



**COMING
OUT**

A WOMEN'S NEWSPAPER

February 1973

Volume 1, Number 3

Donation 15¢

Why separation?

The staff of *Coming Out* is all women. We believe that this is necessary to realize our purposes as a women's paper, although contributions from men are welcomed. We are trying to reach women with a uniquely women's perspective. Women experience life differently from men and it is important for us to recognize and affirm our common base.

In the past, women have not found it easy to trust each other. By working as a group we have focused on that which unites us, been forced to depend on one another, and recognized the intensity of our mutual understanding. These are

resources which we must have and that can be threatened by the presence of men, because they often expect us to deal with them in a manner interfering with women to women interaction. Resistance to this can be costly, exhausting, and often fruitless. Without men, we discover the challenge of women.

Through this paper we are attempting to present these perceptions and open communications between women. Temporary separation from men is not rejection of them but a necessary compromise. We must not be afraid to admit our weaknesses in the process of becoming strong.

To the editors

To the editors:

In your debut issue, *What the Review Wouldn't Print*, you asked about men's groups and referred, somewhat mysteriously, to one group that has been functioning since last year. I assume that is the group I have been involved in since the spring. There hasn't been any effort to conceal the fact that we've been meeting regularly or that we even existed. No one ever asked before -- there was no place to ask -- and as a member of the group I never thought about publicity.

There are seven of us and we try to meet once a week. Originally we set up topics to discuss at each meeting but have loosened the format in the last few months, we usually deal with whatever comes up. The meetings can be incredibly hard and frustrating, and also a relief, and also -- maybe that's all one meeting? Anyway, it doesn't feel like the time to give a summation or an accounting of what I've been doing in this group, but if there are any questions you have, I'll try and answer them.

This is to let you know we exist (as of December).

Thanks for asking and for *Coming Out*.

Ken Rosenfeld



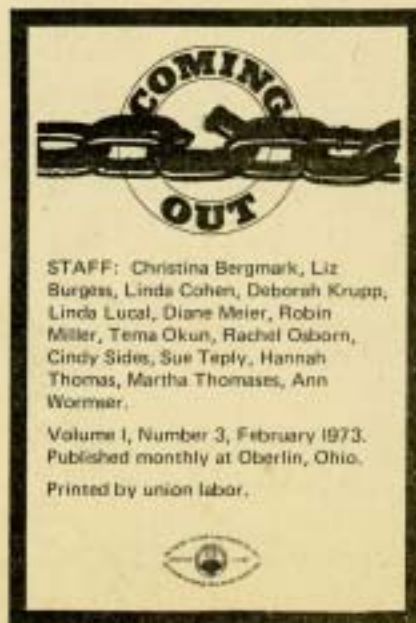
Vietnam: so the war is over

by Christina Bergmark, a senior at Oberlin College

So, now that THE WAR is over we can all retire to our self-styled cubby-holes and relax, or stay in them without feeling guilty if we never came out in the first place. As sad as that conclusion from the recent agreement is, too many of us are falling into it.

Only in a narrow sense is the Vietnam War actually over. The United States is continuing to finance the third largest air force in the world, that of South Vietnam. Air raids continue in South Vietnam, Cambodia, and Laos. Out military advisors to South Vietnam have been replaced conveniently by so-called "civilian" advisors who will continue to do their best to keep Thieu and his bandits in power.

In 1954, an agreement was reached similar to that of January, 1973. The main



reason that the promised free elections and reunification of Vietnam never took place in 1954 was that the United States strongly opposed both. We have no reason to believe that 1973 is any different.

U.S. has no intention of "spreading democracy"

This leads us to the question of why our country does such things. Why, while our government has been shouting about democracy in Vietnam, has it opposed all attempts toward democracy in that country? Why have we consistently supported the regimes of tyrants who could not retain power without our assistance and consistently attempted to crush leaders of the people? This has happened too regularly in Vietnam and around the world for us to be able to believe that it is all some terrible mistake. Kennedy knew in 1961 that Ho Chi Minh was a popular leader and that Diem was not, but to whom did our aid go? And who in their right mind could think that Thieu represents the will of the majority in Vietnam?

