



**COMING
OUT**

A WOMEN'S NEWSPAPER

July - August 1973

Volume 1, Number 7

Donation 15¢

Of the men, for the men, by the men

Until last month there were two women principals in the public schools—Ms. Elizabeth Martin at Eastwood and Ms. Wooster at Prospect. Both have resigned and are being replaced in a controversial move by the School Board to have one principal cover two schools. So, once again there are no women as principals in the public schools.

Also, with less than a month to file petitions for candidacy for elected offices, there is only one woman running for public office in Oberlin.

Why are there no women running for School Board? Why is there only one woman, Ms. Geraldine Donaldson, running for City Council? Why are there no women running for an at-large seat on City Council?

We are rather perplexed that in a period of time when women are becoming more concerned about controlling the situations in which we live that women are not becoming increasingly involved in local politics. Also,

we are concerned when it seems that women are being ignored when it comes time for appointments—two cases in point, the hiring of a new principal (or principals) and the replacement of City Council members.

Two City Council members have resigned recently, Dina Schoonmaker and Al Wellington. Ms. Schoonmaker has already been replaced by Don McIlroy and all the replacements being publicly considered for Al Wellington are white men. This leaves us with one woman on City Council, a sad ratio. There are plenty of women, black and white, in Oberlin, who would make fine members of City Council. Why haven't they been appointed or even seriously considered for appointment?

In any case, we would like to encourage women to seek public offices, to make it known that we want to be considered when it comes time for an appointment to a public position and to question why there are so few women in these positions in Oberlin and elsewhere.

[Ed. Note: The information in the above editorial is accurate at this time (7/20/73), although we are glad to hear that several women are considering candidacy for School Board and City Council.]



STAFF: Robin Berenstein, Renee Bukovac, Liz Burgess, Linda Cohen, Fairybelle Jackson, Karen Jakobson, Nora Jones, Phyllis Kuestner, Linda Lucal, Diane Meier, Tema Okun, Ronnie Paxton.

Volume 1, Number 7, July, 1973.
Published monthly at Oberlin, Ohio.

Printed by union labor.



Government Ignoring Sex Discrimination

WASHINGTON (AP)—Congress' first probe into the economic problems of women indicates that the federal government is moving less than vigorously to attack sex discrimination.

The government itself is perpetuating the discrimination in some cases, the Joint Economic Committee was told.

During the first three days of testimony, the committee heard that the Equal Employment Opportunity Commission had a backlog of 60,000 sex bias cases and that the Health, Education and Welfare Department is so slow in processing complaints against colleges that many women are going to court instead.

Other witnesses described the reluctance of the Veterans Administration to give women full credit on housing

mortgages.

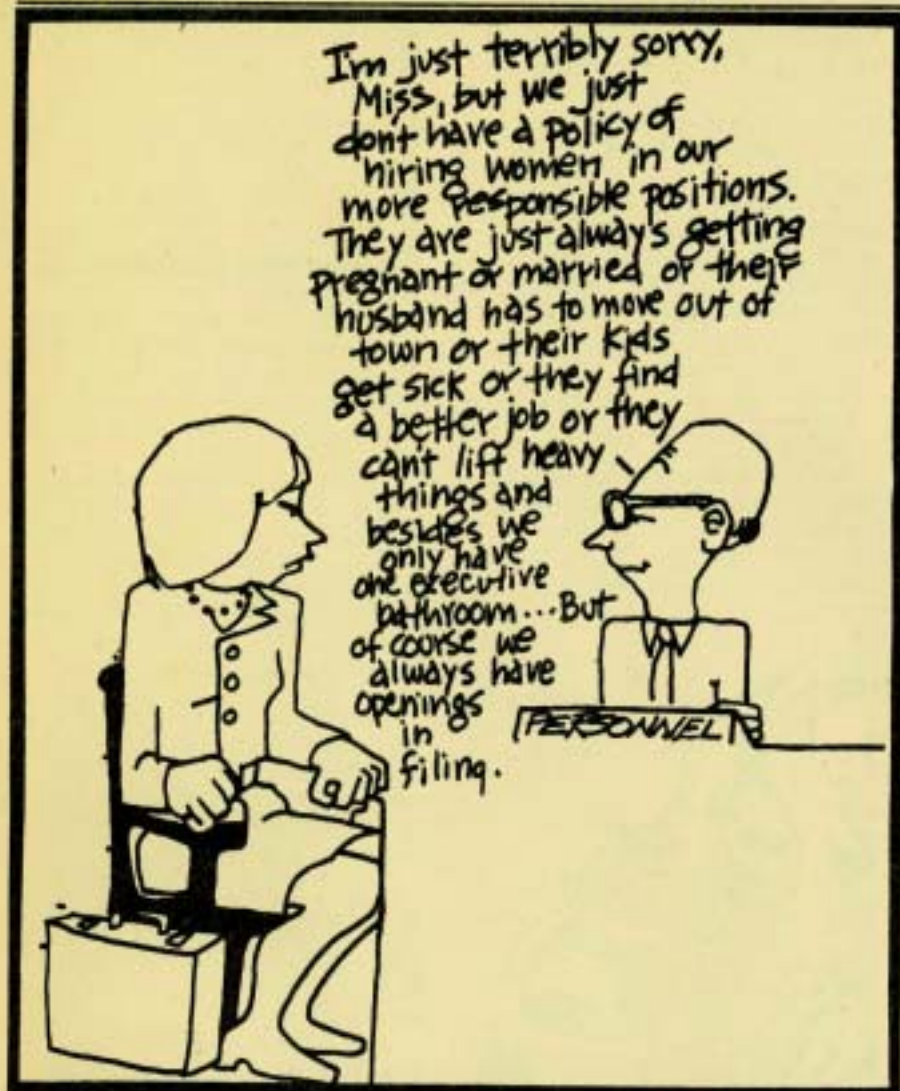
And the leadoff witnesses, the chairman and a member of the Council of Economic Advisers, said they had not considered recommending specific economic policies to correct inequities to women.

Rep. Martha Griffiths, D Mich., who chaired the hearings, asked Chairman Herbert Stein if he had checked on how vigorously the Equal Employment Opportunity Commission and the Justice Department were pursuing sex bias cases or if he had determined if the President's mandate on equality for women was being followed.

