

the *Manitoba Women's* newspaper

Volume I, Number 8, March 16, 1981



Women's Council serves as a medium

by Gail Marchessault

The Provincial Council of Women (PCW) of Manitoba represents 40,000 women to the provincial government of Manitoba stated Elaine Adam, President of the PCWM, at the opening of the semi-annual meeting November 15, 1980.

The PCW is part of an organized structure that functions to represent the concerns of women at all levels of government — international, national, provincial and local.

The International Council of Women (ICW) began in Washington, D.C. in 1888. Lady Aberdeen brought the organization to Canada, establishing the National Council of Women of Canada in 1893. One year later, seven Local Councils were organized, in Hamilton, Montreal, Ottawa, London, Winnipeg and Quebec. Manitoba has had a Provincial Council since 1949.

The Council of Women is a federation of organizations, non-sectarian and non-partisan in nature, whose stated purpose is to serve as a medium of communication and a means of pursuing any work of common interest.

This is done through

resolutions which may be presented by letter or delegation to a government by the appropriate level of council.

Resolutions of the ICW are implemented through action taken by the NCW. Their Parliamentary Committees of the National Council and Provincial Councils request and are accorded interviews with the Prime Minister of Canada and the Provincial Premiers and members of their Cabinets.

After local Councils meet frequently with their mayors and city councils, the National Council of Women serves on government boards such as the National Employment Committee, the Canadian National Commission for UNESCO, and the Canadian Housing Design Council. Briefs are then invited and presented to Royal Commissions dealing with matters of concern to the Council.

Many of the things which we take for granted today were initiated through the Councils of Women.

Achievements accomplished by the National Council of Women include:

1. Founding of the Victorian Order of Nurses.
2. Safe water and milk supplies
3. Weights and quantities

4. Decent treatment for the aged poor
5. Amendments to the National Housing Act
6. Women's right to engage in professions and other careers
7. Extension of homesteading privileges to women. Women could buy homesteads but could not obtain them free
8. Promotion of the Arts
9. Equal pay for work of equal value
10. Supervised playgrounds
11. Juvenile courts
12. Women judges and magistrates
13. Peace — Support for United Nations Organizations
14. Unemployment Insurance
15. Women suffrage

The following are requests to the Manitoba Government

to page 8



Good news and bad news

First, the bad news:

Canadian women are paid less in comparison to men than women in all other industrial nations, according to a report in **Ontario Labour**.

The Organization for Economic Cooperation and Development (OECD) recently did a study of women's wages in 19 countries and found that women in Canada earn only half of the average male salary, the article says.

The figures for Britain and the United States were 72 percent and 65 percent respectively.

(Reprinted from the **Canadian Service Employee**, November, 1980, published by the Service Employees International Union.)

Now, the good news:

The Canadian Human Rights Commission has ruled that members of the female-dominated Library Science (LS) Group and members of the male-dominated Historical Research (HR) Group are performing work of equal value.

On February 27, 1979, the Alliance filed a complaint with

the Commission charging that members of the LS Group, while performing work equal in value to work performed by members of the HR Group, were receiving an average of

\$3,661 per year less than the members of the HR Group.

The Canadian Human Rights Act states that it is discriminatory "to establish or

to page 8

Suggestions

by Gail Marchessault

What can you do to help improve the status of women during the next half of the U.N. decade for women? The following suggestions have generated from the Mid-Decade Conference for Women held in Copenhagen during the summer of 1980. Consider the following suggestions and make a personal or group commitment to advocate on these issues:

- (1) Attend or familiarize yourself with the Women and Constitution meetings.
- (2) Contact organizations such as MATCH (401171 Nepean, Ottawa, Ontario, Canada, K2P 0B4) and give financial assistance to specific women's development projects overseas.

(3) Strongly suggest that universities teach courses in women's studies and Women and the Law and the history of the feminist movement, in order to better inform young people, particularly young professional women, of the importance of the feminist movement.

(4) Get involved, think of running for political office or support other women who do run. Write to the United Nations and obtain copies of the Convention on Elimination of Discrimination and the World Plan of Action and educate many more people in regards to the U.N. Decade for Women and its objectives. Become familiar with

to page 6

We've uncovered...

- a bleeding heart..... page 3
- the same old dirt..... page 4
- movie misogyny..... page 5
- lesbianism..... page 7

Editorial

The rating and raping of women

Debbie Holmberg-Schwartz

Walk into any shop, store or even a hair dressing shop and you will find prominently displayed *Playboy*, *Penthouse* and various other "girlie" magazines. Stroll down the street and billboards and movie theatres advertise the 1980's woman as a "10" or an equivalent object to be rated. It's called bourgeois pornography and because it is printed by and for the middle-class male it is socially acceptable.

It is the subject of this editorial because although it is considered to be the most palatable form of pornography by its readers, it is also the most widely accessible and acceptable form of woman-abuse in our society.

Bourgeois pornography infiltrates everyone's lifestyle. This year, television networks have laced their programming schedules with various "jiggle" shows and spin offs from movies such as "Ten". This apparently ups the ratings and profits, so the rating of women for profit is justified.

Penthouse and the like are read by men for fun. Let's examine this form of amusement. First of all, women — excuse me — 'bunnies' powder and paint themselves into various scenarios. For example, frilly little outfits give that child-like impression, black leather offer the more sadistic look. These magazines do not depict the female fantasy of a women's sexuality but rather the male ideal of what women are expected to be sexually — whores and children for the macho to masturbate by.

Bourgeois pornography is supposed to be an exercise in harmless fantasy. This year's fantasy woman is a "10". Although time worn, this system of ascertaining a woman's value by considering only her physical appearance has been given a new lucrative life. The scale is as follows: 10 — if the woman is owner of breasts that look up to the sky and jiggle at appropriate times, a flat abdomen, a markless and hairless torso, and a body that is preferably odourless; 0 — if none of the above are applicable.

Ten also has another meaning for women. Last year, one in ten women were physically abused by men. This brings us to the question — If pornography is simply fantasy and a fun way of expressing love for women, why are the same men who read it also beating and raping women?

The point is, pornography has nothing to do with the portrayal of love and respect of women. There are no equal partners expressing honest and mutual sexuality portrayed in the glossy pages of *Penthouse*. Women are depicted as being powerless so the ego of the reader can be given a boost. The same "you give — I take" mentality is present in wife-beating and rape.

Although pornographic magazines profess to be a forum for discussion of human sexuality, nothing could be further from the truth. *Penthouse* and *Playboy* do nothing to improve the sexual lives of their readers. Instead they confuse and distort what it is to be sexual.

Women become speechless nymphs that confulse in orgasmic pleasure with any form of touch from the male, regardless of their own likes and dislikes. Men become predators in a world where the penis overpowers all. People become their genitals.

The distinction between having sex and making love is clearly evident. Sex becomes purely visual and one-sided. The effect this has on women is to diffuse them of their strength and turn them into commodities — tailor-made women for the man who gets what he wants.