The United States has no intention of "spreading democracy" to underdeveloped countries of the world, or interest in helping nations realize the will of their majorities. Rather, we are anxious to help countries develop to the extent that they may depend increasingly on the goods and services that our corporations alone can provide. We do not want countries to develop in any direction they might choose. Rather, our government seeks to control their development so that our corporations may reap greater profits.



photo by Moira Simonds

Vietnam not alone in its resistance

It is this policy that is the basis of the war in Vietnam. In that war also we see a model of what happens to a country that resists, trying to make its own decisions instead of acting as a pawn of United States corporations. We see the lengths to which the United States will go to prevent a country from resisting in such a way. Vietnam is not alone in struggling against the control by United States corporations over its destiny. Our government knows that it cannot let down its guard on any front because the whole world is watching.

Peoples of under-developed countries will continue to resist the control by the United States over their lives. It is our responsibility to support their resistance at the same time that we resist our own oppression.

THE WAR GOES ON.

Madness

by Phyllis Kuestner

Phyllis Chesler has written of *Women and Madness*. Even before I started reading the book, I was convinced that women have special reasons for going mad, special problems along the way, and that our society provides insufficient alternatives for treatment once they've arrived.

If you're caught in an emotional bind, have a role to play which is killing your self, where can you get the pressure off for a while to think things through? Usually there is no place for a respite. Whom can you ask for advice? The family doctor or minister? A psychiatrist listed in the phone book? The community mental health clinic? Each possibility has its advantages and disadvantages. Doctors and ministers are accessible. They are usually part of the established system. The options which they present may well be compassionate and aimed at your well-being; they are also apt to be limited to accepted methods of treatment—like the medical model—and to be delivered from a paternalistic point of view.

Survival in a mental wilderness

The psychiatrist, chosen by a patient or relative in desperation and at random, is a choice more often used than would seem rational. One goes to a pediatrician when a child is sick, an obstetrician when one is pregnant, a heart specialist for a heart ailment, but in the mind of the general public a psychiatrist is supposedly able to cure the ills of the mind with some standard magical formula. The public has had little education to let it know

that each psychiatrist approaches the problem from a special point of view, whether Jungian, Freudian, Adlerian, or other variations of these. We have cook-books, diet books, how-to-build-a-boat books, and how-to-survive-in-the-wilderness books. But where does one find a handbook of choices for how to survive in the wilderness of one's own mind?

A disadvantage of seeking help within the system is that you run the chance of documenting your distress and giving the official world its first chance to get its claws on you. Who will speak on your behalf? Under Ohio law, a person considered mentally ill has fewer rights than a criminal. If you cannot afford a lawyer, you can be hospitalized under the state's police powers or the state as *parens patriae* (this, in effect, views you as ward of the state), and you will have no legal advocate. There are a number of ways to be sent to a state hospital as an involuntary patient, ranging from five day emergency admission by police officer to sixty day admission with medical certificate and on to judicial admission by the Probate Court. In each case—no legal advocate for the poor person deemed mentally ill. He is denied due process.

Courting paranoia

Access to a psychiatrist cannot be taken for granted in Ohio (assuming one could afford to pay for his services). As of 1969, more than half the counties in Ohio had no psychiatrist, and more than half the psychiatric patients who "required hospitalization" in Ohio were processed for admission by physicians who were not psychiatrists.

And if you are committed, then released as cured, you carry the stigma in your mind of having been officially considered a strange, mad person. If you can bear the extra burden, how do you bear the fact that those who supposedly loved you allowed you to be taken to a hospital for the insane with its locked doors, regimentation, and dehumanizing atmosphere?

As your mind functions better and better, will it not occur to you that once you have been committed and cured, relapses may occur, and it will be easier for them to send you back each time? When you return to the hospital, how can you help feeling abandoned as you stand handing in your wedding ring and other possessions for safety's sake, listening to the jangling of the keys which separate you from the rich world of choice enjoyed by those who could save you?

The proposed mental health levy

What of going to the community mental health center? If you are able to admit that you need help, that will be a good choice. The proposed .6 mill mental health levy, if passed in May, will provide funds for much-needed halfway houses and for expanding the professional staff in this county.

What can women collectively do to ensure that disturbed women are treated with more justice? Women can work to set up a legal aid center in the state mental hospital which has jurisdiction in their district; in the case of Oberlin, that would be at Tiffin, Ohio—a bleak, turn-of-the-century place with a newer building for a receiving ward so that newcomers will have nice modern facilities and under-



stand that they had better shape up or they may eventually be consigned to one of the old buildings, quaintly named after states. If you have never seen Tiffin, do take a drive there some afternoon. It is a scenic drive—especially if your taste runs to gothic horror tales.

Tiffin is the state hospital for a five-county area. It houses over 700 patients. There are twelve doctors. Of the twelve doctors, seven were educated in foreign countries. Under Governor Gilligan's administration, Ohio is involved in a humanization process for mental health treatment. The state subsidy to Lorain County mental health board increased by 10% from 1971 to 1972.

