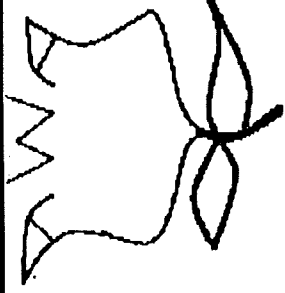


AWARE



Published By Antigonish Women's Association Resource Center

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Fall, 1997

"LET THE MEANING CHOOSE THE WORD AND NOT THE OTHER WAY AROUND"

George Orwell "Politics and the English Language"



Our overall theme for our Fall Newsletter is "The Politics of Language", or the "Importance of Language". Sexist language is language which reflects dated societal attitudes towards women, relegating them to an inferior or secondary role to men. Sex-role stereotyping reflects the view that there is women's work, and men's work, male personality traits, and female personality traits, female activities, and male activities and never the twain shall meet. We know this is no longer true, yet we still see the stereotyping all around us that perpetuates the untrue. From "junior porn" in some comic books to some of the animated cartoons on TV, explicit scenes linking sex, violence and male domination continue. Friends remind me that we've come a long way, and yes we have. Because of the insidious nature of sexism, however, many are unaware they are perpetuating

stereotypes. Someone said to me recently, "He's a gossip old women" implying that old "women" gossip; referring to a mixed gender group as "you guys", (sounds user friendly, but really does exclude by way of omission). Instead of saying "boys will be boys", we could say "children will be children", in order to include both sexes. We still have room to improve in our use of respectful language.

A brain teaser that prods the conscience is the following borrowed from a story Kim Curry told me just today: A young man was in an accident and rushed to Emergency. The surgeon looked at the boy and said, "I can't operate on him, he is my son". Who is the surgeon? Did you get it right away? If so, you are more likely attuned with equity/fairness than some of us! Keep spreading that "astuteness/sensitivity" around! (Judy Donovan Whitty)

A Call for Help

Occasionally I am so amazed and baffled by a person's behaviour that I am compelled to share my feelings with others in hopes of finding a logical reason for that behaviour. Perhaps you can help me with this one:

I recently had the misfortune of breaking down on the highway on my way home from work. I was on an on-ramp approaching the Trans-Canada highway when I felt my car begin to die. I quickly pulled over as much as possible, and did get most of the way off the road where the vehicle would go no further. I turned on my hazard lights to warn other drivers, and proceeded to curse my luck. I was sitting there on the side of the road, half on the shoulder, with plenty of room for observant drivers to steer around me, when I picked up my car phone to call for help. I then noticed in my rear-view mirror that a woman had driven directly behind me up to my bumper and was sitting there. I would think that anyone who has taken the compulsory driver's examination would know the meaning of flashing hazard lights. Nonetheless, there she sat, expecting me to move. I stuck my hand out the window to wave her on. She then pulled up beside me and stopped, rolling down her window. How thoughtful! I believed she was offering some assistance, however, I was on the phone arranging for some help. To my absolute amazement, the woman had actually stopped to yell at me! She hollered that I should find some other place to talk on the phone! As if I would stop on the ramp of the highway to chat! I then yelled back to her that my vehicle had broken down and I was phoning for help.

When she heard this, did she apologize or offer to help? No! She hit the gas and drove off! If only I had thought to get her licence plate... I would love to ask her how she would feel if she were in my position.

This woman had shook me up so much that I then sat in my car crying, not a reaction which I am proud of, but I blame that on the pregnancy hormones. Yes, I neglected to mention that I am five months pregnant. I would like to ask that woman how she would feel if she were five months pregnant, travelling alone and stranded on the side of the highway with a broken down vehicle. I hope for her sake that she encounters someone much more sympathetic that she is herself.

After this experience, I then sat there dismayed over the fact that in this "small town," during the five o'clock rush of traffic, no one would stop to offer any assistance. It was not until I saw my help arriving that a vehicle with a few men in it did stop and offer to help.

Perhaps the subject of this tale was having a particularly bad day. However, anyone operating a vehicle, whether they are cranky or not, should be aware that flashing hazard lights mean just that: hazard. My hope and wish, especially with the oncoming birth of my child, is for people to have more patience and understanding with each other. Is that too much to ask?

Charlie ten Brinke



3

Sticks and Stones: Can a Word Hurt?

