women's International Network News, several thousand illegal abortions are performed every year in the country of nearly 50 million, many resulting in the women's death.

## British Update

The London-based newspaper of the Abortion Law Reform Association reports that the high unemployment rate in Britain may have contributed to the slightly higher rate of abortions in that country.



Reports from the two main charitable abortion organizations suggests that for many women without a stable income, a pregnancy "would pose an intolerable strain."

The rate of abortion in Britain remains at 11 per 1,000 fertile women, or about one per cent. While the number of abortions has increased proportionately to the number of fertile women in the last five years, there is also an indication that sterilization is difficult to obtain and the number of women on the pill has decreased due to health factors.



HEFNER IS A PIMP— Two hundred women participated in protesting the Fourth Annual Hugh M. Hefner (publisher of *Playboy*) First Amendment Awards Ceremony held in the Helmsley Palace Hotel in New York City. "For thirty years, Hugh Hefner has been telling millions of men and boys defamatory lies about women and girls. These lies, like the notion that women are commodities to be owned and operated like so many stereo systems or automobiles, degrade women as a class. We are here to tell Hugh Hefner, and the American public, that *Playboy* has been perpetuating a gigantic farce. *Playboy* is not sexual liberation — it is the sexual oppression of women. Hugh Hefner does not support free speech, he wants women silenced," said Dorchon Leidholdt of Women Against Pornography.

The women protesting asserted that the *Playboy* awards are a "cover-up" of *Playboy's* "reduction of women to bunnies, playmates and playthings; sexual harassment of women workers; promotion of rape; sexualizing of little girls; racist portrayal of women of color; ridicule of older women; and exploitation of lesbianism." "The most poignant moment," reports Leidholdt, "was when Linda Marciano (Lovelace), author of *Ordeal*, told about how her ex-husband and pimp, Chuck Traynor, took her to the *Playboy* Mansion in Chicago, and he and Hefner negotiated for two hours over the price Hefner would pay to watch Linda perform a degrading sexual act (penetration by a dog)".

Feminists have protested the Hefner awards for four years. Last year, women's groups persuaded three of the four judges of the ceremony to resign. Andrea Dworkin delivered the concluding remarks at this year's protest. She criticized the "liberals," "leftists," and "civil libertarians" who were inside the hotel accepting Hefner's awards. They are "people who say they care about freedom," but they are "paying homage to a pimp."

off our backs

## Hydro dams discrimination

Manitoba Hydro has approved an affirmative action policy intended to "rectify any existing discriminating barriers that may limit promotion and equality of treatment for women, natives and the disabled" within the utility company.

All unions at Manitoba Hydro will be invited to participate in the development of the Affirmative Action plan, to be drawn up over the next year, according to a report in "Hydrogram", the company's newsletter.

The initial stages of the program involve a review of Manitoba Hydro's hiring practices and Awareness Seminars throughout the company. The second step involves the formulation of goals and timetables for remedying inequities in employment, including special training programs, the establishment of alternative practices and a monitoring system to measure progress.

The plan is to be implemented within 14 months, and will entail making sure it is acceptable to "the majority".



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## Security Bill Would Silence Feminists?

AN OPEN LETTER TO  
SOLICITOR GENERAL  
ROBERT KAPLAN

I am a feminist, which by definition makes me a revolutionary. I believe the system of male dominance, patriarchy, has created a world rift with brutality, domination, suspicion and fear. Governments are the tools used by a powerful minority to maintain their privileged position, whether it be economic, racial or sexual. I am committed to the overthrow of this patriarchal system, and to see it replaced with one which is free, equal, peaceful and cooperative.

I realize that this puts me, and all other feminists who thirst for such revolutionary social change, in direct conflict with the proposed security agency, the Canadian Security Intelligence Service. Once Bill C-157 becomes law, we become out-laws. Why? Because the Bill provides this new secret police with the right to spy on "activities...toward or intended ultimately to lead to the destruction or overthrow of the constitutionally established system of the government in Canada". This is a system of government constitutionally established to ensure that a small minority of white males continues to wield power and influence at the expense of other groups in our society. My feminist sensibilities do not allow me to do anything but oppose such a system. By definition this means all my feminist activities, no matter how seemingly innocuous, must be regarded as a threat. It means that every action private or public, by feminists is a threat. We haven't forgotten that "the personal is political" and that all our accumulated actions, large and small are revolutionizing this world.

Bill C-157 also permits the new police the right to break any laws as "reasonably necessary" in gathering their evidence. What kinds of infractions, I wonder, will be considered "reasonably necessary"? Women activists are now the brunt of sexist attitudes on the part of the police,

which can lead to sexual harassment or worse. Under the new Act, there would be no recourse for such occurrences. Section 12 of the Secret Police Act makes it a serious offense for a person to disclose any information from which the identity of an offending agent can be inferred. This means that women could be harassed or sexually assaulted and have no means of seeking justice. To attempt to do so could result in a jail sentence for the woman of up to five years. The agent's case would be heard by a secret three-man tribunal.

It's been a hard struggle for women to have rape and wife-abuse taken seriously in the public courts. I'm very skeptical that such a tribunal, tucked away from any public scrutiny, would be sympathetic to 2 woman's complaint. It all smacks too much of an "old boys" club.

Supposedly, the Act provides protection for those participating in "lawful advocacy, protest or dissent". However, it also contains a special section which allows the agency to "remain informed about the political, economic and social environment within Canada and matters affecting that environment". What one section gives, the other negates. I would have to assume, that even if all my activities fall within the boundaries of "lawful protest" (and who would decide?) they would be monitored. After all, as a feminist I really am compelled to "affecting that environment".

Quite frankly, Mr. Kaplan, what you are proposing scares me, but it doesn't surprise me. We women know the lengths to which the power-holders will go to protect the patriarchy which benefits them. I am asking every feminist to stop and think about your proposed legislation. I'm asking them to support any initiatives to stop its passage, such as the demonstration planned on Parliament Hill in Ottawa on October 15th. I'm asking them to write to you as I have, to protest Bill C-157.

As a feminist, I am committed to an open, humane society. Bill C-157 is antithetical to every such principle. This Bill offends me Mr. Kaplan. I will not be silent.

Sharron Kilbrai

## Greenpeace arrives in Winnipeg

A Greenpeace official in Manitoba says there are two major polluters in Manitoba causing acid rain, but he won't release details until a Greenpeace study is complete.

The problem of acid rain in Canada can no longer be identified solely with Eastern Canada, says Kevin McKeown, manager of community relations in Western Canada. Greenpeace is working to force corporations to install machinery to cut out acid rain emissions. The group is also seeking the protection of wildlife species from habitat destruction and trophy hunting and wants to end dangerous aerial chemical and pesticide spraying and unsafe chemical dumping.

Greenpeace is barely one month old in Winnipeg and McKeown is pleased with the response in Winnipeg so far, adding that "Winnipeg is second only to Calgary in fund-raising operations."

The 35,000 member group is also working to end the worldwide slaughter of whales, dolphins and seals for commer-

cial purposes. As well, it is striving to halt the nuclear arms race: calling on a ban on uranium mining, nuclear plants, waste dumping, sales of nuclear capability to such countries as Argentina, a cessation of all nuclear arms testing and 'buildup and a phasing out of nuclear arsenals.

In Winnipeg 250 new recruits are fighting what the late United Nations Secretary-General, U. Thant, called "World War III: The battle to save the earth from environmental ruin." Around the world our last stand may be based on Direct Action.

The 250 recruits are using direct non-violent action as ammunition. As the first members of Greenpeace Winnipeg, they are drawing public attention to critical environmental issues, learning from the 12-year-old organization that public opinion can make a difference.

For information regarding Greenpeace Winnipeg please call 453-3950.

by Kathi Thorarinson



### Belliegram

I'M OK, YOU'RE FIRED — Consider the dilemma: You're a boss forced to trim your staff of bookkeepers by 25%, and oddly enough you feel guilt and remorse about having to send coworkers to unemployment lines. That's the problem pondered in a recent issue of the *Boston Business Journal* by a psychologist who writes a column — "Executive Ego" — advising managers on how to take a healthier attitude toward tough career decisions. The manager in question suffered

from stress and depression, feeling that she "should have done something" to help the women she had to fire. The psychologist opined that she suffered from "disordered thinking" and had "ignored the obvious: that life is often unfair, that she doesn't dictate company policy; and that she was only following orders." With therapy the manager finally "acknowledged the complexity of a stressful experience" and overcame her guilt. Concluded the psychologist: "It's all a matter of how we look at things and what we tell ourselves."

Joan Walsh-In *These Times*

## USC seeks support

There probably isn't a Canadian over 20 who doesn't know who Lotta Hitschmanova is or what is at 56 Sparks Street in Ottawa. The Unitarian Service Committee's 39th Annual Appeal for Support over 200 community programs in Asia & Africa was recently launched.

USC is a Canadian overseas development agency founded in 1945. Send donations to 56 Sparks St., Ottawa K1P 5B1.





## Churches Hunger for Change

A statement on food policy summarizing the causes of the international food distribution crisis was unanimously adopted at The Vancouver Assembly of the World Council of Churches this summer.

Critical of the use of food as a political weapon and the injustices in production, marketing and trade, the churches are calling for systemic change to replace the 'relief' policies currently popular.

The Assembly is calling for greater reliance in basic food production and increased access to land for the poor, as well as education and advocacy programs to support the par-

ticipation of the poor in food production and distribution.

Also supported were efforts for peace and human rights; and acknowledgement that these will counteract the political forces which divert resources from a just distribution of food. The Assembly will be advocates for farmers' movements, and denounced the current policies of the International Monetary Fund, which serve to reduce food available to the poor. Other elements of the statement included supporting churches and movements which are working to alleviate the effects and causes of hunger.

## Sexism and Reaganism

A former sex discrimination specialist in U.S. President Reagan's Justice Department who quit her \$37,000 a year job called Reagan's commitment to sexual equality and his alternative to the equal rights amendment "a sham."

Reagan, whose poor record on women's issues has been manifesting itself in popularity polls, dismissed Barbara Honegger's accusations as being 'politically motivated'. Women in the U.S. have been markedly more critical of

Reagan's policies than men, recent polls show and the National Organization of Women and the National Women's Political Caucus have also backed up Honegger's contentions. The government failed repeatedly to act on the results of her work, which involved identifying sex discrimination in federal laws. Honegger told a news conference that the White House has launched a personal attack against her to discredit her since they were unable to discredit the substance of her criticisms.

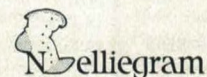
### SEX-ROLE STEREOTYPING Complaint Notice

Product or service: \_\_\_\_\_  
 Date advertisement appeared: \_\_\_\_\_  
 Where it appeared: ☐ TV ☐ Newspaper\* ☐ Magazine\* ☐ Radio ☐ Outdoor ☐ Transit ☐ Other  
 (\*Please attach clipping)  
 Name of Publication or Station: \_\_\_\_\_  
 I would like to complain about this advertisement which in my opinion contravenes the Advertising Advisory Board's Guidelines on Sex-Role Stereotyping because: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 Name: \_\_\_\_\_ Province: \_\_\_\_\_  
 Address: \_\_\_\_\_ Zone: \_\_\_\_\_  
 City: \_\_\_\_\_

Advertising Advisory Board, 1240 Bay Street, Suite 305, Toronto, Ontario. M5R 2A7

## Complaints wanted

Do ads about housewives obsessed with cleanliness and male approval make you want to retch? How about those dandy, "sexy", commercials that promise everlasting youth and beauty if you'll just try their product? Does it make you angry that fat men can appear in ads, old men can appear in ads, as respectable but women only if they're slim and young? Let the ad men know how you feel. Send them a message about their message. Next time you're irked about a sexist ad, fill out the complaint notice above and send it to the Advertising Advisory Board. If you tell them their ad isn't effective, maybe they'll stop using it.



PENSION EQUITY PASSED — The Supreme Court in Washington ruled that employers' retirement and pension plans can no longer calculate benefits differently for men and women. The decision may have a great effect on insurance and pension legislation pending in Congress.

The ruling prohibits use of statistical tables which show that women live longer than men in employer-sponsored pension plans. The use of such

tables often cause retirement programs to make smaller monthly payments to women. However, the ruling is not retroactive and pension plans do not have to reimburse women now retired for past losses due to discrimination, or change contributions for current workers. As well, employers and insurance companies also have the option to drop annuity opportunities to employees if they wish.

**off our backs**



## Women's Work Worth Tidy Sum

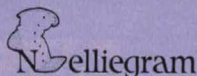
(Flash) A report out of Cornell University says housewives' work is worth about \$7 per hour. At an average twelve hours a day of work, seven days a week, a salary in the range of \$2,632 per month or \$31,584 annually would be in order. Now we just have to convince them housework and child rearing are more than a labour of love...

## Woman fired for large breast size

A woman fired from her job at Caterpillar Tractor Company in Iowa because the men apparently couldn't keep their eyes off of her, is seeking \$200,000 in damages from the company, reinstatement and back pay.

According to the Iowa Civil Rights Commission investigation, Luanna Cashatt was fired because she has large breasts. The company felt it would be easier to fire her than to demand any compliance from the men. Cashatt, who was fired 22 days after she was hired, said that she was competent in her job, and that the male workers' penchant for her breasts was the company's problem, not hers.

A hearing will be taking place, as the company refused to address a report by the Commission in April recommending the firm negotiate an agreement with Cashatt.



BOYCOTT ADIDAS AND NIKE running shoes and Kingtex products says the United Church's official magazine, *The Observer*, endorsing a call for a boycott from South-Korean workers. In Wonpoong, the workers had kept their factory running after its previous owners declared bankruptcy in the mid-70's, turning it into one of the best mills in the region, with good wages and working conditions. In '78, the government forced the Wonpoong workers to merge their plant with the Kukje Corporations, a conglomerate of 20 companies. It was then the union began to get harassed.

Recently, some male employees of the company — with outside help — occupied the union office, forcibly detaining the union president. She was beaten, forced to kneel on a cement floor for 17 hours and tortured in an attempt to force her to resign her post. She refused. "At last, before daylight," *The Observer* reported, "they-loaded her into a car and tossed her out on the roadside, miles from home and factory, in her bare feet, her body covered with bruises and her face swollen beyond recognition." The workers sat-in for days, doing their work, but not leaving the plant. Management closed the cafeteria and shut off the water, but the sit-in continued. Many passed out and were taken to hospital for treatment. When they were weak from lack of food and water, thugs dragged them out bodily, stacking them on the ground. The riot police were ordered to trample them but they refused. Some wept in sympathy.

## Lawyers wanna stab at RCMP violators

When Federal Justice Minister Mark MacGuigan said it would be too much trouble to prosecute hundreds of RCMP officers and their alleged wrongdoings cited in the McDonald royal commission into RCMP activities, he must have expected the country to agree with him that it would cost too much money to bring justice to bear upon the Mounties. What he didn't anticipate though, was a barrage of lawyers in the country dying to do the job for him

— for free.

A group of 31 lawyers wrote a letter to MacGuigan offering to perform 100 hours each of free legal work to nail, err., help prosecute the RCMP officers. Harry Kopyto, a civil liberties lawyer who was one of the 31, said in a Canadian Press interview that if law enforcement officers are not required to obey the laws other Canadians are expected to, it "can only bring the administration of justice into disrepute."

## Cowan seeks pollution bill input

Environment Minister Jay Cowan is seeking public review and comment on his hazardous waste legislation entitled "The Dangerous Goods Handling Act".

Cowan invites input from individuals and groups in the province so that an "all-

encompassing hazardous waste system" can be implemented.

For a copy of the draft legislation or a Hazardous Waste Information Kit, contact: Manitoba Environment, Community Relations Branch, 960-330 St. Mary Avenue, Winnipeg, Manitoba R3C 3Z5, phone 944-5763.

## Financial Planning For Women



Marya Zajac



Lynn Chamberlin

Broadway Office 956-0480

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## We Need Your Poems

Starting in September, Herizons will be publishing a poetry page. We welcome submissions and will pay an honorarium for poems published.\* Include a self-addressed stamped envelope and mail poems to:

Judy Johnson, Poetry Editor  
Herizons Magazine  
125 Osborne St.  
Winnipeg R3L 1Y4

\*Copyright will reside with author.