Cosmetics become indispensable as millions of women rush to mold themselves into the most popular stereotype and, therefore, become "acceptable". Many women fake orgasm and put up with unsatisfactory sex lives because to be honest is to risk rejection.

Not only adults are affected by the images bourgeois pornography portrays. Its accessibility influences children throughout all their growing years. Bourgeois pornography influences media and media plays an intricate part of socialization. Little girls soon learn what it is to be "feminine" and what earns them attention. Little boys learn aggressive "masculine" behaviour.

We must remember that the audience for these movies and magazines is the same group of people that runs our corporations and government. There can be little hope of being regarded as equals by men who continue to entertain themselves with visions of women as passive, dispensible "playmates".

It should therefore, come as no surprise that kiddie porn, snuff movies and sex shops selling ships and nipple vises are becoming a very popular and wealthy form of pornography. The search for the transient macho state, gained through women and the premise that women are sexual objects, is condoned. Bourgeois pornography has paved the way and given the nod

to page 6

Bulletins

We are in a crisis situation on the Seven Oaks Hospital Therapeutic Abortion Committee Issue. We need you to make phone calls to friends and acquaintances asking for support for the establishment of a therapeutic abortion committee and we need you to attend a silent vigil in memory of the women who have died from illegal or self-induced abortions on **Monday, March 16, from 6 -7 p.m.** at Seven Oaks Hospital, 2300 McPhillips Ave. (corner of Leila). If you need transportation call the Manitoba Action Committee on the Status of Women at 942-2000.



WOMEN AND RUSSIA — Tatyana Mamonova speaks on:

"The Rise of Feminism in the Soviet Union. Tetyana Manonova is a Soviet feminist exiled for her role as editor of the feminist *samizdat* journal *Almanach* — Women in Russia. She is speaking in Winnipeg on Tuesday, March 17, at 2:30 p.m. at the University of Manitoba, UMSU Council Chambers and at 8:00 p.m. at the University of Winnipeg, Centennial Hall, Room 3C00.

★★★★★

On Welfare??? So are we. Having problems??? So are we! Let's get together and do something about it. Contact People On Welfare (P.O.W.) call Lorraine 452-5352 evenings. Next meeting is on Wednesday, March 18, at 1:30 p.m. at the Women's Building at 730 Alexander Avenue, Winnipeg (off Sherbrook Street).

★★★★★

On Thursday, March 12th at 7:30 p.m. TOPIC: Women at Home, at Work and in the Trade Unions: Understanding Women as a Labor Force. Speaker: Meg Luxton, Commentator: Barbara Roberts at 8:30 p.m. the Topic: The Impact of the Micro-Chip Revolution on Clerical and Service Occupations. Speaker: Patricia McDermott, Commentator: Beverly

Tangri. Location: Young United Church S.W. at Furby and Broadway Avenue.

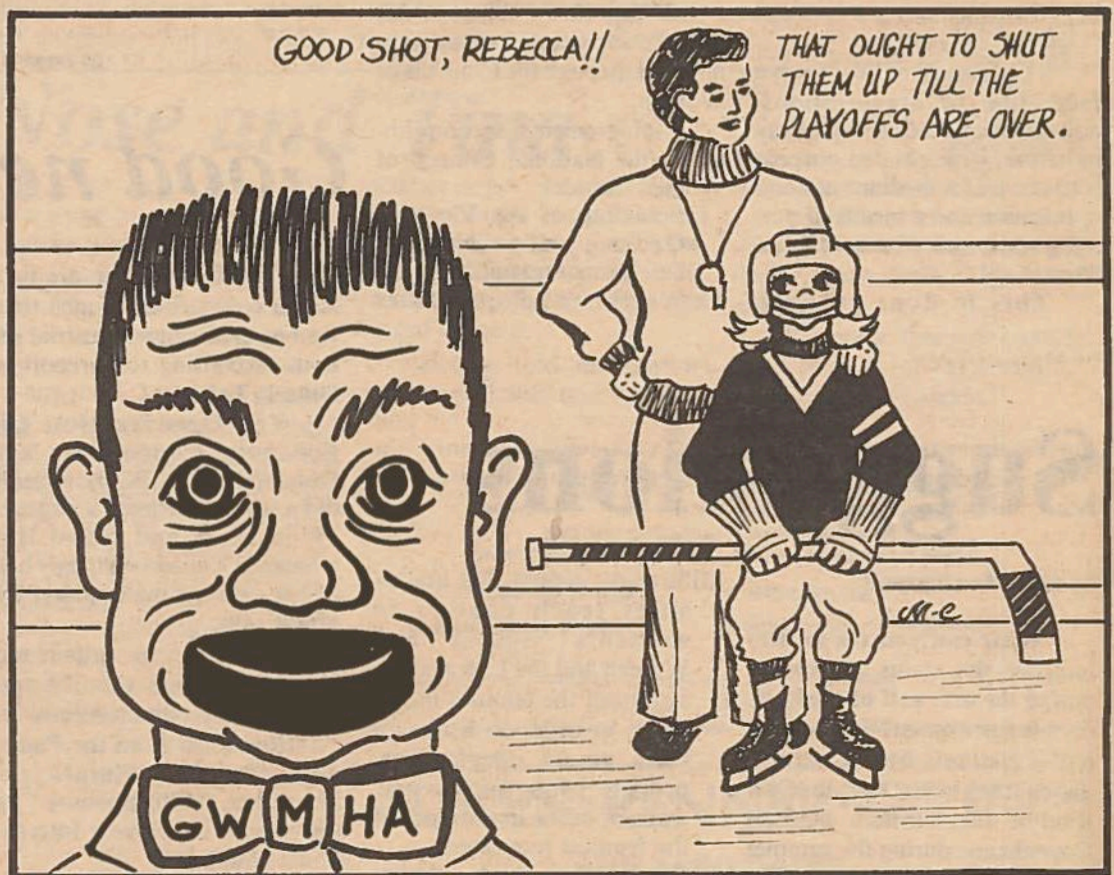
URGENT . . . You have heard of the demise of two excellent Canadian women's publications in the past year — **BRANCHING OUT** and **UPSTREAM**. Now the Canada Council has refused to fund **FIREWEED** a literary periodical published by women and containing the writings of Canadian women. The **FIREWEED** Collective is asking for your support to write and protest this decision to Luc Jutras, The Canada Council, 255 Albert Street, P.O. Box 1047, OTTAWA, Ontario, K1P 5V8. A yearly subscription to **FIREWEED** is \$10.00 for four publications of a great journal. Write to: Fireweed, P.O. Box 279, Toronto, Ont. M5T 2W2.

★★★★★

On Saturday, April 25, 1981, the Manitoba Womens Newspaper will sponsor a conference about and for rural women in Manitoba. For further information contact MWN, P.O. Box 551, Winnipeg or call 452-9098.

