

HERizons

the manitoba women's news magazine

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VOL. I, NO. 2



The woman who wishes to understand her body image in this culture attempts a task as paradoxical as that of the child who longs to see how it's own face looks when asleep, neither task can be accomplished except through dreaming. ROBIN MORGAN

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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.

Second class mailing privileges applied for.
Special thanks this issue to Tom Nestor and James Vitt.

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body
image



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CANADIAN IMPERIAL
BANK OF COMMERCE

Magazine wonderful! . . . Miscarriage story commended

Dear Herizons:

Hello! I got your address from Deb at **Big Mama Rag**. I have just started a women's bookstore in Denver. When I told Deb the name of my new store she immediately told me about you! I have also discovered there is a Herizons Bookstore back East somewhere. So much for thinking we were being original . . .

I am sorry that we named this the same as your paper. It was not intentional.

Thanks,

**Sue Doell
Herizons:**

**A Bookstore For Women
3242 East Colfax Ave.
Denver, Colo 80206**

Dear Editors:

Re: Article by Jessica Barker on Lesbian Motherhood: Feb. Issue.

In an indirect sense I am writing in response to Jessica's article on lesbian motherhood. Although I am not choosing initially to address the issue of lesbian motherhood, my letter is a response to the article.

In reading Jessica's article I noted a tone of blame and accusation in it directed at the women's community in general. An articulation of the idea the women who do not behave in certain ways are irresponsible in a social and/or personal sense in terms of failing to support the improvement of society and/or failing to support individuals or groups of women. The article and the anger expressed focused externally on what other women and the women's community "should" or "should not" be doing rather than clearly articulating what Jessica and other lesbian mothers may need in the way of support, or concretely on how other women may be supportive.

In thinking of how I may offer Jessica support, what occurred to me more than the idea of supporting her as a lesbian mother, was the need to support her as a woman getting in touch with and learning to express her anger.

I do support Jessica in her stretching of herself, her awareness, her feeling, her thinking, her expression, her growth. I support and celebrate her journey of being a woman.

In view of the foregoing, I may be accused of denying Jessica's "real" issue as delineated in her

article: that of lesbian motherhood. I do not deny at all her need for support in raising a child as a lesbian mother, or her frustration in not feeling caring and support from society and the women's community.

Recently a woman suggested to me that I was being socially irresponsible in not living with a man. The implication being that if I was living with a sexist man I could change him and make society better. Jessica's suggestion that women who are not raising children are "socially irresponsible" sounds like another version of the same story. I live my politics in ways that do not involve living with a man or raising children. For me, part of that is not allowing anyone to define for me how I "should" demonstrate my social responsibility or live my life — including other feminists who often themselves determine stereotypes which must be followed if one is to be recognized as a "real" feminist. Feminist parenting is a way of influencing and contributing to social change but I choose to exercise my right of choice in determining how I will attempt to influence social change from the perspective of my own life. I'm not quite sure what Jessica wants from women with respect to this. I hope I can assume that she is not suggesting as man has done for eons, that women's way of being "socially responsible" is to bear children, and therefore I should prove my level of social responsibility by having a child.

So, Jessica, I do believe the reality of your situation as a lesbian mother, your anger at having been lied to, your anger at not having had choices, your anger at not having choices now, and your anger and hurt at not feeling caring and support from the women's community.

Perhaps your expression of anger and your raising the issue of lesbian motherhood through your article will influence in some way the ultimate viewing of any oppression of an individual woman, or group of women, as being the oppression of all women, and an issue for all women to be aware of, care about, and support personally through political action.

**Shelley Price
Norway House**

More debate on lesbian motherhood . . . LETTERS . . .

. . . Do women agree to live as second class citizens?

Everyone at HERizons.

I have just received my February issue of **HERizons** new format, and thought I would write a word of congratulations.

Although I enjoyed the tabloid format, the new magazine issue is wonderful! As a woman/feminist seeking education in areas of current concern, and a person interested in nurturing loving relationships with men and women, I find **HERizons** an informative, spirited tonic. (I also appreciate the lack of advertizing of female 'hygiene' products!)

It was with regret I reached the last page!

Continued good luck and may your subscribership increase!

Maureen Rice

Dear Editor:

I would like to commend you on the article in the February issue of **HERizons** concerning stillbirth and miscarriage.

Having been through the experience of giving birth to a stillborn son, I can say first hand, that the pain of such an event, is one that can best be understood by one who has been there.

In Winnipeg, we are fortunate enough to have a self-help organization called The Compassionate Friends. These are individuals who have all lost a child. Many are parents of newborn, or stillborn-related deaths. It was through this organization, that I was able to work my way through grief, in my own way. There was great comfort in knowing that some of the intense feelings that I was dealing with were experienced by others, and that what I was feeling was normal. The greatest comfort was seeing, that these people had recovered and grown from their loss, and that I could, in time recover and grow, too.

Many women who experience prenatal loss "go it alone." The husband is not as directly involved with the unborn child as the mother is. That is, not to say that their grief is less intense, but because of external factors eg. returning to job sooner, society's attitude about men being "strong for their wives," etc., patterns of mourning are quite personal and individual.

I am glad to see articles such as the one in **HERizons**. We, as a society, must recognize the trauma behind prenatal or

neonatal death. Society must be prepared or allow people to openly express their grief for their unborn without phrases such as "You're young, you can have another", or "You're lucky, you didn't bring the baby home." Who is **lucky** to have lost a child?

Thank you for your sensitivity.

Edith Fraser
Chairperson,

The Compassionate Friends

This letter was originally submitted to the Winnipeg Sun, but was not printed.

In answer to Irene Romaniw's question of how one woman could have nine accidental unwanted pregnancies and abort them as a method of birth control speaks for the extent of ignorance surrounding women and abortion.

This woman, who I and my husband were fortunate to meet on the night of the debate, suffered her self-induced abortions in the late 1940's and 1950's when abortions were illegal, birth control information was illegal and neither was readily available. She grew up in a small rural town, married very young and was desperately poor. Women then had 5-12 children, numerous miscarriages, and inadequate health care and medical attention for their situations. This woman going to her doctor for help with another unwanted pregnancy, was told if she could make herself bleed, he could then help her!

"Abstinence" was medical and religious advice to prevent pregnancy, and effective only if you can assume that the woman had lost interest in sexual activity or that a dependent wife had control over the frequency of sexual activity.

I admire this woman for her courage to speak out on this issue. The ignorance and lack of compassion by those who have not had to deal with an unwanted pregnancy will keep silent the thousands of women who know the loneliness and desperation from personal experience. Irene, your pleas to cherish human life could perhaps begin with this woman you condemn.

Even today, birth control information and contraceptives are not readily available to all, and

birth control is still far from perfect as doctors, and many women, know. Each act of intercourse brings with it an element of risk of pregnancy for the woman. Anti-Choice rhetoric is devoid of compassion for the human being already born who is faced with circumstances that economically, physically and psychologically she cannot cope with.

"Every child must be a wanted child, every mother a willing mother."

Yours truly,

Ruth Moir

ON CATS, KIDS, & LESBIANS
Dear collective & readers of **HERizons**,

Another useless debate is emerging among lesbians, encouraged, as usual, by many straight women and men. We are asked to decide, "To whom do lesbians owe our first responsibility, to kids or to cats?"

To me this is an insane debate, one that benefits only the MAN. If we can love kids, we can love cats; if we can love cats we can love kids. If we don't have enough emotional energy to care for either kids or cats, then something has gone very wrong. And as most of us know, if we take time to think about it, that "something" is the patriarchal system that largely controls us all.

So let's stop dumping on the lesbians who don't want kids, and on the lesbians who don't want cats. And above all, let's stop dumping on kids OR cats, neither of whom seem pleased with this debate. They both usually appear to enjoy each other's company much more than ours. If lesbians and all other women would concentrate on why that is the case, I believe we'd get somewhere.

In my experience, when I managed to stretch my heart to include kids, cats and other small creatures, I can usually also find a wee small space in there for other lesbians, and for all straight women who support us.

Let's ALL dump our shit where it belongs—on the patriarchal, profit-oriented system, which super-oppress ALL CREATURES, including ALL cats, kids, and lesbians.

Isabel Andrews

As a successful business woman I was somewhat insulted to read your Feb edition of **HERizons**. Don't get me wrong: I feel that it is necessary to bring women's issues to the reading public. However your general assumptions that women have been the collective properties of men assumes that women have had no say in the matter. Women **agree** to get married, they **agree** to have children, they **agree** to spend their married lives as second class citizens. I **chose** not to agree to any of these, put my life into the proper prospective for my benefit and do my own thing.

As a result I now am educated and earn well in excess of the average income. I married at 30 after I had financial security and of course a good education. I have now been married ten years and have two children. Before I got married my husband and I discussed our longterm goals and ambitions. Had they not coincided the solution would have been simple—we just would have gone our separate ways.

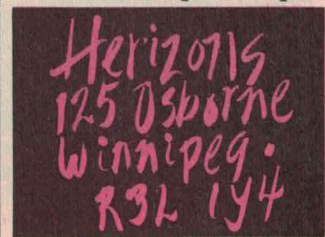
I was born poor—a native girl growing up in north Winnipeg. I could have bitched, got pregnant at 14, and screwed up my life. Instead I **chose** self reliance and am successful and happy.

Please don't insult women by telling us that men are our enemies ready to rape and impregnate us at any given moment. This only adds to fear and distrust. Paranoia will only add to women's problems not detract from them.

Apart from this some healthy criticism. I like the magazine format—much more professional. But the quality of articles has declined quite a bit from the January to February issues. January's issue was less opinionated, more factual, and provided newsworthy information.

Yours sincerely,

Joan Bignell
Coalition of Free Women
Thompson Chapter



APRIL 5 SEXUAL HARRASSMENT

workshop by Manitoba Action Committee on the Status of Women at noon to 1:30 p.m. at 224-308 Donald St. and again at 7:30-9 p.m. at 285 Balmoral St. (Childcare available.) Info. 942-2000.

7 3rd ANNUAL HEALTH AND

Safety Conference of the Manitoba Federation of Labour will be held at the Convention Centre on April 7 & 8. Keynote speaker Dr. Linda Murray will speak on the prevention of workplace occupational illness and disease. Contacts Anne Klassen (Conf. Coordinator) 339-1684 or Dick Martin 775-4575.

7 IN PRAISE OF CRAFTS—

Display of a juried show of handmade, original designs by Manitobans. Sponsored by the Crafts Guild of Manitoba the show will run from April 7-29 at the Foyer Gallery, Archives Bldg., 200 Vaughan Street, Winnipeg (small admission charge).

15 EVERYBODY'S BUSINESS...

Media at Work conference on media structure and content Friday evening and Saturday, April 16 at U. of Winnipeg. Keynote speaker Walter Stewart—workshops on women, labour, disarmament, natives, international, Central America. Adv. registration \$20 (12 low-income) at door \$25 (\$15 low-income). For info. Eric Mills at 475-8803 or 284-8488 or CUSO, 418 Wardlaw Ave.

19 LABOUR AND AFFIRMATIVE

Action workshop by Manitoba Action Committee on the Status of Women at noon to 1:30 p.m. at 224 Donald St. and again at 7:30-9 p.m. at 285 Balmoral St. (Childcare available.) Info. 942-2000.

21 RALLY FOR REPRODUCTIVE

Choice is being planned by the Coalition for Reproductive Choice. Location to be announced.

23 PROVINCIAL COUNCIL OF

Women Annual Meeting at 9 a.m.-3 p.m. at Riddell Hall, U of W. The meeting is co-hosted with the Continuing Education Div. of the U of M, and will feature Prof. Paul Hurly speaking on computer technology and a film and panel discussion. Info. 338-0425 or 888-4777.

29 STRENGTHENING OUR

skills to challenge the law is the theme of the 9th Annual Meeting of the Canadian Abortion Rights Action League (CARAL) on Apr. 29 & May 1 at Room 72, Learning Resources Centre, Ryerson College Toronto. To register write to CARAL, 40 St. Clair Ave. East, Suite 310, Toronto (961-1507).

30 WOMEN AND POWER

is the theme of a panel discussion sponsored by the Manitoba Teachers' Society Status of Women Committee. Followed by question and answer period, series of workshops, and Nellie McClung Theatre Group. For location and info. Cathy Laughton 888-2331.

Does your organization produce a regular newsletter? Are you looking for publicity for an upcoming event? Do you think your work or activities would be of interest to women outside your existing group? If so, **Herizons** would like to hear from you. LET'S GET IT TOGETHER! Please mail press releases, notices and so on to: Herizons, 125 Osborne St. S., Winnipeg R3L 1Y4.

PRE MENSTRUAL

Syndrome—A positive approach. The Women Health Clinic is offering a pre-menstrual tension support group which meets Thursdays at 7 p.m. for the purpose of providing emotional support and an ongoing process of self education. For info. call Marilyn Wolovick at 947-1517.

AT THE FOOT OF THE

Mountain—professional women's theatre is new works to be produced in 83/84 **Broadcloth: A Sampler of New Scripts by Women**. Send two copies and resume to 2000 S. 5th Street, Minneapolis, MN 55454. Deadline is May 15, 1983. Also intensive, feminist 8-week summer workshop to be held July 2-Aug. 28 will focus on women performers, technicians, and managers.

COMMON DIFFERENCES:

Third World Women and Feminist Perspectives Conference on April 9-12, at the U. of Illinois at Urbana-Champaign. Contact Chandra Talpade Mohanty & Ann Russo, Women's Resources & Services, 346 Fred H. Turner Student Services Bldg., 610 East John St., Champaign, IL 61820.

Bulletins

ISIS WOMEN'S

International Feminist Network is planning an international conference on women and microtechnology this summer. For information write: ISIS Switzerland, P.O. Box 50 (Cornavin), 1211 Geneva 2 Switzerland (Tel.: 022/33 67 46).

VOLUNTEERS REQUIRED

by the Manitoba Committee on Wife Abuse to provide support and counselling for abused women, as well as public education to professionals and non-professionals. For info. call Linda Barker or Joey Brazeau at 786-7051.

BRINGING THE ISSUES

of Pharmaceuticals and the Third World home. An organizing meeting was held on March 22 at Westminster United Church for local people interested in the marketing practices of the pharmaceutical industry. For further meeting dates and information call (Manitoba Council of International Cooperation, 418 Wardlaw Ave. Winnipeg R3L 0L7.) Dwora Braunstein or Sari Tudiver at 475-4169.

DES DAUGHTERS

organize in Canada. Diethylstilbestrol was prescribed heavily to prevent miscarriage during the years of 1940 and 1971. This drug has had a series of harmful effects on the children of some of the women who were prescribed it.

Harriet Simand of Montreal, a DES daughter who at the age of 21 had to undergo a total hysterectomy and removal of the vagina, has established the first DES Action group in Canada. Simand with the help of her mother is producing brochures and posters on DES to anyone requesting information. Write to: Harriet Simand, Box 223, Snowdon, P.O. Montreal, P.Q. H3X 3T4.

FILMS ABOUT WOMEN

are being called for by the National Film Board. Send information on films, video tapes and slide shows that are about women (and work; and health; etc.). Send technical information, a short description, plus distribution information to: Ms. M. McEvoy, Federal Women's Program, 130 Kent St., Ottawa KIA 0M9.

WOMEN IN SCIENCE

Conference—The Society for Canadian Women in Science and Technology (SCWIST) is hosting a conference May 20-22 in Vancouver with the aim of developing a national network for women in science and technology. Issues: Science and gender, science and math education for girls and women scientist re-entering the work force. For info. write Dr. Hilda Lei Ching, SCWIST, P.O. Box 2184, Vancouver V6B 3V7.

THE FORT GARRY

Women's Resource Committee is pleased to announce the receipt of a \$55,000 grant from Canada Employment and Immigration to establish the Fort Garry Women's Resource Centre. The centre will offer specialized information, education and support to women in the Fort Garry area where it was located in an easily accessible location. For information call Nora Crichton 269-7011.

BIG MAMA RAG FILM

Festival summer '83 in Denver—If you have suggestions of excellent films you have seen or original films to submit please send name, producer, distributor, rental price, whether the film is available for review, and a description to Big Mama Rag Film Festival, 1724 Gaylord St., Denver, CO 80206.

ON THE HERIZON

International Women's Day

Perhaps the most frustrating thing about conferences is the feeling that nothing concrete is being accomplished; often they serve as a source of personal education or inspiration and not much else.

The 1983 International Women's Day conference differed substantially from last year's mass gathering at the Grant Motor Inn in just that way. The conference, appropriately named Women's Rights—People's Lives, held at the University of Winnipeg, addressed such issues as women in Central America, women and employment, Native women in Manitoba, women and peace, and reproductive choice in half-day sessions. If the lectures involved much of what we've heard before, the novelty lay within the group discussions following each speaker. Participants were encouraged to explore goals and suggest

courses of action among themselves.

The morning workshop on women and peace was decidedly anti-climactic; it had little to do with the role of women in the struggle for peace. Dr. Jean Carr, a member of the Physicians for Social Responsibility took the opportunity to educate an already educated group on the immanency and accompanying horror of nuclear war; an excellent speech for a socially unaware audience, a redundant one for the small group, most of them women from other disarmament organizations. Regretably, Dr. Carr neglected to suggest or prompt discussion on courses of action for collective organization against the arms race. Carr was using the sensational on the wrong people.

Understandably, activists tend to discuss nuclear war in

terms of its destroying power, and not how to get rid of it, because the solutions are scarce and hard to come by. Norma Buchan, supervisor of Special Programs at the Women's Centre lead the workshop on reproductive health and reproductive choice. If a bit too statistical, her paper was an informative, thorough presentation. She moved through the history of reproductive health, beginning with concern over the entrenchment of male midwives in the 1700's, to present-day problems with government funding. In conclusion, she urged women to think about the need for a more organized women's health movement, and an activated lobbying group. Buchan's talk was positive, enlightening, and above all, encouraged action. Following her speech workshops took place in family planning, in

which participants discussed early and continuing education, and cutbacks in funding; abortion, focusing on its current situation and availability in Manitoba, as well as the legal, medical, and psychological aspects of it; pregnancy counselling, including single parenting, and adoption, prenatal care, and the post-partum period.

To make up for the lack of a collective community the previous day, Sunday's plenary session involved all participants and afforded each workshop group the chance to report on the resolutions made from the group discussions. These will be compiled and made available by the International Women's Day Committee. (942-2000).

Leslie Nielsen

Belliegram

COMMUNIQUE NO. 2 FROM THE WIMMIN'S FIRE BRIGADE:

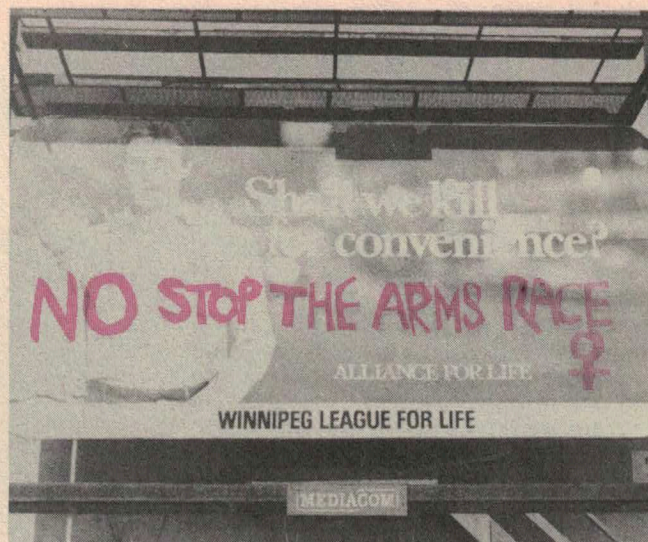
Once again, we claim responsibility for the firebombing of three Red Hot Video outlets in the early hours of Nov. 22/82. We are aware that the police are charging three men and two wimmin, arrested along the coast highway, with the anti-pornography actions.