The B.C. restraint legislation and Premier Bennett have been called many names for his government's attack on social services, human rights and jobs. The Bennett government has also had to contend with a powerful new alliance of people. The most interesting and unexpected alliance with Operation Solidarity is that between labour and feminism. Women Against the Budget (WAB) is undertaking perhaps the broadest outreach since the struggle for the vote. Meetings are packed. Many of the women coming into this group have never been involved in political organizing of any kind. Some have experienced direct losses, — jobs, benefits — others have not but are deeply concerned and are coming out of their homes and other workplaces, determined to help defeat a budget that has overwhelming implications for themselves, their children, and their way of life.

Among the actions organized by WAB have been making speeches at all major rallies; a bid to have the UN condemn the actions of the B.C. government; a Stone Soup Luncheon at the mansion of Grace McCarthy. The legislation would have a tremendous impact on women's hard-won rights around maternity rights, equal pay, job security, the ability to fight sexual harassment. The horror story continues: Welfare rates are frozen, universal access to medical care is threatened, educational cutback will limit opportunities; threatened also are crisis and preventative services for women and children who are victims of abuse, legal aid cuts reduce access to legal rights, grant cuts have been made to groups such as Planned Parenthood, the Vancouver Women's Health Collective; among the closures are the human rights and rentalsman's offices, the Community Correction Centre for Women, and financial planning offices. The message is if you can afford it it's yours and if you can't it's your fault.

Excerpted from *Kinesis*

#### FIRST FIRED, THEN HIRED.

Two weeks after being fired after attending the Operation Solidarity rally at Vancouver's Empire Stadium, Melanie Ray has been reinstated by Teck Corporation.

## Cutbacks Spell Poverty

NATIONAL ANTI-POVERTY NEWS. The NAPO board of directors has designated the following issues of special concern to Canada's poor: unemployment; cutbacks in welfare benefits and services; medicare user-fees and extrabilling; growing use of tax discounting companies; legal aid cutbacks; lack of affordable housing; funding cutbacks that hurt low income groups; veteran's rights.

The organization calls for an end to federal and provincial government fighting that gets in the way of solving problems that affect the poor. They again reemphasize the need for a guaranteed annual income to Canadians.

the government's 'communication counsel', nor to its 200 member staff.

**MORE CUTS ...** The Toronto Family Benefits Work Group has been informed by its major funding agency, the United Church Grant Committee in the person of Rev. Allman, that their funds have been suspended. This decision was based on an anonymous phone call of unsubstantiated accusations. The Board of FBWG is appealing the decision and is worried that losing this influential funding body will undermine their credibility and will make it extremely difficult to get funds in the future.

POVERTY...?  
WHERE'S POVERTY?  
HAVE I BEEN  
THERE YET?



Winnipeg Free Press  
Feb. 11, 1983  
reprinted with permission.

Knowing it 'pays to advertise' the B.C. government will be spending \$1.5 million of public monies to sell their restraint budget programme. 'Correct' information will now be coming to the people via the television, radio and newspapers. The government claims this bought version is necessary because the media has been too negative and too highly critical. To keep the government's image polished, cuts will not be made to the budget of \$18 million of

BRIEF TO MACDONALD COMMISSION. The Canadian Advisory Council on the Status of Women has presented a brief to the Royal Commission on the Economic Union and Development Prospects for Canada. In the brief the council points out the changes that have taken place in the position of women and the subsequent effects on society as a whole. It stresses that any economic analysis must take into account not only work performed in the paid labour force but also work for which no money is exchanged.

They also want the Commission to present all information by sex; incorporate a broad and inclusive view; and use sexual equality as a guiding principle in all aspects of the Commission's work. Are you listening, Donald?

**NOT EVEN BREAD CRUMBS.** Jeane Kirkpatrick strikes again! Reminiscent of the sole dissenting vote on the resolution against the promotion of infant formula in 1981, the United States' ambassador to the United Nations has again waved the flag of immorality. The U.S. recently was the only dissenter in a 50-to-1 vote authorizing the Economic and Social Council of the UN to prepare a study "on the right to adequate food as a human right." The U.S. spokesperson explained that it was "questionable that the right to food was a human right." Someone forgot to mention that the right to food as a human right was spelled out plainly in the UN Declaration on Human Rights that was adopted in 1948 and signed by the U.S.

Bread & Justice

"GRIM JOKE" is how a reporter in New York described the window display at Tiffany's. A skid-row scene with garbage strewn about a dummy bum and bag lady features a \$50,000 gold and diamond necklace amongst the debris. Under a 'No Loitering' sign, the grey-haired woman sits on a cardboard box reading *House and Garden*: An advertisement for gin reads 'Enhance your life'.

Complaints created a controversy and after a two-week period the window display was removed. The New York Daily News commented, "In a city where 36,000 men and women live in boxes and doorway," this Tiffany window display is in bad taste.

**DEBTORS' PRISON.** Superintendent of the Kenora jail Bev Johnson, the first woman to hold such a post in Ontario, holds sway of men and women, over half of whom are in jail for non-payment of fines. Many of the fines were given for public drunkenness and range from a minimum of 4 days to a month or more in jail. Official estimates are that it costs \$64.50 per day to lodge these persons. Why not give them half that amount so they can pay their fines and save money in the long run?



# Washington Rally

August 27 Claudia Frei

Glad to hear that we'd come all the way from the Frozen North to join their voices in protest, strangers welcomed us to Washington, D.C. for the 20th anniversary Jobs/Peace/Freedom march. We heard reminiscences about that first march from an old black man in a super-market; we discussed the Toronto Bluejays with a young black man in a beer store. By contrast, the owner of a fruit stand in upper New York State had asked us disapprovingly why we Canadians would come to demonstrate in what many considered an anti-Reagan rally: "We don't come up to Canada to demonstrate against the Queen," he said. Explaining the widespread influence of American military policies, we offered as examples the contracts Bristol and Boeing of Winnipeg have won to build parts for Reagan's, 'peacekeeping' MX missile. And Canada is about to test the Cruise missile. We are in this up to our necks.

A sign beside the door of St. Stephen's church in Washington D.C. informs visitors that the church is open for use by community and youth groups,

welfare recipients and those who come to the city to demonstrate against government policies. Accordingly, groups staying there the night of the rally included busloads of activists from Kitchener and Toronto, Vermont and Nebraska.

St. Stephen's is located on 16th Street, a major thoroughfare originating at the White House itself. The west side of 16th boasts ornate, expensive old apartment blocks; on the east side lie crumbling, burned-out slums. This is one of the many contradictions to be found in the capital of one of the world's wealthiest nations.

Another irony, and a fitting symbol: while 350,000 marchers representing unions, civil rights groups and peace coalitions swarmed around the Washington Monument on their way to the Lincoln Memorial, the White House (which, as one disappointed/enlightened Canadian put it, 'looks like the palace of some banana republic dictator') was empty. President Reagan and Congress were on vacation.

The mood of activism in the

speeches gave the Washington rally an air of excitement and potential for political change that was lacking at the massive New York peace march last June 12. The emphasis here was on peace as the result of social justice, not as an isolated phenomenon—a sobering reminder to those (like myself) who had the vague, if inspired, notion that if we rid ourselves of nuclear weapons most of the struggle for peace would be won.

The immense power of the American system was brought into relief by the energy of those who addressed the rally. A march of proportionate size and force in Ottawa would, I thought, put the scare into our government, but not so the U.S.A. throne of the corporate mega-monsters.

Poverty and injustice are realities in the United States, particularly for black people. Enough has been written on this subject before and since Martin Luther King's historic 'I have a dream' speech twenty years ago, but it was an eye-opener for Canadian peaceniks who attended.

## Nurses' Remedy for Medicare Ills

The Canadian Nurses Association (CNA) suggests health care costs could be reduced if a new Canadian health act included using nursing services in the home and in community health centres, instead of relying on costly hospitalization.

The CNA also says health care should be universally guaranteed by both levels of government and should not be used as a weapon in political disputes. The nurses also want lasting reforms to include the elimination of user fees and extra billing, a position the federal government is already backing off on.



Belliegram

HAZARDOUS? That old television set. Color TV sets built before January 1970 may emit too much radiation to be used safely as display screens for video games and home computers. Children who sit close to an old set for two hours a day can receive as much as 890 millirems per year of radiation, far above the 100 millirem safe level for people under age 18.

New England Journal of Medicine

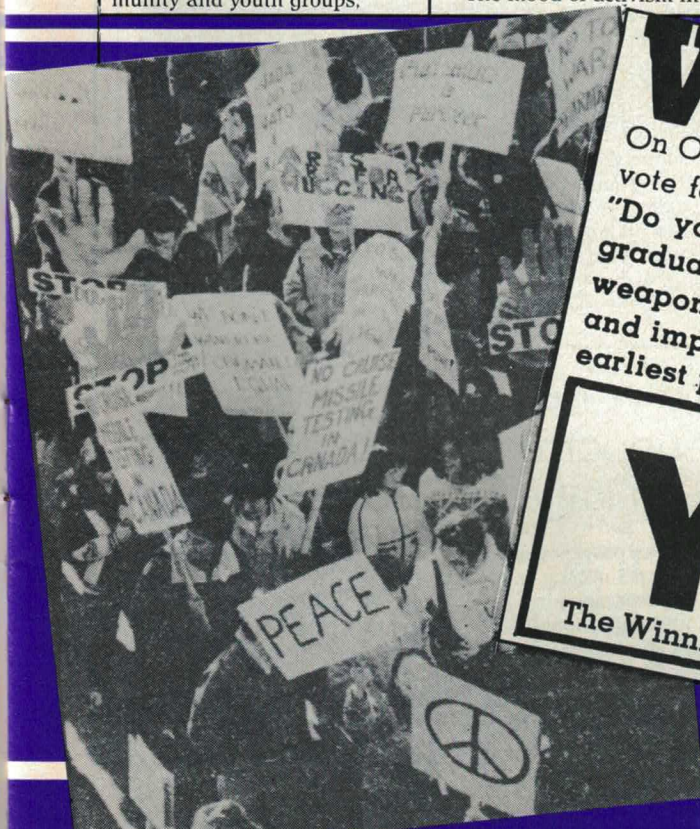
# Vote for Peace

On October 26, 1983 Winnipeggers will have the opportunity to vote for peace. Vote "YES" on the Disarmament Referendum. "Do you support nuclear disarmament by all nations on a gradual basis with the ultimate goal of a world free of nuclear weapons and mandate the federal government to negotiate and implement with other governments steps leading to the earliest possible accomplishment of this goal."

# YES

The Winnipeg Co-ordinating Committee for Disarmament

# X



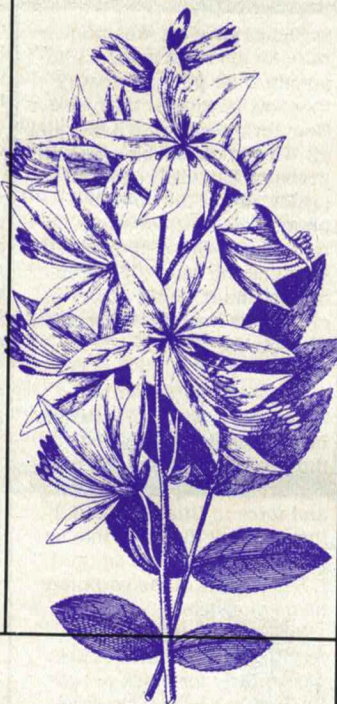


## elliegram

**ROMANIA DECLARES WAR —**  
On Typewriters. Stung by anti-government leaflets, Romania is banning possession or use of typewriters by citizens who have a criminal record or pose "a danger to public order or state security." The decree was signed by President Nicolae Ceausescu and took effect early this summer. It requires private citizens to register with police typewriters they own or want to purchase.

The rule was not explained, but Romanian sources said it was probably prompted by a spate of clandestine typewritten leaflets, critical of the government, which have circulated in recent years. Applications to retain typewriters, along with samples of figures and letters of their typewriters, must be submitted to police. New typewriters may be purchased only from state-owned stores with prior police authorization.

**Kick It Over and (AP)**



## Australia

(Australia)

A pregnancy test that works within six hours of fertilization (not intercourse) has been developed in a Brisbane, Australia hospital.

The *Medical Post* reports that Dr. Halle Morton, Alice Cavanagh and Barbara Rolfe found a hormone which appears in the blood within six hours after fertilization at Princess Alexandra Hospital.

The discovery could lead to earlier, safer abortions being performed as well as earlier prenatal considerations for women who will carry their pregnancy to term should the test become routine.

## Scrap wood threatens health

(The Medical Post) Scrap wood coated with preservatives can cause arsenic poisoning when used in wood burning stoves, according to a doctor at the University of Wisconsin who investigated the case of a family that developed arsenic poisoning after burning wood in a kitchen stove.

Dr. Henry Peters said there are a variety of arsenic-containing wood preservatives in use, which represent no danger under normal conditions, but when burned give off fumes with a high arsenic content.

Chronic health problems developed by the family in the case investigated by Peters included severe sensitivity to the skin or senses, muscle cramps and ear aches, bronchitis, sinusitis, severe itching and inflammation of the eyes. Four of the family members suffered from seizures and blackouts and had experienced severe loss of hair. The scrap wood was suspect only after the father was admitted to the hospital for detailed examinations and hair samples showed arsenic levels at 140 times higher than normal.

## Safe Laws Jeopardise Irish

(Dublin)

An Irish physician fined 500 pounds (\$750 Cdn) for selling condoms says he won't pay the fine imposed under a law that is "outrageous" and should be treated with contempt.

Dr. Andrew Rynne was one of 200 Irish physicians who signed a letter sent to the minister of health several months ago, challenging the government to prosecute them because they planned to violate the country's family planning act. Condoms are available through the Family Planning Association, where a pharmacist can fill a doctor's prescription for condoms, and through a wide variety of "underground" organizations.

## Pregnancy grievance pending

A policewoman who was transferred to a clerical job during her pregnancy at a large reduction in salary has asked her union to take the matter to the board of commissioners.

In Winnipeg, police chief Ken Johnston forced Const. Barbara Tobin to choose between starting her unpaid maternity leave early and taking a clerk's job, which she took. The Winnipeg Police Association grievance says the ultimatum Tobin was given breached the police officers' contract. As a constable, Tobin was paid \$30,238 annually. The case is expected to be resolved after the birth of Tobin's child, and could be precedent setting for other pregnant policewomen.

## Birth Control Supported in Italy

The Italian government has launched a \$3 million campaign to encourage birth control to avoid abortions. Abortions are available at state hospitals at no cost to women over 18 for physical, economic, social or psychological reasons.

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# PORNOGRAPHY

## Freedom for Whom?

**U**he frigid air bit with a stinging reminder as dusk descended. It was January 18, one of the coldest days in Winnipeg last winter and there were fourteen days left to convince the federal government that First Choice's Playboy programming violated the company's licensing agreement with the CRTC. About 60 people converged beneath the mirrored office tower on the corner of Portage and Smith to deliver the message upstairs to the Canadian Radio Television and Telecommunications Commission.

Thousands of others protested in 18 Canadian cities that day, demanding that the CRTC revoke First Choice's license for making a \$30 million deal with Playboy to include pornographic programming as part of its pay-tv package. With Com-

munications Minister Francis Fox and the CRTC on record as saying they weren't responsible for pay-tv programming, First Choice had suddenly become accountable to no one.

In contrast to the politicians and enforcement officials, those involved in the anti-pornography movement have been tackling the issue head on, grappling with the issues of censorship and erotic pleasure with forthright logic. They maintain pornography is the degradation of women (and children) while erotica is healthy sexuality, based on mutuality and affection. Over the last few years, events such as the Playboy deal served as catalysts for a national awareness campaign in which the extent of the pornography industry has been revealed. The release of *Not A Love*

*Story* in 1981 added an educational perspective to the fervor, as record attendances marked the widespread interest in the issue.

The proliferation of the home video and the satellite businesses forshadow even further markets for pornography, as movies depicting acts of violence and degradation against women pop up in movie rental outlets and on the screens of neighborhood pubs. In the midst of the technological revolution, the video rental business remains virtually unregulated.

Women's fear and their subsequent determination to quash the pornography industry are intensified by an increase in sex related crimes in Canada; a 20 per cent increase since 1976. Coupled with recent statistics on wife abuse (one in ten conser-

*Penni Mitchell*





vatively) and child molestation including incest (as high as one in four) women are justified in their assertion that their opposition to pornography is an act of self-defence.

*Playboy* and *Penthouse* magazines reach nine million readers every month, a larger combined circulation than *Time* and *Newsweek*. With the \$10 billion a year pornography industry boasting more outlets than McDonalds, one can only guess how many are being served.