What happens at a state hospital to implement the humanization process? Dr. Milton Smith, superintendent of Tiffin State Hospital, pointed out that the hospital is in the process of making available to each patient a private locker for his own possessions. The hospital is also re-decorating some of the wards. Housing varies from six on a ward to sixty. With a group of sixty people living on a ward,

humanization would be quite a challenge. When asked the most important way in which the patients' conditions could be improved, Dr. Smith indicated that voting for local treatment facilities would be the most important: keeping people in their own communities rather than sending them fifty miles from friends and families.

The legal aid approach to help patients is being tried in several cities, including Cleveland. For more information you may call or write:

Legal Aid Office
Attn: Mr. Robin Kennedy
Fairhill Psychiatric Hospital
12200 Fairhill Road
Cleveland, Ohio 44120
Telephone: 421-1340

The second help women can collectively offer to distressed women is a free Retreat, a center to recover one's stability, to rest, have space and time in order to consider alternatives. This would prove especially beneficial if women understood that they could stay at the Retreat hours or days, as needed, and be welcome as a person, not a case.

Other communities are experimenting with non-bureaucratic attempts to help people. An example is the Atlanta Alternative Therapy Project, AATP, Atlanta, Georgia. It is a nonprofit collective whose purpose is to provide psychological services which are not available through the present system. AATP works to eliminate oppression in human relationships. The relationships in the collective are on an equal basis, not as therapist-patient. There are between thirty and sixty people involved. They function through telephone lines, one to one communications, and groups.

It is not enough to define a problem. It is not enough to weep for the victims, nor to blame those in power. We must reach out and help one another. In a society like this, the voices you hear today may be on television. The voices you hear tomorrow, Sister, may be all in your own head!

If you are interested in a bibliography on mental illness or if you would be willing to help organize a group to work for patients' rights, please call 774-5139, or write:

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Oberlin, Ohio 44074

Wicked women

by Lynn Keith-Swenson

During January, at New York's Theatre for the New City, the Westbeth Feminist Collective presented a magnificent play called the "Wicked Women Revue." At least four Oberlin women were lucky enough to see it. Feminist theatre, even in New York City, is still a relative rarity, so I have no real basis for comparison; but my aim is not to criticize the performance, only to tell you how I reacted to it.

Firstly, the atmosphere that prevailed in the audience before the show began was unique and worth trying to describe. The room was charged with excitement. It was very much like the keyed-up anticipation felt by some women at the first meeting of a consciousness-raising group. Expectations were high and almost fierce. It seemed that everyone was anxious for something personal and meaningful to happen. Most were not disappointed.

The Revue started with a short, informal introduction and then a skit with a familiar theme in New York: how to sit in subway trains so as to avoid being subjected to search and seizure by the male subway-riding population. It ended, as many of the skits did, with a bang and a big, cathartic laugh. A laugh that came from the belly: "yes, yes, that's my experience! And what a relief to finally laugh at the aggravation and humiliation." There's strength in a predominantly female audience laughing like that.

The skits as a whole were very fresh, funny and pointed. I found some of my favorite fantasies being performed and elaborated upon. For example, there was a monologue by a man. He described the "New Woman," her vast number of freedoms and capabilities, her wonderful range of choices. The enumeration built to a climax and her concluded the speech: "...but you know what she *really* wants... (pause - smug smile)...ME!", whereupon a female arm flies out from behind the curtain and thwacks him in the kisser with a huge cream pie. I still get gleeful satisfaction from remembering that skit. That satisfaction seems so much healthier than its alternative which lies somewhere between despair and the urge to kill.

Clearly, politics and theatre can mix. "Wicked Women" was great theatre and

great politics. The fact of the Revue is tangible evidence to the world that Feminists are all over; that women working together are strong. In addition, feminist theatre is just one of a hundred answers to the question: "after consciousness-raising, what?" Women are now and will continue to become more visible and audible in all areas of human life.



photo by Micki Scott

OC women's basketball

Oberlin health conference

by Libby Olstad, director, Oberlin College YWCA

Women have a unique relationship to health care services in our society. As patients, they require not only the general care needed by any adult, man or woman, but also the specialized services related to their reproductive system. As workers in the health care system they make up 70 percent of the entire health labor force. As mothers, they are in most cases directly responsible for the day-to-day care of their children, including their health care. As women struggling with their oppression, they experience frequent mental health problems that need attention and are all too often treated inadequately or simply overlooked.