It is necessary for us to say publicly that there is absolutely NO association between any of those five individuals they have behind bars now, and the Wommin's Fire Brigade. We would obviously not be the Wimmin's Fire

Brigade if there were men involved. Everyone except the police seem to understand such basic logic! It is super encouraging though, to see the positive response to our actions, from both men and wimmin.

Should we let the violence of rape, battering, racism, nuclear insanity, etc. enslave us in apathy?? Wimmin understand that enslavement because that is how they attempt to keep us down. We chose our action to bring some desperately needed attention to the real horrors of both hard and soft pornography. It is only a start.

Open Road



sign of the times?

La Semaine internationale de la femme, ça ne s'oublie pas!

Encore une fois cette année, les Franco-Manitobaines ont tenu à souligner la Semaine internationale de la femme. Les divers organismes de femmes sont descendus dans les rues de St-Boniface pour manifester la solidarité ou ce trait d'une que nous avons toutes en commun. C'est d'ailleurs du désir de poser des gestes que nous avons puisé notre grand thème de la Journée de la femme 1983, soit "Héritage sororal", celui qui "nous prend toutes au ventre".

Nous sommes donc passées à l'action mais, il faut bien dire, une action symbolique. Nous savons bien qu'une telle marche n'apportera aucun changement dans l'immédiat à la condition de la femme en général. Mais, la valeur d'un symbole est indubitablement la force de l'image qu'il évoque; pour nous, c'est le rassemblement des femmes franco-manitobaines autour de la reconnaissance de notre héritage sororal. . . Et c'est d'autant plus important qu'il nous reste une identité à palper et à revêtir, nous les Franco-Manitobaines. . .

L'héritage sororal, c'est d'abord l'héritage métis,

l'héritage de pionnière et de défricheuse à la Rivière Rouge, c'est maintenant l'héritage de vie francophone que nous sommes appelées à vivre dans une société technologique poussée, moderne et froide. . . (faut-il dire nord-américaine. . .). C'est aussi ce même héritage sororal qui nous lie solidement aux femmes des quatre coins du monde bien que les barrières culturelles,

linguistiques et religieuses s'érigent parfois fortes et hautes pour nous jeter dans l'isolement le plus complet et la plus singulière ignorance de la condition des unes et des autres.

Voilà pour l'héritage! Et maintenant, pour le programme. Nous avons organisé deux événements. Le premier, un dîner-vigile qui a eu lieu le 6 mars au Centre communautaire du Précieux-

Sang à St-Boniface. Un dîner-vigile au riz, au pain et à l'eau que nous avons voulu dans le silence en signe de respect et d'efforts de compréhension de la situation de nos soeurs du Tiers-Monde. A cette occasion, la conférencière invitée, Mad. Victoria Shahsavari-Archad, professeur au Collège universitaire de St-Boniface, a fait le point sur la situation politique, religieuse et sociale des femmes en Iran.

Le deuxième événement, et aussi le plus marquant, la marche du 13 mars. Cette marche a été suivie d'un film, "Madame, vous avez rien", une production de l'Office national du film. Puis, les participantes se sont rassemblées autour des tables (au Centre culturel franco-manitobain) pour partager un repas végétarien, nous rattachant ainsi à la nature (corne pas aussi abondante) de l'alimentation des moins fortuné(e)s que nous. C'est au cours de ce dîner que la Sénatrice Renaude Lapointe a partagé, avec son auditoire, son vécu de politicienne.

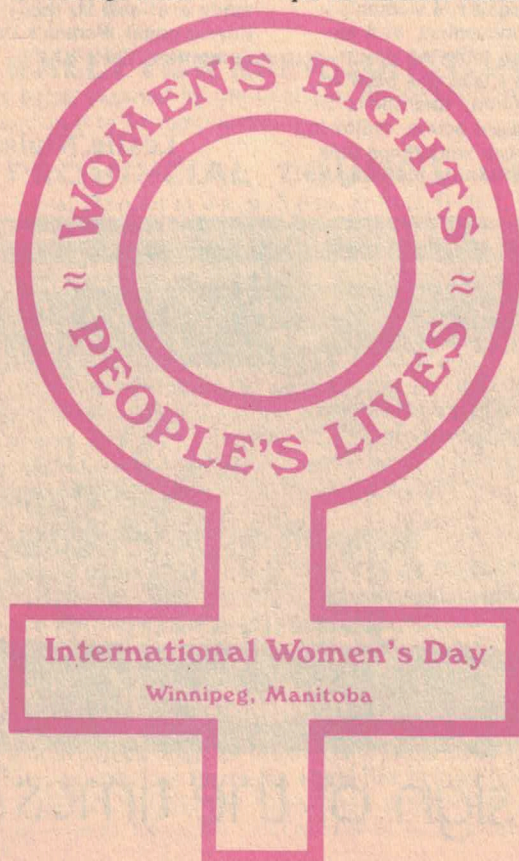
Un "super-show" de femmes en chansons et en poésie a clôturé la journée.

Louise Cloutier



marche des femmes francophones dans les rues de St-Boniface

photo: Sonja Scharf.



Midwives

MIDWIVES CHARGED—

Three Nova Scotia midwives have been charged with criminal negligence causing bodily harm as a result of a Halifax homebirth which they attended last November. A 10-pound baby born to a 22-year-old woman is reported to have had a problem-free birth, but suffered a cardiac arrest following the birth. The baby was rushed by ambulance to the Isaac Walton Killam Hospital in Halifax where it was placed on a life-support system. Latest reports indicate that the baby is still on it. After the head of the Neo-natal Unit at the hospital issued a complaint, the Crown Prosecutor pressed charges against the midwives, one of whom is a registered nurse as well as being in midwifery.

Legal counsel acting on the midwives' behalf say that they risk a minimum sentence of 10 years in prison and possibly life imprisonment if the baby dies. As a result of the incident, the Nova Scotia

Medical Society has launched an all-out campaign against midwifery and homebirth in Nova Scotia; doctors will not attend homebirths.

The National Association of Parents for Safe Alternatives in Childbirth (NAPSAC) in Halifax has established a defence fund to assist the midwives. Support and donations would be greatly appreciated. Send c/o NAPSAC, 19 Fairmount Rd., Halifax B3H 1H5.

Healthsharing

Planned parenthood

Health Minister Monique Begin recently announced that the Department of Health and Welfare is cutting back on family planning spending by almost 30 per cent because it doesn't consider it to be a top priority.

Grants are being cut to \$712,000 from the previous \$1.1 million for non-profit organizations such as Planned Parenthood.

Women— big on brains, short on bucks

According to a study commissioned by the Canadian Advisory Council on the Status of Women, women have more formal education than men, but continue to have fewer opportunities for promotion, receive lower wages and less benefits than their male counterparts.

The study, researched by sociologists Pat and Hugh Armstrong, is based on Statistics Canada figures. Seventy per cent of working women are still strapped into clerical, sales, service and processing occupations—the lowest-paying categories in the job market. The study revealed that traditional, professional categories such as

teaching and nursing are not even providing women with adequate jobs. It was cited that more than half of new part-time teaching jobs are being filled by women, but 66.7 per cent of new full-time teaching jobs are being filled by men. The study also revealed that between 1975 and 1980, women's share of managerial, professional and technical jobs increased a dismal 1.5 per cent, while their share of traditional pink collar jobs rose by 3.6 per cent.

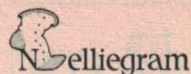
Manitoba Pension Reform

Public hearings at the end of March will provide the feedback the provincial government needs for its recent recommended changes to the pension plans of Manitobans.

The total 24 recommendations made by the provincial commission to the Labour and Employment Minister, Mary Beth Dolin, would be phased in gradually. Included in the recommendations is a recognition that increased payments to spouses of pensioners who have died are a necessity. In order to address the pension problems caused by a more mobile labour force, pensions should be vested after two years instead of the present 10-year period (which locks in employee and employer contributions).

The portability of company pension plans upon resignation of an employee would further benefit the labour force. These contributions could, for instance, be transferred to a locked-in registered retirement savings plan.

Both Dolin and John Corp, pension commission chairman, say many of these recommended changes can be accomplished at minimal costs to the public and private sectors.



CRUISE MISSILE TESTING IN CANADA PROTESTS CONTINUE

at the Cold Lake Peace Camp. Camp members have developed ties with their neighbours, and a number of local groups have been formed or strengthened by the camp's presence.

Peace groups from across the country have endorsed the Cold Lake (Alberta) Peace Camp, but contributions of money, food, blankets, etc. will be needed to maintain the camp, especially as the numbers grow. Contact the camp at Box 330, Grande Centre, Alta. TOA ITO, (403) 594-5345.

the nuclear free press

A GROUP THAT WORKS LIKE "FLYPAPER" —

you get a friend to join, then she gets stuck on too. You keep accumulating new units as people see what you're going and why. This is how Women Against Military Madness (WAMM) member, Kathryn Anderson describes this organization that is "dedicated to changing our government's spending priorities from war to a healthy society."

The Peace Pen groups meet to write to members of congress, other women work to create a slide show to examine connections between military weapons and war toys. For info. WAMM, 3255 Henepin Avenue S., Suite 125, Minneapolis MA 55408; 612-827-5362.

Kaia Svien/Ms.

In the summer of '81 when the Ruggedy Annes made their debut as Pink Steel in the basement of the Plaza, they were anything but remarkable. Margaret and Ruth, who play the guitar and base respectively, had only recently picked up their instruments, and the drummer has since been replaced by Debbie, a veteran of The Wurst (a short-lived and all local all-female band). Since that forgettable evening, the Ruggedy Annes have improved immeasurably. Their music is almost always original, always good, and their style is definitely their own.

The initial attraction of the Ruggedy Annes was the relative novelty of an all-female band. However, curiosity does not create an audience—talent does; and the Ruggedy Annes' following is very vocal and supportive for good reason. The band does not move much on stage, but the songs are energetic and easy to dance to.

Enough unbiased opinions. The recent exploits of the band include a 5:00 a.m. appearance on the Lions Telethon, despite the disorganization of the program, and performing for the coffeehouse put on by the

University of Winnipeg's Women's Center. Scattered in and among these two events are the usual bars and socials around the city.

That the Ruggedy Annes have survived so long is not surprising, despite Winnipeg's somewhat stupid attitude towards anything unusual. Fortunately, it's only a matter of time before the Ruggedy Annes record even a single, that will undoubtedly be favorably received.

If you have yet to see this band, you've waited far too long. See you at their next gig. **Reprinted from The Manitoban.**

RUGGEDY ANNES



Ruggedy Annes play at Punk & Funk Clothing Sale to support women's bookstore.

Farewell to Welfare

Single mothers in Nova Scotia are going to serve as scapegoats for the province in these tough economic times, in keeping with the philosophy that accuses those less well off as 'sponging' off the state.

Nova Scotia social services minister Edmund Morris has decided that the young women who are responsible for feeding and caring for their children and have no jobs are not necessarily entitled to the meagre \$345 a month the province allows them. Morris said provincial welfare payments will be scrutinized

more closely now in order to save money.

A Halifax community legal worker sees the move as pressure to force unmarried women to give up their babies for adoption. She says there is a powerful pro-adoption lobby in the province putting pressure on MLA's to change the welfare and other social services laws to increase the pool of infants available for adoption. Without provincial welfare support, she notes, single mothers would be forced to give up their children because they couldn't afford them.



Belliegram

PROSTITUTION IS BIG BUSINESS IN PERU.

The government receives income through the licensing of brothels. The working conditions of most of the prostitutes are said to be abhorrent. Drugs and alcohol are often the only way they can stand to receive 20 or 30 men a night. They must carry a card which identifies them as prostitutes and have a physical every 15 days. This is of little use since the clients are not required to undergo examination, prostitutes could be reinfected immediately.

Police are always on the lookout for 'freelanceres' and harrass women alone out at night. Recently workers occupied one brothel and charged closure of their workplace was due to a



dispute between police and the local mafia. They demanded better working conditions and their jobs back. During the news coverage, prostitutes were interviewed as to why they had become prostitutes. The issue was also taken up at a conference of Peru-Mujer and panelists examined such factors as the government's role in the business and the economic pressures which leave some women few alternatives to prostitution.

Julia Price/off our backs

Green Party Lands on West Coast

A new political party, modeled after the Green Party in West Germany has been formed in B.C. The Green Party, a coalition of environmental and anti-nuclear activists, just had its founding meeting in Vancouver and plans to run candidates in at least six ridings in the next provincial election.

"We're amazed at the response we're getting," says Adriane Carr, chairperson of the party. Carr says people feel disenfranchised in B.C.

because no political party represents the issues they are concerned about.

In West Germany, the Green Party has elected members in six of the 11 state parliaments. The Green Party in B.C. will probably secure its support from the NDP, which Carr says is constantly compromising on environmental issues. The party is committed to work toward an economic system based on environmental and ecological principles.



Belliegram

TENURE COUNTS, SO HOW DO WE GET IT?

Women now make up 19.6% of tenured faculty in colleges and universities in the U.S. In 1974, the figure was 17.9%. However, Sociologists for Women in Society recently surveyed 500 women on college campuses who felt their gender had been a factor in decisions related to tenure, promotion and salary. Cornell University research found that only a handful of 50 academic sex discrimination cases in the past decade were resolved in favor of the plaintiff. Some women left academia because they felt their suit had labelled them as 'troublemakers' and because resolution of the cases often took years.

Amazon

NEW HEALTH HAZARD: BEING OUT OF WORK—

The U.S. News and World Report states: "There is a powerful and direct connection between unemployment and physical and mental health. . . People react to stress in different ways. Some have stomach pains or hypertension. Others suffer depression, drink too much or become violent. . . Some people make do by seeing doctors less often for routine care. Physicians in Detroit report declines as much as 50% in office visits by patients (no Medicare) . . . Experts are identifying a pattern to the emotional effects of unemployment, and they've given it a name—the 'pink slip syndrome'."

Duluth Community Health Care

America admits all women aren't skinny

Times are finally changing in the fashion world, if the success of a New York modelling agency for fat women is any indication of success.

There's a whole untapped market of fashion geared at "average" sized and larger sized women, according to the owner of a modelling agency who has written a book entitled **Great Looks—The Full Figured Woman's Guide to Beauty**.

While the modelling agency still adheres to other kinds of conforming beauty, such as

youthfulness, the use of cosmetics etc., the popularity of larger sized models may be at least a move toward accepting women who don't meet the thin and frail stereotype of beauty.

The average woman in the United States is five feet, four inches tall and weighs 140 pounds, according to U.S. government statistics. Accepting larger women in the mainstream society as something other than dysfunctional might go a long way to improve the total self-image of American women.



Belliegram

WOMEN'S FOUNDATION BEING ORGANIZED!

Why? Because foundations and corporations have given only between .6% and 3% to women's and girl's programs. "While women own half the wealth in this country, they often don't control it; and out of discomfort, intimidation and social conditioning, relinquish control of their money to others. The Women's Foundation is changing this by presenting financial seminars for women." TWF, 3545-18th Street, San Francisco, CA 94110.

WIN News

HOPPING MAD — Due to over-enrolment, it is quite possible that the University of Winnipeg Women's Centre might be losing its space. The U of W Student Union (UWSA) is presently discussing the option of the centre using space in an apartment block across from the U of W student services centre. The Women's Centre is also being 'encouraged' to incorporate separately by the UWSA, but they are reluctant, stating the centre is a service and should have the financial and moral support of the UWSA.

Erin Childs/The Manitoban

Immigrant Women Unite

After a day of workshops, over 100 delegates at the Manitoba Immigrant Women's Conference got together at the plenary and clearly stated their will. As the vote was taken to form a provincial body of immigrant women, all arms reached up to be counted.

The theme of the conference, "Action Through Organization", turned out to be a most appropriate title. The energy, enthusiasm and dedication of the women could be felt throughout the various workshops in which they articulated the need for changes to services and facilities presently set up to serve immigrant women.

A common thread was the recognition of how significantly they contributed to their adopted home, Canada. Consequently, they want to be heard and taken at their word when they point to those areas that need improvement or readjustment.

"The most basic problem is language; from that, all other problems flow," says Eunadie Johnson, a delegate from



"a common thread was the recognition of how significantly they contributed to their adopted home"



Eunadie Johnson from Thompson addresses the over one hundred delegates at the Manitoba Conference for Immigrant Women

PHOTO BY BRIGITTE SUTHERLAND

Thompson. It is essential that women are able to Johnson. Support to these women could be offered by volunteers within community organizations who could give knowledge of available services and resources.

Johnson is pleased with the communicate with staff in government departments such as immigration, employment, community and education. Therefore, language training must be extensive and flexible to ensure participation by all.

Along with language training, job training, job counselling and accreditation of previous work experience in their country of origin must be offered to increase job opportunities.

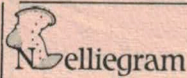
The school curriculum needs to incorporate more information that will "interpret the cross-cultural backgrounds of immigrants—their lifestyles, culture, home situation," says Johnson. This will go a long way toward increasing the understanding of cultural differences and make for a more informed and tolerant public.

It is important to immigrant women that other women

recognize their forced isolation in this country. They may have left behind their extended families, their husbands are out in the workforce, their children are in schools: all are learning to speak English and are being influenced by the new culture. Often these changes bring with them a "moving away from the mother" which can result in disrespect for her and for old traditions, feels accomplishments of the conference: "Women talked and listened to one another; everyone had input into resolutions." She feels even though they are a diverse group from many different backgrounds, using different words, the commonality of their experience in Canada brings a focus to their organizing.

The conference was planned by a steering committee of women, chaired by Beryle Jones. At the plenary, this steering committee was increased by an additional 10 delegates. This expanded committee has defined as one of their major tasks the setting up of the provincial immigrant women's organization. Part of this process will be the identification of immigrant women from rural and northern areas of Manitoba to increase provincial representation.

Brigitte Sutherland



HISTORY REPEATING ITSELF?

"By the 1860's the women's rights movement was being noticed as a potentially serious threat to social order in England. Women were organizing social reform groups, speaking on public platforms, publishing new journals, criticizing marriage and divorce laws and trying to enter exclusively male professions as well as gain suffrage," says Elizabeth Fee in **Bulletin of the History of Medicine**.

As a result, by 1868, one of Europe's most prestigious anthropologists, Paul Broca, urged the scientific study of women's inferiority since assumed inferiority was not longer sufficient. Picking up the gauntlet was McGrigor

"as long as there are entrenched social and political distinctions between sexes, races, or classes, there will be forms of science whose main function is to rationalize and legitimize these distinctions"

Allan, a member of the London Anthropological Society. "The assertions and claims put forward under the term **Women's Rights** are a challenge to anthropologists to consider the scientific question of women's mental, moral, and physical qualities, her nature and normal condition relative to man."

Allen used the well-advanced specialty of skull measurements, dignified by the name of 'craniology', to conclude that the female skull approaches in many respects that of the infant and still more that of the lower races (this "science" also provided a rationale for slavery) and was more akin to the skull of

animals in that the organs of sense were overdeveloped to the detriment of the brain proper.