OK you guys...whoops....folks. Here's a story: Last week in the province of Personitoba, a workperson fell down a personhole and all the maintenance people had to come and try to personipulate the person out of there, so there was no one at the office to person the phones...

Does this sound unwieldy? Ridiculous maybe? Gender inclusive language is more than just substituting the word "person" for "man" whenever the latter pops up. After all, the "man" in "manipulate" apparently refers to the Latin "manus" or "hand"; it is a completely different root than the Old English "mann" which became "man" the male person. Nevertheless, there is always a witty defender of linguistic purity who will try to discredit the trend towards inclusive language by dredging up lampoonable words like "personhole".

So then... what is inclusive language? Is it an overly picky obsession of overly picky feminists with no sense of humour? Whenever I notice gender biased language I almost feel like that; I almost apologise if I voice what I have noticed. Apologise because I know that the speaker of the dastardly word is not dastardly. She or he probably did not mean to offend. But still here we are in 1997, a few decades into all this feminist consciousness, and I still hear "mankind" used generically so that I'm supposed to think "Oh well, that means us too" and pass it off. I still hear "businessmen", "stewardess", "man-hours"...my own language is riddled with non-inclusive gaffes, things I just blurt out before my mind can revise them. So what the heck, we don't want to kill spontaneity and goodwill, do we? Why should these little words matter?

Because. Because research has

shown consistently that when, for example, the word "man" is used to mean both men and women, people visualize men not women. Similarly, research has demonstrated that the pronoun "he", which grammar has taught us is generic, brings to mind images of men rather than women. So this generic "man" and "he" business doesn't work in its job of representing all humans. The often used argument now seems to be: imagine if we used "womenkind" or "she" to refer to both men and women. Would that work? Wouldn't men feel excluded and invisible?

According to Laurel Richardson, in her 1987 article "Gender Stereotyping in the English Language", this is not a trivial issue: "Language has tremendous power to shape attitudes and influence behavior". She refers to the provocative idea put forward by D.G. MacKay (1983) that the prescriptive he "has all the characteristics of a highly effective propaganda technique: frequent repetition, early age of acquisition (before age 6), covertness ("he" is not thought of as propaganda), use by high-prestige sources (including university texts and professors) and indirectness (presented as though it were a matter of common knowledge)". Tellingly enough, when the prescriptive "he" was replaced by "she", women's sense of power and importance was enhanced (Adamsky, 1981).

In response to this research and to the now well-worn debates, things are changing. Slowly. The media use "fisher" instead of "fishermen", a usage which I know irritates many people for whom "fisher" means a small weasel-like creature. Yet...what is now awkward to our ears may be normal in ten years. More and more we hear "She/he" instead of just "he". It sometimes sounds cumbersome but there are "tricks" we can use to "de-bias" our language. A very handy little booklet called Words That Count Women In, published in 1993 by the Ontario Women's Directorate is full of hints. For the pronoun

"problem" they suggest that we choose one of three strategies:

1) Make the sentence plural.

For example, change "Becoming a doctor can be a lonely experience, one that takes a large toll not only on the young doctor, but also on his patients" to "Becoming a doctor can be a lonely experience, one that takes a large toll not only on young doctors but also on patients"

2) Change "his" to "the".

Example: Change "the member will promptly disclose to his (the) client any interest in a business which may affect the client"

3) Use "they" as a singular pronoun. Example: "Everyone for themselves".

This one makes English teachers cringe. It brazenly defies the rule that "everyone" is singular. But according to the booklet, "they" is the closest thing we have to an indeterminate singular pronoun. Apparently it was even considered correct until the mid-nineteenth century. So... if it was good enough for Jane Austin and William Shakespeare, it should be good enough for us.

Words that hurt. Gender stereotyping in language covers more than the careless use of "man" or "he" when we mean "humans" or "they". Our language is a wonderfully rich and living land. But it is also a minefield. Consider the very common use still of "girl" for a grown woman when the equivalent use of "boy" for a grown man would be considered insulting. "Boy" connotes immaturity, lack of power. Although we sometimes hear about "a night out with the boys", it is generally used much less frequently than "girl": "the girl in the office"... "that little girl who waited on us"... the connotations are immaturity, powerlessness.

Laurel Richardson gives many

more examples of gender stereotyping in language. Have you ever noticed, for example, that women are defined in terms of their sexual desirability to men whereas men are defined in terms of their sexual prowess over women? Think of the words for women: dog, fox, broad, chick, bitch. For men: stud, hunk...