A conference on Women's Health, to be held on the Oberlin College campus March 10th, will explore this relationship of women and health care. The perspective will focus not only on person-to-per-

son struggles, but also on women battling the health institutions which tend to control them as patients and workers.

Several resource people experienced in medical, psychological, and sociological fields in women's health will participate in the conference in an opening symposium and in small workshops. Pauline Bart teaches in the department of psychiatry at the Abraham Lincoln School of Medicine in Chicago and has researched and published in the areas of the sociology of medicine, sex role development, and depression in middle-aged women. Marlyn Grossman is the project coordinator for psychiatric facilities for children and adolescents in the Joint Commission on Accreditation of Hospitals in Chicago. She has researched and published works related to sexism in medical education and psychiatric therapy. Barrie Thorne of the sociology department at Michigan State University teaches the sociology of sex roles at the university and has researched and published in professional education in medicine and law and investigated the possibilities for change in the professions in the health care system. Dr. Janice Helbie is a general practitioner in the student clinic of the University of Indiana. Her practice is almost exclusively with women college students, and she has been active in organizing through Planned Parenthood and in teaching human sexuality. Two representatives of the New York Health and Abortion Project, Margot Oscharoff and Gilda Abramowitz, will be resources in paraprofessional and professional health work and in contraceptives, including abortion and sterilization.

There will be a variety of workshops in which these people as well as local professionals will provide information and serve as facilitators in small discussions. The following will be taking place on Saturday:

Women and the health care system (a symposium)—Pauline Bart, Marlyn Grossman, Dr. Janice Helbie, Barrie Thorne

workshops

Dreams of women—Marilyn Mittermaier

Working women with small children—

Dr. Marian Baum

Female sexuality—Maureen Miller

Health science professions—Margot Oscharoff

Athletics and fitness for women—

Micki Scott

Mental health institutions for women—

Marlyn Grossman

Pregnancy and childbirth—Educated

Childbirth, Inc.

Lesbianism as a lifestyle—Kay Greenleaf

Changing sex roles: intentional communities—Keith Olstad

Contraceptives, including abortion and sterilization—Gilda Abramowitz

Special health needs of women—Dr. Janice Helbie

Sterilization as a means of contraception for men—Dr. Sopon Nakpairat

Women in the health professions and the problem of male dominance—Barrie Thorne

Population control and Black women—Pat Walton

Depression in middle-aged women—Pauline Bart

Self-help and self-examination clinics—to be announced

Emerging alternatives to mental health services for women in Cleveland—Betsy Tabac

Health care for women in Oberlin—Jody Richards

The final event of the conference will be a feminist folk concert in the evening given by Betsy Hearne of Chicago. The concert will be held in the art auditorium and tickets will be available at Wilder main desk after March 7th.

The conference is sponsored by the Oberlin College YWCA and is open to women and men participants from the college and community. If you are interested in helping with the conference, contact Libby Olstad in the Y office of Wilder Hall.

Note: *This conference will not conflict with the NYC Abortion Tribunal, which has been cancelled.*

Public school sexism

by Ann L. Fuller, a faculty member of Oberlin College

One of the issues brought out in the discussion of "Raising Non-Sexist Children" at the Women's Conference in the fall was the reinforcement of sex role stereotypes in schools. A blatant example is the Junior High School requirement that girls take home economics while boys take shop. My seventh-grade daughter is now forced to enroll in a home economics course covering such topics as "a girl and her figure."

During the fall, I talked with school officials about offering shop classes to girls. This semester, for the first time, shop is open to a limited number of girls;

home economics has been open to boys as an elective for the entire year. Next fall, the Junior High School will introduce new coeducational courses in home economics and shop.

Shop for girls, but still a "sexist philosophy"

Presently, "girls' " home economics covers different topics than "boys' " home economics: the boys cook; the girls are given a more "advanced" approach to the subject to train them to become wives and mothers. The segregated girls' shop class meets half as many times per week as the boys' class, a separate but distinctly unequal arrangement. In one of the first meetings of the girls' shop class, the teacher articulated his philosophy of woman's place in the society. Here is a paraphrased version of what he said:

Girls should grow up to be housewives and women shouldn't compete with men, because they'll find out that men are supreme beings. When women get older they should work for 2-4 years and then "shed their blue jeans" - if they haven't already - and settle down with the man they love. They should bear children, cook, sew, and keep house because that's what God put women on earth for. The women "should" - to keep the husband and family happy. Families that have women working are broken-up families.