These findings continued until in 1901 Alice Lee published her first paper, "A first study of the correlation of the human skull". She concluded that there was no correlation between skull capacity and intellectual power and if cranial capacity and intelligence were not correlated on an individual basis, then racial and sexual comparisons could have no significance.

Craniology collapsed, but history repeats itself and now we have differential psychology in new shapes and sizes. As long as there are entrenched

social and political distinctions between sexes, races or classes, there will be forms of science whose main function is to rationalize and legitimize these distinctions.

For instance, the Harvard Business School ran a seminar this past May for business men from overseas where computer technology in business management was one of the topics. The male representatives of international computer firms explained that women's brains had been found by 'scientists' to be unable to deal with the more sophisticated (and highly paid) computer tasks. Since research had shown that the right and left side of the female and male brains were differently developed—hence functioned differently—only male brains could do the highest paid sophisticated computer tasks. The flimflam men are at it again!

WIN News



POWER OUTAGE LASTS ONLY 41 DAYS -

After a lot of hard work, organized by the Coalition to Stop Electroshock, getting the issue to voters of Berkeley, California, they overwhelming-banned the use of shock "treatment". The victory classified the use of electric shock as a misdemeanor, punishable by up to six months in prison and a \$500 fine.

To counter this public upsurge, the American Psychiatric Association went into high gear with a professional public relations man. When they lost the vote, local psychiatrists sued to have it overturned on the grounds that state law pre-empts city law and the right to privacy is guaranteed in choosing "medical treatment." The judge issued an injunction which means that after a ban of 41 days the "juice is back on" till a trial deter-

mines whether the ban on electroshock will be overturned altogether.

The opposing views are expressed by Dr. Martin Rubinstein who feels that "electroshock is underutilized", since at Herrick Hospital in Berkeley it was only given 485 times to 45 patients last year, and member of the coalition, Ted Chabasinski, who contends, "what kind of a way is that to treat human beings? How can permanent brain damage make people feel better?"

The issue goes beyond shock treatment. For maybe the first time in history, residents of a community have stepped into the field of medicine to rule on a specific medical treatment. For that reason, the medical community in California has been stunned by the vote and is mobilizing legal challenges.

**Madness Network News/
Phoenix Rising**

Pro-lifers invade NDP Convention

It seems the New Democratic Party of Manitoba can't get it together to endorse a policy position on abortion—something the party has informally boasted it supported for years.

At its recent provincial convention in Winnipeg, delegates jumped on the fence and refused to budge when attempts were made to seek support for establishing reproductive health clinics, which would provide abortion services.

Instead, a watered down resolution encouraging the government to establish reproductive health clinics **within the federal guidelines** made it to the floor—and passed by almost a 2/3 majority.

Motions supporting the right to choose abortion didn't make it as far as the plenary floor. A handout condemning reproductive choice, did however get circulated and chairperson Lawrie Cherniak refused to honour delegate Lisa Donner's request to have the circular removed. After another delegate stood and burned her copy of the anti-choice literature however, delegates voted unanimously to have the material removed.

The circular denounced women for wanting to secure

abortion as an option, accusing them of inviting pregnancy each time they agree to intercourse.

"The argument that birth control is also the responsibility of the male sex partner is just so much nonsense. . . a woman's consent to sexual intercourse is in itself, either an affirmation of her infertility, or an insidious deception," it declared.

The anti-choice momentum gained in strength briefly when the final motion on reproductive health clinics finally reached the plenary floor. "Pro-life" delegates used the occasion to condemn abortion, which was expressly left out of the motion since federal guidelines prohibit abortions in clinics, then moved to have the motion tabled when it became clear that it would pass. Failing that, they eventually challenged Myrna Phillips' status as chair. Phillips is also a long-time advocate of reproductive choice.

In the end, attempts to filibuster were overruled by the majority, who supported the motion encouraging the establishment of reproductive health clinics in the province, within the federal guidelines.



RAPE CRISIS CENTRE RECORDS SUBPOENAED, DIRECTOR JAILED.

Margaret Langhammer has become the first person in the country to be jailed for refusing to release rape crisis centre records to a court. In operation for 10 years and the only rape crisis centre in Rhode Island, this was the first time the centre has been subpoenaed by the state Superior Court to turn over conversations with an alleged rape victim.

The lawyer of a 25-year-old defendant asserted he needed the records for effective cross-examination of the 15-year old alleged victim. The crisis centre's lawyer, Janis

Sallinger argued that the information is confidential on the basis of the R.I. Health Care Information Act which provides for confidentiality of medical records. Judge Thomas Needham disagreed, saying rape counsellors were not professional health care personnel and provided only "moral support" to victims.

Langhammer, was handcuffed and taken to the Adult Correctional Institutions where she was strip-searched and taken to an isolation cell. After she was released, Langhammer said, "we intend to uphold the confidentiality of our records," and points out **again** that rape victims are the only crime victims questioned as to their contribution to the offense. A confidentiality bill has been introduced to the state House but is expected to face an uphill battle in the Senate.

The Rhode Island Rape Crisis centre has burned all of its records, including the names and ages of victims who had called the centre. They will not make future records until the confidentiality bill is passed.

lynn gorchov/off our backs

NEWS FLASH! (WINNIPEG) Labour Minister Mary Beth Dolan just changed the name of her portfolio and office—from Labour and Manpower to Labour and Employment Services. The Minister's effort to stomp out the forces of sexism is given a hardy welcome, especially considering that 40 per cent of the province's labor-force manpower is womanpower.

Feminist Pension Plan

To pursue the possible ways to remedy the current pension and its reflected problems of poverty for large numbers of women, a solution in the form of a feminist pension plan will be proposed herein. However, before outlining the basis of this plan, a definition of what constitutes "feminist" shall precede the discussion of the plan.

A "feminist" could be defined as a person having and developing an insight into the systematic and actual discriminatory practices, attitudes, and values which affect the ways society views and treats women. In particular, a feminist would be concerned as to how the society's perspective and treatment of women impact on women and their self-identity at both individual and collective levels. What makes the following pension plan a "feminist" plan is that it is devised for the purpose of correcting systemic discrimination inherent in the Canada Pension Plan. Essentially, it is a plan proposed by a feminist for homemakers with women foremost in mind.

The perpetuation of the economic and social dependence of the homemaker must be redressed. To attach a price or a wage to the labour of the homemaker upon which pension benefits would be paid does present a formidable task. Yet, this task can and has been done.

My proposal is to provide Canada Pension Plan benefits to Canadian homemakers—housewives, househusbands, common law spouses, housekeepers for spouses or relatives or parents—based on half the average industrial wage. Although this is an arbitrary sum, the amount involved is not too high so as to encourage people to abuse the plan, yet, not too low so as to penalize those who choose to work in the home. If this amount is below the annual salary which a homemaker had received in the labour force prior to working in the home, the drop-out provision could be applied. Hence, this homemaker could disallow years worked in the home in calculating lifetime earnings and subsequent pension

credits. Half the average industrial wage has been used previously as a reference point in countries with pension plans for its homemakers. In France, for example, half of its average industrial wage is the sum applied in calculating pension benefits for homemakers. Additionally, this sum or reference point closely approximates the wages received in the labour force by day care workers performing similar tasks.

As to how the pension plan benefits for homemakers would be paid, the source of funding would be the Consolidated Revenues of the Government of Canada raised through direct and indirect taxation with the tax load determined within the political process. In view of the fact that homemakers receive no wages, it would be unreasonable to expect them to be legally responsible for payment of these contributions. Yet, to have the working spouses responsible for payment would not be advisable because it would perpetuate the economic dependence of the homemaker on the working spouse. And there would be an employer-employee connotation which would be anathema to the thrust of this

This plan has fundamental

merits. It promotes the economic, social, and psychological independence of the homemaker by using an independent sum as a reference point for her labour rather than being linked to the working spouse's wage and status. It would also represent more fully the reality of the homemaker's workplace. For example, if the working spouse was laid off or unemployed, does it follow that the homemaker would also be in the same situation or category? This would be rather unlikely as in most cases, the homemaker would probably be working to a greater extent in order "to make ends meet" and to reduce stress in the family. In the event of divorce, this plan advocates the mandatory splitting of all matrimonial property including pension credits. Currently, the "splitting" of credits is optional and tends to result in the estranged spouses having credits on the lower end of the scale. If the homemaker received pension credits for her labour, a "split" of credits upon divorce would result in each spouse receiving a reasonable pension. Thus, the homemaker would be seen as contributing in an economic sense within the marriage.

"the perpetuation of the economic and social dependance of the homemaker must be redressed."

plan. Hence, the federal government seems the logical source of these payments as this would give recognition to the contribution of the homemaker to the society. To receive these benefits under this plan, homemakers would be required to fill out a portion of the tax return on an annual basis. Calculations for pension credits would be tabled and recorded by Revenue Canada.

In sum, this plan is feasible and should be presented as a feminist solution to the current dilemma of establishing pension plan benefits for homemakers.

CHRISTINE BALL

Christine Ball has been doing extensive research and writing on pension reform. An extended version of this article—"Pensions for Homemakers" appears in the March-April issue of Policy Options.

It's all in the genes

Barbara Roberts, PhD

Sociobiology is based on the idea that there are genetic differences between women and men, and that all social differences are determined by these genes. Men (of course) are better. (I had to read all this junk to give a paper on it at the Western Association of Sociology and Anthropology Annual Meeting in mid-February in Brandon.)

The second thing that will strike you about sociobiology (the first thing is that they must be joking) is the shoddiness of the research and logic. Sociobiologists select studies of nonhuman animals who are competitive and male-dominant (a minority) to justify human social patterns. For example, rape is natural and acceptable, because a few types of flies reproduce by forcible insemination.

According to sociobiologists, men are genetically programmed to be dominant, active and go out to work, women to be submissive, passive and stay at home. (Ova are large and slow, sperm little and fast, some add.)

No one has ever found such genes, so sociobiologists have to rely on human history to prove that these patterns are universal, and therefore genetic. Through the millenia, they say, men went out and brought back the bacon, women kept house, fed the kids, and waited for their protectors and providers.

Of course this is nonsense. Our history was quite different. Early humans ate a plant-based diet. Women, as gatherers were the main providers, their skills the key survival technique. Men, as hunters supplemented women's work. Even today hunting supplies only 20-35% of the diet in most hunting-gathering societies.

Sociobiologists' descriptions of 'universal' human behaviour are taken from stereotypes of women and men in industrial capitalist, patriarchal Western culture. These descriptions don't accurately reflect life in our own time and place, let alone that of others. It's amazing that educated men could be totally ignorant of research in history,

sociology, anthropology, and economics of the last ten years. And where do they live, to have such silly ideas?

The key to their thinking is their view of what makes men human. Man's humanity, as they tell us, is based on male dominance and aggression. If society tried to control these traits, man would be robbed of his humanity, in the words of E. Wilson, sociobiology's daddy. They say humanity is a male trait linked to masculinity and violence.

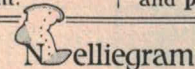
So what? Isn't this purely academic, the stuff of conferences and boring papers? It's not just academic. Crude 'pop' sociobiology repeats in simpler, more brutal terms, precisely the same messages as the textbooks and journal articles. Sociobiology is part of a shameful pseudo-scientific tradition: craniometry, phrenology, eugenics, Social Darwinism. Historian of science Basil Willey called it Cosmic Toryism: "Whatever is, is right."

Sociobiology is also used to justify social policy decisions. Why spend millions of tax dollars to fight nature?

But there is nothing natural about it. Sociobiology reflects the world-view of masculine madness that is damaging our world. It's mystified and scienterific garbage, based on circular logic, inaccurate categories, nonexistent genes, cross-cultural and historical ignorance. Sociobiology, like all human 'knowledge', is socially constructed (by men—women are excluded) and used as a rationale for violence and sexism.

New feminist research on how men are trained to be 'masculine', instead of human can be used to refute smug malestream theories. Ultimately, these guys are pathetic. If men had less power, if we weren't all in danger, sociobiology would be the laugh of the decade.

(For a reading list of feminist critiques of sociobiology, send Herizons your name, address and postal code.)



Nelliegram

SEXUAL HARASSMENT ON THE JOB SURVEY RESULTS.

A questionnaire distributed by the Feminist Action Committee of the YWCA in Montreal is the first exhaustive study of this problem in the province.

The results of this survey have been tabulated:

- 34% earned more than \$25,000
- 33% earned between \$10,000 and \$15,000
- in general, it seemed that workers most likely to experience sexual harassment are either on the top or the bottom of the salary scale
- 64% of the women who responded had experienced sexual harassment by colleagues or supervisors
- 90% of those 1,576 women complained of jokes, teasing and remarks
- 72% were annoyed by persistent staring, leering and of feeling undressed by the man's eyes
- 40% reported being touched, brushed against and pinched
- 35% mentioned sexual insinuations and pressure
- 9% were invited to go out, accompanied by threats
- 6% had received explicit sexual propositions, accompanied by threats
- 70% of women under 20 and

between 20 and 30 were harassed

- 50% of women between 41 and 50 were harassed
- 41% of women over 50 were harassed

WOMEN'S RESPONSES TO HARASSMENT:

- 145 of the 1,576 women who were victims of sexual harassment quit their jobs
- 63 of them were fired
- 51% said nothing about the incident
- 43% asked the harasser to stop
- 5% reported the incident to their superior or union representative
- "The results of this groundbreaking survey show us the obvious and widespread nature of the problem of sexual harassment at work. An increasing number of women are working, must work to survive and yet more than half of the working population of women are being victimized by their male co-workers or superiors. Women who are sexually harassed at work suffer loss of enjoyment of their jobs, are embarrassed, intimidated, forced to quit or are fired, are not taken seriously and in most cases, still have no recourse within their company or union. . ."

Communiqu'elles

everybody's business . . .

MEDIA AT WORK

a conference on media structure and content

Friday, April 15 (evening) & Saturday, April 16, 1983
University of Winnipeg

KEYNOTE SPEAKER:

Walter Stewart

former editor
Today magazine
and researcher
the Kent Commission
on newspaper ownership

PARTICIPANTS:

Donna Balkan,
Marilyn Burnett, Warren
Carragata, Ron Crocker,
Linda Hossie, Lesley Hughes,
Bob Lower, Hugh McCullum,
Art Moses, Cecil Rosner,
Edwin Webking, Bernelda
Wheeler, Barrie Zwicker
and others.

WORKSHOPS — media and: women, labour, disarmament, natives,
international—Central America

PANEL — the role of journalists and the public
— national and community alternatives

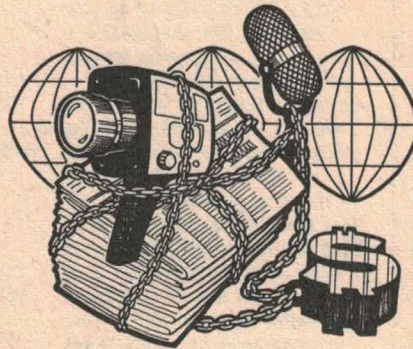
REGISTRATION — \$20 in advance (\$12 low-income)
— \$25 at the door (\$15 low-income)

organized by CUSO in co-operation with:
the University of Winnipeg Students Association
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NABET Local 816 (CKFTV)
Canadian University Press

Concerning Work Program, Manitoba Museum of Man and Nature



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Women's self-image is profoundly affected by the media and is reinforced throughout society. The basic premise of the self-image we are encouraged to imitate is that we should change ourselves to meet the stereotype's specifications.

With advertisers bombarding us constantly with 'beauty' aids and cosmetics, we can't help but feel insecure at times about our self-image. They seem to be always telling us that we're not good enough. The 'unreal' image of womanhood haunts us because it is held up as the one version we must all aspire to.

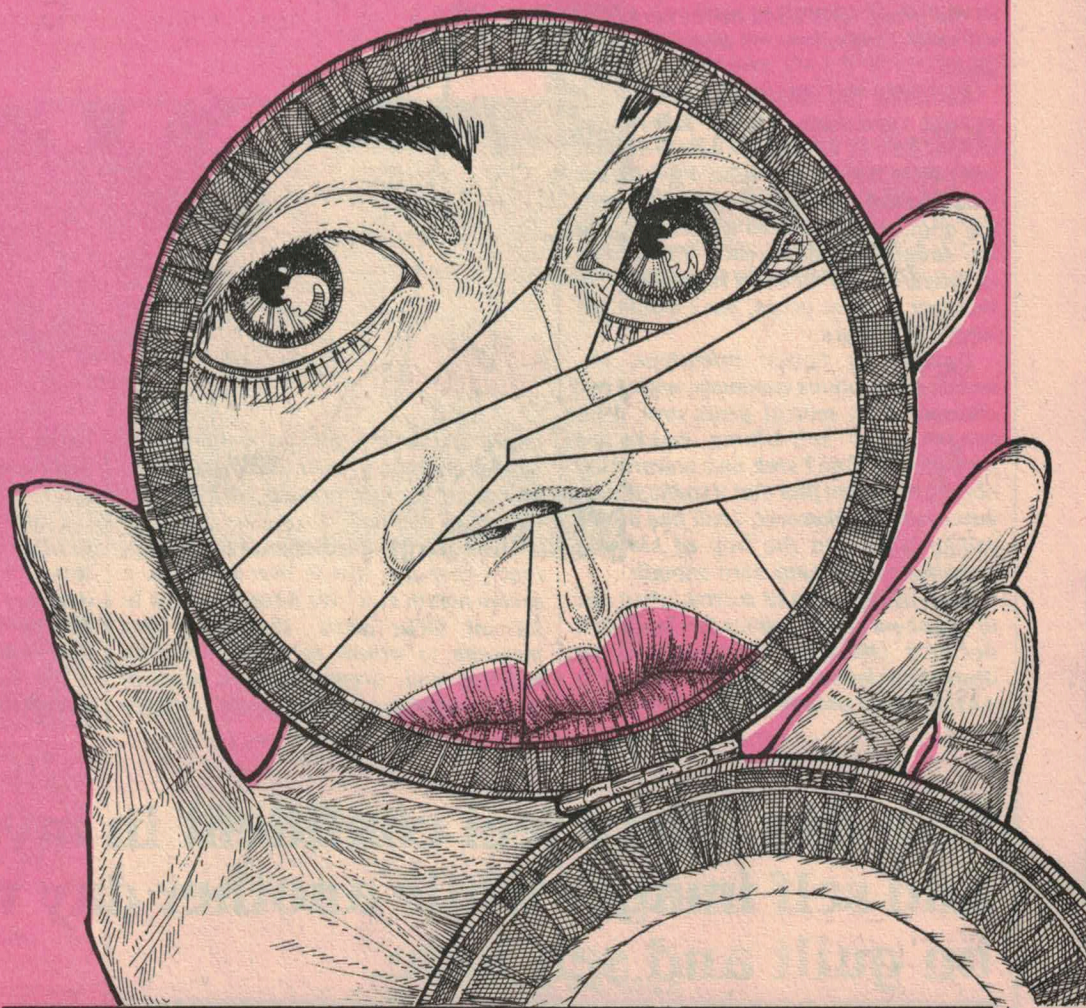
The truth is, we *do* have greying hair, we *don't* all weigh 120 pounds, our breasts *aren't* perfectly firm and upright, our eyes *are* small, our cheeks *are* sometimes pale and hair *does* grow on our legs and underarms.

Somehow we've come to regard these facts of life as shameful traits which taint our body image. The most unfortunate result of this is that we come to devalue our uniqueness and eventually believe we can remedy our feelings of perpetual inadequacy with buying more products.