Richardson cites an analysis of sexual slang which listed more than 1000 words and phrases that derogate women sexually; there is nowhere near this number for describing men. There are approximately 500 synonyms for "prostitute" and only 65 for "whoremonger", 220 words for a sexually promiscuous woman and only 22 for a sexually promiscuous man. Women then, are still defined as sexual objects. Richardson writes: "For both genders, the constant bombardment of prescribed sexuality is bound to have real consequences." She notes that even words referring to women, which began as neutral, have come to acquire obscene or debased connotations. It seems to be a historical pattern. While "Sir" and "Mister" remain titles of courtesy, "Madam", "Miss", "Mistress" have come to designate respectively a brothelkeeper, a prostitute, and a male's unmarried sexual partner. "Hussy" originally meant "housewife", but became slang for "prostitute". "Mother f...." has become a common epithet. "Whore" once meant "a lover of either sex" but became sexually derogatory. Think of "girlie", "Lady of the Evening", etc. In contrast, the male word, rather than undergoing this derogation process, is often replaced by a female referent when the speaker wants to debase the male: a weak man is a "sissy" (diminutive of "sister"), a green army recruit a "pussy" ...

In summary, language not only reflects the inequality which is still present in our society; it also contributes to this inequality. As Richardson says, "...language perpetuates

the stereotypes for both genders and limits the options available for self-definition". Until we use language as if women and men had equal worth, neither one inferior to the other, language will be a feminist issue; it may go in and out of fashion as indeed feminism itself goes in and out of fashion, but it will be an issue ...until.

Diane Walsh.

- (References: 1) Laurel Richardson, "Gender Stereotyping in the English Language", p.44 Feminist Frontiers III, McGraw-Hill.
2) Words That Count Women In, Ontario Women's Directorate.)



We can use words to:

**reshape
the way the
world sees us...**

Imagine this to be an article on the front page of a major newspaper in your country.....

**TORTURE AND MURDER OF WOMEN REACH
EPIDEMIC PROPORTIONS**

Recent national studies have shown that there is a significant increase in the occurrence of torture and murder of women. According to researchers, in the first six months of this past year, 1,363 cases of torture, were referred to as domestic violence. the often referred to as domestic violence. with recorded by the police. In most get away with perpetrators of these heinous crimes of women's minor or no charges. Other violations throughout the country. Reproductive coercion has resulted in the deaths of hundreds of women. However, the government's inaction to set legislative policy reflects its indifference toward women's health issues. About has become one of the leading killers of women about reproductive age. Social scientists conclude that the inability of women to voice their concerns for safe-sex with their husbands or partners accounted by this alarming trend. Although shock was expressed by many upon the release of the results of this study, the National Institute of Social Research notes that similar statistics on violations of women's human rights can be obtained from other countries in all regions of the world.

**and the way we
see the world...**

remember that
marriage and motherhood
are always a choice
and that you have
the right to change
your mind in
whatever situation
your hands are made
to do plumbing
and carpentry
or fine surgeon's work
remember that housework
always has to be shared
by your partner
your skin is to
feel the touch of
the sun, water and love
it's yours
for no-one to touch without
your permission
love who you want
wildly and with passion
but protect yourself
carefully
from violence and AIDS
your mouth is
for eating good food
for loud shouting and laughter
and for speaking your mind
your brain is designed
to solve the world's problems
to enjoy science and mathematics
and to know what you want
when the grey hairs
and wrinkles come
know that the doors of
calm wisdom
have been opened for you
...excerpted from "A New Initiation Song"
Elizabeth/Kharas
from *Sister Namibia*, Vol. 5, No. 4, Sept. '93

An Excerpt from Words That Count Women In:

Non-inclusive

actress
barmaid, barman
businessman
business executive,
professional,
entrepreneur
clergyman

fireman
mailman

longshoreman
saleslady, salesman

steward, stewardess
waitress
handyman
sportsmanlike

housewife/househusband
layman
balls (eg "She's/he's got balls")
sexpot, sex kitten
old maid
sissey

Inclusive

actor
bartender
business person,

cleric, member of the
clergy
firefighter
letter carrier, mail
carrier
dockhand, shorehand
sales clerk, sales
agent, sales
representative
flight attendant
waiter, server
do-it-yourselfer
sporting, fair,
team spirited
homemaker
layperson, amateur
guts, moxie
avoid
avoid
avoid

Want some more gems? Words That Count Women In is available at the Women Centre.