Over the past few years, some concerned parents have protested the sex-based home economics and shop requirements with no resulting changes. One can argue that if home economics has educational merit, surely it is valuable for girls and boys. Shop is even more important for girls than for boys because it can help them overcome some of the crippling effects of female socialization -- precisely the ones that may interfere later with obtaining competence in science and mathematics.

New laws on our side...

There is now a legal remedy to sex discrimination in public schools not available to parents in the past. Title 9 of the Education Amendments Act, passed by Congress in June 1972, states: "No person...shall, on the basis of sex, be excluded from participation in , or be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance." Going into effect on July 1, 1972, this Federal law applies

not only to colleges and universities, but also to elementary and secondary schools other than vocational schools, and to single-sex public undergraduate schools. Oberlin College will be able to continue to predetermine artificially the ratio of women to men students. Public coeducational universities, however, will not be allowed to discriminate against either sex in admissions.

Title 9 of the Education Amendments Act makes sex-based requirements such as home economics for girls and shop for boys illegal. Requirements cannot be set on the basis of sex just as they cannot be set on the basis of race. The HEW Office of Civil Rights, which will probably have responsibility for enforcement of this law, can investigate a school district against which a complaint of sex discrimination is brought. The Federal agency granting funds to the school district can withdraw those funds if discrimination is found to exist.



The law is new, and the guidelines for its enforcement have not yet been issued by HEW. It is clear, however, that the law does cover sex-based requirements. How much else it covers awaits future clarification by the guidelines.

The Oberlin Board of Education is now asking the State Attorney General for a ruling on the matter. When a ruling is made, it will necessitate a change in the state-set public school requirements, as promulgated by the State Board of Education. The delay may be substantial, however. Sex discrimination is not one of those burning issues for state officials and school personnel.

The shop-home economics requirements are just a symbol of the pervasive sexism in education and society at large. 85% of all elementary school teachers are women; 79% of all elementary school principals are men. Elementary school teaching leads to promotion for men, but rarely for women. The longer range effects of Federal legislation prohibiting sex discrimination will extend to many other areas including employment, curriculum,

counseling and physical education.

Women of all ages, married, single, mothers, and 7th-graders must join together to eliminate sexism in our schools. Now we not only have justice on our side, but also several Federal laws that are bound to bring about great changes in public schools as well as in colleges and universities.

Return to women's group

by Diane Meier and Liz Burgess

Many people have tried and discarded the consciousness raising group as a vehicle of liberation, and others, committed to an individualistic fight, have never considered participating. The following are the reflections on and analysis of a woman's group by only two of its members. We hope that these experiences may apply to others' needs and thoughts.

Those of us who are college students are in a period of unprecedented personal freedom. We are free of family commitment, responsibility to job or community, and have not yet chosen a role in life on which we must stake our futures or our self-respect. Unpleasant though this view may seem, it is nonetheless an apt description of the lives of many of us. For these reasons we are in a good position to take the risk of examining our beliefs, standards and personal choices before acting them out. A woman's group is a supportive medium in which to examine certain phenomena in oneself and as they appear in others. It is easy to identify day care, equal pay for equal work, open hiring, and other blatant political and economic issues, but the ability to accept responsibility for becoming an individual in society, capable of acting in it (as opposed to seeking only self-realization), must be accompanied by a thousand subtle psychological changes in attitude and personal strengths which a woman's group provides. These perceptions are often threatening and attacking of the basic self and in this sense participation is a radical act. Finally, we believe that taking responsibility for oneself and for others within the group is analogous to a potentially revolutionary mind-set; one which sees the lives and plights of others as ours to internalize and act upon. Aware-

ness of a need for change and the skills to effectuate it will not come out of a vacuum. We all require reciprocity.

In view of prevalent cynicism on this campus and the number of groups which have not survived, we thought an analysis of our group might provide insight, resources and impetus for others. We started in March 1972 as a result of Judy Chicago's visit to Oberlin, and obeyed her prescribed format. There are six of us (two juniors, two sophomores, and two freshmen) with vastly differing levels of social/political/sexual experience. We meet weekly, biweekly if necessary, to discuss a predetermined topic. Each person speaks for five minutes without interruption followed by group reactions. Each woman was required to attend or notify everyone of a conflict, offering a unanimously acceptable time. Meetings are held successively at the room or house of each of us, the hostess taking the part of chairwoman, who starts speaking and enforces the rules. This format is highly functional. It forces quiet people to express their thoughts, feelings or lack of same. Talkative aggressive women have to listen. This demands output from each person and thus becomes a self conscious vehicle of expression. We tried to prevent this from deteriorating into a circular process of self-analysis and self-listening (using others' experiences only to help ourselves). Often the first one to speak is somewhat superficial but through progressive stages of revelation the last woman risks enough to demand our response.