There is no question that the artificial stereotype has an appeal. Unfortunately for women, the stereotype is unattainable. It is no wonder we come to devalue ourselves, and often each other, when we fail to emulate the stereotype. Advertisers and beauty magazine publishers have us convinced that we *can* be the cover girls, the glamour girls and the playboy centerfold—if we'd just try a little harder.

So we keep trying to 'fix' ourselves. We come to tolerate having our entire body image dissected and scrutinized in the beauty magazines and in other media, until we start doing it ourselves. In the process, we've been physically and psychically maimed. In order to define a healthy body image, we need to expand the limiting definitions of beauty that exist. All the shapes, sizes and colors we come in ought to make up our common strengths, so that the cultural scars imbedded in our body's image can heal.

Body Image



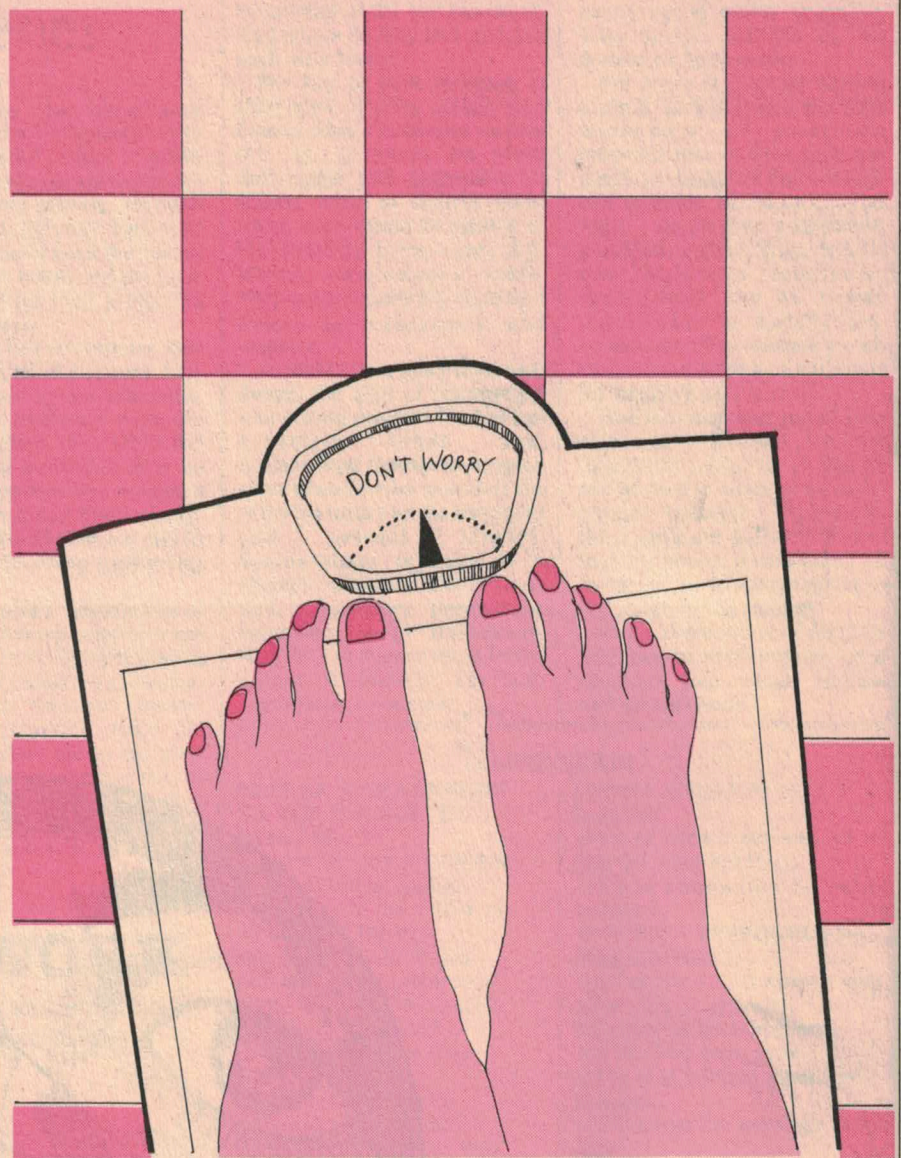
Coming to terms with my obesity is an ongoing struggle. I feel constantly torn between accepting myself and striving towards the media-portrayed ideal. One day I may feel confident in my abilities and self image, while another day will be spent on guilt and self hate. Right now, my objective is to have the confident days outnumber the others.

Presently, I belong to a weight control group which meets weekly. Acceptance, support and compassion from my peers is my prime attendance motivator, yet weight loss is the principal group goal. Most important to me is that each member of the group feels good about herself at all times, regardless of what the scale says.

Recalling my adolescent years is a painful experience. After a substantial weight gain at 15, my life turned around full circle. For the first time, I felt the intensification of isolation and self hatred. My anguish is enhanced when I envision my daughter's adolescence. The cruelty of fellow school mates is my most vivid memory of those years, but I would not like it to be hers.

Despite my honest intentions, the search for solutions continues, with a few changes from several years ago. I no longer read self-blame books or periodicals. Now I seek new research on obesity and often find that it conflicts with past statistics. However, I still find myself falling back into the trap of blaming myself for not trying hard enough.

I feel animosity and sorrow when one of my obese sisters relates her story of a doctor's character assassination, a disastrous clothes-shopping venture, or a social/dating ordeal. And I am angry—



angry at society for demanding that women conform to their ideal, and angry at myself for conforming with my attempts at dieting.

I was overwhelmed when I read in a recent newspaper article that fat is not a severe health risk. We have been lied to for all these years. Conveying this message to others is often met with hostility and, occasionally, a word of understanding. The negative attitude

towards fat is ingrained into our society and changing our mode of thinking is not a one-step process.

I am anxious for the day when I feel totally comfortable with whatever I weigh, for the day when a twinge of guilt does not accompany the cinnamon bun, and for the day when fat is not such a time-wasting issue.

For now, I have no answers, only questions.

One day I may feel confident in my abilities and self image, while another day will be spent on guilt and self hate.

Weighting

Obesity is not an illness.

Nor a lack of willpower. Nor an emotional imbalance. More than anything else, it is an attitude.

Attitudes towards obesity are a reflection of our culture's attitudes towards women. From eyebrow plucking to anorexia nervosa, the message is clear—we, as women, are not acceptable unless we change.

Being slim, in today's society, is highly valued. In contrast, being fat is interpreted to mean much more than a physical state. It is judged as a lack of self-control, as laziness and a weakness. Harshest on ourselves, we become willing participants in the game. We accept society's definition of our "ideal", never questioning this ever-changing image. Unacceptability isolates fat women and, when combined with societal emphasis on beauty, leads us to blame ourselves when we do not conform.

A fat woman blames herself for her "lack of self control", yet she often excels in other areas of her life. She may overachieve in her job to make up for what she perceives as her inadequacy—lack of weight loss. Like women entering male-dominated professions, an obese woman feels she must over-compensate to be accepted.

Being a fat woman encompasses every facet of her life. Life becomes like a tragic comedy, from checking the sturdiness of chairs, premeasuring every passageway, ordering last at a restaurant and basing her decision on every one else's, to the most horrific of all—clothes shopping. Surprisingly, affordable clothing suppliers have left this market virtually untapped. Every obese woman can relate embarrassing stories of unsympathetic, even hostile, clothing clerks. One gift-shopping woman remarked that a sales clerk spouted, "We have nothing in your size," before she even had a chance to browse.

The lack-of-support system extends to friends and relatives. Misguided attempts to motivate dieting are offered at every turn. A "well meaning" friend may suggest a best-salad-in-town luncheon date to a fat woman, always assuming, of course, she is on a diet. The answers to losing weight are everywhere, from constant advice or secret tips, to limitless books. The profits made from books, diet foods and the like demonstrate the desperation we endure to rid ourselves of fat.

Weight loss is masked under the disguise of "doing it for ourselves"; "ourselves" being the media-portrayed im-

age. From that same media, we are baraged with double messages. Television commercials from a multi-billion dollar fast food industry and a multi-billion dollar weight reducing industry are placed back to back. Considering the millions of women affected, the incongruity is cruel.

With all the messages and advice, a fat woman may very well have the most expertise on weight loss. She has spent unlimited hours counting calories, grams and portions, modifying her behaviour, weighing and questioning herself. But she never questions the "professionals".

The medical profession has grossly misunderstood obesity. To a fat woman, a doctor's appointment becomes an anxiety-ridden nightmare. The patient's pertinent health problem is often not taken seriously. The problem is diagnosed as being either related to her obesity or as untreatable until she loses weight. She endures self-blame tirades and more guilt for the life-threatening risks she has created.

In actuality, there is no conclusive research or statistics correlating fat with specific diseases. In the January/February issue of *Broomstick*, a San Francisco periodical, Marjorie Nelson says, "New evidence shows that the health statistics around fat, which are constantly thrown at us, are false and misleading, and that

the most dangerous response to fat on the body is the repeated dieting which robs the body of vital muscle and replaces it with fat if the weight is regained, which it usually is."

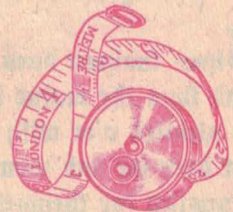
Considering the high failure rates of diets (90%), doctors must examine the effects of the "yo-yo syndrome" on health compared to maintaining a constant body weight. They should also examine the stress created from dieting and how it affects health.

A fat woman is sent home from the doctor's appointment with a fistful of diet sheets to add to her collection, an ultimatum and a humiliated spirit. The pain and self loathing arising from doctors', friends' and strangers' attitudes is unnecessary. As a motivation for weight loss, it doesn't work.

An increasing belief is that obesity is merely a symptom and, therefore, may account for the overwhelming failure of diets. If this is the case, losing weight is not the sole answer. First, we must change our expectations of ourselves and society's image of us.

But, most tragic of all, is how obesity and our obsession with thinness consumes women's lives. Women have delayed living until after weight loss; but life is happening now. Too much time and energy has been wasted waiting for *that* day.

Consuming Women



Patricia Rawson

To shave or not to shave, that is the question,
 Whether it be nobler in the mind to bear the
 Nicks and scrapes of outrageous fashion
 Or to take up arms (and legs) against a
 Conspiracy of fashion designers
 And by ignoring, end them. To shave, like sheep
 No more, and with our dulling blades to say we end
 The embarrassment, and the thousand shameful bristles
 Our flesh is heir to; 'tis a revolution
 Devoutly to be wished;

To shave, per chance to be a Cosmo cover, ay, there's the rub,
 For in that shave, like death, what dreams may come
 When we have shaved off bare our hairied pits
 Must praise us for that sleek, naked, sexy look
 That makes the calamity of oppressive fashion,
 For who would bear the bloody razors of shaving
 Let alone the starvation diets, the carcinogenic cosmetics,
 Reconstructive surgery, poisonous douches,
 The insolence of monotonous inadequacy
 That women who seek acceptance endure —
 Nay, not the men who handsomely profit
 From bare bodkin images and prey on vulnerabilities
 Of women, who grunt and sweat under a weary life
 But that the dread of not being loved and accepted
 And having ourselves contorted and maimed to fit men's sexual ideals,
 A dreamland of horror from which no female born is immune
 That makes us bear imagined ills we have
 Is the only choice we know of?

Thus, fashion does make victims of us all,
 And thus the native hue of fashion revolution
 Is sicklied o'er with a pale caste of thought,
 Yet dare we ask women to embrace their hairied pits and
 Sexuality for themselves when
 We can't promise returned love and esteem?
 The fair Ophelia—Nymph of beauty standards
 —Be all men's sins remembered when we start calling the shots.



Hair

When I was in the fourth grade, I cut the long,

black hair off my legs with my mother's sewing shears. My legs looked like half-plucked chickens, with little swatches of hair here and there, but I had no regrets. There were a few nicks in my skin, where the blades came a little too close to my bony legs, especially around the knees and ankles, but I readily resolved that it was worth it.

My mother, after examining my new, dehaired, nubbed limbs, allowed me to use Neet on my legs to 'clean up' the hatchet job I had done. You see, I had been after her for months to allow me to shave the disgusting body hair off my pre-pubescent body and I'm not certain whether my act of self-mutilation was as much the culmination of my own personal disgust with the long, wispy black hair that had infested my legs, as it was an act of personal protest against my mother's unwillingness to let me shave. After all, I reasoned, she shaved her legs didn't she?

Fifteen years later, my body-hair dilemma is still one which I haven't resolved to my own personal (and political) satisfaction. I have yet to see a woman with hair on her legs that is as coarse and thick as my own. And believe me, I look, fervently, every year. I'm probably the only person who goes to the Folk Festival and drools as she watches all the women with fine, light, sparse body hair who wear their hairied pits and legs with dignity and, . . . well . . . for a lack of a better word, yes . . . femininity.

The choice for these women must have been an easy one to make. I suspect it was more of a political decision (one based on their feminist philosophy) than a purely personal decision.

For me, with long, dark hair as dense as dense as I have seen on any man, the political part of the decision was easy. Shaven legs, as much as we have been conditioned to think are smooth, sleek and desirable, is an unnatural state, invented by the makers of fashion and femininity and are based on male-made ideals. Reinforcing the desirability of shaven legs, through (male-made) culture

keeps us ashamed of our natural state, as do all aspects of the cosmetic industry; ashamed of our body odors, ashamed of skin that can be pinched more than 1/16 of an inch, ashamed of wrinkles and practically all other natural phenomena that are part of our physical attributes.

Women, admittedly rarely, question this facet of culturally-defined femininity, which just means that we have been humbled into believing in the same artificially-imposed standards to which we can never entirely conform.

It is ironic then, or is it purely purposeful, that men's machismo is often measured by their hairiness. Like many other apparently masculine attributes (assertiveness, physical endurance, personal success, decisiveness), body hair is reserved for men only. When you get right down to it, shaving body hair so as not to appear 'too much like a man' is totally absurd.

On the other hand, the personal decision to give up the blade, is not such an easy one to make. While I don't shave in the winter months, I can hardly claim a victory over societal sexism. I'm not exposed to stares and glances, both real and imagined, from men and women in the winter, and I don't go bare-legged outside my own home while there's snow on the ground. I also don't have to worry about finding myself in the socially vulnerable situation where I would have to be apprehensive about taking my clothes off in front of a new sex partner.

Summertime is a different story altogether. I am no longer as well-insulated from the forces, which in summer, have me shaving my legs almost daily. Because my hair is dense, dark and coarse, I am not merely inconvenienced by a weekly shave, but become a slave to the razor, shaving from the tops of my toes (literally) to the tops of my thighs, practically as a daily ritual. My body hair is not a slight indiscretion which blemishes my precious vanity; it is a conspicuous physical attribute I have been self-conscious of most of my life. Each summer the inconvenience and personal disparity of shaving becomes less than the personal humility and paranoia of bearing the summer months 'au naturale.' And then there's the Folk Festival. Unfortunately, seeing the blonde and brown soft wisps

on the legs and pits of 'normal' women reinforces my sense of 'freakishness' even more.

But every summer I get bolder. I leave my winter's growth 'on' longer than the previous year. I try to resist shaving my thighs until the paradox above and below my knees becomes more overwhelming than the small degree of hairied dignity I've tried to maintain.

In spite of my efforts, every summer there comes a time when I have to ask myself which is the more ludicrous act: not putting on a bathing suit because my pubic hair extends halfway down my thighs, or saying 'screw this' and picking up the damned razor.

Margaret Sproule

On the
razor's
edge..

Hags, Bags, & Crones



SHE
*is older and valued
 for wisdom, prophetic abilities and insights.*

THE OLD WOMAN, AS USUALLY PRESENTED,

is a negative creature. At best, she is a non-entity; at worst a malicious force, inactive, unhealthy, asexual, and/or ineffective. She is ridiculed for concealing her age, but no rewarding role exists for her if she acknowledges advanced age. She has become more a symbol than a reality, conveying foolishness, wickedness, death

and decay. This stereotyping and symbolism remain even in the face of recent research which suggests that the reality may be quite different.

Cross-cultural investigation indicates that other images of the old woman exist. In hunting and gathering and horticultural societies she is often believed to

control supernatural forces bringing good or evil. Frequently it is the old woman who becomes the shaman, the medicine woman who can control the spirits, diagnose and cure illness, find lost objects, etc. Power usually becomes apparent or increases after menopause.

In the contemporary Western world we

Marilyn J. Bell

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Resources for Feminist Research

generally accept as our spiritual leaders those who have completed some specific, formal training to lead religious services and perform religious tasks. On occasion such persons are referred to as having a "calling", but seldom seen as truly in touch with the supernatural or spiritual. They are most certainly not old women, nor in the framework of contemporary Western culture could they be. Our scriptural heritage depicts the good woman as a mother or subservient wife, the bad woman as a prostitute. In Catholicism the Pope reminds us women cannot enter the priesthood because Jesus was male, in Orthodox Judaism males thank God in their prayers that they were not born women, and in Protestantism women face more or less resistance as clergy and are often assigned jobs in religious education, rather than leading services or presiding over sacraments. Nowhere, in image or function, is there room for a strong, positive old woman.

Looking, however, to developing religious counter-cultures, a different perspective may be found. With roots in traditional paganism and the contemporary women's movement, feminist spirituality has emerged. This movement brings together the spiritual dimensions of paganism/witchcraft, which maintains no distinction between the sacred and the secular, and the politics of feminism, where the personal is political.

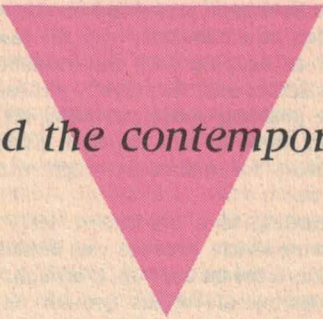
Feminist witches depict the spiritual as the power-within, for change, for creation. No distinction is seen between concern for political and social change and "things of the spirit." The "craft" practised by contemporary feminist witches is aimed at fuller, productive lives in which psychological imagery blends feminism and everyday political life. This imagery includes the Goddess, The Great Mother, The Lady, by any of her thousands of names used in all parts of the world from the dawn of human history.

To feminist witches the Goddess is an internal presence, consisting of images and attitudes. In this sense, every woman becomes Goddess. Central to a theology for a religion which names each woman a goddess is that the deity must not only represent women of all ages, but must promote a positive self-image at every stage of life. Meeting such criteria is the Triple Goddess, in which theological concept are united "beginnings", "continuations" and "endings" in a spiral of constant regeneration. Three stages of women's lives are involved and each is sacred. The Goddess is Maiden, Mother and Crone. As Maiden she is young, free, independent, sometimes referred to as Virgin although this is not interpreted in a sexual sense. As mother

she is adult, the nurturing presence of women, able to "mother" all life forms and turn her creative energies in many directions. In her third aspect she is the Crone. She is older and valued for wisdom, prophetic abilities and insights.

The Crone aspect of the Goddess is the aspect of the later years. Exactly what constitutes the "later years" and qualifies a woman for Cronehood varies. Basically, according to Wicca, or witchcraft (the only Western religion which recognizes the divinity of woman in her own right), Cronehood can be defined from a psychological, astrological, biological or chronological perspective.