★★★★★

Women's Organizations send your announcements of ac-
to page 6

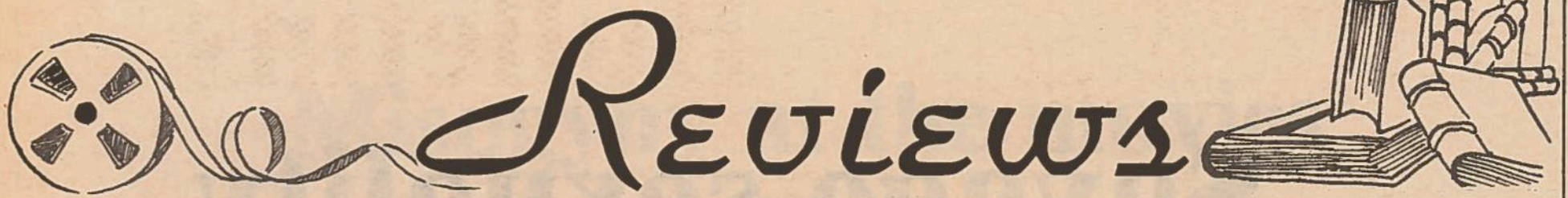


The aim of this newspaper is to provide an alternative means of communications with a feminist perspective in order to stimulate, to inform, to effect change and to unify women's strengths. It also serves as a public forum of discussion for the women of Manitoba.



PRINTED IN CANADA

The Manitoba Women's Newspaper is currently operating out of Box 551, Winnipeg, Manitoba, R3G 2J3 for further information call Debbie Holmberg at 772-8170. Views expressed in this publication are those of the writer and does not necessarily reflect The Manitoba Women's Newspaper policy. Submissions are welcome. Editing rights are reserved and submission does not guarantee publication. A self-addressed stamped envelope will ensure that submissions will be returned to the writer. We have applied for a 2nd class mailing permit. Published ten times a year. Price: \$5.00 per year, 60 cents per issue. For institution or business: \$12.00



REVIEWS

Topic good, material sloppy

by Shelley Kowalchuk

Daddy's Girl — the very phrase has connotations of a cute, dear child, spoiled and pampered by her loving father. And a fitting title it is for Charlotte Vale Allen's book, dealing with the sensitive, taboo subject of incest.

The book, subtitled "A Very Personal Memior" exemplifies the fact that Allen had the courage to discuss her experience of incest in the first person, not hiding the fact that it was she, herself who was the victim and not a story-book character.

The book also does not deal with incest in a sensationalist way, despite criticism made by some in the commercial press to this effect.

There are many positive points about *Daddy's Girl*, which make this a worth-while book to read. It deals with its subject frankly: Allen does not tip-toe around the details of her relationship with her father, and does not mask the hate that would invariably occur in such a situation. Hopefully, it is this attitude that will encourage others with the same experience to talk

about their similar experience.

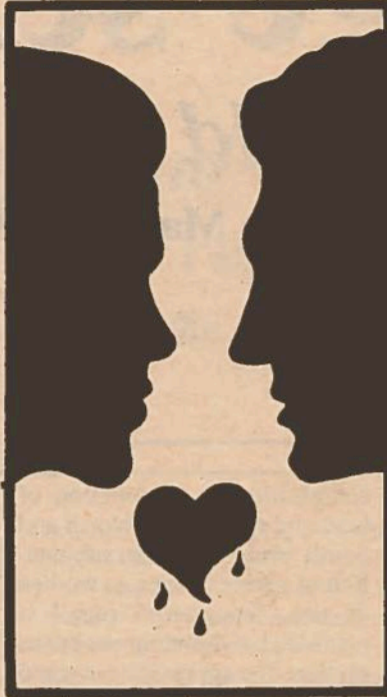
This is probably the best quality of *Daddy's Girl*, and for this reason alone Allen should be congratulated. However, this is only a good book — it is not a masterpiece by any stretch of the imagination.

There are many flaws with *Daddy's Girl*. Allen tends to write in a simplistic manner, which tends to wear on the reader. Although this might be excused because she is writing on the basis of memories from an incident 30 years ago, I don't think it was her intention to write this sloppily.

Also, Allen often takes a break from her recollections to explain what her present life is like. These "forward flashes" are annoying in their irregularity, and when a reader is engrossed in a certain position of Allen's young life, she is suddenly thrust into the present. The transition from one to the other is disorganized and unsettling because the reader is never forewarned about it.

The sections of the book which deal with the present are, I feel, at times unnecessary and often repetitive. Allen talks

to page 8



THE BLEEDING HEART
by Marilyn French
Reviewed by
Mary-Catherine Figurel

THE BLEEDING HEART is a unique love story. "Wait a minute," you say, "how can a feminist author the likes of Marilyn French possibly write a love story?" My answer is, "Very well indeed!" Being a feminist does not turn a woman away from the tenderness of romantic love. It does make her cautious and even uncomfortable when she finds herself falling into the grasp of such a love.

Bleeding Heart:

a dynamic and futile love story

French has translated these mixed emotions into a dynamic, though sometimes futile, love story.

Delores, the feminist protagonist of *THE BLEEDING HEART*, has experienced a life of primarily unrewarding struggle with her husband, her children, her lovers and her career. She put all that behind her as her career at a small American college finally took shape.

She managed to bury most of the hatred and sadness of the past deep within herself and so was able to establish a new life. At the point at which the story opens, this new life is about to include a year's research and study in Oxford, England. (Not a bad place for a romance.)

French gets down to this romance in a swift, contemporary style. Victor, an American businessman, also in England for a year, shares a train ride to Oxford with Delores. He has such an instant passion for her that she abandons her self-imposed celibacy that evening. They soon realize they have only a year together.

Rather than a hearts and roses romance, Delores and Victor's is one of great spurts and halts. The spurts are caused by their true passion for one another, but many halts occur stemming from their pasts. Their unhappy marriages have made deep wounds whose healing scars prevent their being able to let go, to love freely and completely.

Delores realizes that their desperately unhappy lives resulted from doing what is supposed to make all of us happy; marrying an acceptable person and having a family... the man going into the world to support the family... the women staying home, being a good little wife, mother and housekeeper.

Victor has trouble understanding Delores' visions for a richer life and continues to act out the stereotyped male role. Being profoundly feminist, Delores continues to hammer

away to make him see her viewpoint.

It takes Victor a long time to realize that most of his notions about male-female relationships must be cast off before he can love Delores the way she wants to be loved.

Delores is not without hang-ups. Having been hurt enough by men trying to "put her in a pumpkin shell", she is wary of letting herself love Victor too intensely.

These diverse characters spark frightening but enlightening conflicts. French serves heavy doses of philosophy about power and power struggles, not only between men and women of divergent minds, but between right and left, rich and poor, etc.

These struggles are almost always portrayed parallel to women's endeavors to throw off their oppression. Delores sides with the tyrannized in most cases and Victor thus dubs her the "bleeding heart". She quickly points out how little he knows about being oppressed.

It takes months for the two to resolve the problems each brought into the relationship. With only a few weeks left in England, Victor says he must continue to see Delores after their return to America. This is against their original agreement of a year's romance — a year to be savored and remembered fondly — but to be terminated when the left England.