AMORAL ALICE

In most cultures, keepers of the childish mind long upheld that stories told to a child must have a moral purpose. In the oral African tradition, where animals predominate, the tortoise is cunning (and often female), the leopard strong (inevitably male), the snake evil (either). And all get their just desserts. In Britain, Lewis Carroll's *Alice in Wonderland* was the first children's book to throw such ideas down the rabbit-hole. "It has no moral and does not teach anything", remarked a contemporary in astonishment. Alice's adventures are unconnected to merit or misbehavior and Carroll even uses his own nonsensical conventions to mock the moral tale. The Duchess of Wonderland pursues morals in absurd places: "Tut, tut, child!" she tells Alice. "Everything's got a moral, if only you can find it!" Many modern commentators on children's literature echo her: "Everything's got a gender conditioner, if only you can find it."

(From New Internationalist, February, 1993)

THE UNIVERSAL CINDERELLA

In traditional stories, folk or fairy, boys get the active roles. It does not matter where the stories originate - the Ganges river basin, the Transylvanian woods, or the vales of England. Girls either get support roles or they are princesses, often becoming "princessified" during the story. Of course, this doesn't happen if they are ugly or have large feet, nor if they lack respect for their elders. Long fair hair and smilingly dutiful behavior - spinning, sweeping, running errands - are preconditions of "princessification". Permanent marital happiness in luxurious surroundings is the reward. The degree to which these stories appear with the same basic ingredients in different cultures is a testament to how universal has been the value system surrounding girlhood.

(From New Internationalist, February, 1993)

POVERTY: CANADA COULD DO MUCH MORE

According to the World Bank, Canada is the second wealthiest country in the world, yet 17.4% of Canadians live in poverty. The National Council of Welfare notes that "The number of poor Canadians was higher in 1995 than it was during the depths of the last two recessions."

Nearly 5.1 million members of our society are living well below their potential and are marginalized and excluded to the extent that they are not able to make a contribution to our nation's social and economic health.⁴ Of particular concern is the fact that 1.5 million of these people are children. If the needs of these citizens continue to go unmet, the well-known and well-documented destructive effects of poverty are sure to manifest themselves now and in the future.

Some of the major issues facing the poorest people of Canada are as follows:

❖ poor health: according to a 1997 report on poverty in Canada by Senator E. Cohen "...despite equal opportunity health care, people with higher incomes and education levels are, on average, healthier and live longer than people with lower incomes and less education."⁵

❖ lack of affordable, adequate housing: almost 1.2 million Canadians lack affordable, adequate shelter.

❖ inadequate income assistance programs: as of 1995, the National Council of Welfare reported that welfare incomes ranged from 75% to 24% of what a basic level of income adequacy as measured in the Statistics Canada "Low Income Cut-offs" or "poverty lines". These programs continue to foster dependency and create irrational situations which increase recipients' living costs and stress.

How can Canadians maintain any sense of national pride here at home and on the world scene when we allow this situation to continue? Compare

Canada's rate of child poverty at 21.3% with child poverty rates of 2% in the Netherlands and 3% in Sweden. Among the developed nations of the world, only the United States, with a child poverty rate of 29% has less cause than we do for rejoicing.

How can we rationalize the fact that Canada, a nation which has one of the highest per-capita incomes in the world spends "...2.5 per cent less of our national income on social spending than the 'average' industrial country; we'd have to spend another \$18 billion just to catch up." Given this situation how can we virtually ignore the plight of over 17% of our citizens who live in poverty while we claim that their well-being must be sacrificed in the interest of reducing our deficit and paying down our debt?

The Canada Action Plan for Children (CAPC), launched in 1995 by the federal government was just out of the starting gate when funding cuts threatened to decimate many of it's new community-based programs. The Women's Program, a division of Status of Women Canada has provided funding for women's centres and projects aimed at improving the status of women. This program has recently been restructured and funding is extremely limited.

These innovative, community-centred initiatives take the form of "family resource centres" and "women's centres" which serve primarily young families and women. The family resource centres often include a prenatal nutrition initiative targeted at pregnant women and new mothers who may be in need of support. Women's centres assist women with whatever life issues and crises they are experiencing, and the wholistic approach is one of empowerment, education and advocacy. All these programs are documenting excellent work and successes, in spite of inadequate levels of funding. Adequate funding to these programs could go further to head off some of the most severe and costly negative effects of poverty. We would begin to reap the fiscal and social rewards of this

investment almost immediately, and within the next 10 to 20 years we could see a significant decline in poor educational outcomes, crime rates, ill health, family dysfunction, community decay, addictions and high reliance on government income assistance and health care interventions.