Most flexible of the definitions is the psychological. Writers on, and practitioners of, feminist witchcraft note that women may display any of the aspects of the Goddess at any point in life although



*traditional pagan roots
and the contemporary women's movement,
merge in
feminist spirituality*

each aspect is most associated with a particular life stage. Thus the woman who is feeling old and in touch with life experiences comes to understand the Crone at any age. This subjective definition allows women to experience themselves as Goddess at all times, never losing, entirely, a previous identity or entering one which is completely new. Although Cronehood may be experienced at any time, the primary definition of self as Crone arrives later in life.

Astrologically, individuals experience what is known as the second Saturn Return. Saturn completes its orbit around the sun in approximately 28 years, thus at approximately age 56 Saturn is found in the same placement as it was at the woman's birth, and at this age she enters Cronehood. Saturn is known as the "great task master", controlling structure and the laws of the universe. The second Saturn Return is viewed as a time of expansion, a move away from individualism into a greater awareness of universalities. It may also be a time for entering a cycle of the granting of wishes, and care should be taken in terms of what one wants.

Biologically, Cronehood corresponds to the end of menopause, an obvious point of transition between the life phase dominated by the Goddess as Mother and that of the Goddess as Crone. The end of menopause is also quite likely to occur close to the second Saturn Return.

In an objective, chronological sense Cronehood is seen as arriving at age 56. Women of Wicca will celebrate marking the birthday. Such a ritual recognizes the woman's entrance into the "wise age"; 56 white candles will be lighted, a bell rung 56 times in her honour. She will receive a piece of jewelry with a purple stone, signifying synthesis, learning, power, known as the Crone Jewel.

In imagery and function the Crone bears no resemblance to the wicked or foolish old woman of patriarchal stereotypes. In

folklore the Crone is known as a protector of the innocent and guardian of the waters of life; she spins past, present and future, and sweeps evil away with her broom (probably the origin of the image of witch as old woman with a broom). She is the "Aged Amazon" or active wisdom, the fiercely independent side of the old woman. She is the survivor of the witchcraft of patriarchy.

Within feminist spiritual circles the Crone is expected to share her knowledge, arbitrate disputes, and become everybody's older sister. She is also due respect from younger women. In the working of magic and ritual she is considered to be the strongest and the fastest.

To grow old in the context of feminist witchcraft/spirituality thus becomes a positive experience, growing into strength, respect and power rather than into senility and uselessness. To be old is to symbolize these attributes, and to act accordingly. To be old is to be useful and important. To enter Cronehood is to experience a true rite of passage, celebrated with a joyous ritual.

Cosmetic Surgery

Feminists would be hard put to condemn

all plastic surgery; reconstructive procedures that restore hope to the maimed and congenitally deformed are modern medical miracles. Cosmetic surgery, such as face lifts, nose reconstruction and breast implants, is a modern medical horror story.

Our society's aging phobia compels mature women to have the lines and contours of a life's experience lifted from their faces. Horror stories abound of eyelids pulled too tight to close, and faces disfigured from injections (meant to plump out wrinkles) that travel beneath the surface skin to form unseemly lumps. Nevertheless, cosmetic surgery receives the sanction of fashion-minded society.

Many a shrewd surgeon has profited from rearranging an otherwise healthy woman's body; breast implants, buttock lifts, cutting away subcutaneous fat. *Life* magazine, influential and as down home as apple pie, has even printed a full page composite photo of a mythical woman made from the facial features most often requested of surgeons. Major surgery, entailing major risks are performed at alarming rates; all to conform to a media mass-produced ideal.

The beauty magazines masquerade as woman's indispensable friend. With their tone of absolute authority couched in chatty intimacy, they offer chilling advice, legitimating reconstructive surgery as an acceptable alternative to liking who you are. In glib and ingenious terms, plastic surgery is hailed as an investment. With frightening insouciance, inflammation and fragile dermis are dismissed as minor problems in light of the marvelous makeups formulated to go on after the bandages come off. Skin care programs endorsed to conceal "post-op" bruising, incision lines and tips on makeup that stays put despite high heat emission after dermabrasion abound. As easy as buying a new perfume, they cap the pitch with fond regards for a plastic surgery resort where the techniques of scalpel and lipstick brush get equal time.

The fashionable upper torso silhouette fluctuates from decade to decade — from Rubenesque to the boyish flapper girl of the Roaring Twenties. But still, little has really changed; male clothing designers still exert tyrannical control over women in their quest for beauty, teasing us with promises of eternal youth and affection while

at the same time denying us any real control over our lives.

Aside from those of us who diet assiduously, perhaps the most serious victims of socially-inflicted body neuroses are the women with a forlorn hope that cosmetic surgery will create miraculous changes in their lives.

The demand for implant breast surgery as a solution to feelings of inadequacy is so great that newer techniques and prostheses have been developed yearly from 1963 on. Based on reports from hospitals, medical schools and cosmetic surgeons, an estimated hundreds of thousands of implants have been performed on otherwise healthy, intact breasts, over the last 20 years. In keeping with the influence of Hugh Hefner and the playboy philosophy of the post-war American mind set, big breasts were in and the first crude experiments for mammary augmentation were on.

According to a September 1977 *Ms.* magazine article, beeswax was initially injected as a breast implant. It brought with it problems of fungus growth on the breasts, so this method was scrapped in favor of plastic sponge implants, and the use of polyvinyl, polyethylene and polyurethane. Soon the recipients developed fibrous tissue, resulting in a hard, immovable 'baseball' texture and they suffered shrinkage, loss of symmetry and calcification.

beauty
under the
knife...

Marnie Pastuck

By 1963, Dow Corning developed silicone, as both an implant enclosed in an envelope and as an industrial grade liquid. Injections have never been approved for medical use and women who received them subsequently showed lumps that had to be aspirated and drained. Nipples would collapse, breasts grew hard and they were afflicted with intermittent pain. According to the *Ms.* research, accidental injections directly into the bloodstream can result in blindness and even death. According to a Las Vegas plastic surgeon, Dr. Charles Vinnik, the most horrifying complication is infection, directly following, or up to 15 years after the procedure. To avoid gangrene migration to the brain and lungs, mastectomies are often later performed. Because of their opacity, silicone injections mask possible breast cancer by obscuring early X-ray detection.

Responding to injection complications, the Sixties gave us inflatable implants. These sprang leaks, slowly oozing out a gel or saline, which was sometimes absorbed by the body, often causing surface skin knuckling, bubbling or pooling through. These implants also shifted and migrated. Most commonly, scar tissue build-up necessitated "capsulotomy" to rupture fibrous growth. Described in *Plastic and Reconstructive Surgery*, (November 1976): "the implant is grasped tightly in both the surgeons hands, maximum pressure is exerted and the hands are rotated 360 degrees so that the expanding prosthesis literally ruptures the fibrous capsule in all directions."

Medical journals cite as common complaints: infections, deformities, excessive hardness, painful and disfiguring scars, and emotional difficulties. In fact, more than 60 per cent of all implants cause further problems. In other fields of medicine, operations with this high a risk factor are discouraged unless necessary to save a life or preserve a vital body function.

And women continue to search out doctors, often of dubious ethics, to perform such 'routine' surgical practices. They seek to satisfy a false and arbitrary social ideal of the female body; a body that in its natural state and infinite forms should be allowed to exist with its integrity intact, aspiring to that which is most precious—good health.

Make-Up

More than six billion dollars a year are spent

on cosmetics. Their manufacturers enjoy the legal privilege of not having to account for their products' ingredients, except color additives. As a result, the public as well as regulatory agencies rarely know what a cosmetic contains.

Dr. Jaqueline Verret, an outspoken Food and Drug Administration scientist, says "cosmetics are a total disaster area, lipstick dyes are far from being properly tested, yet they're eaten by women as constantly as children eat lollipops . . . many cosmetics pose a serious dermal problem. We don't have the faintest idea about most of the formulas used by manufacturers. We know they're using coal-tar dyes. One company wanted to use irradiation to sterilize its eyeshadow. I read one cosmetic formula and found that half the materials used were carcinogenic."

There is a continuing problem with cosmetic products used around the eyes; contamination of microorganisms, witnessed by eye specialists who see a steady stream of patients suffering from infections. Eyes are the most vulnerable, although breaks in the skin create opportunity for infection.

Most lipsticks are made up of castor oil, perfume, flavoring, beeswax and added color. A number of certified color additives have been banned in recent years, but lipstick formulas remain trade secrets. One dangerous component in hair dyes is known as 2, 4,-TDA, a known animal carcinogen. By instructing users to do a "patch test" on their hair before using the dye, the companies producing hair dyes have a loop-hole to get past the regulatory agencies and continue to use coal-tar dyes, which were banned as long ago as 1938. The cancer potential is not the only hazard; the scalp is liable to break out in rashes, sores or swelling. It is not uncommon for a woman's urine to turn black after a home treatment.

In *200,000,000 Guinea Pigs*, a book on the hazards of foods, drugs and cosmetics written by John J. Fuller, reports are cited that have sparked awareness about the

lethal amounts of mercury in fish and the rest of the environment. A lesser-known fact is how much of this metal is added to cosmetics — twenty times the allowable limit found in tuna fish, according to Fuller's research. Since key ingredients in cosmetics are well-kept secrets, the consumer is at a loss to determine which of them do contain mercury. Creams, lotions, hair preparations and facial make-ups are the most likely candidates, having mercury added as a preservative.

In addition to toxic quantities of mercury in the environment, mercury as a cosmetic ingredient compounds the risks to health. Mercury is absorbed through the skin and stored in the kidneys. Manufacturers admit to its use to prevent microorganism contamination, but are not obliged by the F.D.A. to reveal how much is used.

Pseudomonas contamination of eye shadow, mascara, eye lotions, or drops can be very serious. Staph infections are common, particularly when products are borrowed and loaned among women.

Recalls of cosmetic products are frequent. Roux laboratories had a lash and brow tint recalled after its ingredients (silver sulphate, silver nitrate and pyrogallol) were found unsafe. A Max Factor hair conditioner was found to contain mold. Elizabeth Arden hand lotion was found to have bacterial contamination, and an Avon fragrance was recalled when it was found to contain an unacceptable color agent.

Exorbitantly priced facial creams, many touting outlandish claims of rejuvenation, are no more effective than ordinary products costing much less, according to Fuller's research. Consumer Reports have exposed the more extravagant creams as giving the same results or benefits that can be had from a liberal application of vegetable oil to the skin.

Even the most prestigious of foundation make-ups, at \$20 an ounce, are mostly water and the average lipstick contains not more than seven cents worth of actual

ingredients. Face powders are composed of talc (a mineral mined from the veins of alabaster deposits), or just rice flour and/or corn starch. Depilatories, marketed as fresh-scented and boasting easy applications are lye solutions, making hair removal simple, but corrosive if left on too long. Hormone cream safety is dependent on how much of the hormones are absorbed and reports have surfaced citing abnormal sexual development in children playing with, and even eating face creams.

Germaine Greer's analysis of the cosmetic and fashion industries is explained in the *Female Eunuch*:

"Most women would find it hard to abandon any interest in clothes and cosmetics, although many women's liberationists would have them transcend such servile fripperies. As far as cosmetics are used for adornment in a conscious and creative way, they are not emblems of inauthenticity; it is when they are presented as the real thing, covering unsightly blemishes, disguising a repulsive thing so that it is acceptable to the world, that their function is deeply suspect.

The women who dare not go out without their false eyelashes are in serious psychic trouble. The most expensive preparations in the cosmetic line are no different in essence from the cheapest; no miraculous unguents can actually repair failing tissue. It is as well to consider diet and rest as the raw materials of beauty, and use cosmetics strictly for fun. The cheapest and some of the best fun are the colors used on the stage in greasepaint. Kohl is the best eye make-up, and the cheapest and can be found in many forms. Instead of the expensive extracts of coal marketed with French labels, women could make their own perfumes with spirit of camphor, and oil of cloves and frankincense, as well as crumbled lavender, patchouli and attar of roses. Instead of following the yearly changes of hairstyle, women could find the way their hair grows best and keep it that way, working the possible changes according to their own style and mood, instead of coiffing themselves in a shape ordained by fashion but not by their hands."

**. . . patriarchy requires women to be
"made-up" that is; to lie through
their bodies. . .**

MARY DALY

Beauty & the Beasts

Like many other young women

of the 50's and today, I was trying to grow up faster with make-up. I remember how the mirror reflected back, to me, a sophisticated looking twenty-year-old face (never mind that it was attached to a sixteen-year old body): the exaggerated tangerine lips pursed as they contemplated iridescent, turquoise-shaded eyelids; eyes, lined into almond shapes with eyeliner, staring out behind feathered mascara lashes.

As I contemplate these memories now, I wish someone had told me then that such a thing as vivisection existed. Vivisection is defined in Webster's dictionary as "animal experimentation, especially if considered to cause distress to the subject." In thousands of laboratories in the world, cats, rabbits and various other animals have eyelids surgically removed to allow for the eye-drop testing of the actual or potential toxicity in cosmetic and bodycare products.

Activists in the animal liberation movement including Norma Benney of LAIR, a group of women deeply concerned about the exploitation of non-humans, are effectively pointing to the many ways that we oppress animals who have no way of organizing their own liberation movement — they have no voice, no vote, nor do they have consumer power.

Benney is also concerned about the conditions of animals in factory farming, the fur trade, bloodsports, the zoo business, circuses, rodeos, horse-racing, warefare testing and space exploration. She quotes the philosopher Jeremy Bentham who as many as 200 years ago spoke in defense of animals when he said: "The question is not, Can they Reason, nor Can they Talk, but, Can they Suffer?"

"The human species oppresses other species and this 'speciesism' is identical in pattern to racism and sexism," explains Benney. Animals are submitted to excruciating pain and debilitating experimentation and finally death in the service of humankind. Benney outlines how the nervous system of animals react in the same way as that of human beings in response to pain: An initial rise in blood pressure, dilated pupils, perspiration, increased pulse rate, and if the stimulus continues, a fall in blood pressure.

Of the five and one-half million vivisections performed in one year in Great Britain, 80% are done without the use of pain-killers or anaesthetics. Death comes to only about three percent of animals in their sleep, all others are fully conscious.

Many of the torturous experiments are done in the intellectual pursuits of testing such abstractions as 'the will to live' and 'maternal affection or deprivation'. We test on them the drugs we choose to kill and main ourselves with—we funnel alcohol and drugs into their systems; force them to stay awake until they go crazy; submit them to man-made toxins and pollution. Benney vividly describes some to the experiments and says: "If the walls of the vivisection laboratories were made of glass, the public would rise up in anger and break them down."

Both in England and in Canada, animal liberation activists have become more militant in their actions. They claim that many years of letter writing and petitioning have done little to improve the situation. Stronger measures such as breaking into laboratories and taking pictures of mutilated animals used in medical research as well as in testing for cosmetics and toiletries have brought them publicity and public support.

Norma Benney says alternatives to vivisection such as computers, mathematical models, tissue cultures, cell cultures, organ cultures should be used and her group also favours research into finding further alternatives to animal research.

I stopped using cosmetics as part of my struggle for my own liberation, unaware at the time, that these products were associated with the oppression of animals as well. But I am troubled at how little information there is still about the use of animals in the testing of other products which I use daily. I want more information. If products were clearly marked with how many animals died or were maimed to make it available and safe to me, I am sure there are many more things I could do without.

Grateful acknowledgement to W.E.B. Newsletter for information on animal liberation movement.

Brigitte Sutherland

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Fitness and Equality

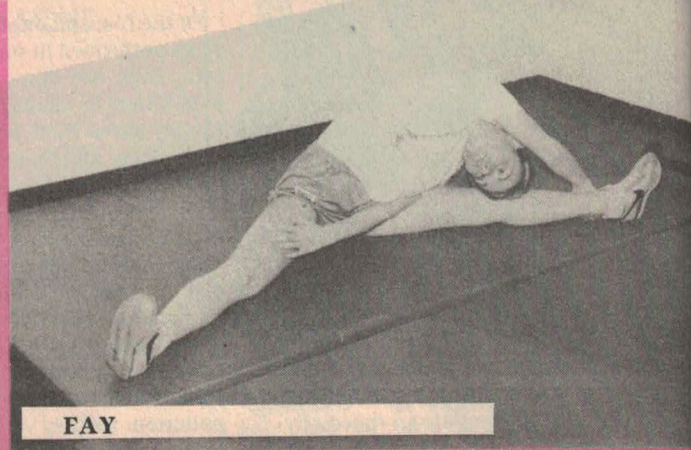
"There is no question that Canada is in the midst of a 'fitness boom'," reports **Fair Ball: Toward Sex Equality in Canadian Sports**. More than twice as many people do some exercises now than in the 60s, and many more of these are women than ever before.

This phenomena has its roots in the rise of the women's health movement, the anti-psychiatric movement and the civil rights movement, according to Barbara Nickel's CBC program, "Cult of the Body". A new attitude of women toward their bodies—a rejection of labels, a belief in the ability of individuals to help themselves and affect their own destiny is the impetus of these social movements. Lack of trust on the part of consumers in the large industrial/medical complex resulted in a desire to take control over our own lives—to take our bodies into our own hands.

To do just that, Jackie and Marni have been lifting weights for four months "because it makes us feel good". Marni, a freelance photographer, wanted to build up muscles and get stronger. She saw results after two weeks—more energy and less anxiety. Jackie, a visual artist, had stopped smoking to clean out her lungs and feel healthy again. For her, the results have been a firming and toning of muscles and increased strength. With a clear head and a good night's sleep, she finds she does not experience the same mood downers anymore.

The weight training room is brightly lit. Mirrors and stainless steel equipment reflect people's body images. Concentration and sweat strain their faces as the muscles rhythmically expand and contract. They go regularly, every other day, to work out in the weight room for about eight hours per week. Sargent Park also offers access to a pool and a track. At about \$20 per month, all this is "cheaper than smoking", clowns Jackie.

They advise beginners to take a class in order to learn to use the weight machinery correctly to benefit from the lateral pulldowns, bench presses, bicep curls and extensions. (Both joke that they are not planning to head to the beach this summer to kick sand in people's faces.) Greater self confidence is an out-growth of weight training. Jackie says she failed to become intimidated by one bad-tempered, musclebound man who thought the machine she was working out on had his name on it. Most often, Jackie finds, men do their own thing in the weight rooms and some even give helpful suggestions.



FAY

On the mat, in one corner of the room, is Fay Kehler, doing, what looks like weird body contortions. Fay is a medical student, who besides the stretching floor exercises, tries to find the time to run four miles every day. She insists that she couldn't go through the daily pressures of being a student, without exercising.

Is there no end to this exercise craze? Some days at Sargent Park, you can find Gwyn Salisbury teaching dance aerobics classes. She says, "All you need is some music and comfy clothes and what do you get"—great results.

This brisk, light-hearted way of exercising primarily works the cardiovascular system (heart and lungs). As well, it increases body flexibility, muscular strength and endurance.

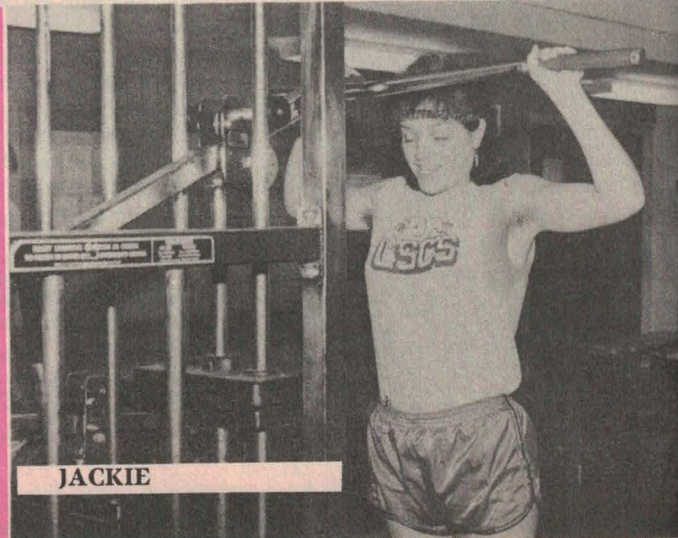
A committed fitness freak ever since her brother called her 'fatso' when she was young, Gwyn helped to develop a 'fitness in the workplace' program in northern

Manitoba. After speeches and displays in the malls and halls of Thompson, a version of the program has been implemented by her ex-employer, Inco.