However, Delores feels comfortable with a time-limited romance and her feminism makes her hesitant about Victor's proposal. Still, she is in love with him...

I think you will find Marilyn French's *THE BLEEDING HEART* an interesting addition to your feminist bookshelf.

THE BLEEDING HEART, published by Summit (1979) in the U.S.A. and distributed in Canada by General Publishing, is available in hardcover only, priced at \$16.95.

to page 8

Film displays couple's relationship

by Heather Frayne

Superficially, *Nose and Tina* is about a Winnipeg prostitute and her lover. But although that's the most obvious way to describe the film, Tina's job is entirely secondary to Norma Bailey, the award winning film-maker who just premiered the half-hour documentary at the St. Vital Hotel.

What's far more important is the couple's relationship, as the film's subtitle, *A Different Kind of Love Story*, suggests.

"I downplay the fact that she's a hooker," says Bailey, winner of the 1980 Special Jury award at Cannes Festival for her short film *The Performer*. "I mean, she just happens to be a hooker. You don't see her hooking or anything. It's about people who have a relationship and the problems they have. That's how I see it."

Bailey, 31, was anxious not to produce just a character sketch although she has known Dorion "Nose" Ozykowski since she was 15 and he was a

biking buddy of Cal Bailey, her brother and the film's assistant director. It struck her long ago that Nose — sometimes hippie, hermit and now a CN brakeman — was prime movie material, but to use precious film on a character sketch is to squander it, she says.

"I like to say something when I make a movie."

The opportunity came with an event which rated a few paragraphs in the *Winnipeg Tribune* under the headline "Pair charged after body rub incident."

Tina, an attractive, plump employee of a downtown massage parlor was roughed up by one of her clients in a dispute over "extras". Nose in turn roughed up the client, and he and Linda "Tina" Migwams were charged with common assault.

"When she was beaten up and he was put in jail for going to her rescue so to speak, it seemed a perfect time to get at certain aspects of their life that could relate to other people as

well," Bailey said. Among other things, she wanted to impress on her audience the way that those equipped with anything other than the standard moral code are excluded from routine justice.

Tina's profession may be incidental to Bailey and to Nose, and to Tina herself. "It's just a job," says Tina. "I work an eight-hour shift same as him." ... We got bills to pay and I like to pull in my end."

But Nose's acceptance of her as a prostitute is very important.

"When me and Nose started living together, two years ago, I never thought it would last," Tina says. "He's so much older than me and he's done so many crazy things — hippie, biker, living alone in a log cabin in the mountains. But since he met me, he's worked steady for the railway. We live in our little house together and we're very happy..."

"It's very hard to find a good man for anyone," she con-

Savage sexuality

or the same old dirt about women

with Marie Annharte

Do the writers or the readers ever question the stereotypes of Indian women that appear in these books? Do any of the published authors know anything of the average everyday sexual behavior of women of different cultures? Does anyone care to research the history of physical and sexual abuse of women of all races?

Although porno writers use and distort images of the women of the Third World, it is in both bestsellers and college texts that the distortion of the sexuality of the Canadian and American Indian woman takes place. Recent Books like HANTA YO, SACAJAWEA, DAUGHTERS OF THE EARTH and MANLY HEARTED WOMAN are most offensive in their pretense of authenticity.

The only choice exercised by some writers is that of fantasizing about their own sexual needs and ignorance in their novels, historical accounts and dictorial dissertations. Today, even the most feminist of writers need to look beyond the sexual stereotypes that have emerged from the sick fantasies of man ravaging the earth of its resources. As readers, we have the option of reviewing books for sexist and racist content. We may even question the credibility of sources if we so choose.

The torrid and seedy history produced by missionaries, fur-traders, explorers, soldiers, settlers and anthropologists is a common

source for researchers. Racism and sexism occur together with both a sexual and racial stereotype are fused. However, since white women do not understand the history of their own exploitation as women when they write books about minority women or women of different cultural groups, they fail to recognize the exploitation of others. White women will admit to being the "woman on the pedestal" when compared to the "slave" woman, the "squaw" woman, and the sexually-available "other" woman. In our acceptance of class differences among women, we may easily overlook the actual cultural differences that exist. We may too readily accept the bizarre descriptions of sexual life that originate from the letters, reports and journals of the heroes of colonialization: murderers, rapists, thieves, child-molesters, etc.

There is a great silence about the rape of women and children that accompanied

colonization or exploitation of land and resources in North and South America. The subjugation of native women as women of the "conquered race" is regarded not as barbarous but as civilized aggression toward women. The root cause of pornography and rape are linked by Andrea Dworkin in her book, OUR BLOOD.

The rituals of male sexual sadism over and against the bodies of women are the means by which male aggression is socialized so that a man can associate with other men without the imminent danger of male aggression against his own person . . . In other words, women absorb male aggression (sexually) so that men are safe from each other.

We are not given information about the "sexual conquest" of this part of the world because the historians of this period were too preoccupied with their own fantasies of "savage sexuality".

As missionaries have either preceded or followed soldiers they have executed their colonial tasks by teaching the "savages" that their women were "defiled", "born whores", "sinful and lustful" and/or just not as good as "white women". Anthropologists are most suspect in their chronicles of the sensual bliss of savage life.

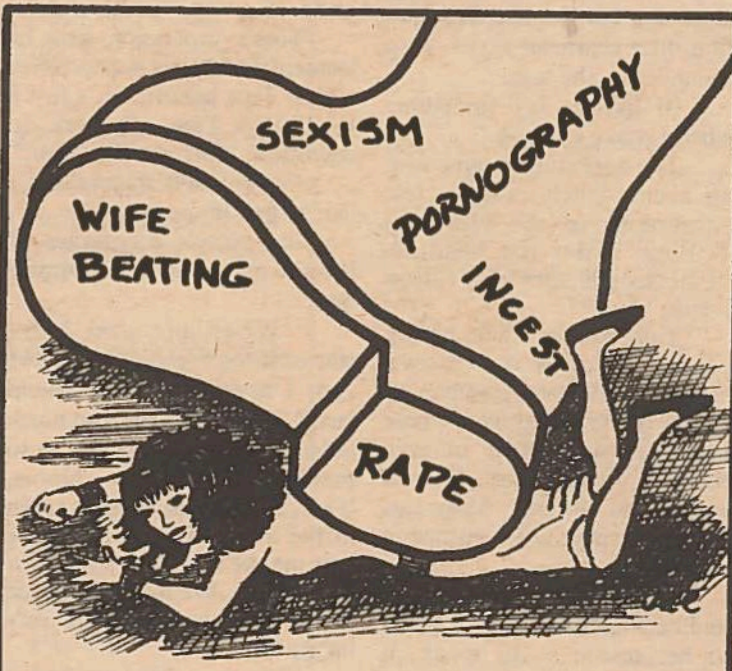
Bronislaw Malinowski, among other anthropologists, promoted his sexual adventures as research. Countless others have written spicy anecdotes of exotic women on South Seas islands. Male historians have also told us that Black Women were "breeders" for the white masters' children and more slaves. It is falsely suggested that they never fought the slave system. Movie directors perpetuate stereotypes of Mexican women hanging around a cantina or saloon. When they do prostitute themselves or an attempt to make a "decent woman" out of one of them fails, then it is the "hot blood" to blame. Indian women or "princesses" in the westerns act very passively and are grateful to their white frontier mates who liberate them from the hardship of heathen ways. The male dialogue on "savage sexuality" continues and reappears in almost unexpected places.