But as the technological revolution intensifies, print pornography is losing its prominence to home videos and pay-tv. Already the U.S. Playboy Channel is showing programs with gang rapes and sadistic sexual tortures as 'erotic' entertainment. Playboy programming was deemed obscene by a Cincinnati county grand jury, when Warner Amex Cable Communications was indicted in July for broadcasting obscene programming on the Playboy Channel.

It's defended as freedom of expression, but whose freedom is being censored when the women in these movies are bound, gagged, tortured and raped? Whose freedom of expression isn't heard at all when the scriptwriters portray women as actually enjoying being cut open or beaten by men? In short, women are the ones silenced.

What sorts of behaviour are internalized by men who use pornography? The trend towards violent pornography appears to be leaving scars not only on the victims, but on an entire society. Neil M. Malamuth, in his research on pornography and violence conducted at the University of Manitoba, discovered a correlation between a tendency to commit acts of aggression against women and a belief in the rape myths perpetrated by pornography. The men in his experiment (35 per cent of whom admitted that they might rape under certain circumstances if they were assured they would not be caught) were found to be similar to convicted rapists in their acceptance of rape myths (women really enjoy being raped) and exhibited high sexual arousal to rape depictions. In another study on rape fantasies, Malamuth reported that men previously categorized as "force-oriented" as well as those who were "non force-oriented" created more violent sexual fantasies after watching a rape slide-audio show.

In an experiment which compared the responses of men and women to different rape depictions, Malamuth found that while some women were aroused when the rape victim was shown experiencing an orgasm and no pain, males were most aroused when the victim experienced an orgasm and pain. From this, Malamuth concluded that stimuli which fuse sexual

ity and violence may have antisocial effects. Male subjects exposed to rape scenes which depicted women enjoying the rape were found to believe, more than other subjects, that a large percentage of women would derive some pleasure from being raped or forced to engage in various sexual acts. Women who responded to the rape scene positively viewed it more as a seduction since the woman was in no pain and appeared to be enjoying sex. The women didn't believe they would derive any pleasure from actually being raped.

One of Malamuth's most revealing experiments was one in which 271 men and women were exposed to either violent-sexual films or control feature films and then given a Sexual Attitude Survey a few days later, without knowing the connection between the two events. Exposure to violent-sexual films increased male subjects' acceptance of interpersonal violence against women, while women exposed to the violent-sexual films tended to be less accepting of interpersonal violence following the films. Another Malamuth experiment found that exposure to violent pornography increased the levels of electric shock that male subjects could be convinced to administer to a female confederate of the experimenter. Similarly, he found that repeatedly exposing male subjects to violent pornography resulted in self-generated rape fantasies and that they then perceived less victim trauma upon hearing a more realistic rape depiction.

Malamuth's experiment utilized two films, *Swept Away* and *The Getaway*. Both had been released in popular theatres. Malamuth's findings support feminist contentions that mass media violent sexuality has effects on attitudes and behaviours in everyday life. The men in the experiments were university-age 'typical' men. In fact, they represent the bottom end

of the scale of the profile of *Playboy* and *Penthouse* readers: potentially upwardly mobile, educated men.

Malamuth also conducted a content analysis survey of cartoons in *Playboy* and *Penthouse*, from 1973 to 1977 and discovered that pictorial violent sexuality increased significantly over the five-year period. *Penthouse* contained 13 per cent sexually violent cartoons, while *Playboy* had 6 per cent. Other forms of rape depiction, such as child rape were not noted in the study, however, a recent *Playboy* cartoon featured a small girl buttoning her blouse walking out of a hotel. She was followed by a man, similarly dressing himself and the caption read "You call that being molested!"

Malamuth suggested that the portrayal of sexual aggression in such mainstream magazines as *Playboy* and *Penthouse* may actually be more damaging than more "hard core" forms of pornography because the representations appear to be more 'true to life' and acceptable. The subtleties about women's (and men's) sexuality that are communicated in these magazines are subliminally internalized by the reader, Malamuth suggests, even though they are usually not as blatant in their degradation and violence as *Hustler* or *Hogtie* magazines.

Those who argue in favour of the right to use pornography frequently cite a Denmark experiment as proof that pornography acts as a safety valve for the "weirdos" in society. When pornography was legalized there in the 1960s, sex related crimes appeared to diminish. What was not initially publicized however, was that crimes such as voyeurism and sexual harassment were removed from the law books at the same time, creating an illusion of crime decrease. The rate of violent sex related crimes actually increased in Denmark after pornography was legalized.

According to David Scott, a member of the Metro Task Force on Violence Against Women and Children in Toronto, the depiction of sexual violence in Canada has mushroomed in magazines, movies, television and on videotapes. Scott notes that eighty-nine per cent of the pornography available today was either unavailable or sold under the counter in 1970. He also points out that sadomasochistic bondage and domination imagery was the most prevalent imagery in 1,760 heterosexual pornographic magazines surveyed in 1981.

Therein lies the difference between pornography and erotica; one is about hate and one is about love. It seems straightforward, yet feminists are mistakenly linked with right wing moralists who oppose healthy, pleasurable erotica. Bonnie Diamond, a founding member of the Cana-

Protesting the CRTC's involvement in pornography, about 60 women, and men supporters gathered at the CRTC on January 18th.







dian Coalition Against Media Pornography (CCAMP) makes the distinction clear:

"We have absolutely no objection at all to seeing mutual and pleasurable sex on the screen. As a matter of fact, we'd like to see more of that kind of material. There are a lot of people buying pornography who don't necessarily want the package they are getting."

Maude Barlow of CCAMP underlines the degradation in pornography:

"We used to think that pornography represented an opening up of sexual values, that it was the opposite to sexual repression. Now we see that porn is not the opposite of sexual oppression, it's the completion of it. It's what misogyny is all about. It has nothing to do with sex or love between two people."

CCAMP also favours sex education, believing that children who learn about their sexuality grow up with healthy attitudes and are less likely to believe pornography.

The links between pornography and aggression have been made by women experiencing violence first hand as well as sociologists, lawmakers, and psychiatrists. Ann Jones, author of *Women Who Kill: An American Social History* discovered while she was interviewing battered women who had killed their partners that an overwhelming number of the men were consumers of pornography. Irene Diamond of Purdue University researched a number of police reports which indicated that wife batterers were trying to enact a scene in some pornographic publication when they abused the women. A Detroit police superintendent was quoted in the House of Commons by MP Flora McDonald as saying: "There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines."

Ten per cent of a study sample of women in the San Francisco area interviewed in a study by Dr. Diana Russell of Mills College, California felt that they had been personally victimized by pornography. They said they had been upset when someone tried to get them to do what they had seen in pornographic pictures, movies or books. A similar connection has been made to father-daughter rape cases. Dr. Susan Penfield told a Canadian Psychiatric Associa-

tion conference last year that in most of the 50 cases of incest she had been involved with, the men had used pornography to induce their daughters to emulate the images.

Pornography is ultimately about power. Because it is so effectively couched in sexual esteem, it is often confused with erotica. More specifically, pornography is about the abuse of sexual power, usually directed against women and children. It is distinguishable by an unequal power relationship, portrayed in a sexual manner. The Toronto Task Force on Public Violence Against Women and Children has proposed a legal definition of pornography as a "theme of violence for the sexual gratification of another or others, including the depiction of submission, coercion, lack of consent or denigration of any human being, where such behaviour can be taken to be condoned."

The Manitoba Action Committee on the Status of Women has adopted Helen Longino's definition (in *Take Back the Night*) of pornography:

"Pornography is the verbal or pictorial material which represents or describes sexual behaviour that is degrading or abusive to one or more of the participants in such a way as to endorse the degradation."

Degradation is defined by Longino as "behaviour that is degrading or abusive includes physical harm or abuse, and physical or psychological coercion. In addition, behaviour which ignores or devalues the real interests, desires and experiences of one or more participants in any way is degrading. Finally, that a person has chosen or consented to be harmed, abused or subjected to coercion does not alter the degrading character of such behaviour."

In spite of evidence that spinoff effects of pornography do exist, the voice of freedom of expression, uttered by well-intentioned liberals and civil libertarians is the pornographers' greatest ally.

Censorship. The very mention of the word makes grown men cower with irreconcilable fear. A cocky decisiveness

overwhelms their senses and the illogic of their trepidation becomes the logic of their forthrightness. We have been told over and over again that discussing the issue of pornography is dangerous because it threatens to limit one's freedom of speech. The argument is based on the premise that men's thoughts will be censored, but women contend that strengthening obscenity laws will allow women the right not to be targeted as objects of hatred and aggression — the right not to be silenced. Women are not presently protected under hate literature laws the way racial and religious minorities are. It is not a crime to incite hatred or acts of aggression against women the way it is against Indians, Jews, or any other minority. Simply put, if it were exclusively Indians or Blacks being tortured, mutilated, whipped or raped in pornography, such depictions would be illegal.

In a democratic society, we accept that individual rights are only guaranteed until such time as these rights threaten the rights of the society. Accordingly, our right to consume alcohol ends when we climb behind the wheel; our right to express opinions is ensured as long as they aren't libellous or harmful to others. So being excluded from the rights of citizenship (the right to be protected from hate literature) is denying women their freedom of speech. Feminist author and strategist Andrea Dworkin takes the freedom of speech argument a step further in *Broadside*, a feminist journal in Toronto:

"Being raped silences you but good. Being battered for opening your mouth keeps you very quiet. Being raped as a child by your father ensures a certain level of silence as you grow older and become an adult."

"The way that I feel about freedom of speech issue, as men understand it and present it to me, is that I am being asked to protect rights that I am being denied simultaneously because I am a woman. In other words, it's like saying 'stand outside the city and guard it but you're not allowed in...'

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Dworkin is also critical of the political left, who historically support women's issues, but have laid low on the pornography debate.

"Most of the women who are actually exploited in pornography are poor. They're not only economically deprived, many of them are illiterate. A tremendously high number of women are incest victims who ran away from homes in which they were sexually harassed and frequently often battered. To me it's a measure of the bankruptcy of the left that they don't care. They think it's fine that these women be used in the way they're used. There's nothing fine about it. Marxists should be in the forefront of a struggle against pornography; it's the quintessential expression of capitalism, it is the buying and selling of human beings as commodities, it is the implicitly alienated labour, it is the exploitation of labour by virtue of birth, not to mention that it is the exploitation of the poor by the rich," Dworkin asserts.

Censorship already exists in certain forms in our society. There are laws regulating the advertising of medicines and the promotion of tobacco and alcohol and advertising to children. If someone wanted to take out an ad in one of the local newspapers which contained a racist or libellous message, they would be prevented from doing so. If someone wrote a book encouraging the armed overthrow of the government, they would likely not find a printer willing to print it. If they did, they would likely be arrested for treason. As a society, we have already granted that some form of censorship is already a given. The only debate is whether an individual's rights can supercede those of the society, and how the rights of the underprivileged will be ensured.

In Ontario, the film censor board is fre-

quently criticized for splicing depictions of horror and cruelty from movies, which free speech advocates argue they have a 'right' to see. A few eliminations from the board's list in one month include:

"Cut scene of giant octopus' tentacles between girl's thighs and in her mouth with fellatio motions," "eliminate head of girl in toilet," "reduce length of view of woman's face deteriorating due to acid," "eliminate woman's mouth at girl's anus," and "eliminate stump of neck in beheading of dog."

Censor Board director Mary Brown says she has seen an alarming increase in the number of 'snuff' films, which show the slow torture and even murder of the actresses in the porn films.

It has become evident from the growing trend toward violent pornography that the current federal laws on obscenity are outdated and inadequate. The Criminal Code of Canada defines obscenity as "any publication a dominant characteristic of which is the undue exploitation of sex, or sex and any one or more of the following subjects, namely, crime, horror, cruelty and violence." The legal interpretation of the definition has been defined by the courts as strictly sexual, rather than violent or otherwise degrading.

By constitutional right, the provinces have jurisdiction over the administration of the criminal justice system. It is the Attorney-General's responsibility in each province to interpret to a certain extent, how the provisions of the Criminal Code will be dealt with in practice, and to provide guidance to law enforcement officers on the administration of the Code. Surprisingly, the Attorney-General's office in Manitoba has no written guidelines on obscenity. Senior Crown Attorney Wayne Myshkowski feels the present federal guidelines are "not so vague as to be unworkable." He boasts of the Crown's track record of a one hundred per cent conviction rate on obscenity prosecutions in the last year — all six of them.

The procedure for making an obscenity complaint in Manitoba is as follows:

1) a complaint is laid with the vice department of the police; 2) if the police consider the material potentially obscene, it is viewed by three members of the vice department; 3) they in turn pass the material on to the Attorney-General's office where three Crown attorneys view the material and decide if charges will be laid. If the three are in agreement that a conviction can likely be won, 4) charges are laid and a trial ensues.

Myshkowski admits that distributors of video movies don't always preview their movies before renting them out, but he doesn't think they should be classified or viewed by anyone.

"Quite frankly, I don't know who'd want

the horrible job of looking at thousands of them...I think the responsibility should lie with distributors who are making a profit off them."

Inspector Clark Peckover of the Vice Division of the police department agrees with Myshkowski on that point.

"They (distributors of porn movies) say they don't have the time to look at all the tapes. If they want to distribute them, they have to have time," he insists, adding that his department hasn't got the time to view all video tapes.

"The police aren't going to act as censors. We act on complaints."

Distributors insist they don't know what the dubious "community standards" are which constitute the courts' basis for deciding if something violates obscenity laws. If something exceeds community standards and constitutes undue exploitation of sex, then it is obscene. Peckover says his department deems obscene that which has no valid story line, is devoid of any literary features and depicts specific sexual acts, as opposed to simulation of sex acts which is alright. Violence in pornography, he says, isn't a problem in Winnipeg.

Currently in Winnipeg a trial on the distribution of "Snuff" is pending, although the distributor has entered a guilty plea. Another trial which will soon be before the courts involves more than a dozen video tapes confiscated at a local distributor.

After discussing the current "Snuff" movie trial, Peckover adds: "Maybe it (violence) is there and I haven't seen any because it isn't against the law right now...Maybe I've got my head in the sand."

The biggest problem the vice department has in handling obscenity complaints, Peckover says, is trying to decide what is and what isn't obscene.

The Court of Appeal has spelled out clearly what is obscene and what isn't, Myshkowski maintains, and he insists that Crown Attorneys' personal interpretations on the obscenity laws don't come into play when they decide whether charges will be laid. Clearly, it is not within the mandate of the Crown's office to prevent pornography from being distributed. The office acts upon complaints only, and Myshkowski is satisfied with that.

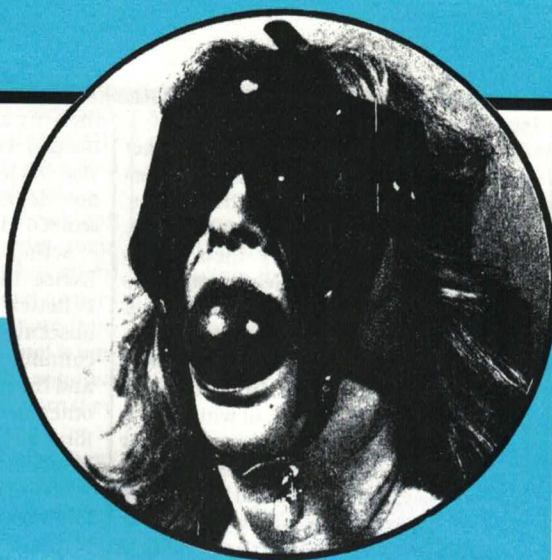
"We expect the pornography industry to police themselves," he emphasizes.

Because of the ambiguity and apparent confusion over who's responsibility pornography regulation is, the Manitoba Action Committee on the Status of Women has proposed a series of recommendations that hopefully will clear up the grey areas that presently exist.

MACSW released its recommendations on pornography at a tri-level presentation made October 3 to federal, provincial and civic politicians, judges, Crown represen-



Advertisements in  
porn magazines  
blatantly encourage  
the literal silencing  
of women. Such  
degradation is  
currently legal.



tatives, police department officials and policy advisors at various levels. The recommendations include changing the Criminal Code definition of obscenity to include degradation as an element of pornography and making possession of pornography illegal.