Stein said he hasn't done any of that and didn't think it was the council's job to do so.

Rep. Griffiths disagreed and, reading from the act which created the council, said Congress intended the council to take an activist role in seeking that equitable economic policies are followed.

There were these other examples of government inaction cited by Elizabeth Koontz, former director of the Labor Department's Women's Bureau. —THE CENSUS Bureau and the Bureau of Labor Statistics are still not collecting or reporting much of their data by sex and race, a necessary first step in carrying out affirmative action programs.



-THE SMALL Business Administration mostly ignores minority women who apply for loans to start or expand businesses and encourage and give technical assistance almost exclusively to men.

-THE MILITARY services still require women volunteers to be better qualified than men.

-MOST agencies don't comply with the opportunity commission's guidelines on granting leave for childbirth and complications of pregnancy, which prompts private industries to resist pressures to follow these rules.

-WOMEN are grossly underrepresented in federal manpower training programs, although more than three-fifths of all adults in poverty are women. The Job Corps, for instance, has an enrollment of only 25.9 percent women, she said, and only 28.1 percent of persons hired under the Public Employment Program in 1972 were women.

Natural Foods

by Linda Cohen and Ronnie Paxton

We are very much interested in using as many 'natural' foods as possible in our diet and would like to share the information we find out about the availability of unadulterated, non-preservative foods in our area. So, we have started this column in hopes of increasing the use of natural and organic foods by letting people know where the raw materials are available as well as sharing recipes. This column is intended to come out each month and we would like anyone with information to please con-

tact us—send recipes, names of stores in our area plus some information about the places that you recommend.

Oberlin has its own Natural Foods Coop which operates out of Harkness Coop at the College. It is located on W. College St. on the campus between S. Professor and Cedar Sts. They carry many natural foods staples such as grains, some of which they grind themselves, nuts, seeds, dried fruit, oil, honey and others. This summer they are affiliated with the Oberlin Organic Farm Cooperative and are also selling fresh organic vegetables—so far they have sold lettuce, snow peas, peas, and cabbage and will be selling others as soon as they are ready.

At the present time they are open 10:30 to 12:30 on Saturdays and in September they will be open 5-7 days a week in the afternoons and evenings. They sell things at almost wholesale prices and consequently their food is quite cheap (as well as good quality).

The Search in Elyria also sells natural foods staples, as well as vitamins, and herbal teas. The address is 1205 Middle Ave.

They are open 10 to 6 during the week. Their profits go to support half-way houses in Elyria and their prices would not be considered cheap.

Genesis is a vegetarian restaurant in Cleveland that is supposed to have excellent meals and generous portions. Its location is 12200 Euclid.

Their summer hours are 12 to 9:30 Monday through Thursday and 12 to 10 Friday and Saturday. Winter hours are 12 to 11 Monday through Thursday and 12 to 12 Friday and Saturday. They are not open at all on Sundays. The price is \$2 for a full meal which includes a-main dish, salad, and bread.

Our recipe this issue comes from THE NATURAL FOODS COOKBOOK by Beatrice Trum Hunter:

Onion Pie

Pie Shell:

2 cups wholewheat or rye flour or 1 cup each

½ tsp salt

¼ cup oil

1 Tbsp poppy seeds (sometime I use caraway or sesame seeds instead)

ice-cold water

Blend all ingredients, adding only enough water to make a firm dough. Pat into

two oiled 9-inch pans. Chill.

I prefer to bake the pie crusts for a few minutes before adding the filling since I like the texture better.

Filling:

3 cups onions, sliced and sauteed
1 cup sharp cheese (or more) grated
1 cup milk, scalded, cooled to lukewarm
¼ cup milk powder
3 eggs, beaten
½ tsp salt
3 Tbsp nutritional yeast (if available)

Spoon onions over pie shells. Cover with cheese. Blend remaining ingredients and pour mixture over cheese. Bake at 350 degrees for 20 to 25 minutes, until knife inserted in center of pie comes out clean.

This pie is good served hot or cold. It can be cut into small wedges for appetizers or snacks. Makes 2 pies.

Mental Patients' Rights

by Phyllis Kuestner

The Mental Patients Civil Rights Project of Lorain County has been meeting since April. The aim of the group is to encourage reform in the commitment procedures and treatment of those labelled mentally ill. The group joined with the Cleveland Patients Rights Organization in endorsing House Bill 984. This reform bill of Rep. John Sweeney was co-sponsored by 43 House members from both parties, including Rep. Don Pease.

House Bill 984 sets up careful restrictions on committing mentally ill persons. If the court determines there is cause for commitment beyond a reasonable doubt, it must order the least restrictive alternative available, consistent with treatment goals. The bill also would eliminate indeterminate commitments.

Besides dealing with commitment rights of people, House Bill 984 has a section concerned with rights while a patient is in a mental hospital—such as the right to privacy of mail, possession of a written list of rights and the right of a treatment plan available from one's own physician.

A third important part of the reform bill sets up a legal advocacy service which would provide an ombudsman, independent of the Bureau of Mental Health, to keep a patient informed of her/his rights.

Any person or group interested in knowing more about House Bill 984, call Phyllis Kuestner at 774-5139 or Linda Lucal at 774-8047. Letters of support for the bill would be helpful.

Please send them to:

Rep. Harry Lehman
State House
Columbus
Ohio 43215

Any person wishing to know more about the rights of mental patients can find information in the ACLU handbook, 'Rights of Mental Patients', available at the Coop Bookstore in Oberlin.



Involuntary Sterilization

MONTGOMERY, Ala. (LNS & UPI)—Two black sisters from a welfare family were sterilized after their mother (who is illiterate) signed an X on a paper she was given by representatives from an anti-poverty agency. She thought it was a permission slip to have them given shots. The next day, June 14, Mary Alice (12), and Minnie (14) Relf, were admitted to a local hospital where tubal ligations were performed.

The same day, their 16 year old sister Katie was visited by two people from the

The Maternal Health Clinic in Oberlin will not be open again until August 15. If you want assistance, use the Maternal Health Clinic in Lorain at 20th and Broad (upstairs from the bookstore), 245-4712. The hours are Monday and Wednesday from 9-5, Tuesday and Thursday from 10-6, and Friday from 9-12.

agency who tried to persuade her to have the operation too, asking her if she wanted to go to the hospital 'to take some pills'. She told them 'I don't think I need any'. When they continued to press her, she locked herself in her room until they left.