Winnipeg also boasts its 'fitness at work' converts. Marilyn O'Connor, a provincial civil servant and single mother of two, leads a fitness class two noon hours per week in a fifth floor hallway, make-shift gym. "We dash out of the office for a 45 minute workout. We do it just to keep in shape, for ourselves—that's why everyone is so keen", says O'Connor.

She puts emphasis on the education component of fitness so that participants learn to use their bodies more effectively and how to maintain them. An area of change that pleases her is that competition is no longer as important an aspect of exercising as it once was.

"There is less of the one-upmanship that got so discouraging. The important thing

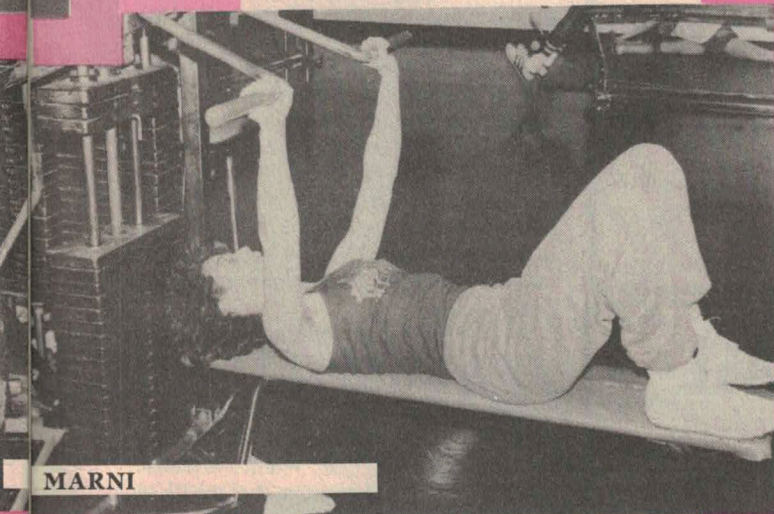


JACKIE

is just to keep moving", she notes. And that's just what women are doing. They are cross-country skiing, jogging, weight training, swimming, racquetballing, dance aerobicing and in the process, are reorganizing sport to suit their needs.

One of the tools giving women a picture of the recreational and highly organized sports situation for girls and women in Canada is **Fair Ball: Toward Sex Equality in Canadian Sport**. Commissioned by the Canadian Advisory Council on the Status of Women, the report recommends "women must develop a feminist consciousness in sport as in other issues."

Well-researched and documented by M. Ann Hall, professor of Education at the University of Alberta, and Dorothy Richardson, a federal human rights commissioner, the report shows how shabbily women in sports have been treated and the authors urge "that women's ex-



MARNI

perience, achievements and performance in sport be valued equally with that of men's".

Interpretation of human rights legislation in cases of sport sex discrimination has proven to be of little help. Provincial sports bodies repeatedly overturn decisions that would allow for integration of girls. However, **Fair Ball** assesses, "the main value of human rights cases is in bringing public interest, concern and pressure to bear on eliminating unequal, sex-discriminatory sport and recreation programs."

This equalization process must include the involvement of women at all levels. The recent Women in Sport Leadership Survey, published by the federal Fitness and Amateur Sport Branch, (FASB) points out that the number of women coaches and administrators have barely increased between 1974 and 1979.

by Brigitte Sutherland

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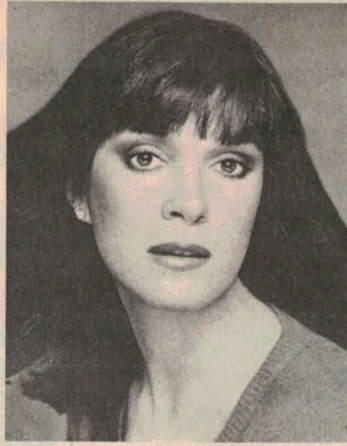
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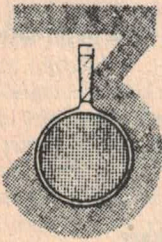
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The following are indicators, articulated in **Fair Ball**, that must be examined to assess whether there is progress being made in addressing sport inequality:

- equal opportunity to apply for jobs;
- equitable salaries for the same work;
- same decision-making power;
- equal distribution in ranks;
- equal expenditures of public monies for each sex;
- equal sharing of facilities at convenient times;
- monitor proportion and quality of media coverage;
- monitor physical education programs across the country;
- is all curricular offering open?
- is there arbitrary separation in physical education classes?

Much more information is needed. Some provincial women's advisory councils (none exist in B.C., Alta.) have prepared studies, but the issue of sex discrimination in sport has not been taken up by the women's movement in any significant way. The province of Quebec is an exception as is evidenced by two encouraging major policy studies. The 'white paper' on leisure entitled **On a un monde a recreer** (We have a World to Recreate) affirms the necessity of eliminating sexism: "The government will deny any kind of support to a recreational activity whose organizers impose artificial discrimination on the basis of sex."

Via the FASB, the federal government supports most areas of development: coaching, officiating, training, financial assistance to individual athletes, administration and promotion. Who hasn't heard of ParticipAction? Women athletes, however, express skepticism that the FASB seriously means to address the "special needs of women in both fitness and sport". **Fair Ball** cites a number of reasons for this scepticism; funds for the "women's program" come from lottery money and are subject to fluctuations and impermanency; in preferring splashy "one-shot" projects, the FASB does not remedy deep-rooted inequality because its policies are not premised upon sex equality; the branch's women's program works independently of the governments status of women network.

The long-identified need for a national coming-together of women wanting to promote fitness and sports was finally realized in the shaping of the Canadian Association for the Advancement of Women in Sport (CAAWS) in 1981. This new coalition includes athletes as well as health leaders, administrators, housewives, coaches, professors, lawyers and activists. CAAWS identified goals are two-fold: "advancing opportunities for women in sports and advancing sport in the eyes of women." (Kinesis/Feb. 83).

Winnipeg will be the site of CAAWS' national annual general meeting in late May of this year. Liz Ready, an assistant professor of education at the University of Manitoba, reports CAAWS Manitoba has been meeting to identify local priorities. One of them is to build the organization's membership. Other issues they plan to work on include equalizing time allocation of local sporting facilities; involving more women in coaching and officiating, and increasing the media coverage and attendance at women's sports events.

Two local projects have already made CAAWS members, including Liz Ready,

look with enthusiasm to the future. An important first step in their long-range goals is an internship program for coaches. Three ex-national athletes are working with Winnipeg sports bodies while gaining valuable skills. As well, a Mom's pre-Level I soccer coaching clinic at some of the city's community clubs will be offered to involve women. Women spend many hours driving their children to and from sports activities and encouraging them to play. Ready and the CAAWS want to find new ways these women volunteers can contribute their enthusiasm and skills to sport.

GYM II

If I'm in a rut, just get off my butt
Go down to the gym and pump some iron
Even if I'm dying, it's so satisfying I sing La La La. . .

I can pump some pizazz to my gluts and my abs
I can row my blues away and
Slow down my decaying, just a short stay and I feel La La La. . .

When I was a little girl, my mama said
"What's happening to your arms?
Guess you got those bulges from beating up the boys in school."
She said "biceps do not go well with white gloves
And feminine charms.
Get your priorities straight; go do the breast stroke in the pool."

So I learned to wear long sleeves at the parties
Put kleenex in my bra.
Then at home I'd go play Superman in the mirror of my bedroom
Now after all these years of muscle oppression
There is a place where I can
Make a muscle and everybody goes "oooh!"

There's nothing like a press to get it off my chest
Nothing like a sweat to keep me cool
If I'm feeling cruel I can beat up a machine instead of you . . . La La La. . .

The old and the young, the heavy and the lean
We work out at the gym and grow serene
When the hour's over we're sitting in the sauna singing La La La. . .

Now my days feel brighter, my loads feel lighter
And my T-shirts all feel tighter
I feel a little safer, walk a little stronger singing La La La. . .

So if you are in a rut, just get off that butt
Go down to that gym and pump that iron
Even if you're dying, it's so satisfying you'll sing La La La. . .

•1981 Meg Christian

A founding mother of women's music, Meg Christian records for Olivia Records, a national women's recording company. Gym II is from her latest album "Turning It Over". Through her music, women feel validation, strength, humor, pride—and the power and energy that accompany a woman in transition to a new identity.

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Sporting Women

Fit For Sport? or is Anatomy/Destiny?

"Female genitals are compact and internal, protected by her body. Male genitals are so exposed that he must be protected from outside attack to assure the perpetuation of the race. His vulnerability obviously requires sheltering . . . (A boy) remembers his sister's jeering at his primitive genitals that "flap around foolishly". She can run, climb and ride horseback unencumbered. Obviously, since she is free to move, she is encouraged to develop her body and mind in preparation for her active responsibilities of adult womanhood. The male vulnerability needs female protection, so he is taught the less active, caring virtues of homemaking."

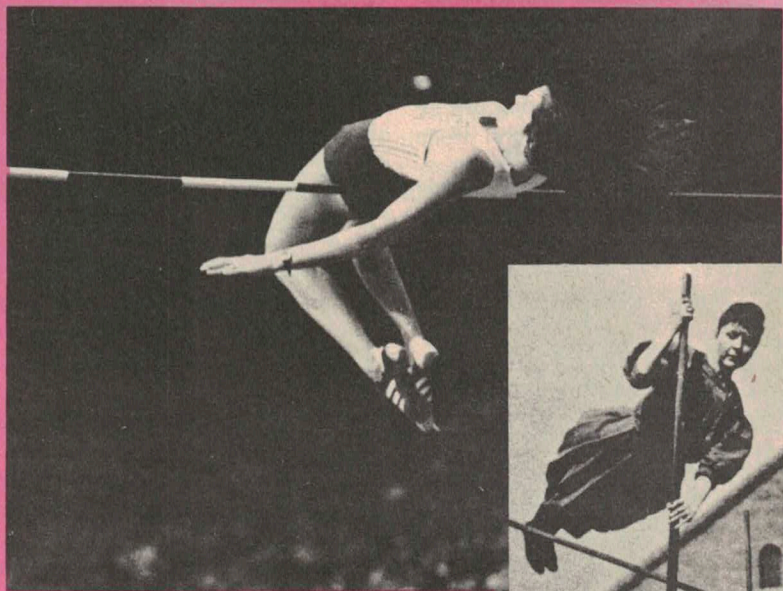
Ridiculous? Not when one considers that "the way sports are encouraged and organized for boys is perhaps the most impressionable way girls observe that males are to be active while females are not," says Stephanie L. Twin, author of **Out of the Bleachers: Writings on Women and Sports**.

These first impressions on young women have been so heavily reinforced by societal convention that many women over 50 have never experienced sport. Women like Stephanie Twin represent a growing feminist strategy that threatens the monopoly of sport as the last bastion of male superiority by virtue of biology. She seeks to bring together the diversity of women, in both shape and age, energized by the prospect of developing the physical potential through athletics.

Upon examining the history of women in sport and their own personal experience of athletics, women are finding that many tactics for bringing other women 'out of the bleachers' are fraught with ambiguities. On the one hand, women want and need to gain control over their own bodies; developing them in-and-of-themselves. At the same time, those same women do not wish to replicate male sport hierarchies, pseudo-militaristic training or the win-at-any-cost mentality. Yet, women need access to the money associated with professionalized sport.

Since ancient Greek philosophy first equated male sperm with vitality and strength, the general stature of women has been equated with weakness, softness and inertia. This belief was updated in the 19th century when scientists discovered that the uterus was connected to women's nervous system. Any shock to the mind or exertion of the body was said to result in unfit offspring.

Young girls of the upper classes were denied all but the most delicate activity.



"Why could not sport be a celebration, both personal and mutual, of the body-self? A celebration—rather than a conflict over best scores and most points; over who is most masculine and who is least feminine."

M. Marie Hart,
physical educator
Author of
"On Being Female in
Sport"

This theory gained credibility despite the reality of the majority of women. Slave women, native women, pioneer women, as well as the factory poor had always been forced to labour hard and long for little reward. Male theorists made women fit their "scientific" conclusions by totally unsexing working women.

Although the age of sociological and psychological studies began an unprecedented debate concerning women's fitness for sport, only those studies which supported prevailing cultural beliefs were widely acclaimed. Studies of the late 30's, which implied pathology for women college athletes who responded "least femininely" to personality profiles differed little with studies of the 60's.

Within the context of this prevailing culture, women still devised strategies for gaining education and greater physical latitude. Often, their justifications suffered the strains of contradictory societal pressures. In the 1900's, although some physical training was encouraged during strenuous intellectual pursuits (the latter attributed with causing anything from hysteria to floating wombs), women were told not to compete or "play seriously".

Twin explains that even the new sympathisers to women's sports were motivated by the need to keep women's

bodies healthy in order to "strengthen the old roles of wifehood and maternity."

Even in the 80's, women confront the same supposed trade-off between reproduction and physical exertion. A **Runner's World** article stresses that although running during pregnancy keeps a woman fit, the women athlete should defer judgement to a physician because of potential deprivation of oxygen to her body.

The 20th century ushered in a widespread fear of the feminization of man and culture. In **Out of the Bleachers**, Twin points to greater industrialization and the increasing presence of women in all work-places as provoking the fervor to see that the expanding numbers of men working at "passive" urban jobs become involved with team sports. "Observers worried, especially about the effects on boys of women's predominance as schoolteachers. Soon writers, educators, psychologists, reformers, priests and politicians endorsed sport as a solution to social problems attributed to male energy imbalance", writes Twin. Past biological determinism was coupled with the necessities of the male ego to prove that sport in all its forms was a particular character builder of men; teaching diligence, discipline and respect for authority.



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Yet despite this backlash, sporting competitions by women continued to become an extremely popular spectator event in the 20's and 30's. These decades saw the Women's World Games in Paris, nationally acclaimed women professional golfers and the proliferation of company-sponsored female softball and basketball teams. The Canadian public followed the ever rising fortunes of a women's basketball team, the Edmonton Grads. In 1924 this team trounced six European teams for the world title and continued to perform exhibition contests at the 1928, 1932 and 1936 Summer Olympics.

Women's increased participation in sport then inspired a vocal debate on the long-range goals for women in athletics. **The Sportswoman**, an amateur magazine staffed by high school and college female athletes, attempted to promote "sport for recreation rather than for commercialization". In their fierce determination to involve all women in athletics, they promoted "play days" and labelled personal competitiveness as an "infantile" characteristic that women athletes would outgrow.

This visibility of women active in sport combined with a number of cultural and economic changes brought more women onto the playing fields and courts. Some

cultural awareness of women as physically capable beings resulted from the widespread knowledge that women had performed much of the industrial work during both world wars. Even the "commercialization of women's bodies" in the service of the new advertising industry Twin feels, gave women a tangible physical presence. The beauty queen and the female athlete officially appeared upon the scene in 1921 and 1922 respectively.

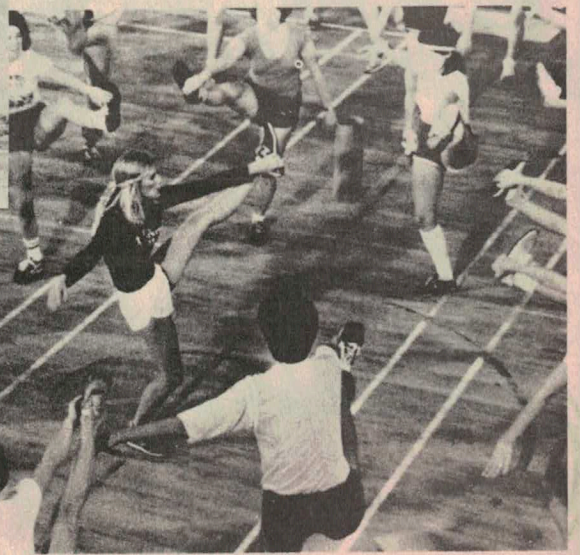
Women in the 80's are typically meeting the full range of sport politics from the entrenched opinions of all-male athletic committees which decry any female competition, to the deliberate struggle of women organizing their own sporting events. Those who compete have to undergo more medical testing than men, since women's reproductive functions are still assumed to hinder their physical ability. These beliefs have affected the perception of women's endurance. Having been restricted to running distances of under 1500 meters since the 1972 Munich Olympics, women will finally run in full world view, the classic marathon of 26 miles, 385 yards, in the 1984 Olympics.

Women athletes continue to suffer stringent clothing regulations linked to the ban on participation in the professionaliz-



ed, 'elite' contact sports. Although the technologies devoted to football and hockey uniforms are being constantly upgraded, few resources have been directed to develop protective clothing for women. Such a basic advance would help women excel in the category of monied contact sports.

Women currently struggling for the advancement of women in sport reflect the diversity and concerns of the more general feminist movement. In 1967, Katherine Switzer defied race authorities and ran in the then-male only Boston Marathon, overthrowing a tradition of suppression where women were punished by death for watching during the ancient Greek event. Switzer is presently responsible for organizing a circuit of eleven women-only marathons. Like her foremothers in sport, she encounters similar ambiguities. Most often her sponsors for these events are cosmetic companies, industries which play upon the pressures to achieve the





"feminine" and meet male approval. Yet, Switzer is dedicated to having well-monied purses for women who finish in even 12th place as means of funding their rigorous training programs.

Older women have been attracted to these same long-distance events; gaining increased recognition long denied them by the media. After three years of running marathons, her first clocked at 5 hours, 4 minutes, Mavis Lindgren, at 72 years of age established the world record for women over 65, at 4:37:35. Until her first marathon, Lindgren was a newcomer to sports.

Ever since women pushed for the right to be active in sport they have been threatened with the label 'lesbian' and have been couched in terms like "man-nish" or "artificially masculine".

With the release of *Personal Best*, a film depicting the joys and pains of two lesbian decathlon competitors, there was a dramatic vindication of the lesbian woman athlete. Ellen Woodsworth, reviewing this movie for the Canadian Association for the Advancement of Women in Sport newsletter, described how "strength and determination in women athletes were often equated with lesbianism." She envisions greater energies and more personalized strength, as lesbian women cast off the pressures to maintain a publicly acceptable real woman image; thereby "really making women's sports powerful."

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Long before women's lib became fashionable

in women's magazines, women were coaxed into aspiring to cosmetic-defined beauty. The 'ideal' was a goddess, and all women aspired to her likeness. She existed solely in the pages of *Cosmopolitan*, *Glamour*, *Mademoiselle* and *Vogue*, enticing millions of women

who were even slightly unsure about themselves. Millions of women craved to be recreated in her image, at any cost. Magazine sales flourished. An almost addictive relationship had been created between the readers and the cosmetic and fashion ads that were found between the covers. With flawless (airbrushed) skin, gorgeous (dyed) hair, white, perfect (capped) teeth and upright (implanted) breasts, she reeked of unattainable, inhuman perfection, clean on down to her sexy (lacquered) toes.