Being in possession of pornography, no matter how obscene, is not presently against the law, unless it is imported illegally. MACSW also wants the CRTC to seek compliance with broadcasters against degrading representations of women as a condition of licensing. The organization also wants the Broadcast Act amended to protect women from "abusive comment or abusive pictorial representation" in the way racial and religious minorities are.

On a provincial level, MACW urges the Crown and Vice division to establish written guidelines on obscenity, recognizing that the Attorney General's office holds some discretionary power with regards to how the Criminal Code will be interpreted. The organization also wants the Film Classification Board to be empowered to classify all videos before they are saleable/rentable, with the option of recommending to the Attorney-General's office that charges of obscenity be laid if they find it to be pornographic. MACSW also wants the Board to educate its members on the issue of pornography.

Because the arena of satellite programming in pubs is presently an 'untouchable' situation, MACSW wants hotels to post a listing of satellite programming ahead of time, so patrons can be advised as to what programming will be featured in an establishment. With listings posted, a viewer will also have access to the movie title in case they make an obscenity complaint with the police. Hotels showing video tapes will have to be licensed to show the tapes, as well as any other private function where an entry fee is charged.

As a follow up to the satellite listing recommendation, (which many bars already do), MACSW wants a committee of Crown, vice and film board representatives to monitor satellite stations which show pornography with the possibility of prohibiting hotel owners from showing certain satellite station(s) if they are found to be largely pornographic in content. Failing this, MACSW wants the Vice Division to assume responsibility for getting a copy of a satellite program against which a complaint has been laid.

## PORN in Winnipeg

The availability of print pornography varies greatly from store to store in Winnipeg, but it is clear that the availability of what feminists call hard core pornography is becoming increasingly commonplace. One gift store that sells 'adult' magazines in St. Boniface shelves more than 40 pornographic magazines: sadistic, violent and without exception degrading. The manager of the store says the 'worst' of it goes back to the distributing company. All of the magazines are displayed out in the open at eye level. They include:

*Family Affairs*: A pocket size magazine about incest, containing various stories about the pleasures and rewards of incest between fathers and daughters, mothers and sons, sons and fathers, sisters and brothers, nephews and aunts and between sisters. In all of the stories involving fathers/daughters, the daughters are portrayed as being the initiators: "...I was lying in the rack of my daddy's truck, pretending to be asleep, pretending to be unaware that my bare ass was glistening in the moonlight, just inches from his face. God, how I wanted him to take care of me!"

A similar deliberate deception is illustrated with young girls and uncles, ser-

ving to remove the responsibility from men who perpetrate sexual assault against girls. "...My uncle had a fetish for eye-appealing lingerie, so I teased him constantly by parading around the house in my lacy slips. He got even with me, when my parents weren't home, by yanking down my lace panties, pushing up my slip and ramming his cock up my ass. He knew I was still a virgin and didn't want to penetrate that area."

*Hustler* magazine, its slick, glossy black and red cover boasting the words "X-rated" in bold, huge letters on the cover. Inside an interview with Tim O'Hara, editor of the Rene Guyon Society's newsletter, an organization of pedophiles which boasts the slogan: "Sex by eight, or it's too late." In the article, Tim O'Hara appears (disguised?), looking strikingly like Adolf Hitler. He comes across as a 'liberator' of children's uncontrollable sexual desires, while the *Hustler* interviewer plays devil's advocate.

One of the photo spreads in *Hustler* features "Cynthia Baby Face", a young blonde girl who looks no more than fifteen. Posed in a white child's smock in a garden of flowers, Cynthia Baby Face poses with her china doll, dressed in black patent shoes and baby blue stockings. She offers her vagina, buttocks and breasts as she innocently smells a flower, or sleeps

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(looking strikingly like a child curled up in bed) with her labia exposed between her spread legs. The caption reads: "I like to be swept up and smothered by a big man. You would be surprised what a little girl can do." In what is either the ultimate irony or the ultimate in target market techniques, an advertisement for the National Committee for Prevention of Child Abuse appears towards the back of the magazine. In an ad beckoning readers to write for more information on child abuse, it reminds *Hustler* readers that an estimated one million children suffered physical, sexual or emotional abuse in the United States last year.

Several women who work in stores selling these and other porn magazines expressed disgust at having to sell the material. At one store, which only carried *Playboy* and *Playgirl*, a woman said "And that's two too many." Others send back the magazines they receive monthly from Canadian News, refusing to stock the material.

Canadian News, the distribution company which handles most of the magazines, says it only distributes what customs permits into the country. While many retailers return magazines every month, Maurice Mousseau, General Manager of Canadian News says "no retailer is forced to keep a publication. If they request that it be stopped altogether,

then that is done."

A walk down Portage Avenue can net you a variety of pornographic magazines not so readily available at corner stores. *Hogtie* features women bound with ropes, some being pulled up by their wrists behind their backs, with leather muzzles on their faces, eye covers, black leather chokers, chains and ropes, in various states of undress. The depictions represent the ultimate in silencing, in control and power. In these magazines, of which there are about 300 to choose from in Solar News alone, sex per se, is conspicuously absent. The women are bound to the point of pain. The copy that surrounds the pictures fills in what the photos are unable to provide:

"Unfortunately Prudence chooses this moment to struggle. She struggles against the rope most attractively. Both Herr Schmidt and myself acquire erections. I can see but one course to follow. I gag Prudence."

"Ah, that is better," Herr Schmidt approves. "And now the whip."

Again, the onus of responsibility is removed from the men to whom the magazine is obviously directed. After all, the women want to be bound, choked and whipped. The message is clear. They must love it.

"First he ties my wrists behind my back,

then my ankles are tied together. Next is the gag. I don't want to be able to talk, advise, bitch or complain." Of course, men are not depicted in these magazines constricted and dehumanized in any fashion.

Acting Superintendent of Customs and Excise International Mail Branch René Pelletier says customs guidelines on obscenity include fornication, buggary, cunnilingus, fellatio, annilingus, erections and the insertion of dildoes. Violence and other forms of degradation are allowed, as long as the above mentioned acts aren't involved.

Echoing the sentiments of Peckover, Pelletier says his job would be a lot easier if there were clear cut guidelines on obscenity for him to follow. Under the Tariff Act, prohibited goods include books, photos, movies "or representations of any kind of a treasonable, seditious or of an indecent or immoral character."

A visit to several video movie rental outlets in Winnipeg offers customers a listing of videos with degradation and violence in living, more believable moving color:

*Vanessa*, a European woman raised in a convent arrives at a tropical hideaway, where she is raped, has hallucinations about a woman mutilating her own genitals, dreams of the days she was whipped by her Mother Superior, manacles

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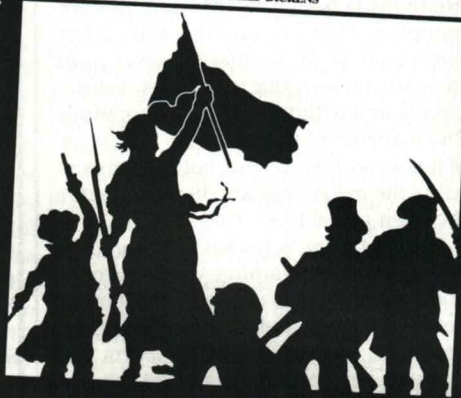
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herself into a torture frame where she is whipped by a man and finally is seduced by another woman. Her male tormentor tells her that "women cannot resist pain — it increases their pleasure."

*Snuff*, a Mexican movie in which after scenes of gruesome murders, the camera pulls back as some of the actors discuss how they were turned on by the acting out of the murder. Some of the actors proceed to actually murder one of the women, after cutting off her finger, sawing off her arm and eventually cutting open her stomach, pulling out her intestines.

*Ring of Desire*, in which a woman is



chained to a bed while being sodomized.

*I Spit On Your Grave*, a graphically violent movie depicting gang rape and scenes of degradation and violence.

Walk into your neighborhood pub any evening for a relaxing beer with some friends and you never know what might appear on the video screen. Hotel owners with satellite dishes are privy to porn from the U.S. and many of them channel it into their beverage rooms. They aren't required to keep track of the names of the porn they show in case an obscenity complaint is made and there is nothing requiring them to forewarn patrons that pornography will be shown. The experience of one woman tells of the utter frustration many women experience when this happens.

"Very shortly after the movie started, within ten or fifteen minutes, there was a rape scene...It was a party and this woman walked off by herself into the bush or the forest and this man came after her. She was running and trying to get away, but she couldn't and he caught up with her and started to getting into verbal harassment first. Then he started to attack her and rip her clothes off and hit her and punched her.

I walked next door into the restaurant (to complain to the manager.)

I was really livid. I told him that it was disgusting and I was also going to tell all the people I knew who had frequented it about this and that we weren't prepared to use his establishment as a place to drink. He was very condescending and he said things to me like:

"You obviously don't watch much T.V. do you, dear?"

Not all hotel owners are as unresponsive. The Norwood Hotel, for example, only shows video movies which are not pornographic and welcomes customers' feedback on movies that are shown.

Inspector Peckover admits that it would be almost impossible to prosecute a hotel on obscenity charges if it was showing pornography via satellite in a public bar. The way the laws are presently set up, in order for the procedure to get underway, the vice division has to obtain a copy of the tape shown. Since satellite programming is on the television one minute and gone without a trace the next, the program would have to be copied or be otherwise available for the police's scrutiny.

"The new technology causes us concern. Once it is shown, there is nothing to be done. It's over with. It's the satellite stuff that bothers us."

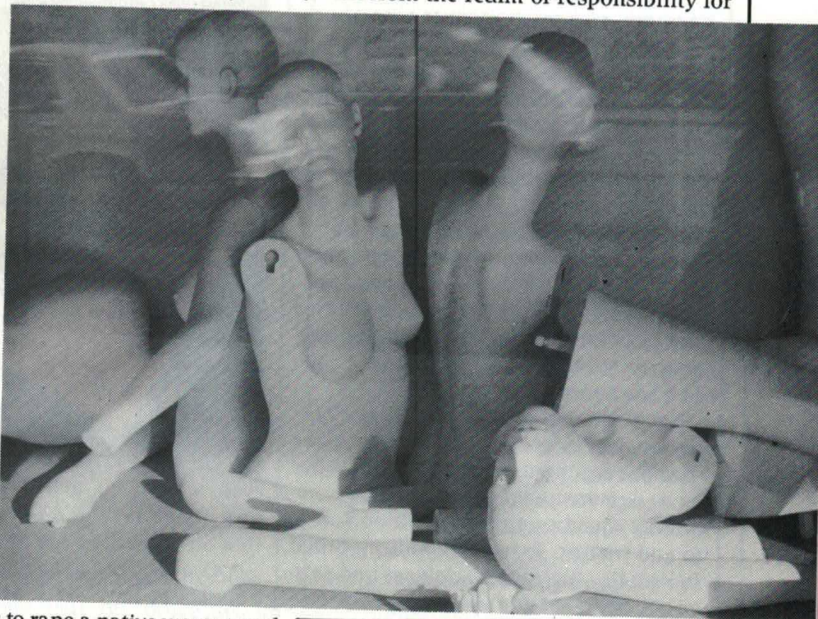
The victories in the pornography battle have been few and far between, but for that reason they are worth celebrating. The Manitoba Action Committee on the Status of Women recently conducted a survey of bars in Winnipeg to discern which hotels were pornography free in their beverage rooms. MACSW now offers a list of hotels

to those who wish to support the 45 or 50 porn-free bars in Winnipeg. In their travels, the women who did the leg work for the survey discovered at the Cambridge beverage room that porn movies were stopped because of customers' complaints. Following listeners' complaints laid at CFRW Radio in Winnipeg, the FM station Q-94 removed an advertisement from the air for *Penthouse* magazine. On a national level, a video game in which the object of

has sex with her and he rams pins through her earlobes, allegedly to heighten her sexual experience. Then he licks the blood from her earlobes.

The growing trend in mass media to portray women as willing participants in their brutalization is a dangerous trend, according to Maude Barlow of CCAMP and only furthers what she calls the "male masochism in the mass media." It removes men from the realm of responsibility for

"Dismembered" mannequins appeared alongside the latest fall fashions recently in The Bay's display windows, exemplifying the "Chic vogue" of violence.



the game was to rape a native woman and 'score' would have made it into the country if a public outcry against the pornographic game hadn't pressured customs officials to disallow it across the border.

Pornography has seeped into almost every form of entertainment in our culture. Music concerts, such as the recent Tubes concert in Winnipeg, often feature mock rapes on stage, intended to excite the audience. Free Press concert reviewer Frain Cory reported that the Tubes concert represented "one of the ugliest displays of sexual exploitation and mock brutality ever associated with rock and roll." The Bay in Winnipeg eventually removed a series of window displays in which heaps of women, mannequins' bodies lay beside models dressed in the latest fall fashions. Advertisements with rape-like images have become commonplace as images of sexual domination become internalized and acceptable 'vogue.'

Moviegoers across the country last winter were accosted by images of lighted cigarettes being applied to a women's breasts in *Videodrome*, a Canadian-made movie made possible with money from the Canadian Film Development Corporation, which in turn is funded with taxpayer's money. The movie contained endless scenes of naked women being flogged and murdered. One woman is depicted as begging her lover to cut her open while he



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The M.C.A.A. Inc. is a non-profit, membership organization concerned with maintaining and promoting the development of quality child care for children 12 years of age and younger in Manitoba.



their actions of aggression, as the fantasy of women enjoying pain becomes real for them on the screen.

Federal Justice Minister Mark McGuigan proposed changes to the Criminal Code which would include "degrading representations" in the legal definition of obscenity and bring video tapes under the provisions. At the same time as he announced the proposed changes though, he established a committee to study pornography and prostitution to report back to the House of Commons by the end of 1984. Ostensibly, the move is a good one, but it will likely be circumvented after the federal election next summer if the liberals lose. With large numbers of video distributors pouring into the courts on obscenity charges, it would be a circumvention of justice to wait until after a federal election for a workable definition of obscenity to be defined. In Montreal, Toronto, Winnipeg, Hamilton, Vancouver and Sault Ste. Marie video raids have netted police hundreds of porn tapes in the past few months alone.

Not all law enforcement people are relying on the federal government to make changes for them, as the Toronto police have demonstrated. A joint antipornography squad comprised of Metro Toronto and Ontario Provincial police — called Project P — has laid 90 charges and seized more than 1,000 video tapes. Metro Toronto Council recently enacted a bylaw requiring retail stores that sell pornographic magazines and books to keep

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DEGRADES  
WOMEN**

them at least 1.5 metres above floor level and placed behind an opaque barrier so that only the titles are visible.

A County Court judge's ruling in Ontario appears to have set a precedent on the distribution of hard core pornography. The case involved a man who had his pornographic magazines of pregnant women (*Milky Moms*, *Poppin Mamas*, *Pregnant Mamas*) confiscated by Canada Customs and then challenged the decision, seeking protection under the constitution. The judge ruled that the right of freedom of expression does not exist for users of pornography and that customs' officials can search mail for pornography, other than letters.

Women in B.C. have demonstrated other more direct means of protesting pornography. Fed up with the often tedious and inadequate system of criminal justice, the Wimmin's Fire Brigade launched an attack against pornography stores in Vancouver last November with Molotov Cocktails. The women succeeded in igniting more than two of the porn stores, as the public campaign across B.C. caught fire. Within a few weeks of the fire bombings, six porn stores had closed, moved away or withdrawn much of their stock, apparently out of fear that they would be the next targets. A few short weeks later, police raided a dozen porn shops and seized thousands of tapes. While many women's groups in B.C. were reluctant at first to express their sympathy for the tactics of the Wimmin's Fire Brigade, it was obvious that the attack helped speed up the wheels of justice in that province. Sad-

ly, the final outcome of the anti-porn campaign in B.C. was a \$300 fine for Red Hot Video Ltd. for distributing three tapes which showed "undue exploitation of sex." One tape opened with a scene of a man ejaculating on a woman's face, while the others contained scenes of sexual violence and abuse of women. Feminists in B.C. quickly pointed out that the judge focussed entirely on the sexual explicitness of the films, in handing down his decision and didn't even mention the degradation, humiliation and violence which women had objected so vociferously to.

On a national level, a comprehensive system of changes is needed within the legal system to reflect the concerns of women who are victimized by the pornography industry. A legal definition of obscenity which includes human degradation will be essential to the curtailment of the hard core trend. The CRTC, as the governing body over broadcasting in Canada should implement guidelines on sexism and pornography, such as those recommended by the Report on the Task Force on Sex-Role Stereotyping in the Broadcast Media. As the licensing agency for television and pay-tv, the CRTC should enforce such guidelines on licensees. With such a clause in place, pornography would be disqualified for broadcast on public airwaves. The Coalition Against Media Pornography recommends that the CRTC guidelines apply to any federally funded film or pay-tv programming.