(Katherine Reed)

- 1 Canada Ranks Second in World Wealth Study, The Sunday Daily News Se. 17, 1995
- 2 Poverty Profile 1995 The National Council of Welfare
- 3 " "
- 4 " "
- 5 Sounding the Alarm: Poverty in Canada, Senator Erminie Cohen with Angela Petten, 1997
- 6 The Monitor Feb. 1993 from the Canadian Centre for Policy Alternatives
- 7 Don't Sell Our Social System Short Robert White in The Globe and Mail, Oct. 3, 1994

For more information contact the Antigonish Women's Resource Centre at 863-6221.

Election Time

It is once again fall, and election time. Along with colourful leaves, you may encounter would-be politicians roaming the neighbourhood, trying to win your vote. I recently had the opportunity to meet the candidates running for council in my district. Thinking back, my meeting with the first candidate could very well have been an excerpt from a sixties sitcom.

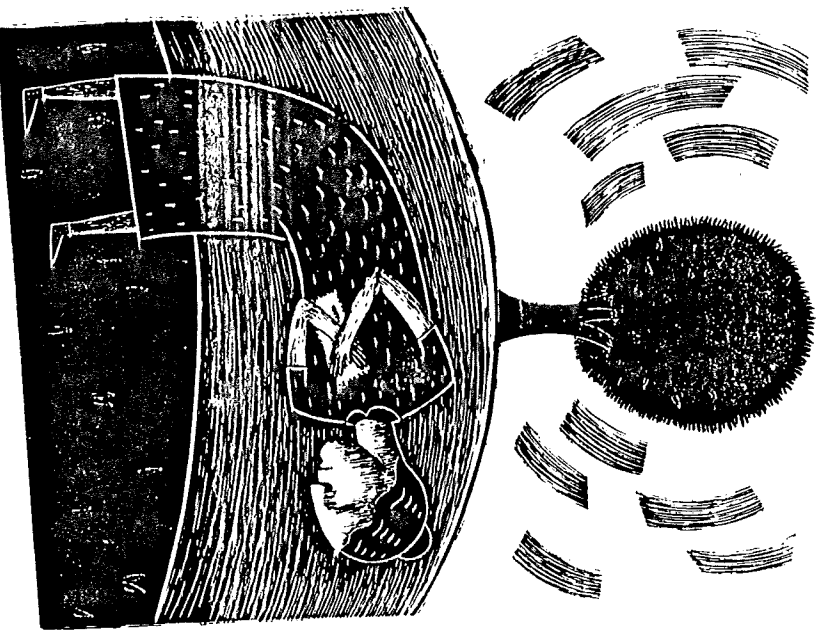
I answered the door to see a man who introduced himself as a candidate running for election. He then inquired as to my husband's name, and where he works. The politician then said for me to tell my husband to call if he has any questions or concerns, then he proceeded to walk out the door.

I was so shocked at his comments and behaviour that I didn't stop him from leaving, though I wish now that I had. This candidate did not realize that he had been speaking to the most politically active member of the household. He had been face to face with an educated voter, and never asked me what my name was, what I did, or if I had any concerns. To top it all off, as soon as he had said that he was running for council, I was about to ask

him where he stood on an issue which was of some concern to me, but he cut me off to ask about my husband.

So I am grateful that this candidate came to my door to introduce himself. I can safely say that when I vote this fall, I will remember the name of the candidate who has a blatant disregard for 50% of the voters.

Charlie ten Brinke



What is Your Conversational Style?

Square:

If not interested in what is being said, does not listen willingly.

Likes to talk about themselves and seldom asks questions of others about what they do or like.

Uses lots of "you" messages.

Tends to use lots of sports images and to tell stories about contests, both physical and social.

Reluctant to ask for help.

When explaining something feels required to display expertise and competence.

Tends to give the gift of advice and solutions to problems.

Keeps inside passing thoughts, doubts and fears rather than expressing them.

Circle:

Always listens politely even when uninterested in what is being said, as a way of establishing rapport.

Even when they are an expert, enjoys asking others about themselves and their experiences, as a way of sharing knowledge.