Lonnie Relf, the girls' father, has filed a \$1,000,000 suit against the Office of Economic Opportunity and its director Howard Phillips, the Montgomery Community Action Agency (the anti-poverty agency) and its director Joseph E. Conklin, the unidentified surgeon and the head of the family planning clinic.

The suit also seeks a court order requiring the defendants to 'do everything humanly and medically possible' to reverse the operations and asks the court to seek a nationwide ban on such deceptively presented operations.

According to the suit the agency said it had performed the sterilizations because 'boys were hanging around the girls...they felt the most convenient method for the agency to prevent pregnancy was sterilization'.

The clinic had been administering Depo-Provera to the girls until March 1 when the clinic came under the jurisdiction of HEW, which instructed the clinics to stop using the drug because it had not been certified safe by the Food and Drug Administration. Widely administered in Tennessee and Alabama, Depo-Provera has been shown to cause breast cancer in dogs and may cause permanent sterility. Side effects such as dizziness, backaches and heavy bleeding are severe. Depo-Provera is administered as a shot every 3 months.

Conklin, of the agency, said that the clinic stopped administering the shots; birth control pills were not recommended because the two Relf girls were 'found not to have the mental talents' to take them on schedule.

Warren M. Hern, who has since resigned as a chief OEO director, testified he wrote guidelines that might have prevented the incident but they were 'suppressed' by the White House and were never issued.

On the day 25,000 copies of the guidelines 'came off the presses', Hern said, he was advised distribution would be delayed pending a White House review. His inquiries led him to the office of former White House Counsel John W. Dean III, a key witness in the Senate Watergate Hearings, Hern said. An aide to Dean said the White House had no knowledge of the guidelines.

In Montgomery yesterday, the \$1,000,000 suit was amended to include as defendants Dean and John D. Ehrlichman, Nixon's former chief domestic adviser.

More Sterilization

(WONAAC)—The case of Minnie Lee and Mary Alice Relf of Montgomery, Alabama, has finally brought to national attention the widespread practice of forced sterilization. These two young Black women, age 14 and 12 respectively, were sterilized without their knowledge or consent in mid-June by the Montgomery Family Planning Clinic, which receives federal funds through the Office of Economic Opportunity. The clinic and related federal agencies are now being sued for \$1,000,000 by Mr. Lonnie Relf, the father of the young women.

Since its formation in July 1971, WONAAC has carried out a campaign to educate the public about forced sterilization and to mobilize opposition to this practice, which is especially aimed at and carried out against Black, Chicano and Puerto Rican women who are on welfare. Many people are unaware of the scope of this practice. At least 14 states (Iowa, Mississippi, California, Delaware, Georgia, Illinois, Louisiana, Maryland, North Carolina, Virginia, Tennessee, Ohio, New Hampshire and Indiana) have considered or are considering legislation designed to coerce women receiving welfare to submit to sterilization. Some of this proposed legislation would force women to undergo sterilization in order to continue receiving welfare payments. The racist nature of these proposals is exemplified by the following statement made by Ohio State Representative Gene Damschroder (R-Fremont) in motivating such a forced sterilization bill in Ohio: 'People who live

like animals should be treated as such'. On July 2, the Office of Economic Opportunity admitted that eleven young women had been sterilized at Montgomery Clinic. The July 8 New York Times reported that at least eighty other such cases have been discovered. This shows that even the failure to get such legislation passed has not prevented forced sterilization from taking place.

Another wide spread method of forced sterilization has been to require 'consent' to sterilization as a pre-condition to abortion. In the 1968 survey of over 500 teaching hospitals in almost every state, more than one half of the hospitals said that they sometimes used sterilization as a condition for approving an abortion request.

This points up the importance of the January 22nd Supreme Court decision legalizing abortion in the United States. In the past, the illegality of abortion has been used not only to deny women the right to terminate an unwanted pregnancy, but also to force them to submit to sterilization. The Supreme Court decision will help bring an end to this practice.

WONAAC's Three demands—the repeal of all abortion laws, the repeal of all restrictive contraception laws, and an end to forced sterilization—are based on the fundamental rights of all women to control their own bodies, to decide when and if they will bear children. That is the real issue involved in the current case of Minnie Lee and Mary Alice Relf. No individual or institution, whether it be a clinic, hospital, court, federal agency, state legislature, social worker or Congress itself has the right to decide that a woman should be sterilized. The right to choose or not choose sterilization belongs to the woman alone—no matter what her age.

The constitutional guarantees which formed the basis for the historic decision legalizing abortion must also be enforced to protect women from forced sterilization. This illegal practice must be brought to an end immediately.

[Ed. Note: WONAAC is the Women's National Abortion Action Coalition].



"I DON'T KNOW WHETHER TO DIVORCE HIM OR HAVE HIM DECLARED LEGALLY DEAD."

Sedating American Womanhood

by Nora Jones

- * 1 out of three Americans use prescribed mood-altering drugs on a regular basis.
- * Women outnumber men two to one on usage of these drugs.
- * Women account for 53% of the adult population but, among habitual or frequent (6 or more times a month) users of mood altering drugs, they are more than adequately represented: 54% of barbiturate users are women; 58% for major tranquilizers; 70% for minor tranquilizers; 72% for antidepressants; 76% for controlled narcotics; 80% for diet pills.
- * Many women are caught up in multiple drug use. For example, of the housewives who habitually use amphetamines: 75% also take barbiturates; 16% take other powerful sedatives; 16% take tranquilizers; 22% take antidepressants; 38% take non-controlled narcotics. Also—of the housewives who take relaxants: 6% also take diet pills; 9% take antidepressants; 16% take narcotic painkillers; 17% take barbiturates; 11% take other powerful sedatives.
- * The habitual use of these mood-altering drugs, especially multiple use, may affect the kidneys, liver, blood cells, brain tissue, nerve endings, eyesight, blood pressure, and interest in sex. Prolonged use can cause illness, even death. Many of these drugs are lethal when combined with even small amounts of alcohol.
- * 4 out of five prescriptions written by family doctors are for these mood-altering drugs.