Customs and post office guidelines on what constitutes obscenity would help eliminate the grey areas surrounding por-



# What you can do about Pornography

■ Talk to your friends and family about pornography (give them this article to read).

■ Take them to see "Not A Love Story" at the National Film Board.

■ Write your member of parliament in Ottawa (no stamp required) at the House of Commons, Ottawa, K1A 0A6 and your MLA in Manitoba (at the Legislative Building, Winnipeg, R3C 0V8). Tell them you are concerned about the increase in pornography and that you want women and children to be protected from hate literature in the form of pornography, in the same way other minorities are. Tell them degradation is an element of pornography.

■ Write the Minister of Communications, House of Commons, Ottawa, K1A 0A6 and the CRTC c/o Secretary General's Office, Ottawa, K1A 0N2, demanding regulations prohibiting the degradation of women in all forms of broadcasting, as a condition of licence.

■ Write to Attorney-General Roland Penner demanding that his office set up guidelines on obscenity.

■ Ask your local store owners who sell pornography to remove it from their shelves. Tell them it offends you and that you are going to take your business somewhere else.

■ Lay a complaint with the vice division (or equivalent in rural areas) of the police department (In Winnipeg call 985-6276) if you have seen a film or publication that you feel is obscene. Make a note of where and what offended you. The police can only act on complaints.

■ If you are unsatisfied with their decision, contact the Attorney-General's office.

■ Remove pornography from your home.

■ Get a copy of the Manitoba Action Committee on the Status of Women's Hotel Survey which lists porn-free beverage rooms in hotels in Winnipeg, and/or join the committee to support their actions against pornography for \$15 (224-388 Donald St., Winnipeg R3B 2J2).

■ Join the Canadian Coalition Against Media Pornography (CCAMP), for \$15. Send name and address to CCAMP P.O. Box 1065, Station B Ottawa, Ontario K1P 5R1.

■ Get a copy of Jillian Riddington's paper on pornography from the National Association of Women and the Law for \$5: 305-124 O'Connor St., Ottawa, K1P 5M9.

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Photo by : PENNY MITCHELL

nography and make the system of pornography imports and confiscations less tedious and obscure.

Specific regulations are needed to protect children from the exploitation of the porn industry as well as measures to prosecute those who contribute to it. The federal government came close to making recommendations on child pornography last year, but ducked out at the last minute, referring the matter to a committee instead.

The movement to extend protection to women from misogynist literature and other degrading representations has evolved into a positive, progressive social movement with growing support. The anti-pornography lobby is an active self-defence mechanism created by those who are victims, not only of a flourishing pornography industry, but who are further brutalized in a society with increasing violence (including sexual violence) toward women and children. It is a multi-billion dollar business which profits from degrading women and children and sanctions that violence. Any argument of individual rights must include an understanding of the rights of the victims of pornography.

As Dolores Gold, a professor in the Psychology Department at Concordia University concludes:

"Everyone has to live with the behaviour and opinions of people who are influenced by violent pornography, and everyone has to live in a society that allows profit-making depictions of women suffering for the sexual titillation of others."



# Brigitte Sutherland

Woman, so gentle in my arms  
Loving, you have opened to me  
Fierce, my own dark heart  
And found therein and to me reflected  
My source of light.

Here on this bed holding you  
In passion-shattered wonder, lip to lip  
Limb twined with limb  
In oblivion of Thee and Me,  
Breathing our mingled sweat,  
Juices spilled out

mutually anointing

Here on this bed, holding you  
So human in your need

(and knowing mine)  
Miraculous, the human veil is rent.

Lover-beloved, Woman  
Small and strong in my arms  
I know in you

The Goddess

Mystery

Fecund Emptiness

From which all fullness comes  
And universes flower.

-1974

Elsa Gidlow

Excerpt from **Sapphic Songs:**  
**Seventeen to Seventy**

photo by Rosalie Favell





# FEM & ROTICA:

## a collage of women's voices

*The first premise of the erotic is that sex is good, a gift, a delight, that it participates in the fullness of fruit, wine, music, amity, the vitality of the senses. Erotica has a sense of humor, interplay, flirtation. It operates out of good will. It has a clear conscience.*

Kate Millett

Spring to me  
dance to me  
jack-in-my-box  
wiggle me  
giggle me  
jack in my hee-hee-hee  
playing and popping  
and jumping and stopping  
and hippety hopping  
over the toys  
let's open the trunk  
and let out the joys!  
let's break all the locks  
on rusted old sins  
and spill all the blocks  
and put delight in

Excerpt from "Playroom"  
Helene Rosenthal

**Listen to the Old Mother**

**F**ive women have gathered together one evening, to talk about our relationship to the erotic — our erotic, our culture, our survival. We sit on the living-room floor, unencumbered, ready to share the pain of our everyday lives and are nervous in anticipation of mutually exploring our visions.

Some of us have read Audre Lorde's *The Power of the Erotic*, looking for strength and analysis of the daily cultural impact on our sexuality. "Lorde says that men are afraid of the erotic but they respect and need it enough to keep it in women — the power of the erotic is kept in women to serve men; unless they're defining the erotic, it's too threatening for them. Civilization is the way we pretend that we are not scared. Few people want to ask 'what-is-life' type of questions."

The every-day-work-world is numbing. We five have marched in anti-porn demos knowing full well that most people do not want to deal with the erotic in their everyday situations. "If you talk about the erotic they all think sex — 'what? is she horny, a pervert, why is she talking about sex in the middle of work? — To me eros doesn't mean that, it means being alive. But you go there daily and everybody knows the rules. It's such a bleached desert compared to the richness and complexities of life, the unsureness as well. Eros, lust for life, is so far from there."

Slowly, we draw each other out as we begin wading through the morass of male-cultural depictions of sexuality, to recreate, recall, and reverberate the pure moments of eros (joy). There is the search; there is the strength. "Knowing the political context in which we exist as women, I see self-defined sexuality as something we are reaching for. When you begin to see how the oppression works in your life, you struggle for self-determination and sexuality is part of that."

We know we are not having this discussion in total isolation; more and more women are expressing, in film, in music, in poetry, their personal sense of the erotic. These alternative cultural activities strengthen all our visions to oppose the sense-of-self-deprivation we experience daily.

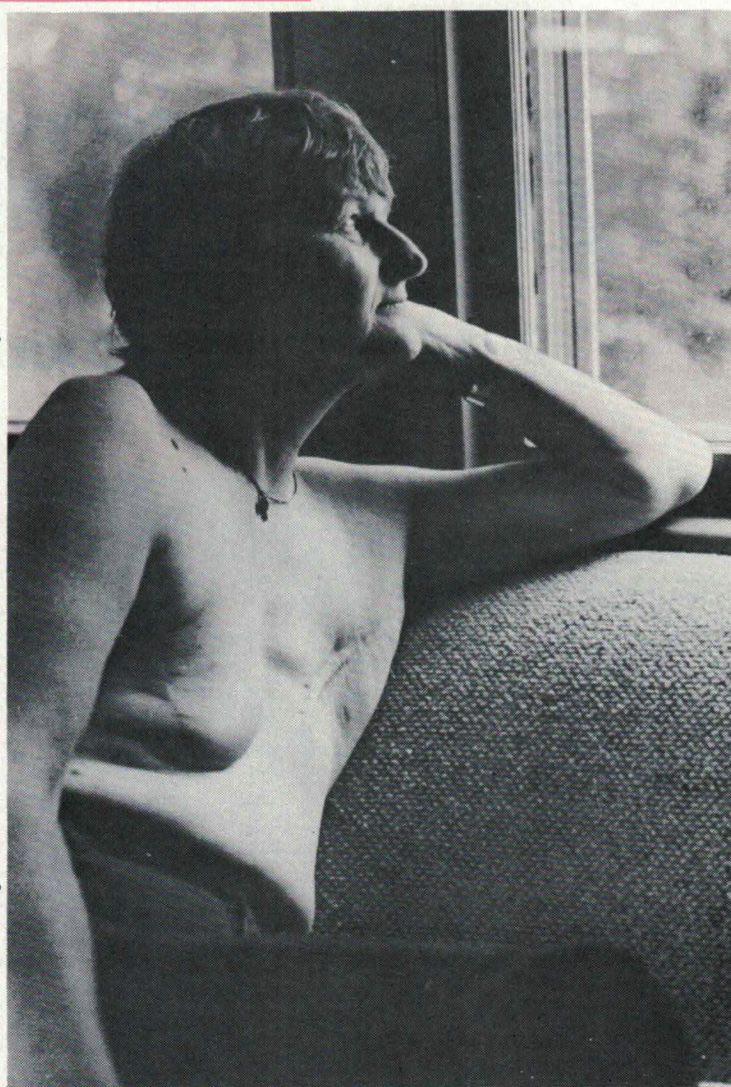
Audre Lorde speaks of eros as the embodiment of love in all its aspects. She explains, "When I speak of the erotic, then, I speak of it as an assertion of the life force of women; of that creative energy empowered, the knowledge and use of which





we are now reclaiming in our language,  
our history, our dancing, our loving, our  
work, our lives."

DEEDY, photo by Noel Giordano from The Blatant Image 1982.



Your breasts/ sliced-off The scars  
dimmed as they would have to be  
years later

All the women I grew up with are sitting  
half-naked on rocks in sun  
we look at each other and  
are not ashamed

and you too have taken off your blouse  
but this was not what you wanted:

to show your scarred, deleted torso

I barely glance at you  
as if my look could scald you  
though I'm the one who loved you

I want to touch my fingers  
to where your breasts had been  
but we never did such things

-1974-1977

Adrienne Rich

Excerpt from "A Woman Dead  
In Her Forties"

Is your finger aching  
I can feel you hesitating  
Is your finger aching!?!  
Yes thank you/ I got one  
Yes, it was nice/ Yes, we should go to  
sleep now  
Yes, yes it was fine  
we must, we must do it again  
sometime  
we must — yes, but I'm tired  
cum again, wot? — I need to.....  
shit I forgot to put my cap in....

Au Pairs

Excerpt from the Album

"Playing With a  
Different Sex"

The discussion turns to choices; what  
choices do we have around our sexuality?  
One of us has read Andrea Dworkin's latest  
book, wherein Dworkin makes a strong  
case for her assertion that any sexual in-  
tercourse is rape unless it is initiated by the  
woman. Response is immediate. "I can see  
the coercion that comes from outside of my  
own mind; not that the individual man or  
the individual situation is to blame, but the  
whole upbringing of women and the  
whole culture have made us so un-  
conscious about what we really want that  
makes it coercion."

All of us could identify with the woman  
who talked of her husband's unwillingness  
to understand her position on sexual in-  
tercourse. She describes a typical argument.  
"I say — If you want it, it's going to happen.  
If I say NO, then it's WHY? But if I want it  
to happen and you don't then you just  
think that I'm being ridiculous to want that  
from you. I say to him — Just think about  
what that means." Others in the room  
recall many a faked orgasm.

Another perspective differed, "As a les-  
bian, I don't see it as rape if my partner in-  
itiates sex. I can see how it could be in  
some circumstances but I don't think I  
could use that term in a general way."

There was general agreement that dif-  
ficulties arise in relationships in com-  
municating sexual needs to partners. "Ob-  
viously I don't have any trouble deciding  
when it's time to love myself sexually. But  
that whole practice of reciprocal sex is  
fascinating. It's not so hard while the rela-  
tionship is very intense sexually, but to find  
the time and the right signals in a long-  
term relationship between busy people, is  
difficult."

Just how limited women's choices are  
within the culture is recalled angrily.  
"Most of the time we just go ahead and do  
things thinking they are choices and then  
we find out much later they were no  
choices at all." Carefully hidden wounds  
are gradually disclosed. "Choice-making  
for me is a very, very painful process. I'm  
struggling with all the behaviour I was  
taught, which is stereotypic and which I

a collage of women's voices





*ELSA GIDLOW from Sapphic Songs, Seventeen to Seventy.*

now reject. There don't seem to be patterns for that new behaviour so I'm setting up my own patterns, not quite knowing if they are acceptable, but working toward how I would like to behave."

Our discussion continues, ranging from relationships that were entered into strictly for gratification purposes to trying to live up to the sexual vogue of the times. Passively falling into cultural prescribed sexual habits worked only for a time. "After a number of years of marriage, I remember distinctly deciding on dalliances because I felt I needed them. The age of 'sexual liberation' was upon the culture and the influences were convincing to the point of going with my urges from one fuck to another to another. Then suddenly after one particular weekend I was almost suicidal. It wasn't that some of the encounters weren't to some extent satisfactory but I felt used because once you committed yourself to sex there was no way to say no again. There was an underlying threat of blackmail, and the feelings of worthlessness that made me suicidal were triggered because basically I knew the guy was a pig and an asshole, and I couldn't understand how I had gotten to where I was." All these supposed choices are unhealthy if the result is frustration and self-blame.

So, how are real choices to be made questions a contemplative quiet. "Maybe it's also becoming aware of what influences are working on us instead of accepting what's being crammed down our throats about our own sexuality and beginning to see what's positive and what's negative and then make a choice in which direction to go."

"But then what you're doing is you're taking all the definitions that are already there and you're sorting through them and finding — I want a little bit of this and a little bit of that." So we look at each other and ask: What's stopping us?

*Every institution in our culture has forbidden us to enjoy sex, while enjoining us at the same time to procreate — a dubious duty! There is a political purpose to sexual repression in our culture which is but one very vicious, fundamental thing: it has condemned sex and sexuality and then has located both — in the female. She is IT.*

Kate Millett

*Maybe a major difference between erotica and pornography is that in erotica, the whole person is there. In pornography, you just get bits and pieces.*

Alice Walker

Although, at the outset, we had thought only to discuss the very personal aspects of the erotic, we now see, we are confronted with a monolith of sexual dictates. "When we think of the erotic at this time we can't help but see as well, its opposite, pornography. Because it's not always just the other person involved, it's not always just the one-on-one relationship, it's intruding images from people we don't know, words from people we don't talk to, situations that don't seem immediate to us."

Both erotica and pornography are sold as portrayal of sex. "Audre Lorde has helped me when she talks about the extreme of sensations without the feelings. Without the physiological and psychological aspects that make us sexual. That is the problem I have with our culture that defines sexual as such a separate thing." Everything is divisible to its smallest denominator and subsequently can be inflated to a larger-than-life version of the whole.

Recently, the male-controlled media has been representing articles attempting to address the porn debate. "I read where men are supposed to be more visual in their sexual focus and that women are more tactile. But everyone here has been saying that she gets erotic, sexual stimulus from the visual. I feel that too; for me, sensation and touch definitely have an impact as does the visual. I think the danger is to channel people to all respond to the same thing. We are all different — I respond to smell — the society is forcing, channelling, controlling sexuality for a specific end: The



*KATE MILLETT photos by Brigitte Sutherland.*

purpose of people in power is to control how we express ourselves sexually. That is part of our oppression as women."

Hesitatingly, a different dimension of power is explored: "To me the power thing is much more intangible and nebulous. Because I'm a lesbian I start my relationships on much less of an obvious power difference. There is no clearcut passivity.

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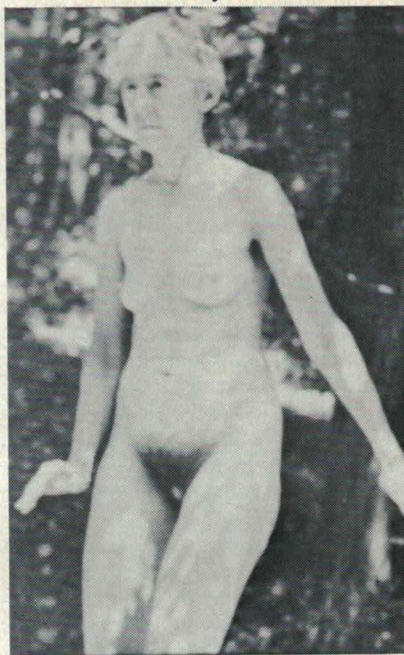
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Instead I'm trying to work through if it's good or bad to bring power into a sexual relationship. How does power fit into any kind of a relationship especially a sexual one? Not wanting to be passive or dominant I find it difficult to see how power fits into a relationship constructively. My awareness of how men use power has made me think of it as bad — "Women are good, but women don't have power so not having power is good!" So when I try to take my own power I have trouble giving myself credit for it and thinking of it as a good thing especially in a sexual way, because that means I'm having power over somebody else. Maybe it doesn't mean that but I sort of see it as that." A culture based on power makes everything ambiguous.