Tends to suggest rather than order, "let's" rather than "you should."

Voice tends to rise at the end of sentences. Tends to say "I'm sorry" a lot, but more often to express concern than to apologize.

Comfortable asking for help.

When explaining something tries to be understood and to minimize differences of competence or expertise between the circle and the audience.

Tends to give the gift of understanding and confirmation of feelings.

Likes verbalizing thoughts. Believes fears and doubts should be expressed and talked out so that relationships can be built and closeness reinforced.

According to Deborah Tanner in her book You Just Don't Understand: Women and Men in Conversation, the "square" conversational style is more typical of men and the "circle" style more typical of women. What do you think? Hogwash? Dead accurate? In between? Feel free to air your responses in our next newsletter. Suggestions and or submissions can be dropped off at the women's centre.

SHOE



As usual there is never a dull moment at the women's centre, nor is there often a quiet moment. The usage of both facilities and services by women of the community continues to increase. The centre is also used by community groups for meetings and library/information resources. Last month, (Sept.) there were 874 contacts, including 80 peer counselling sessions. The most frequent areas of concern were housing, sexual violence, poverty and health.

Throughout this year, the focus of the AWRC is on women and women's relationship to economics. We are approaching this from both an economic development and an economic justice standpoint. Women's equitable participation in community economic development and the incorporation of women's understanding of family, workplace, community and global issues is essential to developing a just, equitable, and healthy society.

We began this activity in the late spring by conducting five focus groups on women's role in the local economy as to how women have been affected by recent changes in the economy and in government policy. The next step will involve heightening women's understanding of economic issues so we can situate ourselves in the local economy, begin to envision the Antigonish area as a healthy community, and come up with a strategy for arriving at that vision.

The last stage of our work will involve communicating to local decision-makers (e.g. municipal councilors, regional development authority officials, board members of local co-ops and the credit union, etc.) the reality that women are currently experiencing, and the vision we have for local community economic development. The AWRC is working with other organizations and projects, specifically the provincial Women for Economic Equality

Project and the Antigoneish Coalition for Economic Justice, to educate decision-makers about women's economic concerns, as well as all that women have to offer as participants in these important decision-making processes. For more information call Katherine at 863-66221 or email antiqwr@auracom.com

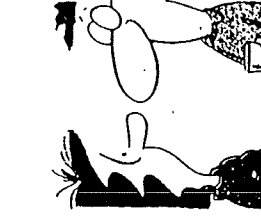
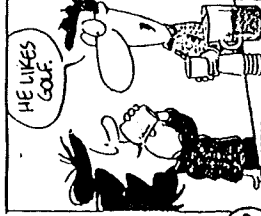
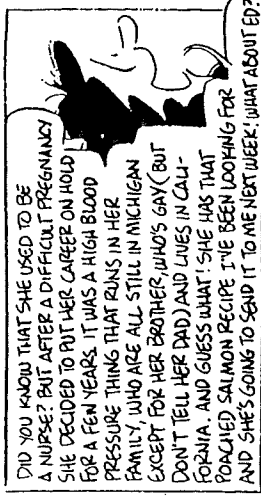
The Take Back the Night event was lively and well-attended. Participants were mostly women from St. F. X. University. About 100 women and 10 men got involved. The women took to the streets, while the men gathered for an educational video and discussion. There was some discussion about whether we should have a women only walk, or not. Your comments and suggestions on this topic are welcome - just call the Centre.

Judith Macphee from the N. S. Dept. of Justice made a presentation at the Centre on the new Maintenance Enforcement Program. It was extremely informative and encouraging to hear that government is taking strong measures to ensure that child support payments are made.

We are just beginning a new project called "Teens Take Action". This work is funded by the Canadian Women's Foundation and is being coordinated by Barbara Hayes. The project involves educating a core group of high-school students as peer educators who will raise the awareness of other students about dealing with dating violence.

The library has some exciting new books available for borrowing and we can plug the kettle at a moment's notice if someone drops by, so please do! There will be some very interesting Friday Brown Bag lunches during October and November. Don't miss Jeanne Fay's presentation, "From 'Welfare Bum' to 'Single Mum': The Political Construction of Women on Social Assistance in Nova Scotia, Oct. 23, 7pm, B19 Nicholson, St. F. X.

BABY BLUES®



LOBBY LOBBY LOBBY!