In some desperation for a book on American Indian women to appear on the market, DAUGHTERS OF THE EARTH was published with a provocative chapter on sexuality. A collection of dirty jokes and an unknown informant are

featured. Did you hear about the woman masturbating with a cactus? What about the women of a particular tribe who prefer anal sex and get haemorrhoids for all their trouble? And, there was a modest man who make love through a hole in a buckskin in avoidance of the impure flesh of his lover. There is little documentation for the compiled material in this book. When there is any doubt to the veracity of the stories, an unknown informant is set-up for the appropriate purpose of blame. If the story is unbelievable, blame it on the lying Indians. There is no attempt to review or analyze any derogatory images. It is simply a porno parade and the use of primary sources does not substantiate the authenticity of his work.

What is often not expressed among Indian women and other minority women is their denial of their sexuality or that of their mothers and grandmothers. There is not much time for the writing of books of there was no real market for a revelation of sexual lives. It is much too common to want to emulate the respectable white woman by appearing very "churchy" or by covering up her beauty with black shawls. Perhaps women choose to diminish their own beauty because they hope to avoid abuse inflicted on themselves as children, or in response to hearing of the sufferings of their mothers and grandmothers. While it is not exclusive to minority women, the denial of sexuality is at least one reason why there are few critiques of the biased literature.

Certainly women are also oppressed within their own cultural groups. Chinese women had their feet bound to please their men. African women were and still are victims of genital mutilations because it was thought that if they were less orgasmic that there would be less threat of their being faithless to their husbands. Some tribes among American Indians punished women who had merely been accused of adultery by slitting their noses or cutting them off. Asian women were forced to become concubines as



Don't let them keep you down!!

Misogyny at the movies

Prom Night and other flicks we wouldn't recommend

with Leslie Campbell

Feminists are well aware that violence against women has a very long history — as long as that of patriarchal civilization. We have been fighting battles on various fronts, including the violence issue, now for well over a decade. Yet there are clear cultural indicators that, whatever progress has been made in our own enlightenment, misogyny has become an even more visible and popular trend than when we started our movement for liberation. These indicators include Reagan and the religious fanatics who are crusading against abortion and for the teaching of "creation" in the schools (and their version of creation asserts that women must obey their husbands due to their secondary place in creation) macho punk rockers like Battered Wives, the increasing centrality of violence in hard and soft pornography — and the subject of this article — popular horror movies centred on the terrorization of women.

Unlike other films which use women as victims, especially pornography, these horror films do not mix their violence with sex, at least not obviously so. In films such as *Don't Go Into This House, I Spit on Your Grave, Dressed to Kill, Black Christmas, Mother's Day, Terror Train* and *Prom Night*, we find aggression and hatred of women stripped pretty bare —

dangerous than the usual pornography. Even though the films are "restricted adult" they seem to be attended by many young and old people who would never attend a film rated "R" because of sexually explicit material. As usual, violence and horror are far more acceptable/respectable than sexuality.

brother has witnessed how she died. However, a "catatonic schizophrenic/homicidal maniac" is charged and institutionalized for the crime when the children vow to keep silent about their role in the death.

The scenario shifts to six years later and the preparations for the Prom. The family of the

revenge. Of course, we do not know until the end that the brother is the killer — he's just a seemingly nice, unremarkable kid in the background. I can't even remember his name.

Jude is the first to be murdered. Note what has happened just prior to her demise. Her boyfriend had, for sometime, been insistent that she have sexual relations with him. On Prom night she was about to capitulate and left the dance for a school supply room with her boyfriend. She un-

deserve to be hated and terrorized. Especially young, pretty, (even slightly) unconventional women.

This message is reinforced in the film by the fact that the chase and attack scenes are seen through the eyes of the killer, rather than those of the victim. Movie makers expect us to be excited and titillated by the extreme fear and terror and subsequent brutalization of the women; they encourage us to identify with the killer and his brutal lust for revenge and



Prom Night gets on T.V. (even if edited); sexually explicit porn does not. Simply because of the wider audience appeal then, the potential of these films

dead girls is saddened by the realization that she would have had her sixteenth birthday and first Prom on this fateful evening. Of course, the usual stereotypes abound — mother is neurotic, Dad is coping admirably though very concerned about mum (he takes her to a shrink).

Their older daughter Kim (or Princess as Dad calls her) is to be Queen of the Prom and her boyfriend, Ricky, is to be King (honestly!). Ricky also happens to be the little boy involved in the death of Kim's sister. He wants to confess — but doesn't — and certainly feels remorse. This and his maleness is, as we shall see, his salvation.

The three girls have grown up and are going to the prom-cum-disco too. They've all received the requisite scary phone call from the killer but make nothing of it.

Because of the significance of the Prom to the twin brother of the dead girl, he chooses Prom night to act out his

The central theme appears to be that most women deserve to be hated and terrorized.

dresses but then decided she can't go through with it. Exit the boyfriend; enter the masked killer; good-bye Jude.

Kelly, on the other hand, is enthusiastically smoking pot and being sexually aggressive in the back of her new date's van. That's when she gets the axe.

And Wendy, who was portrayed as the consummate vixen, suffers an interminably long and terrifying chase, occasionally hiding in obviously stupid places before she gets it. Her terror and death are protracted, it would seem, in order to chastise her not merely for her leadership role in the death six years earlier or for her sexuality alone but also for her unladylike behaviour in general.

The young man — Ricky, King of the Prom — manages to avoid the axe because (according to the plot, anyway) a prankster has, on Wendy's urging, knocked him out on backstage and taken his place. The prankster loses his head instead.

The message here is that Ricky doesn't deserve to die because he was good enough to almost confess and, more importantly, because he had rejected Wendy's advances. And, even more importantly, because he is male. The girls, on the other hand, deserve death because they were either too willing or unwilling to engage in sex or displayed no semblance of "womanly" decorum.

The central theme then appears to be that most women

domination. And thereby they encourage the victim — blaming ideology already prevalent in our society, especially where women are concerned.

These films are very popular. Film makers are obviously thrilled about this fact and have exploited it thoroughly. Such horror flicks are extremely cheap to make and the formula is blatantly simple — show attractive young women being sadistically killed. Thus the films abound: some reviewers have estimated that two new ones come out every week.

(In fact, some are even being made in Canada under our generous tax-shelter plan. *Prom Night* and *Black Christmas*, for example, were filmed in Toronto, though they were stripped of Canadian content, which I'd normally complain about but . . .)