She was the epitomy of the consuming super-woman that the cosmetic and fashion industries depended on to keep their revenues soaring. The glamour goddess was mirrored in the articles appearing in the magazines, instructing women how to use the products in the ads to achieve the unattainable 'look' and subtly encouraging them to try again, in the next month's issue, if they failed.

Being beautiful became synonymous with buying 'beauty aids.' There she was, the end product of the before and after photos, a sexual glutton who's *raison d'être* was luring or keeping a man. She showed them it could be done, in article after article, ad after ad, if she would only buy the right products.

She was a dependent waif, in reality, who dared not define her own standards of beauty. How could she, when she was a product herself? She dared not sway from the artificially-defined beauty standard that emulated from the beauty 'bibles' on the news stands. She was encouraged to be weak and assert herself only through her cosmetic adornments. By deluging herself in beauty products and fashion gear, not only the reader's self-image, but womanhood itself, became a commodity, to be bought and sold and above all else, to be used as directed.

Now, women's lib is in vogue and the image of 'today's woman' is being mass produced on the same magazine pages. Not only does 'today's woman' faithfully abide by the same artificial beauty standards, consume the same products and continue to live for male acceptance, but she carries a briefcase to boot.

Overall, there is little discernable difference between the pre-liberation women's magazines and those which attempt to portray the liberated woman theme. Thanks to the magazine makers, the liberated woman image is now as unattainable as the purely sexual image of yesteryear. Being liberated no longer means challenging the male-dominant, female-oppressive nature of our societal institutions and structures. In magazines like *Today's Woman*, *New Woman* and *Complete Woman*, being

EYES

HOW DO MEN DEFINE BEAUTY TODAY?

This is where a wrinkle could start.

The gorgeous, sexy-young Look good.

BEAUTY



If your top lip is too full -

Looking for the perfect

Good looking

EVERY WOMAN

YOU'LL LOOK BEAUTIFUL

DREAMS OF BEAUTIFUL

GET SKINNY FACT!

MAKEUP BEAUTIFUL

Color me with conditioners HOW MANY SIT-UPS EQUAL A PIECE OF CAKE?

looks gorgeous...

skin

Look good.

Be a model.

(or...just look like one)

the look
way to have beautiful eyes.

**WHERE OTHER
DIETS FAIL YOU,
THIS ONE WON'T**

**Get the
Great Face**

beauty breakthrough.

SKIN

If your dream is modeling

MAKEUP
oily skin?

liberated means getting down in the dirt in her spiked heels, and fighting it out, one-on-one. Today's woman is too busy fighting her way to the top to question anything except whether her summer wardrobe will be appropriate for the office.

It is somewhat of an irony that the same magazine makers who created a false body image for women to aspire to, have been successful misrepresenting the self-image of the liberated women. They have consumed the image of their opposition, which set out to liberate women from their restrictive body image, and are now selling this image to their readers. Already conditioned into accepting the beauty 'bibles' messages as their own aspirations, the liberated woman image is but one more aspect of an already unreachable idol. She is a contradiction in terms: she's sexy, successful and she calls the shots, but her having 'made it' hinges on her perfume, her panty-hose and her vaginal deodorant. She's made it, somehow, even though Statistics Canada tells us that two thirds of women are concentrated in low-paying, traditional jobs such as clerical, sales and service occupations. She's made it, but she's just as obsessed with buying the right products as her predecessor. Now the ads and the copy in the magazines not only make us promises of male attention if we buy the right cosmetics and clothes, but we'll land a \$30,000 a year job too. Of course, we don't really believe it will happen, but what keeps us coming back to the news stands every month?

While the women pictured in the ads and accompanying the articles appear to have all the security and self-assurance every woman should have, the corresponding words have her constantly re-assessing herself, trying to improve herself, rating herself and comparing herself to other women. The message, the bottom line and the basis for the same addictive relationship hasn't changed—the reader is never good enough. If her nails are acceptable, then she's got mousy hair, the greasies or

wrinkled skin. If her panty line isn't showing, her brassiere doesn't lift and separate or her tummy sticks out. In the 'liberated women' type magazines, if she hasn't got a breath problem, then its likely a personality problem (Are you popular at the office?—A Quiz) or an efficiency problem (Ten Easy Steps to Efficiency). They all prey on our weaknesses.

The advertisers and magazine publishers have won the battle of the sexes. They consumed the liberated woman, because unchallenged, she threatened their existence. By misrepresenting the message of feminism, equality and, ostensibly all the privileges that go with it, feminism has been commoditized and inextricably linked to being the young, beautiful, slim, sexy creature that feminists set out to be liberated from.

While feminist magazines such as *Ms.* have managed to make it into a market devoted to 'beauty-oriented' self images, the circulations of the more traditional-type magazines far exceed that of *Ms.* and other 'alternative' publications. Even *Ms.* has only survived because it relies on the same sexist advertising as the beauty magazines.

Glamour magazine, by sheer weight alone, tells us that promises of beauty are enough to make it in the magazine industry. Between its glossy, satin cover are over 300 pages (200 of which are ads) of

beauty, cosmetic advice and instructions on how to become an artificial image. The March, 1983 issue offers "Twenty-Eight Tips & Tricks to Fight Fat", "16 Super Beauty Ideas from the Spa Pros," and the always alluring reward of men's adoration—"When Lovers SHOULD tell Lies" and "Is it Over?"

Mademoiselle, with close to 300 pages has a slightly different flavor, with trashy fashion models replacing the cover-girl look of *Glamour*. The means, but not the message, is where the difference lies. *Mademoiselle's* ideal woman is more pouty; her hair has that vogue-tramp look; her punk style clothes were designed to fall off

HAIR REMOVAL too pretty

**THIS IS WHAT
IT'S ALL ABOUT...**

YOU MAKE UP YOUR FACE

Where beauty is no problem.

**THE WIDE-EYED LOOK.
BODIES TO DIE FOR
THE SEXY LOOK**

**ARE YOUR GLASSES
HIDING THE
REAL YOU?**
Look good.

eyes

YOU NEED IT.
MAKE IT LOVELY!
FOR BETTER BODY

Perfect Color.

The subtly defined eye

WIDE-LOOK.



You get so much

STAY THIN FOREVER
SEXY LOOK
HAIR ~ YOUR
REPAIR?
YOU USE IT.

her shoulder just so. She buys the same make-up as the *Glamour* girls in her sister mag, but she works hard at trying to look like she threw it on. Her eyebrows are bushier than the discreet glamour girls! She's cheap chic, in plastics and ill-fitting clothes, but she still is young, slim and a sexual creature with no thoughts of her own.

Chatelaine, a general interest Canadian magazine geared at women, deals with contemporary issues besides fashion and beauty, although the focus is women's weaknesses—to be cured by that product-oriented beauty that brings with it promises of confidence and love and self-

esteem. In the March '83 issue, an article on the co-host of Canada's top investigative news program, *Fifth Estate*, is typical of a general interest story's treatment. The introductory paragraph leads us into the story:

"Described at various times in her career as overweight . . . but today she's on the job—20 pounds lighter, glasses traded for contact lenses . . ."

How can women ever achieve a self-defined image of themselves, when we are constantly defined by our physical attributes? Being one of the top journalists in the country is just not enough. Like the woman who's blemished past haunts her throughout life, Hana Gartner must endure constant reminders that . . . gasp . . . she used to be fat.

The trendiness of feminism has meant alot more than a cigarette campaign slogan misrepresenting the advancements of women. We've seen the transformation of a whole different breed of magazine—geared to the "New Woman" or "Complete Woman," who on the outside is indistinguishable from the cosmetically defined, young and sexy image we've been bombarded with for years. The advertisements in these magazines reinforce the stereotypical images women must contend with, but the copy is distinctively different. Unfortunately, the aspirations of 'today's woman' are still unrealistic. No matter

how many articles she reads on being aggressive in the workplace, chances are she isn't going to make it very far up the corporate ladder. The 'making it' articles have the same subtle blaming attitude, holding individual women responsible for not getting ahead, as the beauty mags that left her to blame herself when the trendy new diet didn't work.

The 'new woman' doesn't examine the patriarchal structure of businesses in general and the politics behind the old boys networking that keeps it that way.

Maybe she'll start to do so soon. *Today's Woman* features a page at the beginning of each issue of comments, both positive and negative, about women's struggle for equality. The message is clear from the quotes of well-known people that there are lots of influential men who resent women's quest for equality and there are just as many upcoming influential women quoted who are working to popularize women's equality. Unfortunately, in *Today's Woman*, the good news ends there. Articles on dieting, the shame of bad breath and "Help for Thin Mousy Hair" are as common as tell-tale stories on coping with depression. One feature article defines the "new woman" as a series of movie and television stars. Some promise is found in the witty graphics in *New Woman*, unfortunately her self-image doesn't amount to much more than an employed *Glamour* girl. Articles relating to improving her self-image are written from the aggression-is-where-it's-at perspective that, once again places the burden of responsibility on the individual woman. She alone can change the power structures inherent in society, if she would just try a little harder. Unfortunately, this attitude isn't going to change those men-at-the-top, women-down-at-the-bottom structures, nor is it conducive to uniting women to fight them. It is conducive to keeping women alienated from one another by competing with one another, to blaming individual women for not making it and it doesn't even address the question: "Do women want to emulate the man's world they live in or would they prefer to define their own lives?"

Penni Mitchell

A NEW SHAPE
SKIN DO YOU HAVE
CITY-SKIN?

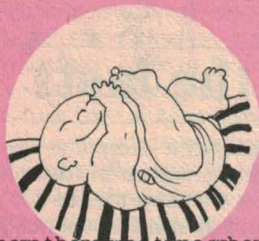
You've come a long way, baby.

A proven challenge to wrinkles.
more beautiful

BODIES TO DIE FOR
how to have the most beautiful eyes in the
polished lips.

BEAUTY
skin repair

Fears, Facts & Freedoms...



I know there was a time when I was most impressed by my own body. My toes and fingers provided me with hours of pleasure. Even my "eliminator" system was in itself quite miraculous and entertaining. My only fears were that I might fall or be stepped on. It was an exciting, exploratory stage in my life.



As I grew older and stronger, many people called me a "tomboy". "Tomboy" had the opposite meaning to lady. Ladies were giggly, cute and frilly. I did not want to be a lady, in fact I think, given the choice, none of the girls would have become "ladies". Much to my parents dismay, I dressed the cat in my dresses and remained a tomboy... girls will be girls!

Puberty was no joy for me. My pimples (or zits as we called them) bloomed brilliantly red and humungous (more adolescent lingo). I washed my face with a toothbrush and applied cases of acne cream in a desperate attempt to live up to the 13 yr olds in my co-ed magazine. It was obvious—especially to the boys who got lower grades than me—that my nose was much too large. I responded by saving every dollar I earned for a nose job and slept face down on my pillow in order to retard its growth. I came close to suffocating myself a few times, but when you're 13 that's a small price to pay for a nose like Hayley Mills.



By 15, I panicked. Boys became more of a problem. To stave off their perpetual insults, I cultivated my "wise cracking" abilities. Calling them wimps and drawing attention to them every time their voices cracked worked the best! In preparation for my late teens I shaved my legs, experimented with makeup and prayed nightly for my breasts to grow and my periods to start. None of the girls in our health film on menstruation had greasy skin. They all had breasts and boyfriends with cars. When years later, after much discussion with my friends, I discovered that these "girls" were in fact 24 yr. old actresses disguised as fourteen yr. olds, I became suspicious.



Virginity was the theme of my high school years. There were the good girls who didn't and the bad girls who did. But all of us who smoked in the locker rooms, knew that no matter what we were labelled, we all "did it". We agreed that except for the kissing part, sex was brief, messy and not what it was cracked up to be. By the final year of highschool I accepted my failure to achieve the "freshie queen" look. It wasn't as traumatic as I thought it would be, because I was not alone. No one in my school, in spite of their feverish, time consuming rituals, had become movie/magazine-determined beauties. Besides that, the pay off for good looks was a boyfriend and I couldn't find one boy that proved inspiring enough reward material. I gave up... cashed in my plastic surgery savings account and bought feminist books with the funds. I dreamed of becoming a doctor, but still secretly wished my calves would fatten up.

I devoted my early twenties to raising my own consciousness instead of men's penises—I knew I could depend on my consciousness to stay up longer. I decided the world needed a fresh group of non-sexist people and became pregnant. My breasts and belly grew and grew, until finally



the skin gave into tiny red fingers, tastelessly called stretch marks. I marvelled at the birth process and began to regard my body in a new manner. My women friends swapped birth stories, showed each other our stretch marks, episiotomies cesarean scars and actually laughed at and praised our bodies for the first time.



As feminists we started to define our own body image, talk about sexuality and agreed that playboy centrefolds were figments of male imagination. We demonstrated against pornography and rape. We rejected the playmate image and I hoped for the day when one of Hugh Hefner's models would get up from her bear skin rug—knee Hugh in the scrotum and tell him to stick a pink fuzzy tail on his own rear end!!

I no longer conform to anyone's ideas of how I should look. Feminism has taught me honesty and creativity. For all my bumps, curves and marks, I actually like my body. It is an exciting, exploratory stage in my life!!!



Media Image

More than 30 monitoring studies in the last

dozen years, have examined the ways women are portrayed in advertising. Each supports the findings of the others. Women are portrayed constantly as housewives and mothers who are dependent on and subservient to men. They devote their lives to buying products to keep their husbands and children happy. The only other "role" for women which is sanctioned by the industry is the sex-object role. As the alter-ego of the deranged housewife, her self-image is equally linked to seeking male-approval. She serves either as a decoration in ads aimed at men or as immortally beautiful because of her passion for cosmetic and other artificial "beauty aids".

The media images we are daily bombarded with contrast sharply with reality. Close to half of all married women are employed outside the home. According to Statistics Canada, 43 out of every 100 women workers in the labour force are sole supporters, yet they earn, on average, 63 cents for every dollar a full-time male worker earns. If we paid heed to the images portrayed through the media, we might begin to believe that women function mainly as mothers and housewives who need constant advice on how to use products. In the business world, women are portrayed in the advertising in equally unrealistic terms—as business executives who've made it to the top—their professional aggressiveness sublimely linked to their effervescent beauty and sexual aggressiveness.

This "liberated woman" image, not only makes a mockery of women's struggle for equality, but gives us the false impression that the battle is over, and that women have actually won. Reality tells us that while there has been a 70.4 per cent increase in the female labour force since 1970, the vast majority of women are still concentrated in traditional pink collar ghetto jobs where they are underpaid, devalued and have a limited chance of ever "making it" to the top. Most women work in clerical, sales and service occupations. Less than one per cent of the nation's boardrooms are occupied by women.

There are a few fundamental questions that are addressed each time a study of sexism in the media is undertaken: Is the portrayal of sexist images the inalienable right of advertisers and broadcasters, or is society's evolution being compromised in the name of creative freedom and free enterprise? Further to that, when does the profit motive of advertisers become second-

dary to the interest of society as a whole? To a large extent, these questions have already been answered.

Former Minister of Communications, Jeanne Sauve, instructed the Canadian Radio, Television and Telecommunication Commission (CRTC) to set up guidelines to encourage the elimination of sexism in the media. The Task Force on Sex-Role Stereotyping in the Broadcast Media was established in 1979.

The task force had several options: to recommend industry self-regulation of the guidelines it established, CRTC regulation, or government regulation. The 19-member task force was comprised of advertising industry representatives from private broadcasting, the CBC, the public, and the CRTC. Their recommendations were recently made public in a 200-page report entitled "Images of Women".

One premise of the Task Force recommendations is that broadcasters who perpetuate sexist imagery are making honest mistakes, which, through education, can be rectified. Can we presume that television broadcasting and advertisers' use of scantily clad women to grab attention to their broadcast or ad is an accident? Or that ad creators honestly believe that all women exist in order to please their husbands, bosses, fathers, and lovers?

The success and popularity of sexist imagery in terms of profits for these industries suggests that sexism is not a naive accidental occurrence, but an integral part of producing revenues for broadcasters and advertisers.

David MacDonald, former Minister of Communications, addressed the Task Force. He cited findings from a Canadian Advisory Council on the Status of Women study by Thomas Whipple and Alice Courtney, which discovered that: "There is now evidence to indicate that the aspirations and levels of achievement of boys and girls are influenced by their perceptions of the roles of the sexes. There is also evidence to show that advertising is a contributor to the sex-role perceptions held by children. Thus, advertising influences the sexual socialization of children and may contribute to the determination of their life styles, choices of education and occupation and marital role."

Recognizing the manipulative basis for advertising, MacDonald said the biggest

sin of the industry's deception was its refusal to portray women in real terms.

"How can a woman convince the corporate executive that she would make an excellent manager, when he has spent most of his life absorbing images of women who need a man to balance the checkbook and to tell them what insurance is?" he asked.

The Task Force report, in identifying sexism as a social problem, recognized that "Stereotyped images of women and girls are reinforced and perpetuated, and to some extent even seemingly legitimized, by the mass dissemination of these images in broadcasting. Such images constitute a limiting or narrowing of women's, men's, and children's perceptions of themselves and their roles in society."

Reducing sexism becomes a cantankerous matter of "creative expression" and "free enterprise" when the advertising and broadcasters' responsibilities are challenged. This was evident from the submissions the Task Force received from those industries, which ranged from denial of any responsibilities at all, to token admissions of responsibility.

The Canadian Imperial Bank of Commerce in Toronto, for example, told the Task Force, "We submit that research has documented that sex stereotyping exists but it does not necessarily follow that it is a problem. Many research studies conducted by the advertising industry document that no serious problem exists. Indeed, rest assured that if a problem did exist, the advertiser would quickly change his advertising since not to do so would prove detrimental to the sale of his product or service."

One of the most frequently cited concerns of the broadcast and advertising industries was that it would hamper their creative freedom if they were limited from creating stereotyped images of women. Some members of the Task Force suggested that these claims were red herrings, since the "creative" freedoms are systematically limited because of time, money, the constraints of theme and message. Incorporating a provision for the elimination of sexism would, the Task Force suggested, challenge the image-makers to be more innovative and creative by avoiding the old stand-by images of women as passive, underachieving, nagging housewives and sexual lures. In short, a non-stereotypic approach might even stimulate creativity by encouraging the production of innovative material, the Task Force noted.

Penni Mitchell

To a certain extent, broadcasting and advertising is already regulated, in the form of the Canadian Association of Broadcasters' Code of Ethics, the Canadian Code of Advertising Standards, the Broadcast Code of Advertising to Children, the Code of Consumer Advertising Practices for Non-Prescription Medicines and the CRTC itself, which regulates the broadcast industry in Canada. Without any regulations at all, the broadcast industry would remain solely responsible to shareholders. There would be no compulsion to be honest, to advertise only safe products or to be ethical and accountable to the public in any way at all.

David MacDonald summed up the argument of accountability versus freedom from responsibility this way:

"A vicious circle is created whereby one stereotype feeds on another. But the circle has to end somewhere, and if the advertisers are not responsible for the stereotypes of women that exist today, they are responsible to a large extent for the perpetration of those stereotypes."

The Canadian Advertising Advisory Board (CAAB) Task Force on Women and Advertising discovered that non-sexist or 'liberated' messages can work well.

"When created with intelligence and good taste, they tend generally to outscore the traditional message," the task force found. The CAAB and other research on sexist images in the media do not substantiate the notion that reducing sexism hampers the creative process. In fact, it challenges broadcasters and ad writers to be realistic and original in the creative process. Eight years ago, a *Harvard Business Review* writer found that the changing role of women "may be the missing factor in many marketing programs and may result in unrealized potential and lost opportunities."