Why are doctors so ready to prescribe such powerful and potentially dangerous drugs to women? One possible reason—500 tons of sedatives are manufactured annually. In 1970, eight billion amphetamines were manufactured (despite the one million limit set by the government as safe). The drug companies must push their products through clever advertising in medical

journals. This advertising is aimed at the family doctor and is very effective in influencing physicians to prescribe mood-altering drugs. (A survey of 280,000 doctors revealed that prescriptions for \$20,000,000 worth of nonbarbiturate sedatives, \$31,000,000 of barbiturates, \$56,000,000 of antidepressants, \$84,000,000 of diet pills, and \$126,000,000 of minor tranquilizers were written in one year!)

"Frustrated Women"

Not only is the volume of mood-altering drugs manufactured and prescribed frightening, but the nature of the advertisements for these drugs (which not only sell the product but also mold opinion and shape attitudes) warrants concern. Many of the advertisements have a very strong message: women are frustrated, anxious,

neurotic beings who need pills in order to cope. Some examples:

A full page ad, photograph of a middle-aged woman. Sullen but defiant look on her face. In bold print:

The Collector. At 35 she's collected, among other things, a college degree she's never used, two children underfoot most of the day, a husband whose career takes him away most of the time, a folder of unpaid bills, and various symptoms—real or imagined.

The cure is then offered—this company's tranquilizer.

A nail-chewing young housewife peering through prison bars of mops and brooms: **You can't set her free. But you can help her feel less anxious. You know this woman. She's anxious, tense, irritable. She's felt this way for months. Beseated by the seemingly insurmountable**

problems of raising a young family, and confined to the home most of the time, her symptoms reflect a sense of inadequacy and isolation.

A series of snapshots covering a period of about 15 years. Each one is a woman posing with a different man. One snapshot is the woman and her father. Final shot is the woman, alone on the deck of a ship:

35, single, and psychoneurotic. The purser on her cruise ship took the last snapshot of Jan. You probably see many such Jans in your practice. The unmarrieds with low self-esteem. Jan never found a man to measure up to her father. Now she realizes she's in a losing pattern—and that she may never marry.

The cure—a specific antidepressant.

Papa Freud's Blues

Each of these ads paint a picture of a woman who must be sedated in order to cope with her life situation. This stereotype is reminiscent of Papa Freud's "hysterical woman". The Freudian overtones of the last ad are even more obvious—Freudians insist that something is not quite right if a woman doesn't have a man and a baby. The image of Jan as single and neurotic fits the stereotype of unmarried women—"old maids".

The ads are written by men on Madison Avenue for male physicians. The male orientation becomes even more evident in other ads which encourage doctors to prescribe tranquilizers for women to make life easier for their husbands. These ads are encouraging doctors to violate their sacred obligation to medicate for their patient's sake!

For me, this male orientation has definite political implications. Along with the issues of abortion and birth control, the reckless prescribing of mood-altering drugs to women is directly related to the right of women to control of their own bodies and minds. Just as many women have complained of the patronizing attitudes of many gynecologists ("You don't want an IUD—that can be very painful, my dear"—as if childbirth isn't painful—"Why don't we put you on the pill?"—never mind that the pill can produce very harmful side effects) so some women have discerned this same attitude in their family doctors when they prescribe powerful sedatives. One woman testifying before a Senate committee investigating health care related: "When I asked the doctor what he was prescribing for me, he just patted me on the shoulder and said "Something that will make you feel just fine."

"Sara is not herself"

she may complain about insomnia and "stomach upsets" or other somatic symptoms but not be aware of her underlying depression

In such cases, early improvement has been reported with this antidepressant—

Pertofrane®
(desipramine hydrochloride NF)

50 mg. capsules t.i.d. often recommended

(Geriatric and adolescent patients can usually be managed with a lower dosage.)

Human
Sexuality

Doctor as God

But why are women such willing victims? Like all who are brought up in such a drug-oriented society, women are prone to accept the idea that pills perform miracles. There is no reason to go into the extent that a drug oriented philosophy pervades American life- it has been well documented many times. But there must be some additional factors that lead to women being the greatest users and abusers of pharmaceutical drugs. I would like to suggest a few possibilities.

Perhaps related to the drug-oriented philosophy is the mystique which surrounds the medical profession. The doctor's word is next to God's. For women, this awesome attitude is perhaps magnified. The doctor is a male authority figure and most women have been thoroughly socialized into reverence for male opinion. For this reason, many women do not think of questioning their doctors' insistence on treating their problems with potent drugs.

Specific drug usage may also be attributed to female socialization. For example- though housewives account for less than one-fourth of the adult population, they represent 36% of the habitual users of diet pills. Working women are 15% likelier to use diet pills than housewives. Perhaps this phenomenon can be related to the ideal of the sexually attractive female=woman in our culture. Because many women have been taught to see themselves as sexual objects who must please men in order to be true women, many women are preoccupied with their weight. I have noticed a tendency for men to lose weight in order to be healthy whereas the motivation for women appears to be related exclusively to sexual attractiveness. For this reason, it may be that women are willing to jeopardize their health in order to remain slim and trim. (Many of these women may not know the dangers of diet pills- few doctors outline the hazards unless prodded, and the information is not available otherwise.)

The fact that working women are much more likely to use mood-altering drugs than housewives might be related to the status of the working woman in our culture. Many working women suffer under a double burden- they hold down jobs but are also expected to perform household duties. This increased work load and the possible role strain that can develop from such a situation may very well drive women to seek relief in pills (working women are 4 times likelier to use major tranquilizers than housewives).

I think that a study of drug usage among working women who are also expected to take responsibility for household duties and working women who have no such obligations could be very revealing.

Abuse of such mood-altering drugs is fairly widespread among women. A study has shown, for example, that 15% of women using diet pills had obtained some or all of their pills without prescriptions; 20% took their pills at doses or frequencies other than those recommended by their doctors. It may be that women abuse these drugs out of ignorance. But it may also be that women, conditioned into low self-esteem and caught in seemingly inescapable and degrading life situations, turn to pills because alternatives seem nonexistent.

"Poor Adjustment"

Are there alternatives to sedating American womanhood into complacency?

Dr. Robert Seidenberg, clinical professor of psychiatry at Syracuse asks "since when has it been psychiatrically sound and medically ethical to prescribe drugs to overcome many women's natural reluctance to wash dishes?" He suggests one simple alternative would be to use the money spent on doctors' fees and drugs as the downpayment on a dishwasher. A simplistic statement but it has possibilities.