Though under patriarchy men have always feared, resented and desired to dominate women, lately, as the popularity of horror films indicates, misogyny seems to be approaching fever pitch. I don't claim to know precisely why this is happening, but I believe the rising sexual sadism is engendered, in part at least, by the perception that women have become more powerful.

In other words, there's a male castration complex at work. Under patriarchy, es-

The usual stereotypes . . . mother is neurotic, Dad is coping admirably though very concerned about mum.

as opposed, for example, to "aggressive-erotic" films like *Swept Away* in which, as a McLean's article (Dec./80) put it: "violence against women was 'justified' by an eventual relationship between the women and their assailants."

Studies at the University of Manitoba and elsewhere are establishing that films of this erotic-aggressive genre cause, in males, an increase of hostile and aggressive attitudes and behaviour toward women. But that's another, albeit related, story.

The current crop of horror films may well be more

is frightening.

I'll try to describe, as briefly as possible, the film *Prom Night* in order to illustrate the sadistic and misogynist messages inherent in this film genre.

The plot, which is quite superfluous, revolves around a brother's revenge for the death, six years earlier, of his twin sister. The opening scene shows the twin at ten years old playing a game in an abandoned building with four friends — three girls and one boy. Her friends manage to scare her into falling out of a high window.

Though it's not realized until the end of the film, her twin

BLOCK BROS. REALTY LTD.

1857 Grant Avenue
Winnipeg, Manitoba R3N 1Z2
Telephone 452-9745

CHERYL TORDON

Res. 452-5169
Pager 775-8583 - Code 933 (24 hours)

SERVICE EMPLOYEE'S INTERNATIONAL UNION LOCALS 308 & 600 CLC-AFL-CIO

IF YOU WORK-JOINING A TRADE UNION IS A GOOD IDEA



Join with others in your workplace to affect improvements in your working conditions, wages and benefit. Have a strong say about the conditions you work under.

Call:
Ann Klassen — 1-482-3527 (collect) Box 213, Selkirk, Manitoba.
Pam Atnikov — 772-8150 (evenings & weekends) 118 Sherbrook St., Winnipeg, Manitoba.

1000 - 444 St. Mary Ave.
Winnipeg, Manitoba
R3C 3T1
Bus. 947-0306
Res. 956-1475

JANICE R. FOLEY, B.Comm., FLMI

Great-West Life
ASSURANCE COMPANY

Suggestions from the Mid-Decade Conference

from front

the Royal Commission on the Status of Women and work towards fulfilling these recommendations by lobbying your provincial government, your local M.P. and the federal government.

(5) Be aware of sex stereotyping; write your local TV stations, radio stations, etc., when seeing or hearing ads which sex stereotype. Attempt to put pressure on your local school board to eliminate school books which practice sex stereotyping and if you have children, attempt to influence them, at least in their home setting, to understand that men and women should have equal roles both in the management of the business

and the political affairs of the nation and in the caring and rearing of a family.

(6) Lobby the government to nominate more women to United Nations posts as Axworthy strongly recommended this. The permanent body is to have 25% female representation and presently only has 8.2% representation of women. In terms of real equality, the goal should be 50% representation.

(7) Congratulate the female politicians who crossed party lines demanding repeal of the blatant discrimination against Indian women within the Indian Act. Ask that they continue this action, but that Indian Rights for Indian

women be retroactive.

(8) Urge the government to develop affirmative action programs in the public service and establish contract compliance requirements; to legislate changes to the Unemployment Insurance Act to eliminate discrimination against women; to reform sexual assault legislation within Canada; and to improve pensions and the Income Tax Act in regards to women.

(9) Establish a method for a Legislative Network Mailing where groups could be informed on relevant issues for action and be provided with recommendations on whom and how to lobby.

Bulletins

from page 2

tivities that you wish published in the Manitoba Women's Newspaper to us c/o BULLETINS, P.O. Box 551, Winnipeg, Manitoba R3C 2J3

Rating

from page 2

approval for the mutilation and rape of our women and children.

The most frightening realization is that bourgeois pornography has marketed women in this fashion so effectively that not only is it a highly profitable

enterprise for its publishers, but a common-place medium in our society. Thus, pornography has fulfilled its purpose not only in constructing the role models of the dominator and dominated role models, but in reinforcing them to the point where few people find it objectionable.

Savage Sexuality

from page 4

children. Black women today are accused by their Black brothers of having slept with the white man for special privileges. The practices continue today in either similar or different forms. Indian women and other minority women find it difficult to speak and write of their oppression. They are in a double bind and do not always direct their rage about their treatment to the men responsible.

sexual abuses of past generations and of the present make it further difficult to decipher the promiscuous gospel of the media today. Is it possible to reveal one's real self or real life. Would anyone believe it? Who would believe that Indian women are sometimes ordinary. Unless more women develop a critical perspective, many people will go on believing that certain women are more "savage" in their sexuality. We will all be profaned by the drunk talk of all the bars and Main Streets of the world.

Minority women distrust white women because they perceive both minority and white men as preferring white women as sex partners. They fully believe that they are more oppressed than white women because they are confronted not only with the same sexism faced by white women but with the myth that they like to be treated badly. It is their tradition to accept less than what is deserved. It is not just jealousy toward white women that is felt but anger and pain that is not much discussed and little understood.

Misogyny

from page 5

pecially when males are having economic difficulties, a move on the part of women toward equality, is seen as a move to dominate — to castrate — men. So we are witnessing a classical backlash and horror films are just one small indicator of it.

The re-construction of tribal and personal histories that distort the sexuality of native women is another form of cultural genocide. Indian women and Third World women know that their sexual lives were also very gentle, musical, artful and even humorous. The awareness of the

We must encourage all women (and men, I suppose) to see clearly what these films say about us. The anger engendered by an understanding of this media message will make our sisterhood powerful — powerful enough to withstand the backlash.



Galleria Travel Ltd.

304-915 Grosvenor Avenue, Winnipeg, Manitoba,

Phone: (204) 453-6703

Canada R3M 0M5

OPEN LETTER to Readers of the M.W.N.

Dear Friends,

Now that the winter snow has melted away and the first signs of spring are in the air, many people are beginning to think about planning for summer travel.

Also, some of us are still caught up with our business travel and others are even beginning to think about making arrangements for a winter holiday next year.

GALLERIA TRAVEL LTD., near the corner of Stafford and Grosvenor has, during the past year, acted as the travel consultant to many readers of the M.W.N.

We know that people today are concerned about the increasing costs of travel and our staff try very hard to provide you with the best possible fares. Of special interest to you will be the 50% spring sale offered by Air Canada, CP Air and other airlines.

GALLERIA TRAVEL LTD. invites you to visit our offices or phone us at 453-6703 for all your travel needs. Let us help you with your short and long term plans.

If you are happy with our services, please tell your friends. If you are not happy please tell us.