Similarly, the National Advertising Review Board in the United States has realized that American advertisers' portrayal of women is turning off large chunks of their audience. Their *Report on Advertising and Women*, published in 1977 attacked the problem of sexism from a marketing perspective and still came up in favor of eliminating sexism.

"It would appear that the more vocal critics of advertising as "sexist" are younger, better educated, more articulate women who often are opinion leaders. On the average they have more discretionary income. As their numbers increase . . . their challenge to advertising will probably become greater, unless constructive action is taken."

The battle for fair representation in broadcasting and advertising is a war that will be won by a series of small celebrated victories. There is not likely to be a 'declaration of equality in broadcasting'

declared; advertisers and script writers aren't likely to develop social consciences over night.

Although the Broadcasting Act in Canada as of yet includes no regulations that address sex-role stereotyping, the government of Quebec established voluntary advertising guidelines in 1979, specifically designed to reduce sexism in advertising.

The CBC has two program policies, including guidelines that specifically address the representation of women in all its programming: a policy on the portrayal of women in programming and a policy on stereotypes in CBC programs.

Several voluntary and educational functions were adopted by the advertising representatives taking part on the CRTC Task Force. The Canadian Association of Broadcasters (CAB) agreed to establish a standing committee on sex-role stereotyping to receive and process complaints from the public. The CAB also agreed to develop a program to educate production staff about sex-role stereotyping.

A set of voluntary guidelines was adopted by the advertising industry, including advisory committees on sex-role stereotyping and the commissioning of a film to promote understanding of the guidelines among advertisers.

The Task Force recommended that the CRTC itself monitor and assess the in-

itiatives taken by the broadcasting and advertising industries for two years, publish the results of its findings and hold a public forum for discussion to decide what further steps, if any, need to be initiated at the end of the two year period.

The Task Force would like to see the federal government accept the principle that programming within the Canadian broadcasting system be reflective of the interests of both sexes. The federal government was encouraged to establish a response system to sexism in broadcasting, such as a toll-free telephone number to receive public complaints.

Unfortunately, the final results of the Task Force are a far cry from the "strong, clear directives" recommended by MacDonald and others who made Task Force submissions. The results amount to little more than a two-year volunteer program on the part of the media and an assessment after two years.

In spite of the hundreds of submissions encouraging the establishment of guidelines to reduce sexism, the Task Force stopped short of giving any strong directives to the broadcasting industry. It may well be another two years before sexism is seriously scrutinized again on a national basis and it will be at least that long before any specific guidelines are established.

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Box Office — 942-6537

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THE ISSUE IS CHOICE



73% of Manitobans agree that a woman has the right to decide if and when to bear a child. Yet a vocal minority opposed to women's rights is trying to impose its beliefs on us. We must not allow this to happen!

Support the Coalition for Reproductive Choice in its efforts to provide true freedom of choice to all Manitoba women.

Mail the attached coupons today. Protecting our rights costs money. Please donate generously so that we can continue our campaign.

The Hon. Howard Pawley Premier of Manitoba
Legislative Building Winnipeg, Manitoba

Dear Mr. Pawley,
I support a woman's right to choose therapeutic abortion. I urge you and your government to:

- 1) lobby the Federal government to repeal Section 251 of the Criminal Code because it is unjust
- 2) not prosecute Dr. Henry Morgentaler under Section 251 of the Criminal Code
- 3) approve Dr. Morgentaler's clinic so that abortions performed there will be insured services under medicare.

Sincerely,

Name _____

Address _____

The Coalition for Reproductive Choice
Box 51, Station "L" Winnipeg, Man. R3H 0Z4

- Yes. I support a woman's right to choose in reproductive matters.
- Here is my contribution:
\$1 \$5 \$10 \$15 \$25 \$50
\$100 \$200 Other

I would like more information.

What can I do to help?

Name _____

Address _____

Phone _____

REVIEWS

Still Ain't Satisfied satisfies

Still Ain't Satisfied Canadian Feminism Today M. Fitzgerald, C. Guberman, M. Wolfe (Eds.)
Women's Press. Toronto. 1982.

This anthology is invaluable not only as an introduction to the concerns of feminism, but also as a revelation of what Canadian feminists have been doing. It is very exciting to read about recent events in various parts of the country, and in such a large land this book provides us with a real sense of unity. It is not too academic for the general reader, but could also be a good source book for students. The reading lists at the end of each article reveal the abundance of feminist theory and research already available in Canada. This anthology is an excellent articulation and critique of feminism, and will hopefully spur debate, and encourage those who are unsure to become involved and work for the changes that we want and need.

As the editors say in their introduction, this book is meant to be an evaluation of feminist activities over the past decade, and the focus is on the dynamic nature of our feminism which spurs us to organize and mobilize. The diversity of the women's movement in Canada is reflected in the variety of concerns and in the willingness of the authors to discuss the complexities of feminist aims.

For readers familiar with feminist issues there are a number of analytical articles, valuable for the Canadian context. Some articles will serve as reference material, for statistics, historical information, and current affairs. Some are more general in the insights they offer concerning Canadian women and their undertakings.

The anthology is divided into three main sections: "Out of the Bedrooms", "Into the Work Force", and "Into the Streets". The first section deals with the politicization of the personal: articles on sexuality, domestic violence, health care, and reproductive rights. We read of the work done to provide services to women, and of the inadequacies which abound, as in the shortages of shelters for battered women and rape victims, and in the isolation of rural women from innovative counselling and health services.

An article on pornography examines the problems already encountered in the anti-porn movement, and gives suggestions on how to avoid the label of "censorship advocates" and get the law to work in the interests of human dignity.

The second section, "Into the Work Force", begins with an article on women's

Katherine Szadkowska



labour in the home, and introduces a variety of concerns such as feminism's reputation for being anti-housewife. It goes on to outline a revealing analysis of women's unpaid labour in the home. The discussion of what has been going on in Canada, and in Quebec particularly, around the issues of pensions, family law, and property rights, for example, is illuminating.

"Feminist publishing," says Margie Wolfe of Women's Press, "is the primary, if not sole, source of information on feminist issues—women's activities and concerns. It is a tragedy when our newspapers and presses close down."

Wolfe works for the press in Toronto and edited the recently published anthology, *Still Ain't Satisfied* in which she also wrote on feminist publishing in Canada. She dropped by the Herizon's office recently and was very excited about our new magazine and beautiful office.

Still Ain't Satisfied is a commemorative project for the 10th anniversary of the Press. It took two-and-one-half years to complete this introduction to feminist issues and it is hoped that it will encourage discussion and debate. The book has been well-received with appreciative reviews and immense support from readers.

The Women's Press is a collective of full-time and part-time staff as well as volunteers. A sub-structure of small groups concentrate on different subjects and set manuscript policy. "At first there was to be no specialization; everyone would rotate and try their hand at every aspect of publishing," says Wolfe. Over the years, however, specialization set in; women has specific skill and interests to contribute.

As the business aspects of publishing, marketing and promotion were tackled and mastered, the Women's Press proved

Progress has been made in bringing sexual harassment in the workplace into the open, as is reported in one article, but public debate does not insure workers of adequate and effective channels for reporting and ending this and other forms of harassment.

The third section, "Onto the Streets", focuses on mobilization and tactics for success. Under the subsection "Double Oppression" we read of the increased difficulties women face as lesbians, natives, and immigrants. Feminists are asked to publicly explore the biases of heterosexism, which undermine women's independence and penalize woman-defined women.

The need for independent organizing amongst native and immigrant women is based on cultural and class differences. By informing themselves and each other of the specific problems these women face, white women can best understand the conflicts which exist between feminism and ethnic solidarity.

that content and integrity need not be compromised for success in the market place. Wolfe says the books that sell will pave the way for those that have a more limited appeal—controversial subjects or those scholarly and theoretical.

One of the most successful projects has been, "The Everywoman's Almanac". In its eighth year, the calendar/date book has been sold across Canada, the U.S., Britain, and Australia, and other unsolicited markets. Women send copies to their friends and orders come in from individuals and book sellers around the world. The sales figures are a fantastic 15,000!

The general success of non-fiction titles by the press has not overshadowed their commitment to publish Canadian women's fiction. Novels such as *The True Store of Ida Johnson*, *Dragonhunt* and *Quilt* and as with the almanac have brought the Women's Press into bookstores that would not order feminist theory titles.

In the future, they plan to release a book on reproductive rights, an analysis of the romance novel industry, and a fiction anthology. A priority for the press is quality, non-sexist children's literature. A result was the award-winning *One Proud Summer* which was chosen by a jury of children.

Women's Press is a vital link in our growing communication web.

LEGALEYES

Affirming Equality Through Action

The Canadian Charter of Human Rights and Freedoms guarantees every individual equality before and under the law and permits the creation of special programs to help achieve this. Female workers are an acknowledged disadvantaged group and the creation of affirmative action programs is urged as essential in achieving equality in the workplace. However, as a result of misinformation about, and opposition to such programs, certain myths have developed which bear examination:

Unqualified Women Will Secure Jobs in Preference to More Qualified Men

There is a fear that businesses will be forced to acquire less than competent "token" women, thereby hurting the cause of feminism and causing hostility in the workplace. Affirmative action programs require female applicants to be hired only if their qualifications are equal to, or better than those of a male applicant and provided that the particular job is in an area of historical underrepresentation by women. Often, job qualifications themselves are exclusionary and benefit from the scrutiny they receive when an af-

Jennifer A. Cooper Lawyer, Newman Maclean

firmative action program is implemented. It took years to realize that a police officer did not need to be 5'10" and 165 pounds to do an effective job.

Affirmative Action is "Reverse Discrimination" against Men

It is essential to recognize that men are not being penalized by these programs. Rather, they are being denied the benefit of a system which has historically preferred them. The 'system' has institutionalized imbalances in the labour market and it is necessary to remove policies and practices which exclude women without being justified by job-relatedness or business necessity. This will have the effect of ultimately benefitting all of Canadian society as we begin to fully utilize the potential of our human resources, regardless of gender.

Affirmative Action Programs Are Not Necessary

Full-time working women earn 63 cents for every dollar that men earn and the gap



is widening. Female workers are concentrated in low-paying clerical, sales and service occupations even though they constitute 40 per cent of the labour force. Male workers are more evenly distributed throughout 65 job categories. Seventy-five per cent of female workers earn less than \$10,000 a year. Inequality in the workplace is a reality which cannot be changed simply by demonstrating that women have capabilities comparable to men. If this were so, then the issue would have been largely resolved by women's extensive and varied participation in the war economy.

Neither can equality be achieved by simply providing an equal opportunity. An equal result must be ensured. This can only happen as a result of the effective implementation of affirmative action programs because they include:

- (a) remedial measures such as training programs for women, to increase the pool of qualified applicants from which to hire or promote;
- (b) support measures such as setting up a childcare program at the company locale-so to make it possible for women to secure the jobs in the first place;
- (c) goals and timetables so that the implementation of the program can be monitored and the results documented and analyzed.

An organized plan is needed to give women the same opportunities in the labour marketplace as men, by helping to free them from job ghettos and to actively give them the opportunity of securing employment in non-traditional fields. Only affirmative action programs can demand the positive movement and ensure significant visible change.

(Sources: Affirmative Action For Women in Canada," a report prepared under a Summer Canada Project Grant from the Canada Employment and Immigration Commission and sponsored by the Montreal Association of Women and the Law.

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CONSUMER WISE

Targeting Your Complaints

Have you ever been dissatisfied with a product of Service? What are your options? You could pass the word onto your friends and forget about it or you could complain. Complaints made to companies could encourage the company to re-examine its product and may bring about changes in its design or function.

If a product is defective, the stores are required, by law, to give restitution. Otherwise, stores are not required to accept returned goods. However, some do have a liberal return policy. For poor or faulty products, often reaching the sales-clerk is sufficient to bring satisfactory results, (ie. refund or exchange).

This does bring results. The most effective method of complaining is in writing to the (head office of) the manufacturer. The address and name of the company president are available at the public library. In order to be effective, a letter of complaint needs to be concise. Begin your letter with a statement explaining why you are writing. Follow this with the following three parts:

I Description of the product

1. Brand name, model, serial number (if available)
2. Place and date of purchase
3. Include with your letter photocopies of your receipts or other relevant documentation. Remember to keep the original for your records.

II Your complaint

1. What isn't working, and when this was discovered
2. What (if anything) you have already done, (ie. servicing)

III Your solution

1. Describe a settlement that you would find acceptable
2. Set a time limit within which you expect a response. Two to three weeks is reasonable locally, four to six weeks if you are corresponding out-of-province.
3. You could mention that you are sen-

Ruth Corobow

ding your letter to consumer protection agencies.

Keep the tone of the letter firm but pleasant. Should you be unable to reach a satisfactory solution, there are agencies which can help. They include:

Consumer and Corporate Affairs, Canada—CCAC 260 St. Mary, Winnipeg

The Federal agency which sets standards for products before they hit the market. The legislation which CCAC is responsible for implementing is:

COMBINES INVESTIGATION ACT—
to encourage competition
MISLEADING ADVERTISING-honesty
in advertising
CONSUMER PACKAGING AND
LABELLING
HAZARDOUS PRODUCTS ACT—
safety of products (not food)
WEIGHTS AND MEASURES ACT
TEXTILE LABELLING ACT.—ie. fabric
content.

Consumer and Corporate Affairs—Manitoba—The provincial department which establishes standards for the buying and selling of goods or services—(warranties, returning goods, door-to-door sales etc.) Offices operating by the province include:

The Consumers' Bureau

307 Kennedy Winnipeg 956-2040/Out of town 1-800-8844

Handles inquiries and complaints; grants selling licenses; mediates for consumers on warranty issues and will give advice on their rights.

The Office of the Rentalsman 956-1010

307 Kennedy/Winnipeg
Handles issues concerning landlord/tenant disputes.

Co-ordination of Credit Counselling Services

307 Kennedy/Winnipeg 956-2040
Out of town 1-800-262-8844

Is co-ordinating the work of private agen-

cies which offer information on money management with community or volunteer agencies involved with financial concerns.

The Consumer Help Office

944-9704

704-504 Main Street/Winnipeg

This office will act as an intermediary and advocate for individuals.

The Better Business Bureau

943-1486

204-365 Hargrave/Winnipeg

Run by and on behalf of business with the aim of promoting fair practices in the marketplace. This office maintains files of complaints lodged against business and will act as an intermediary between business and individuals. They will also provide some information about the reputation of a company—how long its been in operation.

The Office of the Provincial Ombudsman

509-491 Portage Avenue

Is set up to help people who are receiving unsatisfactory service from another branch of government.

There are other resources which provide consumer information.

Home Economics Directorate

786-3436

880 Portage Avenue/Winnipeg

Has a wide variety of information on: nutrition, money management, clothing, textiles, and housing.

Community Consumer Credit Counselling

944-9704

704-504 Main Street/Winnipeg

Handles consumer credit counselling; including debt counselling.

The Consumers' Association of Canada

Winnipeg, 786-2854/Portage la Prairie
857-9649/Westman 727-2830

A voluntary, non-profit, non-government organization which operates a product information service. Also publishes **The Canadian Consumer** a monthly consumer magazine.

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OPINIONS

Corporate Couplings

Office romance in the Eighties may have taken on a new dimension.

With the advent of the women's movement, new human rights legislation—particularly sexual harassment clauses—and an increasing number of women earning university degrees, the office love affair is undergoing some changes. The growing presence of women in the higher echelons of corporate Canada is only one beginning in equalizing the stakes in the business love scene.

Not all is sweetness and light in the corporate love game. If your lover gets the better assignment, a bigger raise, a larger budget or an unexpected promotion, it can provoke jealousy, undermine career drive and tarnish the lustre on the romance.

"Although I agree that women have an equal chance in the hiring process," says Linda West, a government employee who has been married once, "I don't know that a woman has an equal chance against a man in terms of winning a promotion."

Joan Water, an executive with a private company in Winnipeg, found out that 'you're damned if you do and damned if you don't.' She won out over her lover when they both competed for a promotion, but lost him in the process.

"I didn't want to jeopardize the relationship," she says, "but when my promotion was announced, there was a definite power shift. He was no longer my peer and he refused to work for me. He immediately set out looking for a new job and at the same time, requested a transfer."

Water has since become leery of office love affairs. "I'll never allow a business relationship to interfere with my personal life again," she vows.

But even if you ever find yourself in the same showdown situation as Water's, there are other thorns in the office romance bed of roses.

Sylvia Moufler

"The rumour mill hasn't changed at all," says West. "Snide remarks that so-and-so got her job because she slept with the boss are still heard. It makes you reluctant to share your office affair with friends at work."

"You have to learn to edit your conversations," agrees Elizabeth Morden, a 32-year-old public relations executive.

"In spite of the fact that we were having so much fun in our relationship, my office lover and I found that there was a need for secrecy. We didn't want our love affair banded about by business associates while they were gathering round the water cooler."

And with good reason. There still exists a taboo against office romance, especially should the affair develop into marriage. Even the women interviewed shared this view.

"If we married," says West, "I'd find another job."

Water agreed and Morden partially agreed. "I wouldn't change jobs," she says, "unless it involved us working in the same physical location."

Morden also feels that falling in love on the job can be very stimulating.

"Power and smart business sense are a turn-on, and the turn-on is often confused with something sexual."

"It's not the 'instant intimacy' you might find at a cocktail party or running around the track at your local fitness centre," agreed Water, "it's a shared experience. You touch each other at a gut level. He understands the things that are important to you and you can count on him for honest feedback on your work."

But for some, it is difficult to make the separation between what is professional

and personal.

"Even though you may be equals at work," states West, "it doesn't mean you're equals at home." West has had two relationships since her marriage dissolved and both have been with male peers in the office.

"Both relationships were positive. Greg helped me gain credibility with superiors and peers. He acted like a mentor to some extent. With Donald, he was a source of information and solid support. When our relationship ended, I lost not only a lover, but an ally."

With more of today's men and women pursuing common goals, sharing mutual interests, and spending most of their waking hours getting to know one another better, it's not so surprising that the workplace is seen as a highly erotic environment. "It can also be seen as the cause of a lot of broken marriages," says West. "Partners grow away from each other at home and gravitate to those at work."

It's a lot more complicated too. "Falling in love with the guy in the next office," points out Water, "can affect your ability to earn your living. Although the quality of my work improved, I found that the competitiveness that was there before our relationship all but disappeared and an alliance set in to replace it."

"I found that my own sortie into office romance inspired my productivity," says Morden. "I couldn't wait to get to the office in the morning and I found myself working late just to spend time with my lover." Indeed, Professor Robert Quinn of the State University of New York embarked on a study of the impact of 130 office love affairs and found that far from having a detrimental effect, 15 per cent of the women and 17 per cent of the men involved became even more productive than usual.

The study also showed that more than 10 per cent of the time, the overall impact of the affair was lowered tension, increased coordination, and improved teamwork.

Although the women interviewed agreed that the opportunity for a love affair in the office is there, no one says you have to avail yourself of it. "My advice," says West, "is that if you want something to happen, talk about it with the man you're interested in. If you don't want anything to happen, don't talk about it."

**All names used in this article are pseudonyms.*

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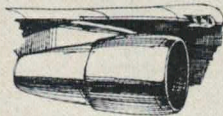
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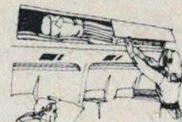
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