Please join in the lobby campaign to press the provincial government to adequately fund women's centres. Decisions about how provincial budgets are to be spent are being considered this month. Please write or phone the following elected representatives and urge them to support adequate funding for women's centres. Thank you for your support!

Hon. Francine Cosman, Minister of Community Services
PO Box 696, Halifax, NS, B3J 2T7
1-902-424-4304

Mr. Ronald l'Esperance
Deputy Minister of Community Services (Acting)
(address same as above)
1-902-424-4325

Hon. Premier Russell MacLellan, Premier of Nova Scotia
Nova Scotia Legislature, 1700 Granville St., Halifax, NS, B3J 1X5
1-902-424-6600

Hon. Dr. Bill Gillis, Minister of Finance
PO Box 187, Halifax, NS, B3J 2N3
1-902-424-5720

OCTOBER & NOVEMBER FRIDAY LUNCHES AT THE ANTIGONISH WOMEN'S RESOURCE CENTRE 2nd Floor, Kirk Building, Main St., Antigonish Fridays, 12:10 to 12:50

Oct. 24 "Back to the Future: Nova Scotia's Retrograde Social Assistance Policy Reform" -- Jeanne Fay

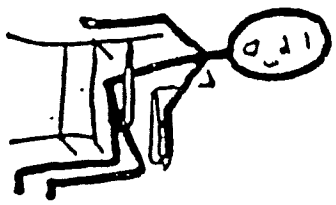
Oct. 31 Women's Literary Group -- for writers and aspiring writers, published or not, poetry, prose, etc.

Nov. 7 "It's All About Hope: Working With Prostitutes"
-- Sister Olga MacDougall csm

Nov. 14 "Women for Economic Equality" -- Oona Landry

Nov. 21 The new Enterprise Development Centre at St. F. X. U.
-- Tiuu Poder, Executive Director

Bring a lunch, we'll put the kettle on. Toys on hand for children. More info 863-6221.

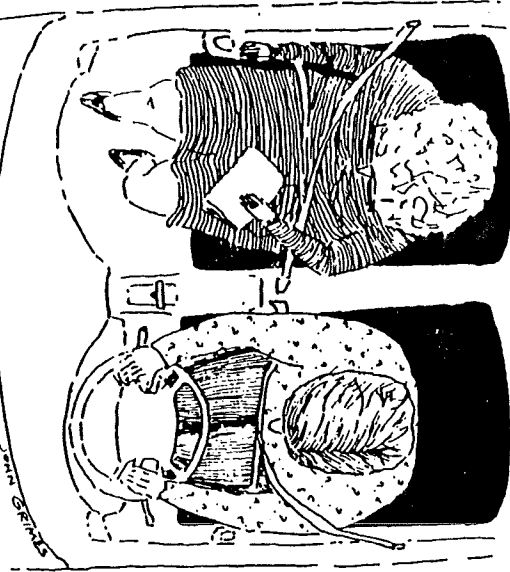


I SYMPATUIZE WITH YOUR DESIRE
FOR INCLUSIVE LANGUAGE IN CHURCH,
BUT I USE A LOT OF QUOTATIONS AND
IT ISN'T FAIR TO CHANGE WORDS OF
GREAT OLD POETS.

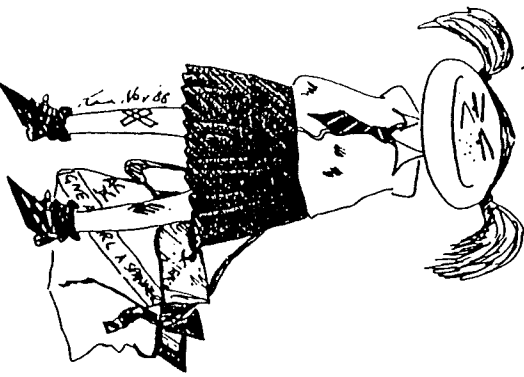
WHICH DO YOU WANT MOST IN
YOUR CHURCH, ALIVE WOMEN
OR DEAD POETS?

HENRY, WE'RE
LOST! WHY
KEEP DRIVING
AROUND?

MARTHA, A
MAN'S GOTTA
DO WHAT A
MAN'S GOTTA
DO. I



I am active, adventurous, aggressive,
assertive, curious, energetic, enterprising,
frank, independent and inventive.



Needless to say, this hasn't
won me many friends.

What's a live letter
word for hard-working,
conscientious, reliable
and durable?

WOMAN



SCHOKHET