"Well, that's how it's always defined: power over things. It's really hard to redefine power. The problem is — first you get concepts, then you get words and when you use them a certain way for a long time eventually the words are fixed to mean something completely different. Power is something that comes out of you, a feeling that you *can* do, that you are *capable* of."

HANNAH, photo by Ruth Mountaingrove from *The Blatant Image*, 1982.



From paragons of innocence, women had become paragons of deception, dominated by images of men fleeing from women in search of an elusive masculine paradise. This transition was important as well, because from then till now the symbols of rejection or fear of female sexuality never left the screen. Emerging too, was the increasing use and acceptance of violence which today has established itself as substitute erotic sexuality.

"The Celluloid Image"  
from **Broadsheet**

Looking at these photographs of fat women and old women, of women running marathons and women in wheelchairs, of women loving women, and women in despair, forced us to confront the physicality of our own and each others bodies — their sensuality, their vulnerability, their strength and their aging. Rage alternated with tenderness. We felt rage at how women have been entrapped in false images of media-defined female beauty, at how we have been taught to be ashamed of our bodies and fear their abuse. We felt tenderness toward the women we really are — of many races, many shapes, many ages, and living many different kinds of lives.

Angelika Bammer  
**The Blatant Image**  
1982

"I can't decide if depicting women by images resembling female genitalia, like Judy Chicago's *Dinner Party*, is desirable. In one way I find it wonderful because it represents womanhood, but it's also really sex-defined. Like the sick joke — all women look the same with their skirts pulled over their heads — Judy Chicago talks about how women are all seen as vulvas and have been put down; we must take images and remake them in our own image. Because most people don't know about these women, *The Dinner Party* is bringing these historical women out of obscurity."



HELENE ROSENTHAL, from *Listen to the Old Mother*.



Caroline Herschel

1750-1848



Sojourner Truth

1797-1883



Georgia O'Keeffe

b. 1887



Ethel Smyth

1858-1944



And that deep and irreplaceable knowledge of my capacity for joy comes to demand from all of my life that it is lived within the knowledge that such satisfaction is possible and does not have to be called marriage, nor god, nor afterlife.

Audre Lorde

**Multiple Orgasm** shows Barbara in her most vulnerable state and it is her most courageous film. Onanism par excellence, the film shows Barbara masturbating with accompanying shots of her ecstatic facial expressions. "I wanted to see what I looked like," Hammer explains. Engorged arousal leads to an alleged eight orgasms. Superimpositions of erotic rock and cave formations soften the impact on the viewer and serve as an analogy to the folds and hollows of genitalia.

Review of Barbara Hammer films in  
**The Body Politic**



BARBARA HAMMER

Shiny eyes and flushed cheeks reflect our enthusiasm for this aspect of the conversation. "Sexuality with yourself is really the basic thing that you have to come to grips with first. I don't know what the ideal of that is except an awareness of myself, (all parts of myself), and an acceptance of my sexuality in other parts of my life beside the sexual part. The freedom to explore with total comfort. It's amazing to me that when we talk about the sexual we say it's something we choose to be. To me it's something we ARE.

"The dictionary definition of eros angers me because it's defined only sexually and I find that it's life energy. Sex has to do with our organs which has to do with reproduction which is what we focus on when we talk about sex. The best kind of sexual experiences are with people to whom we can express all of ourselves — we can hug; we can talk; no matter what we do it feels really nice — that's eros and that person makes us feel our own eros: A spirit of ourselves that is lust of life; delight in being human with all its faults with all its revolting aspects."

"I'm married and so my husband is supposed to be my sole partner. I find when I lose interest in him it's not necessarily that I've lost interest in sexual behaviour but I've never been able to just forget who he is and what he said today and just get it on with someone else. Before I met him I was really sexually active. Because of past experience I know that screwing some guy for one night is not what I want; I've been there and that's not what I'm dreaming of. So I go to sleep and dream of adventures. I always imagine going through a forest — it's so beautiful that you can have an orgasm."

"If I'm being sexual with somebody else, as opposed to by myself, I want to have a free exchange of give and take, but not purely a physical sexuality but an all encompassing one. I always thought of it as believing in the other person. You believe that someone else exists as fully and with as much complexity as you do. To me that's the ideal experience."

"All kinds of things can be sexually pleasurable — sexuality is so different from sex and the erotic is so different from pornography. Things that can give sexual pleasure are breastfeeding or holding a child: Sometimes holding one of my kids is wonderful, oh, they smell so good."

"Right, but it doesn't make you want to screw them. But men think sex and then they think penis and then they've got to put it somewhere. That's the wrong attitude. When I think sex, it doesn't mean doing something to someone, it's enough to feel it within myself, it doesn't need to have something to do with anyone else."

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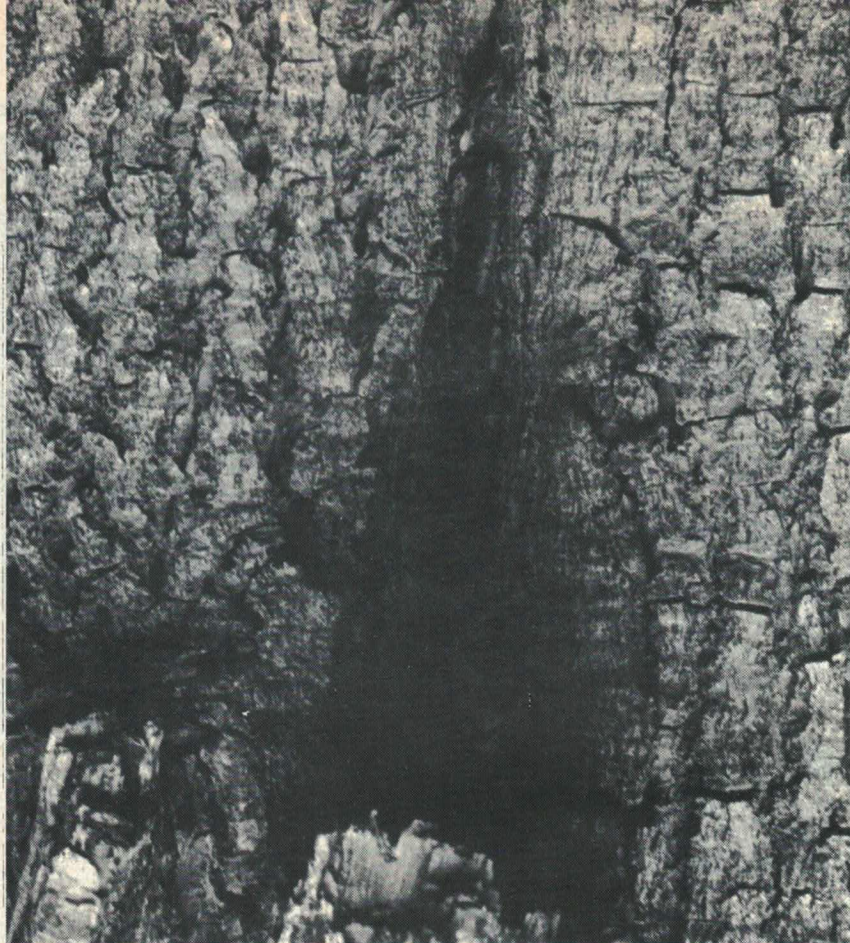
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women women surround me  
images of women their faces  
I who for years pretended them away  
pretended away their names their faces  
myself what I am pretended it away

Susan Sherman  
"Lilith of the Wildwood  
of the Fair Places"

Homesick for myself, for her — as, after the heatwave  
breaks, the clear tones of the world  
manifest: cloud, bough, wall, insect, the very soul of light.  
**homesick** as the fluted vault of desire  
articulates itself: **I am the lover and the loved,**  
**home and wanderer, she who splits**  
**firewood and she who knocks, a stranger**  
**in the storm,** two women, eye to eye  
measuring each other's spirit, each other's  
limitless desire,  
a whole new poetry beginning here.

Adrienne Rich  
Excerpt from "Transcendental Etude".

We are women together, talking about the erotic together and in that dialogue are participating in the erotic. "Usually it's possible when I'm with women, not all women, that I'm able to talk about myself and be myself and be experimental. But, I remember a time when I was idolising men; I was listening to what they said more seriously than to what women said in conversations. I was playing games."

"Trying to be a sexual being and a feminist, I decided not too long ago that I wanted to spend my time with women because that's where I was getting all my feelings of health, all my feelings of pleasure and trust."

"At the time I wanted to make connections with women I had to go to pornography. I would look at *Playboy* with all the glamorous sexual scenarios, I would get turned on by what I would now call lesbian fantasy voyeurism. For me it was something that I had wanted to explore but had no avenue. Basically, that kind of male-defined lesbianism was all I got to see, all I had to go on. I wonder how much those images still work on me now. Am I still looking for and at women in that male-media way? It still worries me."





Talked out and tired, the wine bottles empty, there is still another experience or another question to mull over. "I wonder why even with feminists and lesbian-feminists it's often inappropriate to be a sexual being. In working situations, in social situations with women it still doesn't come easy to be a sexual being. It's difficult to let people know you're feeling sexual, not that you're going to encroach on their space or that you're even looking for a sexual partner."

"As a lesbian it freaks me out when I come across a situation where I express sexuality about myself to somebody and then don't see them for three months because they are scared shitless that I will come on to them."

"Isn't that the influence of male-defined sexuality that if you start anything it has to go from point *a* to point *b* then *bingo* and it's over. I think we bought it from men, but it's not what I want."

At that our evening ended.

Yet, Jane Rule, like many other cultural heretics continues to address the difficulty of sexual maturation in this male-dominated culture. She writes, "What many women want most of other women is mothering, that protective, attentive anticipation of all needs in order to serve them. In the safety of that care and love, eroticism flowers." This is an important beginning to becoming sexual in all our transmutations: mother, child, lesbian, crone.

*We sleep naked on rocks together  
mother and child, like flat  
brown cakes baking, we sleep  
pancaking each other.*

*You want me to put my face into your  
breast.*

*You coax my stiffneck, bullhead there.*

*First cheek to nipple  
then lip*

*then my open mouth.*

*I weep*

*down the side*

*of the rock, relieved*

*of my motherhood.*

Cherrie Moraga

Excerpt from "Like I Am to  
No One"

*Eroticism is indispensable to get rid of  
patriarchal rejection and its newest ally,  
porn. Eroticism is the corrective.*

Kate Millet.

*Thanks to all the women, all five of them  
and then some.*

Excerpted from a long conversation.

*SAPPHO, a plate from Judy Chicago's The Dinner Party.*



*Sappho (Greece, b. 612 B.C.) was a lyric poet and lover  
of women who symbolizes the last flowering of  
uninhibited female creativity in the Classical  
world.*

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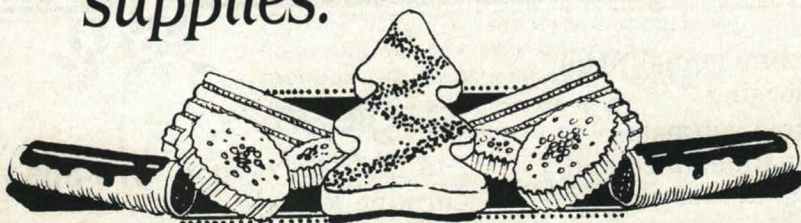
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# Classified Ads

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**FEMINISM AND SOCIALISM —**  
A six-week course with Prof. Jane Ursel, starts Thursdays, Oct. 6 at 7:30 PM at 3M50 U. of W. A critical look at Marxism from a feminist perspective. Fee \$10 (or free); register at first class.

**WOMEN IN THE EIGHTIES —**  
Course presented by Roberta Ellis at 1W07, Wesley Hall, U. of W. starting Wednesday, October 12 from 7 PM — 10 PM. Discussion will include feminism and elitism; backlash against feminism; can there be "women's issues"; feminism and humanism; pornography; violence; economic equality; from consciousness raising to political action.

**VOLUNTEERS NEEDED** for the Fort Garry Women's Resource Centre. Volunteering is an asset in a competitive job market; an opportunity for self-growth; a creative way to share ideas and experiences in a supportive women's environment. Call Sherry at 475-2240, 5-810 Waterford Avenue, Wpg. R3T 1G7.

**VOLUNTEERS NEEDED** by Klinik Community Health Centre to work with senior citizens and post-psych residents as drivers for medical appointments, recreational activities and shopping trips. Call Project Drive Coordinator at 772-6387.

**IODE GIFT GARRET** has opened at its new location: 567 Academy Road. Hours 10 AM — 4 PM, Tuesday through Saturday. Proceeds raised in gift shop for handcrafted items support community projects.



**VANCOUVER HEALTH COLLECTIVE** is one of the B.C. budget cuts. They need funds to keep their doors open. Regular monthly pledges are needed, \$2,000 monthly to meet the rent, phone, hydro bill; send 12 post-dated cheques. One time donations are welcome too. Send to: Vancouver Women's Health Collective, 1501 West Broadway, Vancouver V6J 1W6. No amount is too small — we know we can make it with your help.

**FREE THE FIVE:**  
FINANCIAL CONTRIBUTIONS to the defense work can be sent to: FREE THE VANCOUVER FIVE DEFENSE GROUP ACCOUNT #91740-1 c/o CCEC Credit Union 205 E. 6th Ave., Vancouver, B.C. V5T 1J7

You too can manipulate the media! With *The Media Book*, a step-by-step guide to the "nuts and bolts" of media work. Published by the San Francisco based Committee to Defend Reproductive Rights (CDRR), *The Media Book* covers everything from talk shows and press releases to getting local news coverage and handling press conferences. And, as *Mother Jones* noted: "What makes *The Media Book* so useful and lively is that it is sprinkled with real life examples from CDRR's own media campaign." Order soon, supply is limited. Send \$8.50 (\$12 Canadian) per copy (includes tax and postage) to CDRR, 1638B HAIGHT STREET, SAN FRANCISCO, CA. 94117.

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**WOMEN AGAINST THE BUDGET** urgently need funds to fight the repressive B.C. budget. Contributions can be sent to WAB, c/o 812 W. 18th, Vancouver, B.C. V5Z 1W3.

**EQUAL OPPORTUNITY EMPLOYER:** The Government of Canada is seeking applications from groups who have been under represented up to this time — women, native people and the handicapped. If you are a woman with skills and education the Government of Canada needs, come to the Public Service Commission office at 500-286 Smith Street or call 949-2486 to have an application mailed or talk to staffing officers. A functional resume is usually a good form for women to use since it allows the skills obtained in voluntary work to be adequately expressed as well as paid work experience.

Do you require a vocal/piano/guitar arrangement of a song? A chord chart or transposition? Please phone 774-0193 for more information.  
**LEAD SHEETS A SPECIALTY!**

The River Heights Family Life Education Centre is registering for fall courses for: new and adoptive parents; Systematic Training for Effective Parenting; Marriage Preparation; Single Again — Overwhelmed?; Career Development; Living With Your Teenager; Child Care for Teens. Costs and starting date information: Lynn Allan 452-1742, 621 Oxford Street, Wpg. R3M 3J3.

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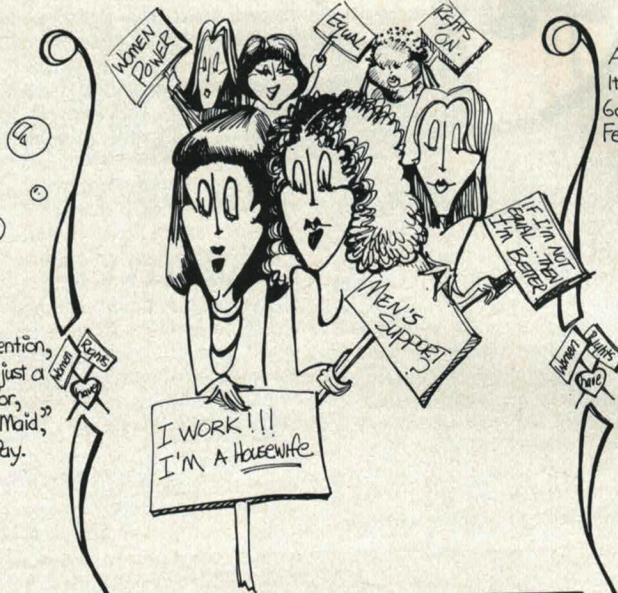




# Making the Difference



By the summer, Amie, was well underway in the rde of housewife.