Initially none of us knew each other, a fact which detached us from our daily lives and permitted determination of the speed with which we exposed ourselves. We met with the same suspicions and fears of the 'women's lib rap' and were well aware of the others' readiness to abandon the entire project should it become too affected or too threatening. Despite our distance and hesitance the fact remains that we made definite demands and had high expectations for ourselves from the start. Although we did not



admit it, we obviously needed and were ready for this type of discussion and were anxious that it should succeed. We tried to avoid pressuring anyone past the point of honesty and were sensitive to a person's right to silence if expression meant fabrication. We like the women in the group and via calculated risks have come to respect each other. We recognized our overwhelmingly male orientation (tendency to seek salvation and self through men) and began to transfer this dependency for challenge and emotional support to the women's group. The group supplies pointed and perceptive feedback, acceptance of behavioral phenomena and relief of personal guilt. The duplicity and repetitive patterns in our individual lives no longer merits self-recrimination but can be discussed and sometimes abandoned. Knowledge and contact with the minds of other women (possibly for the first time) has resulted in some rich, trusting friendships. These personal experiences have led to realization of a commitment to and solidarity with women in general. Women are no longer competitors or merely social companions, but strong individuals, important people of diverse background with a strongly unifying perspective.

We are still learning to use the group as a concrete tool in a manner effective for each of us. Only when we find strength to risk is contact made. There are still many fears between us but we have gained a great deal from one another.

Black consciousness

by Beverly Vaughn

There is a general consensus that the ideology and activism of the Women's Movement do not pertain to the needs of Black women. This opinion is substantiated by the argument that the movement is designed by White middle-class liberals, who have concern only for the enrichment of their economic and professional status. It is feared that the request for Black participation and support is to provide a guise of commitment to the liberation of all women and oppressed people; while the mitigation of the injustices suffered by Blacks will remain ignored.

We must realize that the issues exposed by the Women's Movement pertain very much to us. It is the poor Black woman who is the victim of our society's most insidious forms of sexism and oppression.



The Black woman is not as seriously considered for lucrative and powerful jobs as are Black men. To say that fighting for our liberation as women is to betray our fighting for liberation as Blacks is to disregard the issues. The liberation of Blacks and women are mutually dependent. We must fight oppression wherever we meet it.

Some feel that all we will get is a job in a day care center caring for suburbia's children; if we do not speak out, we may. We have the means, we have the strength. Let's be proud as Black and woman.

BLACK WOMEN'S GROUP

Black women interested in forming a small women's group, contact Beverly Vaughn at 774-1959.

Jailed for freedom

by Linda Lucal, student at Oberlin School of Commerce

There are on the market a great many books about feminism, pro and contra, but there are few available books on the history of feminism. I consider this unfortunate because if contemporary feminists comprehend so little of their history, how then are they to fully realize their present condition?

There is a certain class of literature, the one dealing with women's history in America, which is not

readily available to feminists. Perhaps this literature has been suppressed, perhaps merely forgotten and never reprinted, but it is important and the fact is that we cannot find it, except in the stacks of college and university libraries.

Jailed for Freedom (Boni and Liveright, Inc., 1920), long out of print, is the work of Doris Stevens, a graduate of Oberlin College. In it, she traces the history of the feminist movement in America from the trial of Susan B. Anthony in 1872 through 1919, when Miss Anthony's National Suffrage Amendment finally passed Congress and was submitted to the states for ratification. It is no after the fact history. Stevens was on the Executive Committee of the National Women's Party. She was one of those who went west, she experienced it firsthand.

This is a well-written, exciting, harrowing book and one that all feminists ought to read. It begins with a brief, sketchy glimpse of Susan B. Anthony herself, interesting because it contains part of the transcript of her trial, her wonderful speech to the judge in which she proves conclusively and to his consternation that a woman's being brought before a judge because she voted in a national election was indeed a "high-handed outrage upon her citizen's rights", and that he was, in theory if not in fact, condemning all women to the status of slaves in convicting Miss Anthony.

Susan B. Anthony

She must have seemed, in her own time, an ancestral voice prophesying war. At any rate, war between the suffragists and the administration of Woodrow Wilson is certainly what came about.