Unfortunately, the doctor also states that the anxieties pictured in the medical journal advertisements are not symptoms of mental illness that need to be treated with drugs, but are only signs of poor adjustment to life situations that could be resolved with psychiatric help. This, to me, implies that the life situation cannot, or should not, be radically altered, but that the woman should adjust herself accordingly. The problem with sending women for psychiatric help is that the psychiatrist (who will more than likely be a man) may view her as a malcontent who should be happy with the role that has been forced on her. And several studies of clinicians' attitudes toward women show that healthy women, as compared to healthy men, are seen as being more submissive, less objective, less independent, more excitable in minor crises, and more emotional! How can women learn to value being a female from a therapist who devalues her sex?

Perhaps the women's movement will provide women like the college educated housewife, the irritable young mother, and unmarried Jan with opportunities and alternatives to the complacency of drugs and psychotherapy.



Women In Labor

CHICAGO (SPOKESWOMAN)-Women workers in Chicago's Loop, the city's central commercial area, have organized as Women Employed (WE) to press for job rights, and are already making their influence felt among the business community. Brought together at the initiative of Loop Center YWCA, which called a planning meeting barely a month ago, WE's members represent a variety of women's organizations and labor unions. "We came together," says spokeswoman Day Creamer, "feeling that women are not getting a fair deal, that they are not respected for the work they do." As an initial project, the group undertook a study of the status of Loop workers, and found that 81% of the women who work in the Loop hold clerical, service or sales jobs and that women's average earnings are \$5,268 as compared with \$13,153 for

men. Timing their action to coincide with National Secretaries Week, and with the Slogan 'Rights and Roses,' the group presented the results of their study to the Chicago Association of Commerce and Industry, charging the employers represented by the Association with 'gross neglect of the situation of women workers in the Loop.' WE demanded a public meeting with major Loop employers and the president of the Chicago Association of Commerce and Industry to discuss their proposals for action to upgrade women's wages. The association agreed to both demands and the public meeting has been set for May. WE includes members of the Loop YWCA, the American Federation of State, County and Municipal Employees (AFSCME), Chicago Women in Publishing, Communication Workers of America, Direct Action for Rights in Employment (DARE), the American Federation of Teachers and the National Organization for Women (NOW). Contact:

Day Creamer, Loop Center YWCA,
37 S. Wabash St., Chicago, Ill.

Pill Attacks Gall Bladder

BOSTON (LNS)—A major new study of the effects of oral contraceptives has shown that women who use them are twice as likely to develop gallbladder disease as those who don't.

In the report, the investigators of the Boston Collaborative Drug Surveillance Program of Boston University Medical Center estimated the annual attack rate of gallbladder disease in women taking oral contraceptives to be 158 per 100,000 compared with 79 per 100,000 in women who do not use oral contraceptives.

The study, based on data from 24 Boston hospitals, said that the frequency of gallbladder surgery is especially high in women who have been

on oral contraceptives for 6 to 12 months, compared with women who have been using them for longer periods. This suggests that women who develop gallbladder disease because of the Pill tend to do so early in the course of taking the drug.

The research said evidence in other studies suggests that the estrogen (a hormone) contained in the pill induces changes in the composition of bile which can result in gallstones.

Significantly, almost all the women tested were using low estrogen type birth control pills already.

Oberlin Women's Service Center

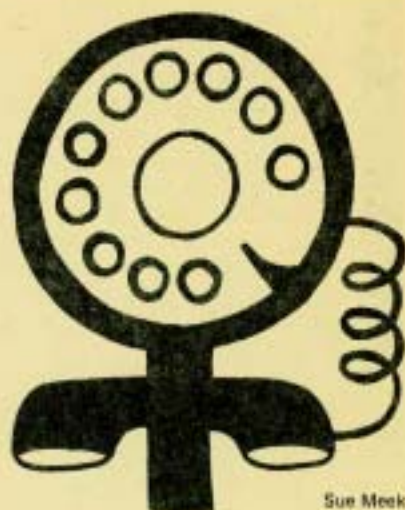
by Diane Meier

FACT SHEET FOR OBERLIN

Total Population...1970...7,761
Female Population...4,472
Male Population...4,289
% Female Heads of House
with Families Below Poverty
Level, 1969...43.3%
*%Total Civilian Labor Force
unemployed...3.6%
*%Total Female Civilian
Labor Force Unemployed...5.0%
Number Juvenile Delinquency
Cases, 1970...63
% Female Juvenile Delinquents...19%
Birth Rate/1000population
1970...15.2 births/1000people
Premature Birth Rate per 1000
live births, 1970...97.7per 1000
live births
Publically reported number of
gonorrhoea cases, 1971...51
% Illegitimate Pregnancies,
1970...12.8%
%Teenage Illegitimate
Pregnancies,1970...33.3%

*Lorain County Figures

Taken from the Lorain Co.
Community Health Center
Fact Book and the Ohio
Bureau of Employment.



Sue Meek

The Oberlin Women's Service Center is slowly and surely becoming reality. The core group working in the preparations has enlarged and is representative of women of all races and ages in our community. The original concept has expanded to consist of a general referral 'hotline' dispensing information and sympathy to any woman, man, or child who calls in need. Oberlin is a city with many serious problems that need discovering and consideration (see fact sheet).

The counselors, who will undergo training before beginning phone counseling, will all be women. Those women working on the center have gained a true sense of trust and mutual respect by working together to help each other and to accomplish things new to us. We have learned a good many legal funding and writing skills. We have engaged in public speaking, and communications, with local groups who have both challenged and supported us. The following list should give an idea of what we have done in recent months and what we hope to do soon.

*We have filed articles of incorporation in Columbus to protect our counselors from lawsuit of any kind. All lawsuits would have to be directed at the corporation itself. We have written and passed a code of regulations (by-laws) which will permit us to apply for state and federal tax exemption.

*The criterion for membership in the corporation consists of attendance at two consecutive publicly advertised (in the Oberlin newspaper) meetings of the OWSC.

*All the members of the corporation are to be women and are known in the by-laws as 'directors' in order to legally in-

sure that all decisions will be made by collective decision or vote of the group and not by a small group who might acquire power. There will be four or more officers including secretary and treasurer of the corporation, however these individuals will be fully responsible to the membership in their duties and will only be empowered to fulfill the wishes of the membership. The first officers will be elected soon (by fall).