Today with her best friend, Barb. She finds herself at an "Enlightment meeting, for Women only."

Amanda, It is I, Goddess Femina



The others of, "The Islands of Aegeus," and myself can not bear the wounds, that men inflict upon women any longer.



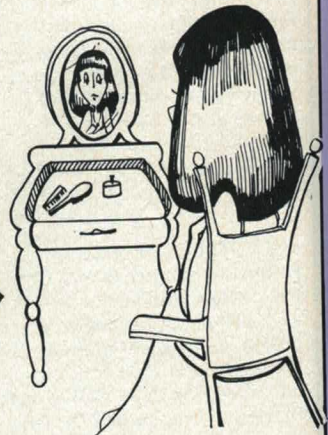
So how are the others and yourself, going to go about, Making the Difference.



We have choosen you to wear the necklace "of Ancing". Come to understand it's powers. So that you may call upon it's knowledge, when needed.

(X) Ancing : balance

You mean, "Mai!" Great! No more glass slipper for me. Hand me, my running shoes.



With the knowledge "of Ancing", Amanda, will bring just penalty to men. Those, who abuse the persons of womenkind. Thus bringing to the Universe, balance.

To be continued.



# THE MONSTER OF HEALTH

## A Manitoba Fairy Story



This monster held the population in terror. It ate up vast amounts of money and created huge temples called hospitals where the high priests wore white coats and carried stethoscopes.

And so it came to pass in the Land of Man, that The Department of Health gave birth to an Administrative Structure.

Now the Land of Man, was a democracy where any person could rise to be anything to anyone. In the best traditions of democracy there arose to the pinnacle of power a Minister of Health who was a mortician. In second place was a Chartered Accountant who had a lot of experience building temples. A distant third runner was called an A.D.M. and he just happened to be a violinist.

Because the Land of Man, was a democracy it had an opposition which was led by an old Lion. The job of this opposition was to criticize everything the government did. This was supposed to make the population happy.

So the opposition made up a big lie about The Department of Health, they said that: "while the A.D.M. fiddled around the Deputy chartered accounts and worried about dollars to feed to the monster, but the Minister didn't care as he buried everything anyhow".

None of this really mattered, for what the goverment and the opposition did not realize was that the monster Department

Once upon a  
time in the  
fabulous  
Land of  
Man, there  
lived a  
government  
monster  
called the  
Department  
of Health.

*Sybil Servanté*

of Health was bigger than the both of them. It continued to grow and nobody could stop it.

Each year it ate up more dollars, each year it raised more temples and each year the Administrative Structure grew bigger and bigger. Finally each town in the Land of Man, had a temple and a flock of white coats. The amount of dollars needed each year to feed the monster was enormous. Taxes rose taller than the hospitals.

The end came when the priests in white coats wanted more money for doing less work. King Howard who ran the Land of Man, (those philistines in the opposition said not very well) sensing an opportunity declared bankruptcy and turned the entire kingdom into a lunatic asylum. This fit in well with the white coats.

In one fell swoop King Howard got rid of all that gobbledygook called democracy. None of that voting for what you might believe in and it also shut up the opposition who did not know what they were talking about anyway.

King Howard then applied for a Federal Government Cost Sharing Grant to assist in running his mental institution. It was granted on compassionate grounds.

The moral of this story is: 'if you ever find yourself in the same room as a mortician, a chartered accountant and a violinist, run like hell before you end up committed.' ▼



## REVIEWS

## A Nonsexist Story for Children

"Carlotta and the Scientist" is a children's story about non-conformity in sex-roles. Carlotta, an adventurous Emperor penguin, is "forever poking her beak into things that have nothing to do with her", or so she is told. Her curiosity and sense of adventure brings her much criticism from the other female penguins, especially since Carlotta (and the other females in the flock) will soon be laying their eggs. They feel Carlotta's attention and energy should be completely focused



on her coming motherhood and the responsibility after the birth to travel to the ocean to feed and bring back food for their male partners and newborn. Carlotta is happy about the coming birth, but equally excited at the prospect of exploring the ocean on their journey to feed.

The females soon lay their eggs and the male penguins then become responsible for the incubation period. They keep the egg warm by rolling it up onto their toes and cover it with a flap of skin. The females then set out on their journey to the ocean.

At the beginning of the trip Carlotta suppresses her curiosity and tries to become what the other penguins want her to be. It isn't long however until she becomes unhappy and bored, "Nothing to do but walk". Noticing her sense of adventure reappearing the others encourage her to keep walking, telling her, "It's good for

your soul, It'll make a woman out of you yet!"

Later, on passing an ice cave Carlotta hears a cry and thinks someone is hurt. The other penguins tell her to ignore the sounds and keep walking. Carlotta however, curious as ever, decides to leave the flock and see what it is on the other side of the cave. This is where she meets the scientist who has fallen on the ice and broken her leg. Carlotta helps her back to her camp and meets the other members, a doctor (a woman), a typist (a man), a cook and a radio operator. Carlotta, overwhelmed with so much to explore decides to stay for a few days. During her stay she and the scientist become warm friends and teach each other things about the Antarctic, and the cook prepares her exotic fish dishes.

Suddenly however she remembers about the flock and realizes she will never have enough time to travel to the ocean and

Justine Pimlott

back with enough food for Arnold (her partner) and their baby. The scientist now healed, is eager to reciprocate Carlotta's help and caring and offers to drive her back to her home, and the cook prepares her a big package of fish delicacies for her family. On her arrival home she promises to visit the scientist on her way to the sea next summer. With that they part and Carlotta is reunited with Arnold and their newly hatched baby.

On seeing Carlotta the other penguins express their concern for her being lost, and tell her they "hope you have learned your lesson". Carlotta smiles and thinks to herself, "Yes, but not the lesson you had in mind", no longer concerned about what the other penguins think of her. She goes over to Arnold who is happy to see her and anxious to hear all about her adventure.

Patricia Riley Lenthall challenges many sex-role stereotypes in the book and provides some positive role models. Carlotta is a very independent and strong character unwilling to sacrifice her inquisitive and adventurous nature for a rigid role in mothering. Women are portrayed as doctors and scientists, and men as typists and nurturers. The male penguins are clearly responsible for nurturing and childcare or rather penguin care during the incubation period, which lasts two months according to the author's informative note on the



In the main office, she watched the man type out things on the typewriter. She even tried it herself, but her wing was so wide that all the letters went flying up at once, typing nothing at all.

Emperor species. These are all welcome examples of non-sexism for parents and friends of children who are tired of changing|the|pronouns in the all too available sexist children's books.

The book is adequately illustrated though somewhat repetitious in the colour scheme, which is due more to a limited budget rather than limited imagination. The large type print is ideal for beginner readers, though some of the words may be difficult and unfamiliar. The recommended age group is 5 - 9 yrs., though Carlotta serves as inspiration to all kids, young and old.

"Carlotta and the Scientist" is one of several non-sexist children's books available through Lollipop Power — a feminist collective that writes, illustrates, and publishes non-sexist children's literature. Check your local bookstore and if the titles are unavailable (no surprise), encourage them to order some or order them directly from: Lollipop Power Inc., P.O. Box 1171, Chapel Hill, N.C. 27514, U.S.A. ▽







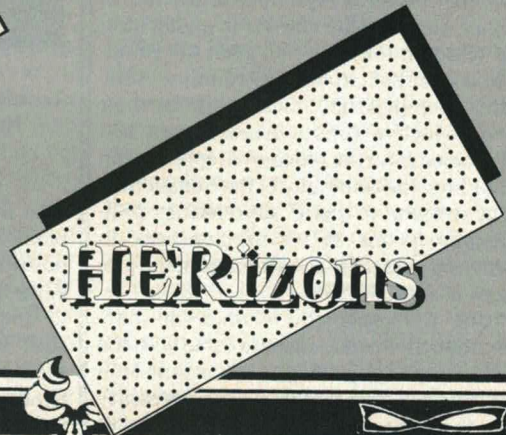
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## REVIEWS

## The Politics of Reproduction

Mary O'Brien's *The Politics of Reproduction* is a very complex and academic book about "theory". This book, however, is not geared to academics — it is written with the feminist activist in mind.

Theory, insists Mary O'Brien, is an essential component of feminist strategy. We have to understand why and how women are oppressed before we can ever hope to change that oppression. As feminists our tasks are twofold: first we must analyze traditional male theory and second, we must develop our own feminist theory.

Traditional male theory is a reflection of the male experience and at the same time, a justification for male supremacy. O'Brien argues that the roots of male supremacy are found in the "genderically differentiated process of human reproduction." Women perform reproductive labour. In other words, women labour in giving birth to children. Men do not. Men are physically separated from the birthing process. This biological fact means that in their "reproductive consciousness," men feel alienated from the process of reproduction and from the continuity of the human race. The history of male supremacist philosophy is one in which men seek to triumph over their alienation from the process of reproduction.

The first historical change in male reproductive consciousness came with the discovery of physiological paternity. Men now understood that they were necessary to the reproductive process. However paternity, unlike maternity, is plagued with uncertainty. Physiological paternity means that "some man, any man has fathered this child." In order for an individual man to lay claim to a certain child, women had to be isolated from other men. Paternity became defined in terms of male rights — the right to exclusive sexual relations with a woman, the right to own female reproductive labour power, and the right to own the product of that labour power, i.e. children. The notion of the "domination of the male seed" or what O'Brien terms "the potency principle" was born.

In attempting to confirm her theory, O'Brien takes on the entire Western tradition of philosophical and political male-stream thought. In the work of the big names — Plato, Rousseau, Hegel, Marx, Engels, Freud and Arendt — human birth and the reproductive process were subjects not considered worthy of discussion. Male-stream thought has always been concerned with the notion of dualism, that

Dawn Farough,  
University of Manitoba



Mary O'Brien  
London and Boston: Routledge and  
Kegan Paul, 1981. 240 pp.  
\$12.50 paperback.

man had two natures. The first nature was biological and the second was cultural and political. The second nature was clearly superior to the first and said to be closer to God. Woman, on the other hand, was said to have only one nature — the biological. Therefore, male philosophers neatly concluded that man was superior to woman. Dualism outside of human nature took the form of private and public realms within society. Women, with their purely biological nature, were relegated to the private realm of the family. The public realm was the world of men — the world where history was made.

This tradition of male-stream thought, says O'Brien, must be transcended through feminist theory and practice. Feminist theory must "reintegrate with nature" and explore the reality of reproductive labour. Says O'Brien: "We are labouring to give birth to a new philosophy of birth." This however, does not mean that male-stream philosophy is of no use to feminist theory. On the contrary, O'Brien borrows heavily from Hegel and Marx for her own theory. O'Brien uses Hegel's insight that the reproductive process is "dialectical" — that it is a process of both unifying and opposing forces. O'Brien accepts Marx's analysis of productive labour (labour for subsistence) and productive class consciousness. However, she argues that Marx's theory is one-sided because he does

Photo by Pamela Harris.

not deal with reproductive labour and reproductive genderic consciousness. Any society must produce and reproduce, and a good feminist theory will consider both reproduction and production and the dialectical relationship between them.

In her analysis of early feminist theory, O'Brien examines the works of de Beauvoir, Rowbotham, Firestone, Millett, and Reed and finds them to be inadequate. For de Beauvoir, giving birth is of so little significance that it is "not an activity, and brings no pride in creation." Firestone is as one-sided as Marx in her analysis. She focuses on reproduction while ignoring production completely. O'Brien admires Rowbotham's work but comments that Rowbotham never manages to construct "the precise relationship between the patriarchal dominance of men over women, and the property relations which come from this."

Ironically, O'Brien's criticism of Rowbotham can be used to criticize O'Brien's own work. O'Brien's theory is not complete because she never specifies the precise relationship between the reproductive process and the productive process.

O'Brien's solution for changing women's oppression is also problematic. Says O'Brien: "The real weapon which women hold is one which they have always potentially held: maternity itself." Feminists can socialize their children to be feminists and in that way, create social change. O'Brien seems to have forgotten that feminist mothers are in the minority. Somehow, women have to be convinced of the value of feminism before it will have any impact on their children.

These problems aside, *The Politics of Reproduction* is an excellent critique of male-stream theory and a creative attempt in the development of feminist theory. Be forewarned, however, that this is an extremely difficult book to read and some background in theory certainly would be helpful. ▽

# The Politics of Reproduction

Mary O'Brien's critique of de Beauvoir, Millett, Rowbotham, Reed, Arendt, strikes me as eminently fair and relevant. She is convincing in her demonstration of the partialism of male political theory to date and of the need for the basis of the interdisciplinary experience on the book is feminist but not 'feminine'. Its scholarship and erudition are impeccable.

Mary O'Brien



## REVIEWS

**"Flashdance": A Modern Cinderella Story**

One of the year's most popular examples of pornography passing as art is the movie "Flashdance," rated APG. (The Classification Board was fooled, for one.) What gives this story such wide audience appeal is its Cinderella quality: what could be more innocent, inspiring even, than a young girl's rise from rags to riches by virtue of her talent, courage, and sheer (female) will power? And in case there are any women watching, notice the heroine's "independence," her pride, her temper, her work status as a welder — practically one of The Boys.

It is dismaying to see how effortlessly a superficially female-centred plot is absorbed by a phallogocentric perspective, how easily Alex's story turns into a relentless focus on the female body as an object. None of this would matter too much if the movie were judged by its artistic merit, which is minimal. (There is a brief, very briefly engaging scene where Alex and Jeannie chance upon some black boys dancing in the street: but does this justify even the price of the popcorn?) Nor would it matter so much if the film were clearly identified and marketed for what it is; but in fact it is accessible to every child old enough to walk through a downtown department store, on VCR.

The plot hinges on a distinction made between three places of "dance" entertainment, representing three consecutive levels of social class, moral status, and artistic achievement. The middle one, Mawby's Bar, where the action is centred,

is home to the working man: vulgar, unsophisticated but, you know, satisfying, like the beer and hamburgers consumed in large quantities on the premises. It is home to the working woman too, but entertainment in her case means giving not getting. Here is the first indication of the movie's total failure to include a female perspective.

In the time it takes for The Boys to put away their welding tools and walk over to Mawby's, Alex (Jennifer Beals) has transformed herself from conscientious, hardworking welder to sensuous, self-absorbed dancer/stripper eager to dance the night away over their supper. As the script has it, Alex dances for freedom, for passion, and welds to make a living, which deemphasizes the crass commercialism in stripping, and at the same time, makes the women involved directly responsible for their own exploitation. (The fat man who manages the bar, dripping with greasy hamburger, looks at his girls with amazement, where do they get this kind of energy from, hey, can I help looking at them if they insist on dancing in my place?) The dancing, à la Mawby's, is sophisticated, high-tech, fast, with violent innuendoes to take the place of lewdness or vulgarity. It is impossible to believe that women with this kind of talent would need Mawby's even to butter their bread much less to exercise their pleasure.

The lower world, located at Zanzibar's, features "Live girls! All naked! All the time!" Alex's friend Jeannie (Sunny

Johnson) briefly yields to temptation and falls into the sin of a liaison with Johnny C., the manager of Zanzibar's, which includes performing there. The "tough" atmosphere of this establishment which makes no claims to art or other such pretensions but delivers the goods straight, is intended to justify the relative "decency" of Mawby's, but (to a feminist viewer) underscores the common theme of the objectification and abuse of women. Predictably, Jeannie's rescue by Alex focusses on her moral weakness rather than the industry's inherent abuses. (Johnny C. may be the Bad Guy, but he shares a common background with Nick Hurly, the Big Boss who transcends definition according to class. They used to steal hubcaps together and break each other's noses. Well, one has made it big, the other still has to resort to punching noses occasionally. Economic necessity, one might say.)

Heaven is represented by the Pittsburgh Dance and Repertory Company, an unbelievably stilted and sterile classical dance scene which is nevertheless Alex's dream and goal in life. How she gets there is, despite short-lived scruples to the contrary, by sleeping with the boss in whose power it is to get her the coveted audition. If there is any doubt about the real shape of this story, the closing scene dispels it: she makes it into the company and he presents the flowers. Phallogocentrism requires not only economic power but also, ultimately, ownership of the female energy on which it feeds.