In 1913, Alice Paul became chairman of the Congressional Committee of the National American Woman Suffrage Association. It was she who succeeded Miss Anthony as the General of the movement. At the end of Wilson's first term, when he had at every turn refused to introduce the suffrage amendment into Congress, Miss Paul adopted a platform of militant resistance to the Democratic



party. Hundreds of eastern women went to the suffrage states in the west, where women had the vote, to campaign for the defeat of any and all Democratic candidates. When Wilson was re-elected, and remained obstinate, the suffragists began to picket the White House. The public, which had been aroused to new awareness of the movement during the western campaign, reacted strongly in favor of the suffrage amendment.

'The Administration', Stevens says, 'had little choice. It must yield to this pressure from the people or it must suppress the agitation which was causing the interest...It decided to remove the pickets'. Unfortunately for the Administration, it had counted on the threat of imprisonment as power enough to break down the 'ladies' immediately. The ladies were found guilty of obstructing traffic, they could not be arrested for picketing, which was legal, and were ordered to pay twenty-five dollars or serve three days in jail. They refused to pay any fine because 'to pay a fine would be an admission of guilt, and we are innocent'. The Administration was outraged.

Arrests

On July 14, 1917, sixteen suffragists, Stevens among them, were arrested, tried, sentenced to sixty days in the abominable Occoquan Workhouse in Virginia. It was the first of many acts of terrorism. Occoquan was a concentration camp, nothing more. The food was worm-ridden. The sanitary conditions were impossible. (All the prisoners in the suffragists' wing showered with the same bar of soap, and some prisoners were syphilitic.) And the commandant of this place was a sadistic warden who seemed to delight in finding new ways in which to inflict pain on his female prisoners.

Other tactics were attempted. Also in 1917, Alice Paul was arrested and placed in the District of Columbia jail. Her sentence was for seven months. She demanded, as did all the suffragists imprisoned with her, to be treated as a political prisoner, and hunger-struck for this right. All the strikers were finally fed. While she was in prison, everything possible was done to make her feel that she was insane. She was repeatedly threatened with transfer to St. Elizabeth's, the government insane asylum, and she was actually examined by a psychiatrist who tried vainly to discover in her symptoms of persecution mania. He failed, and Miss Paul was eventually freed on account of her strike.

Women Marching

The amendment passed the House in 1918, and the National Women's Party relaxed pressure long enough to give the President and the Senate time in which to act. No action was forthcoming, although Wilson had changed his position on suffrage. The women then marched to the Lafayette monument opposite the White House and set fire to Wilson's speeches on liberty. It was the first of many watchfires. There were more arrests. The police would destroy the fires and the women would immediately rebuild them. (The book has a marvelous photograph of Dr. Caroline Spencer resetting a scattered pile of logs.) The practice was taken up in Boston as well. In New York, when Woodrow Wilson spoke about his immortal League of Nations project, members of the National Women's Party, marching toward the Metropolitan Opera House, were attacked, beaten, and clubbed to the ground by a mob of police, soldiers, and sailors on leave.

Shortly after that incident, President Wilson secured the one vote necessary for a two-thirds majority in the Senate. The battle was over; the women had won, but at what an awful cost!

The battle was won; the war, unfortunately, continues in our time. It's guerrilla warfare that men and women wage, but it is warfare nonetheless. In *Jailed for Freedom*, through the eyes of Doris Stevens, you can see past the facade composed of rhetoric and into the souls of these politicians, the women and the men. You may begin to understand the motives that drive some people to subjugate, to terrorize others, the motives that drive the oppressed ones to fight back, not merely for their own sakes, but for the sake of being alive.

WOMEN'S HEALTH

Every Saturday at 1:00, women will be meeting in Wilder to discuss women's anatomy. Each week we will listen to the results of investigation that concentrate on different aspects of women's health, including the hormone cycle, The Pill, the IUD, the menstrual cycle, yeast and urethra infections, and venereal disease. Any woman wanting to work on preparing these discussions or anyone interested in listening should come to Wilder on Saturdays at 1:00.

Abortion: a right



drawing by Jessica Weiss

by Ann Wormser, a junior at Oberlin College

Any woman deciding to terminate a pregnancy through the sixth month can now do so, according to the recent Supreme Court ruling. The 7-2 decision has left the choice of an abortion during the first trimester up to the woman and her doctor, making clear that states may not place any restrictions upon any aspect of the procedure. During the second trimester the state may require that the abortion take place in a hospital because "the state has an important and legitimate interest in preserving the health of a pregnant woman..."

Victory for all?