*Surveys have been mailed to over 500 services in Lorain County and adjoining areas (Cleveland). We have had a high return of these questionnaires and will be indexing information on medical, legal, employment, welfare, psychological, and educational services for the purpose of conveying knowledge of what is available to any Oberlin resident who doesn't know where to turn for help. This high return is indicative of the agencies' or individuals' wish to cooperate with us. We have been quite encouraged by this. Data will be compiled onto easily readable forms which will make information quickly available to a counselor seeking to help a caller on the line.

*We hope to compile evaluations on local services so that callers will be referred to the best we can find. Numerical data concerning the volume and nature of calls we receive in various areas (how many people need pediatricians, how many need a job, how many seek legal aid in Oberlin) will be collected to assess where the needs are and thus what services are in insufficient supply. No names, addresses or phone numbers of callers will be taken unless the client offers this information. All data collection will be fully anonymous and counselor records will be burned every two weeks or so, (after information as to the nature of the calls has been recorded), in order to insure this.

*A place has been secured in a residence in Oberlin. The address is 229 W. College St. and visitors are welcome. We have some equipment and furniture, are seeking more and are shopping around for taped answering services, 3-way conference phone and electric typewriter. The phones have not yet been installed but when we get our number, it will be widely publicized.

*The first training session will occur on the last weekend of July (27, 28, and 29) and will consist of an intensive three-day empathy model used to train the Ann Arbor Women's Crisis Center counselors. This is intended to teach the

counselor to listen sympathetically rather than to judge or analyze. The trainers are from the Ann Arbor Center and will be training from 15 to 20 of our group. It is our hope that a core of trained women will be ready to staff the phones within the next few months.

*Applications for funding have been submitted to several local agencies and churches. Oberlin City Council has budgeted a donation of \$1,000 pending approval by next year's Council. The Lorain County 648 Board (Mental Health and Retardation Board) is considering our proposal as is the local United Fund and YWCA. Anyone who would like to make a donation may send money to OWSC, 229 W. College St., Oberlin, Ohio. Money is badly needed for equipment (phones, tape service, typewriter) and training fees.

It is important to emphasize that we are not duplicating services already existing in the city, but simply facilitating and contributing to the work that many agencies are trying to do now.

We hope to refer our callers to as many Oberlin services as we can locate. We are cooperating in every way mutually possible with other community groups in order to support our efforts and to

avoid overlap.

Our referral policies will be decided by our group of women after we have seen the surveys and conducted interviews (when necessary) with various professionals. The hotline is projected to start in September or October of 1973, when all preparations and information are complete and when we feel we are ready to offer a smooth and useful service for Oberlin.

Meetings are usually held every two weeks in the First Church (Lorain and Main) at 7:30 (see the paper for exact dates). All women are welcome to attend meetings (come to two in a row and you're a voting member!), to participate in training for phone counseling, or to receive minutes by placing your name on our mailing list. If any individual or group is interested in more information (written or spoken), or would like a speaker, please call:

Linda Cohen, 774-8396 (day), 774-8047 (evening); Tema Okun, 774-8455 (day); Liz Burgess, 775-5839 (evening), 774-1221 ext. 3158 (day); Vee Long, 775-6401; Miriam Kennedy, 774-5136.



Kaethe Kollwitz



LNS

Vietnamese Women

This is the third and last in a series of interviews with Vietnamese women. They were conducted by Laura Palmer in Saigon in February, 1973.

Laura: What are some of the things that Americans can't understand about the Vietnamese? The big or the subtle cultural differences?

Mai Palm: I don't think the Americans or other foreigners can understand anything, really. It's just being acquainted with something, knowing that it's done in a certain way, understanding the procedure. For example, let's take the ancestral worship. A people who can never really understand what's going on and accept it or say "Well gee, that's really something and I wish I could be part of it." It might be an interesting thing to witness but not to be involved in. Because every Vietnamese would want and have to be involved in ancestral worship.

Laura: How would you classify yourself for me? What part of you is American and what part is Vietnamese? What is Western?

Mai Palm: I think that I am Westernized in a way that permits me to understand the

Americans. I don't think that I am Westernized to the extent that I would be able to abandon my culture to go to Western culture. I know what it is to be Vietnamese and I know what it is to be an American from a Vietnamese point of view.

Laura: What are some of your immediate goals?

Mai Palm: I'd like to go back to school. I'd like to do a course in radio and broadcasting and then I'd like to do some more radio work, and commercials, sometime.

Laura: You have seen my copies of Ms. magazine around the house and we have talked a little about the feminist movement. How does it strike you? What is your perception of feminism in the United States?

Mai Palm: I think that it is a good magazine because it is well written. I really don't know what to say about feminism because it is really not that important to me.

Laura: What do you think of feminism as a mass movement? What things do you think are exaggerated about it and what things are positive?

Mai Palm: I've never been to the States so I can't speak about feminism there. In Vietnam the idea of Women's Lib is not that important. Women have always been very strong in Vietnam.

Laura: Everyone who I have talked to in these interviews has said that it is the women who are in control in Vietnam and I think that that is true. Yet they don't have political power, the leaders of the country are men; how do you explain that? Is this really a matriarchal society?

Mai Palm: That goes back to tradition and the three major roles in a Vietnamese woman's life. These are to be the daughter in the house, to be the wife, to be the daughter-in-law. The way of the Vietnamese woman is to be a-political. I have a friend whose husband is a senator and if the wife had said "I don't think you should be a senator.", then I think he would change his mind and practise medicine because he is a doctor. Women in Vietnam do not feel that they have to be involved in politics, which would be like saying "I don't want to be feminine anymore." or "I want to try to do the things that men do." And in so doing she would have to abandon her feminine ways, being a mother, a daughter-in-law, a daughter in the house. So I think that before a woman could ever think of doing anything else she would have to fulfill these three roles first.

Laura: Do you think women will become more actively involved in politics or is the tradition just so overpowering that it is not going to happen or will only happen in very small ways?

Mai Palm: I don't think it is going to happen to any significant extent. Like I said before Vietnamese women know their place.

Laura: What do you think of Vietnamese men?