Yours very truly,
Floyd Williston
General Manager

"Consultants in the art of world-wide travel arrangements"





“The liberation of women will remain a dream until women are free to love each other without stigma.”

by Kathryn Wellbourne

Lesbian sexuality has long been exploited to titillate male fantasies. It seems to be an intrinsic 'turn-on' to some men to see two or more women engaged in sexual situations. Glossy 'men's magazines' regularly dish up this kind of entertainment. Often the women are young and beautiful (real lesbians come in all shapes, sizes, creeds and colours) and they play act the men's

dingy back room to see the whole thing.

Porn stores also boast magazines promising explicit lesbian scenes and stories, many of which are sealed in plastic wrappers so that you must buy before you see.

Alongside the magazines are pulp paperbacks, often written by men, offering lesbianism to lure readers. Often the theme of a very masculine woman and a very feminine woman is used

to put our lives together in bits and pieces — ourselves, ourselves with one another. We piece our lives in spite of the mainstream culture that tries to define us, silence us, redirect us and our energies. In these novels we do not read about what we have found in our lesbian relationships — the intimacy, the support for our being and our working and our loving, the conflicts and political curiosity and exploration and tension of a

trefold of two women together. On the cover it clearly states 'Male Entertainment' . . .

Although specific porn literature is supposed to be restricted to those over eighteen young people have access to it in almost every drug store. In fact, a young woman once told me she had learned a lot about lesbianism from *Forum* magazine. I was horrified and immediately recommended some more realistic literature. Besides being

The women who portray lesbians in the porn outlets are not usually lesbians. They are models and actresses who are merely earning a living. Lesbians are not green, horned, etc., but for the most part are sensitive, intelligent women who have chosen to love one another. Many women draw back in horror from lesbians yet increased rape and violence towards women show they have far more to fear from men. Anita Bryant's crusade did a lot of damage and fostered the growth of homophobia. Lesbians do not try to convert young girls or attack women in elevators. Lesbians do teach your children, nurse your sick, wait on tables, fix your car, and indeed, give birth to children too.

There are some good books and magazines written by lesbians about themselves and each other. The only outlet for these in Winnipeg is Brigit's Books — located in the Women's Building at 730 Alexander and staffed part-time (Phone 783-7889) by women who can make helpful suggestions.

As for the porn mongers who supply such delights as kiddie porn, mutilation of women's sexual organs, 'real' scenes of torture and even death, lesbian porn, etc., all for the titillation of men — they are not only insulting but dangerous and must be stamped out. All women are victims of this smut.

Overall, homophobia is fostered in the 'acceptable' media and porn outlets. Hack writer Paul Little claims he wrote 500 sensational heterosexist Lesbian novels under the name Sylvia Sharon, yet Gertrude Stein's overtly lesbian work, *Q.E.D.*, was suppressed until many years after her death. Jane Rule, an open lesbian writer, receives hostility from the Canadian literary establishment.

As Cy-Thea Sand wrote in January 1980 issue of *Kinesis*: "The number of literary works, personal letters, journals and biographies which have been

page 6

Lesbians in pornography

(putting a stop to fulfilling male fantasies!)

sexual fantasies.

The scene is proverbially of the 'lace panties and black bras' calibre. Clothing is removed seductively and long amorous kisses are exchanged, until the women finally 'get it on'. More often than not, they are joined at this point by a virile, well-hung male of amazing sexual prowess. It is he who finally provides the women's 'real' sexual satiation.

This ploy is repeatedly and deliberately used so the male readership can keep its ego intact. The underlying premise behind the scenario obviously is that 'all a lesbian needs is a good fuck'! It portrays and degrades women loving women as merely erotic foreplay until the real thing comes along.

A survey of several Winnipeg porn outlets reveals, among other things, cheaply made movies about lesbians. The typical movie starts when you plug the machine with a quarter. At the strategic points the machine quits. It takes about \$2.00 and fifteen minutes in a

A traditional patriarchal scenario is devised with the 'butch' dominating and providing for the 'femme'. Many such stories portray the 'feminine' woman finally being saved from lesbianism by prince charming and living happily ever after.

In some pockets of the lesbian communities women still assume the butch/femme roles. These tend to be older lesbians, who in the days when they came out, based their lifestyle on what they observed in the heterosexual world. However, the extent and way their lives are portrayed in the junk media has nothing to do with reality.

As Maureen Brady and Judith McDaniel wrote in *Conditions: Six*, "LESBIANS IN THE MAINSTREAM — IMAGES OF LESBIANS IN RECENT COMMERCIAL FICTION", "these novels taken as a whole fragment distort, trivialize, and betray lesbian experience." "Our lives are fragile; we can count on little as a matter of course. We manage

vital growing community."

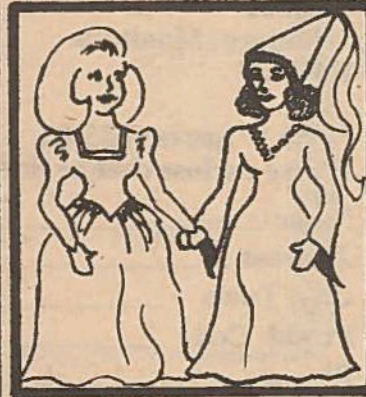
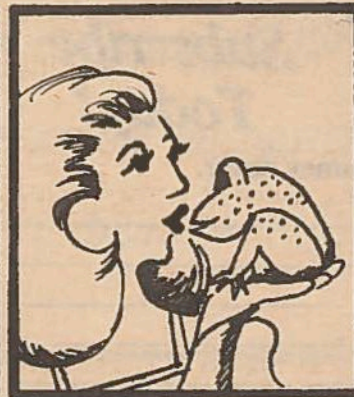
Today many lesbians are active feminists and are becoming more visible in the women's movement. Many women have become feminists only to realize or acknowledge that they are lesbians also. The liberation of women will remain a dream until women are free to love each other without stigma.

In a city that tried to ban 'The Joy of Lesbian Sex', it is a rude awakening to see what is considered acceptable public viewing and reading. Indeed, the month the 'Joy of Lesbian Sex' was banned, *Playboy* ran a cen-

exploitive, these magazines, books and films portray a forbidden world to young people who are in the process of defining their sexuality.

These same young people are denied an education as to what 'real' lesbians are all about. Instead they are led to believe that lesbians are supersexual, multi-orgasmic sex machines, complete with dildos, cucumbers, coke bottles, etc. — products of male fantasies devoid of real human emotion and feelings.

As lesbians become more visible, the myths must die.