Female energy, in this version, is located in the body; what gives this film its power, finally, is the rhythmic vitality of the women despite their consistent objectification. Such energy is mindless, not in essence but by male definition, and becomes associated in the male-centred view, with the animal world, (the world of the body) and with death. Thus, Alex's "family" consists of Grunt, a malicious-looking but loyal dog, and Hanna (Lilia Skala), an older woman-mentor who, you guessed it, dies.

From suffering the ashes and grime of the Pittsburgh steel mills to scrubbing the floor after Grunt to dancing her heart out, the modern heroine fulfills the old story with satisfying completeness. The fairy godmother (last vestige of the goddess whose vitality has now been harnessed) disappears and she dances to her final reward, the Prince. It is depressing to see how little the world in which men pull the strings and women dance by them has changed. ▽



Di Brandt



# CONSUMER WISE

If you feel like throwing up every time you pass that sexist ad, or you no longer can sleep nights due to the Armed Forces recruiting ads around the corner — or you just can't handle the fact that your bank loans money to South Africa anymore and you've got your spray can in hand, you might as well do it right!

The purpose of this article is not to encourage you to break the law (that would be illegal) but to provide you with information so that you can make up your own mind, as well as information on how to do it right. More and more we find ourselves in situations where if a given activity isn't illegal, it's required. You don't need anyone else trying to tell you what to do — you're probably old enough to make up your own mind.

For all of you environmentalists — remember that most spray paints contain freon, which attacks the ozone layer. The ozone layer —  $O_3$  — protects the Earth from solar radiation. Without the ozone layer people would get 3rd degree burns from just a few minutes exposure to the sun's rays. Note that Sheffield Finishing Touch, Sheffield Dazzle, and Tremclad Rust Paint probably won't damage the ozone layer.

Anyway, assuming that you're an anti-social type and you just *have* to go out and break the law, and insist on spraypainting (and probably shoplifting as well) you might as well *steal* buy the best.

Makers of spray paint tend to charge the same prices for all colours of paint even though the ingredients cost different amounts. They skimp on the reds and yellows (as many artists will already know) because of the higher cost of the ingredients. Blacks and greens cover with less spraying, and correspondingly less risk, as well as a more professional look.

According to *Consumer Reports* (C.R.), the very best is Rust-Oleum Stops Rust, series 7700 (of the paints that they tested). For those to whom price is no object — C.R.

exterior  
decorating

by Barb Dwire  
Reprinted from Kick It Over

lists the price as \$4.10 a can. Not only does it appear to cover almost anything, but it helps to protect unprimed metal from rust! (As if you cared!)

Some spray paint manufacturers have started using a new type of spray pattern. The fact that one can just appears to be harder to use than another is not your imagination. C.R. claims that this makes it "hard to scrawl foot-high letters". Anyway, the offending types are: Benjamin Moore

Utilac, Dupont Lucite Spray Enamel, Flecto Le Spray, Flecto Varathane, Colours in Plastic, Sheffield Quick Spray, and Sherwin-Williams Superacrylic.

Note that the following are water-based and probably wouldn't be good to use in the rain (others may give you problems there too): Flecto Le Spray, Pactra Latex Plus, and Chroma.

If for some reason it's got to dry *fast* try Lucite Spray Enamel or Krylon Interior-Exterior Rust Majic, both of which dry fast according to *Consumer Reports*.

From personal reports and according to C.R., note that gold/silver/chrome just don't have the durability of more basic colours. These might best be left alone except for speciality jobs. Here's a list, in order, of how well different colours cover: black, blue, green, white, yellow, red.

Remember that even if the pricetag is higher, a spray paint might be cheaper per square foot than another. Rust-Oleum Stops Rust series 7700, and Flecto Varathane are generally cheaper to use per square foot, despite their higher tickets.

Some spraypainting tips — carry the can upright, it's quieter. After leaving your message, tilt the can upside down and spray briefly to help prevent clogging. Go in pairs so that one person can be lookout. Carry only one can so that, in an emergency, you only have to get rid of one can. Do it fast and leave. Do all writing in "Schoolboy" script — the police can trace handwriting. As far as what clothing to wear, *Kick It Over's* fashion consultants advise *Anarchy Black*.

If you are arrested for some reason, you have the right to remain silent, though you must identify yourself. You have the right not to be subjected to an unreasonable search, and you have the right to know the charges against you. You have the right to call your lawyer, if you are rich enough to have one, or call your local Legal Aid office.

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# BREADWINNING

## Registered Retirement Savings Plans

Registered Retirement Savings Plans, or as they are commonly referred to, RRSP's, have been used increasingly as a vehicle for both tax deferral and retirement savings. Their appeal stems from the fact that contributions to an RRSP, within specified limits, are tax deductible, and that the income earned on these accumulating contributions are subject to tax only when received. It must be remembered, though, that the original contributions to an RRSP are also taxable upon withdrawal from the plan.

There are a wide range of plans available through banks, trust companies and insurance companies offering equity, short- or long-term fixed income, mortgage investments or self-administered plans where you as the beneficiary may direct the investment of funds. In selecting the plan best suited to your particular situation, the following factors should be considered; the security of the principal invested, the rate of return on investment, flexibility in accessing the funds, and fees and other administrative costs charged. Due to the wide range of options available and the variations between the institutions, it would be advisable for you to shop around before acquiring your plan.

### ANNUAL CONTRIBUTIONS TO AN RRSP

Contributions to an RRSP are deductible for tax purposes within the following limits:

- If you do not belong to a company pension plan you may contribute 20% of your "earned income" (as defined below) to a maximum of \$5,500 per year.
- If you are employed in the year and are or may become entitled to any pension benefits in respect of the year under a company pension plan, you may contribute 20% of your earned income to your RRSP to a maximum of \$3,500 less any deduction claimed in the year for contributions which you have made to a registered pension plan.
- If you are employed, and you or your employer have made a contribution to a deferred profit sharing plan on your behalf, your deduction will be limited to the lesser of \$3,500 or 20% of your earned income and will be reduced by the amount of any contribution for the year to a registered pension plan.

Earned income is defined as the aggregate of salaries or wages, pension benefits, retiring allowances, deaths, alimony or maintenance payments, royalties, income from carrying on a business individually or as an active partner, and rental income from real property.



Paula Gardner, C.A.  
Arthur Andersen & Co.

Losses from carrying on a business or from the rental of real property are a reduction of earned income. Note, however, that interest income, capital gains and dividends do not qualify as earned income.

You may deduct contributions that have been made to an RRSP at any time during the year or within 60 days after the end of the year. A contribution made in the first 60 days of the year may be deducted in either the preceding or current year, and this should be kept in mind in case of excess contributions. However, if you find that you cannot carry the excess over to another year for deduction, you may wish to claim a refund for this excess.

You should be aware that you are entitled to transfer the accumulated funds in your RRSP from one plan to another without tax. However, in transferring RRSP payments, the transfer between plans must be done directly; that is the funds cannot be received by you in the process.

### SPOUSAL RRSP

The amount available to you to contribute to an RRSP may be contributed in whole or in part to an RRSP of which your spouse is the beneficiary. The amount that you contribute to a spousal RRSP reduces the amount that you may contribute to your own RRSP, although your contributions to a spousal plan do not affect your spouse's rights to contribute to his or her own plan within his or her own earned income limitations.

In addition to providing a means of accumulating income for retirement, a spousal RRSP creates the potential for income splitting.

It should be noted that withdrawals from a spousal RRSP will be included in your income and not that of your spouse to the extent of your contribution to any spousal plan in the year of withdrawal or any of the two immediately preceding years.

### COLLAPSING AN RRSP

An RRSP may be collapsed in any year before maturity at which time the full amount paid out will be taxable. In addition, there is no limit to the number of RRSP's that you can hold, only on the amount you can contribute. Therefore, if your income fluctuates you can achieve tax savings by contributing to an RRSP when your income is high and collapsing the plan when your income is low.

If an RRSP is collapsed after maturity you have the option of receiving your accumulated funds as a lump sum payment or in one of the available types of annuities. In order to determine the alternative which is most attractive to you, you should consider such factors as the tax that you will pay on amounts received now or in the future, your current and future cash requirements, the income that will be the life expectancy of you (and if applicable) your spouse.

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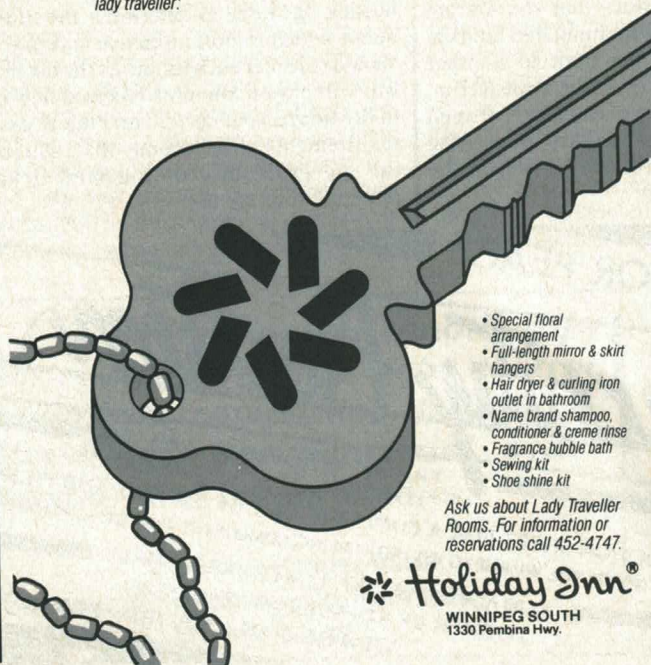
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*Walking alone, by the too large ocean  
I feel small  
and my knees involuntarily bend  
to rest in the sand  
subconsciously praying to my God  
FOR RESCUE  
as I play with the sand  
letting it sift through my fingers  
at the pace  
that you  
came  
and went  
in my life  
fleeting  
feeling like an eternity  
encompassing so little  
meaning  
everything*

*Bringing myself  
back to reality  
with the sound  
of the gulls  
overhead  
ONLY  
to return to  
your morning ritual  
black coffee  
players cigarettes  
and your usual criticism  
of the human race  
ALL those imperfections  
Is there really a God  
to allow all that suffering  
JUSTIFYING  
in my  
usual noble manner  
so different  
so much the same*

*TURNING to face you  
I only see blue  
of the ocean  
HOT...ANGRY...Tears  
fall to the sand. by "Dorien"*



# POETRY

## THE BOOR'S THEME SONG OR ODE TO A BOOR

*Give mother love in massive dose,  
Cook my meals and wash my clothes,  
Pay for all my alcohol,  
Life owes me that,  
After all.*

*Life is just for having fun,  
As for you my little one,  
Slave for money, pamper me,  
Show me hospitality,  
And indulge with generosity,  
Beckon to my every call,  
Mother did it, after all!*

*Wash my filthy dirty socks,  
Admire my unwashed locks.  
I will vocally enlarge  
On the fact I am in charge.  
I'll go out with the boys,  
Keep quiet if,  
This you annoys.  
Don't dare open up your mouth,  
I'm the one allowed to shout.  
I'm the man of the house.  
Keep it clean, you little mouse,  
Pamper me, though I'm a louse.*

*Keep the kids out of the way,  
Every single living day.  
I expect my meal when I come in.  
Don't be late with it again.  
Feed my every appetite  
Fix up, you look a fright.  
Take the blame when things aren't right,  
Or else, I'll start a real big fight.*

*Do all my bidding,  
I'm not kidding,  
I might consider you tonight,  
If we don't have our usual fight.  
My, you look like such a fright!  
Meal's not on the table at five!  
How do you expect a man to stay alive?!  
My temper will burst forth,  
If there's nothing for the fork!  
Don't dare be late again!  
I expect my meal exactly when  
I come in, on the dot, on the spot.  
Don't dare show how smart you are.  
Real women don't go that far.  
They enjoy the role of being dumb,  
And make it into lots of fun.*

*I'm a man, after all,  
I did grow 6 feet tall.*

*by Valerie Smith*

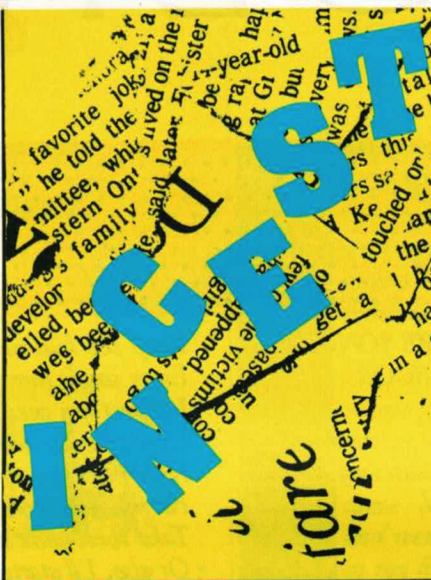


## EDITORIAL

## Media Plays Into Incest Taboo

If you've been reading the newspapers lately you will have noticed the dailies have discovered incest. What was once a topic too controversial to handle is now making headlines. Unfortunately the coverage given this painful subject is superficial, for it neglects to deal with the central issue — male power.

There is a serious danger in reporting incidents of sexual abuse in the family without including analysis. An example of this has occurred locally with the reports written about the recent court trial involving an incestuous stepfather and the crimes he committed against his three children. Stories on this case consisted of little more than a preoccupation with graphic details and bold typed headlines. Sensationalized in this manner, incest is portrayed as an unusual crime committed by perverted fathers. In reality, sexual abuse is committed against one in four children in Canada by males from a variety of backgrounds



Debbie Holmberg-Schwartz

that transcends all socio-economic barriers. These perpetrators may be fathers, but they may just as likely be uncles, grandfathers or neighbours. The only commonality of these men is their sex, therefore incest is rape executed under the protection of the family.

To present this crime as something separate from rape is to misrepresent it. We are lead to believe that if we do not have a father who sexually abuses us we are safe, when in fact there still remains a one in seventeen chance that we will be raped by another male. By dividing sexual and physical violence against women and children into specific categories to be calculated individually (if calculated at all) the collective gravity of such crimes is avoided thus obliterating the real issues of misogyny and male power. It is more accurate to say that at least 50% of the female population will be abused by men. Some of these victims will be children when this occurs while others will be adults. Sexual abuse is not exclusive to female children; it is to a lesser degree also wreaked against young males, many of whom grow up to become abusers. And thus the cycle continues.

No doubt the same failure by traditional therapists to recognize the dynamics of male power has resulted in the low percentages of incestuous fathers that have been effectively treated. A false set of motives is devised to rationalize this behaviour rather

than understand it. It is assumed that women provoke this behaviour in men and that if the women would change, the abuse would stop. This unfounded drivel is further borne out in pornographic themes, wherein female children are portrayed as seductresses. As well, mothers of victims are blamed for not waylaying the abuse by being less sexually demanding/more sexually active, etc., etc. Everyone is held accountable for the crimes of the perpetrator.

Social service agencies, police forces and the courts still remain for the most part misinformed on the power structures involved in sexual abuse and have a history of either negating charges of sexual abuse or dealing with them inappropriately. These organizations are hesitant to remove the offending parent as a measure of protection for the children, since generally the father is the primary breadwinner and exercises a privileged position in the family. The environment of the child is often jeopardized to maintain the status quo. With few places to turn for help, sexual abuse victims internalize their pain and suffer silence.

In her book *Of Woman Born*, author Adrienne Rich writes, "Frantz Fanon describes the case of a European police inspector engaged in torturing Algerian revolutionaries, who suffered from mental disorder and pain so serious that his family life became gravely disturbed, and who came for psychiatric treatment.

'...As he could not see his way to stopping torturing people (that made no sense to him for in that case he would have to resign) he asked me without beating about the bush to help him go on torturing Algerian patriots without any prickings of conscience, without any behaviour problems, and with complete equanimity.'

Men are increasingly aware that their disorders may have something to do with patriarchy. But few of them wish to resign from it."

Clearly, the half-baked strategies implemented thus far have done little to prevent or decrease sexual abuse. The rage of women and children who have survived sexual assault must be heard uncensored and a commitment made by all people to write and speak of this anger no matter how unsettling or unpopular. If the media continues to stop short of this in the stories they publish they are best to print nothing at all. ▽

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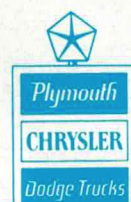
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