Mai Palm: I think they're like other men. It's difficult for Vietnamese women who have been around Western ways and then become more demanding of Vietnamese

men. Vietnamese men do not treat women the way they should. The husband will walk in front of the wife, is seated in a restaurant before his wife, doesn't usually bother to recognize that she is around at all. Vietnamese women who have been exposed to something different would rather have the Western way of being gentle to women.

Laura: As I know more Vietnamese, I'm beginning to realize that one of the things that goes on all the time, unquestioned, is that most married men have girl-friends. The wife knows about but she puts up with it. Is that a fairly common thing?

Mai Palm: It's very common among the lower and middle classes. In the old days or the early 1900's, the men would have more than one wife in the same house. That doesn't happen now: a man with two women in the same house...they would be constantly fighting! It is not uncommon to be out on the street and see a large crowd gathered to watch the number one wife beat up the number two wife or vice versa. Or the husband could be beating up both of his wives. It's quite common and Vietnamese men are known for their unfaithfulness to their wives. They're always going out with other women. The first wife, the legal wife, is the one who takes care of the house and the children. And the pleasure giving source is then another woman, not the wife.

Laura: Would you find women doing the same kind of thing? Having affairs when they're married?

Mai Palm: The women usually play the secondary role of girl friend when they are unmarried or older, old maids and widows.

Laura: What should American women understand about Vietnamese women? How are we alike, how different?

Mai Palm: The traditional Vietnamese woman is very soft spoken. That goes for the rest of her being as well. She keeps a lot of things to herself. She likes to be kind and gentle to other people. I think all women are common in some aspects, but there are striking differences. It's usually in the physical attitude, or manners. A traditional Vietnamese

woman would not appreciate a western woman coming into the house, lighting up a cigarette, starting to laugh or drink. This is entirely inconceivable to a Vietnamese woman. Most women are alike in their basic attitudes towards certain things. Houses, decorating, food, men, it's basically the same. The differences are the same for Vietnamese men and women. Americans are very loud...they're loud in the way they move, they're loud in the way they act and talk and think. This is alien to Vietnamese culture.

Laura: Do you think women are happy with their role? Are they content or do they just accept tradition and go along with it because that's the way it is in Vietnam?

Mai Palm: Yes to both questions. They accept it because they are happy with it and also because of the tradition, because they know their role is to be a good daughter, a good mother and a good daughter-in-law. And then you have challenges from your friends...if I was a daughter-in-law I would want to be the best daughter-in-law around. So there is a challenge right there. Most women are happy with the things they have and the positions they're in.

Laura: Do you see marriage as a personal goal?

Mai Palm: No, not in Vietnam. Marriage is more of an obligation, first of all. Over the years it has changed and become a very important act for an individual. It is a personal goal but generally it is an obligation first. The traditional Vietnamese girl who is 18 or 19...immediately the family thinks that she must have a family of her own and one of the parents goes out and seeks an appropriate man for her. It's automatic: when a girl has matured enough to handle a family the parents then see to it that she has a husband.

Laura: So you're saying you wouldn't want to be married in the Vietnamese way, in the obligation way, but you don't rule it out, say in Western culture? You don't have any bias against marriage itself, do you?

Mai Palm: I don't think I have any bias against marriage. If I found an appropriate man who I could live with I would not have any defined bias against marriage. The average Vietnamese girl would look at marriage as a step or the thing she has to take up next in life, and then she has a long time to work on the project of being married, being a mother, being a daughter-in-law. It is important in that way and it's the way to becoming a woman. A woman must fulfill these three roles and that usually takes a lifetime to do.



WOMEN TOGETHER



Jessica Weiss



Oberlin College Yearbook

TOOLS AND LANGUAGE

by Kathryn Kilgore

1

We split the wood for fires
tearing the grain into
strings. The house has weathered
two hundred winters; each
like this, the first. Three
feet of snow and new eyes
inside looking out.

2

Tools and language. After eighteen years of
being trained to use language I find I am
better with tools meaning I can make things
that can stand up by themselves and be used.
When some machine won't do what I want or
falls apart in my hands it disturbs me less
and is easier to fix than when I try to use
words to say something that is endless always
upright too small lop-sided dishonest cheating
someone of their rightful silence kicking a
stone down the beaten path the word game chain
saw slips through the bone words the solid
trunk of all that is still standing.

3

A wave is breaking with us, we are it; language
talking to itself, the word
revolution; horses stampeding
over paths of the old herds

a cold wind

blows around the house at night,
a sudden loss of understanding, a blankness
when I look at your faces, friends
where were we before this started.

4

What are we. Five women living together in a
house trying to make a family, after a year or so
of getting down to that. We've picked up and discarded
most of the ideologies and definitions we could
find. We were a collective a commune a women's house
a farm a cat mill a cradle a bundle of nerves an
apartment house a retreat a college dorm a writer's
hideout a hippy haven edge city a nightmare,
we were distances and dialogues truth honesty and
openness hot soup a sauna bath good dope music work
free space, we were in love alien friends strangers
sisters brothers hostages outlaws critics creators
bodies, we were a crust of bread a piece of earth
friends on the edge evolution of a structure, friends
in some way we could not be before, we were as far
as we allowed ourselves to go, but nothing special.
This is a process not planned or chartered by the
founding mothers, the vision shifts like a mirage.
Everyone has their own. What's real is concrete
and unspoken, how can I say what we are?

5

Living together like this is not what I would have
thought. It is not easier to find time to talk to
a friend because you live in the same house and eat
every meal with them. It is easy to become blind,
your eyes looking inward to see if you can still
find yourself in the noise. It is easy to adjust
to someone's madness, unhappiness, whatever. It is
necessary in some ways and inevitable. But it is
also easier to try anything you want to, work out
whatever old family hangups you never worked out on
your old family, find out how you can be ignored,
find out what you do not want to see, see how un-
important you are, and how real. It is hard to be
one person and one-fifth of one person at the same
time. One's own mind and the group mind evolve
together. We all know that we think by now and
unconsciously make allowances for each other when
we're talking together. We become each other's lowest
common denominator. Conversations sometimes come to
the edge of a cliff and the group doesn't have wings.

1933 and 1973



Oberlin College Yearbook

6

The oldest thing about us
is the house, built
near 1770, still growing.
Everything is worn
rotting, or tacked on
new. It's the color of
wood, hand hewn beams, New
England white. Inside, it seems
to float;
the angles slant, run
and must defy
gravity to stand.