Council

from front

which resulted in successful action:

1. Women to serve on juries
2. Increase in Widow's Compensation
3. Changes in the Dower Act
4. Organization of Elizabeth Fry Society
5. Establishment of Regional Libraries
6. Increased grants to school libraries
7. Training Course for librarians — Red River College
8. Judicial inquiry into Workman's Compensation Act
9. Ceremony at Citizenship Court
10. First Indian and Metis Conference
11. New Detention Home for Juveniles — apart from adults
12. Two year course for teacher training — at the University
13. Establishment of Forensic Clinic
14. Day School for Adults
15. Foster care programs
16. Medical coverage — Breast Prosthesis
17. Improved collection of



Staff

Graphics:
Mary-Catherine Figuerel

Program Coordinator:
Debbie Holmberg-Schwartz

Distributions/Subscriptions:
Patricia Rawson

Finance: Linda Gouriluk

Content Committee:
Sharon Reilly
Yvette Parr
Kathryn Wellbourne
Heather Frayne
Gail Marchesault
Mary-Catherine Figuerel
Shelley Kowalchuk
Marie Annharte
Leslie Campbell

Production Committee:
Shelley Kowalchuk
Mary-Catherine Figuerel
Barb Dennett
Jon Penner

maintenance.
1980-81 Resolutions accepted for presentation to the Government at the April semi-annual meeting included briefs on community care for the mentally ill, rehabilitation services for the mentally ill, language instruction for immigrant women, subsidized adoption, thermonuclear fusion, metals in the

environment, and intensive forest management.

Any organization of good standing, comprised of women or women and men may become a member of Council and be represented through its appointed delegates. One more way to work for progress in the women's movement.

Sloppy

from page 3

As a matter of fact, all the sequences of the later life of Allen, instead of impinging on the past and thereby disrupting the concentration of the reader for both eras, should have been

compiled into two chapters of even one. This way the reader does not have to wade through various accounts of the same occurrence or muddle episodes of her later life.

In 1970 Allen says she was told by a literary agent that she wasn't ready to write this book, and she had rewritten it many times over the nine years until it was published last year. Perhaps Daddy's Girl could have stood one more rewriting session to get all the bugs out of it. Certainly the book seems like an effort to purge Allen of her experience, and although this type of exercise is not entirely futile, it is dissatisfying for a reader to have to deal with it.

about her relationship with her daughter and with her friends, Norman and Lola.

These looks into her later life are not in chronological order and the combination of hearing about Norman and Lola time after time is annoying. (and as we read these excerpts, we figure out that these encounters with the couple are the same one repeated but with the circumstances around the meeting, increasingly more detailed. Why didn't Allen write it once and be done with it, is something I wondered often.)

News

from front

maintain differences in wages between male and female employees . . . in the same establishment who are performing work of equal value." Both HR and LS employees work at the National Library and the National Archives in Ottawa as well as in most other government departments across Canada.

(Reprinted from NDP News Service, November 28, 1980)

Lesbians

from page 7

sacrificed to the altar of heterosexual convention is unknown. It is up to the LITERATURE LOVING LESBIAN TO UNEARTH, RESEARCH AND RETELL!"

A WORD TO OUR READERS
... you can stop wondering what has happened to us. After a three month absence, the Manitoba Women's Newspaper is here again. We apologize for our tardiness, but as most of our readers know, the M.W.N. operates solely on volunteer labour with minimal funding. The difficulties of producing a

feminist newspaper under these conditions are no doubt obvious. As we enter our second year with this, our eighth issue, we realize that our initial goal of publishing ten times annual was beyond our resources. Our collective has changed and grown considerably over the past year and we look forward to publishing more regularly in the

future.
Your comments and/or participation in the production of the Manitoba Women's Newspaper is welcome. Write to us at Box 551, Winnipeg, Manitoba.

The current issue considers the question of pornography and its implications for women from a number of angles. While

by no means a comprehensive treatment of the subject, we hope the articles will provide some new insights and further develop some old ideas for our readers on this critical issue.

Over the next month we will be preparing to sponsor a one day conference to bring together rural and urban women in Manitoba; in an effort to

discuss some of the problems experienced by rural women and to encourage them to use the Manitoba Womens Newspaper as a forum to discuss their needs and ideas. All are welcome to attend. For further info contact the MWN Box 551 Winnipeg, Manitoba.

The Editors

Get your Manitoba Women's Newspaper

Brigit's Books — the Women's Bldg.; Clothes Encounters; Co-op Books; Harvest Food Co-op; Liberation Books; Manitoba Action Committee on the Status of Women; Mary Scorer Books; Red River Bookstore; University of Manitoba — U of M Bookstore, the Info Desk and Medusa Hair Stylists; Women's Resource Centre — YMCA.

In The Pas, at Deter's Confectionery and in other areas across the province.

If you'd like to distribute the paper or know someone who would be willing to distribute the paper, especially in Brandon, the north, or rural Manitoba, please contact us by writing to Box 551, Winnipeg, Manitoba, R3C 2J3.

The Manitoba Women's Newspaper
Box 551
Winnipeg, Manitoba
R3C 2J3

Subscribe Today!

(1 yr) 10 issues at \$5.00.
Please enclose cheque or money order.

Name _____
Address _____
City/Town _____
Postal Code _____
Phone _____

Nose and Tina

from page 3

tinues. "let alone somebody who's going to accept you as a prostitute. I'm 22 now and I've been in the business since I was 14, and Nose is the first man who's ever loved me who isn't a pimp."

With the exception of one scene in which Nose and Tina discuss Tina's wish to work for two weeks in Calgary, "the land of opportunity" where her girlfriends are making \$470 a night, Nose and Tina's dialogue is uncoached. Bailey was aware the two were discussing the subject of a trip west, but it wasn't happening on camera in any of the hours and days Bailey, her brother and cameraman Ian Elkin camped out in the couple's small north-end home.

"In the last week of shooting we were so close to each other that I could actually ask them to do it and they were so comfortable that they just sat down and talked about it."

The rest of the time, "they would just start talking and we would start filming."

The house was lit at the start of the project ready for frequent shooting. "It's lit like a feature film," says Bailey, "which is a large part of what makes it not feel like a

documentary." She says she is pleased with the reaction to the film especially after choosing the location of its opening run to attract the sort of people she most wanted to see it.

"People told me that it made them upset and it really

made them start to think about . . . people's relationships and the way that they automatically think about certain kinds of people."

"It made them reconsider their feelings. That's exactly what I want to happen."

CROCUS GUILD & PRESS

CUSTOM DESIGN & PRINTING SERVICES
DEDICATED TO ENHANCING YOUR COMMERCIAL IMAGE

- Company Logos
- Brochures
- Business Forms
- Business Stationery

DECALS & DISPLAYS ALSO AVAILABLE
Phone 222-1164

ZUKEN-PENNER-SAVINO
AND ASSOCIATES
MIDTOWN LEGAL SERVICES

PROVIDING A RANGE OF LEGAL SERVICES FOR MANITOBANS SINCE 1937

- REAL ESTATE
- DEFENCE
- IMMIGRATION
- FAMILY PROBLEMS
- COUNSEL
- LABOUR RELATIONS
- WILLS AND ESTATES
- ACCIDENT CLAIMS
- CONSUMER, LANDLORD and TENANT PROBLEMS

FEES AVAILABLE ON REQUEST
943-3486
208-323 PORTAGE — NE CORNER OF PORTAGE AND HARGRAVE ACROSS FROM EATONS