We insulate
one room with fiberglass
while old corncocks fall out
between beams
in the next room:
we let it be.
We live with ancient dust,
wood powder sifting down
around us. It's easier
to begin now,
to build
a house; but this one
fits us, gives its history,
its place
on the land. It takes
us in. We form our lives
around it. Nothing
we could build now
would hold us.

7

We get too conscious of ourselves and what we think
our place is. Our importance. As though we needed
to justify what we are doing. We have the disease
we wanted to escape by moving here. The need to
succeed and be accomplished and accepted, to be
authorities on our lives as though they had a meaning
outside of themselves that we could at this
moment understand.



Jessica Weiss

Like cat's cradle played
with a stranger
poker with a straight
face
blind man's bluff.

8

At times it seems like so many of our friends have
so much in common with us that it's like watching
a mirror when we need a window. We chase our own tail
swallow our own story and completely encase ourselves
in the hard shell of What We Are. We work out traps
for each other, ritualized ways of seeing each other
and ourselves, that makes change difficult. Everyone
falls into place and lies there until someone can't
stand it any more. And then we break out again.

9

Still it's fine to get up in the morning and see
your best friends even if they do have colds and
are grouchy and haven't fed the chickens.

10

Tools and language.
Cutting wood with a small chain saw,
teeth circling down through the
layers of years to one and birth, on out
the other side to now and death,
keeping arms and legs out of the way thinking
limbs and blood and not thinking
letting it go as though my arm itself could
rest on wood and slice it clean,
I use the things I do not understand.

reprinted from WIN magazine, June 1973.

DIRECTORY

Pregnancy counseling

Pat Walton — Peters Hall, Oberlin College, room 105 or South Hall at night.

Planned Parenthood — Wilder Hall, Oberlin College, 774-1221 ext. 7388.

Maternal Health Association of Lorain County offers abortion counseling and referral, pregnancy counseling and testing. Fee according to ability to pay. Financed by United Fund and taxes. Offices: Oberlin Community Center, 774-1353; Robinson Building, Elyria, 322-9874; 1948 Broadway, Lorain, 245-4712.

Childcare

Oberlin Daycare Center, N. Main St., First Church Undercroft, 774-8193.

Lorain County Welfare Department and Lorain County Child Care Association have complete lists of licensed day care centers in Lorain County. The welfare department channels federal money to pay for children. Offices: 557 Broad St., Elyria, 323-5726; 1801 Elyria Ave., Lorain, 244-4150.

Breast-feeding

The Elyria La Leche League will counsel mothers about breast-feeding. Call: Ms. Kirsch, 323-5929; Ms. Henderson, 322-5213; or Ms. Sim, 458-5988.

Women's Activities

Oberlin Women's Center — Wilder Hall, Oberlin College — has a library of books and periodicals, as well as space for small group meetings.

Oberlin Women's Collective — 156 S. Professor — call for information on coming events; has two lounges which can be used for meetings and discussion groups, has a collective library and many personal libraries plus lots of women willing to talk about feminism. Call 774-1221 ext. 6208.

Oberlin Women's Group — monthly meetings; check for publicity about them or call Women's Collective.

Lorain Women's Group — Lorain YWCA at 6th St. & Reid Ave., call 244-1919.

Cleveland YWCA — Call 881-6878.

Case-Western Reserve University Women's Center, CWRU Student Union, Cleveland.

League of Women Voters — Ms. Sandra Podwalny, president; call 775-5475.

Legal Aid

Legal Aid Society of Lorain County, Inc.

In Elyria: Robinson Bldg. 322-5116.

In Lorain: 1780 E. 28th St., 277-8098.

Women's Equity Action League (WEAL) — Cleveland 696-3760.

Welfare Assistance

Oberlin Community Welfare Council acts as a referral agency for those eligible for welfare. No fee. Oberlin Community Center, 775-5871.

Welfare Rights Organization — particularly good for women on welfare needing to know their rights; call Ms. Leona Anderson, Chairman of Lorain County WRO, 233-6361.

Welfare Action Center—806 Broadway, Lorain. Call 244-3414.

CALENDAR

Sat., July 28—Mental Patients Civil Rights Project Meeting; 229 W. College St.; call Phyllis Kuestner (774-5139) or Linda Local (774-8047); subject to change; 2 pm.

Oberlin Women's Service Center Training Session.

Sun., July 29—OWSC Training Sessions.

Wed., July 31—Oberlin College Women's Advisory Council Meeting; call Assoc. Dean Zara Wilkenfeld (774-1221); place variable; 1:30.

Mon., Aug. 6—Coming Out Meeting; 229 W. College St.; All women welcome; 8 pm.

Tues., Aug. 7—Oberlin Women's Service Center Meeting; First Church; 7:30.

Wed., Aug. 8—Oberlin College Women's Advisory Council Meeting; 1:30.

Mon., Aug. 13—Coming Out Meeting; 229 W. College St.; All women welcome; 8 pm.

Wed., Aug. 15—Oberlin College Women's Advisory Council Meeting; 1:30.

Mon., Aug. 20—Coming Out Editorial Meeting; 229 W. College St.; All women welcome; 8 pm.

Tues., Aug. 21—Oberlin Women's Service Center Meeting; First Church; 7:30.

Wed., Aug. 22—Oberlin College Women's Advisory Council Meeting; 1:30.

Sun., Aug. 26—Women's Rights Day; celebration of Women's Suffrage.

Mon., Aug. 27—Coming Out Meeting; 229 W. College St.; All women welcome. 8 pm.

COME OUT!

*Submit articles, poems, drawings, photos by August 12.

*Donate for the issues you receive—if you can afford it.

[] I want a one-year subscription (\$1.75)

[] I want to donate \$___ to Coming Out

Name _____

Address _____

City _____

State _____

Zip _____

Send to Coming Out, 229 W. College St., Oberlin, Ohio 44074

There is a new women's paper in Cleveland:

WHAT SHE WANTS

1409 Marlowe, No. 8
Lakewood, Ohio 44107

10¢ a copy once a month - \$3.00/year

Newspapers

Coming Out—c/o 229 W. College St., Oberlin;
774-8047 for information

public service advertisement

WOMEN ARE NOT CHICKS