This decision marks an important victory for the women's movement and for all, especially low-income, women. Ever since the first liberalized abortion law in 1968, a woman wanting an abortion and having the money could fly to New York to get a legal abortion. Poor women finding themselves pregnant had two choices:

to resort to an unsafe, illegal abortion or to have an unwanted child. Unfortunately, even with the recent ruling, many low-income women will still not be guaranteed an abortion due to the cost of the operation. The abortion struggle will not be won until all women, regardless of their economic status, can receive a safe abortion. Consequently, the question of abortion does not end with its legalization. Rather the issue has now become the access for all women to free contraceptive information and abortions upon demand, and further, the access of all people to medical care. Today only the very rich can afford quality medical care while for most people a major medical expense is a serious financial setback. Health care should be a right for all, not a privilege for the few.

Yours ain't the only one

[reprinted from MODERN TIMES, Feb. 1973]

Marriage is something almost everybody in this society experiences at some time in their life. Most of us grow up in families and whether that experience was good or bad, expect to have a family of our own.

After all, what are the alternatives? You have to live with somebody. It gets very lonely living by yourself. And besides, getting married is something everybody does...

But for whatever reason people do get married there are certain expectations that society has of men and women once they marry.

Society has divided up these expectations into two roles—one for men and for women. Why?

Historically, women were tied to the home because of their inability to control their reproductive process. Because our society is not structured to see child-raising as a collective job of the society but rather the job of individual families, women have their primary role of taking care of the physical and emo-

tional maintenance of the family.

And so female children are raised to take on this job. They are taught to be concerned with making their families' lives liveable by being sensitive to the feelings and needs of others, and to perform the household duties necessary to maintain families. They are taught to be people who see the world in a personal way and to leave important decisions to men.

Men, on the other hand, have to be the main financial support of their families. So they are raised to be aggressive, competitive, unemotional and 'in command'. These qualities are essential in surviving and supporting a family in a petitive society where workers are pitted against each other for jobs, for raises, etc.

But along with support and maintenance of the family, an idea fairly recent in the history of the family has developed—that there should be mutual companionship and affection, mutual interests and sharing of experiences. All of this goes under the heading of 'love'.

The Crass Realities

Because men and women are taught by society to be so different in order to perform their economic roles, it's almost impossible to have mutual interests, mutual companionship, etc.

The first evidence of this conflict of interests is the time known as 'when the honeymoon is over'. This usually means that the most romantic ideas about love and marriage are whittled down to a more realistic idea of what marriage is.

The man is faced with his responsibility of being a good provider in a society of wage freezes, constant inflation, and unemployment. The woman is faced



hours of boring housework, caring for babies and maybe an outside job on top of all that.

Gradually there is less and less that the couple shares in common. They're both too busy on their different jobs to spend time together pursuing common

interests if they even have any. And even if there is time, there's usually little money. They may start complaining about feeling tied down, that they have nothing to talk to the other about, that their spouse talks about boring things, and that their sex life isn't very enjoyable any more.

Both people become lonely, frustrated and think there is something wrong with themselves or their spouse. But there is nothing particularly wrong with them as individuals. What IS wrong are the separated roles that men and women have been socialized into.

A man who has worked at the same job for five, ten, or fifteen years has plenty to talk about with his fellow work-

MEN'S CONSCIOUSNESS-RAISING GROUPS

Randy Weiss (Dascomb, 774-1221, ext. 2298) is willing to coordinate men's consciousness-raising groups.

Get in touch with him or with Lynn Simon (women too) at Tank (774-1221, ext. 4132).

ers because they share common experiences. But after a year or two of marriage he has little to talk about with his wife. She has little understanding of the one-third of his time he spends on his job and he takes little interest in the job she does at home.

It is no easy task for women who see the need for equal sharing of home and financial responsibility to get their husbands to take on this responsibility. Many women do not often make demands on their husbands because they are afraid that if he doesn't like it, their man may leave them along with the entire burden of financial and family responsibility. Or she may be afraid he will get violent and beat her, or he may ridicule her into submission.

Women are taught to sacrifice themselves for their families and to accept personal blame when things go wrong. When they feel trapped, demoralized, and depressed from being isolated at home all day with young children, or overworked from two full-time jobs (in the home and at the workplace), society considers this the individual woman's problem to solve as best she can.

Needs Aren't Individual

Our needs aren't only individual. When millions of people have the same problems, they can't be called individual

problems. Poor housing, high taxes, bad health care, unemployment, job discrimination are all part of the same problem and are faced by a whole class of people.

The people who control the economy won't change the situation. It isn't profitable to treat workers as anything more than part of the production process. As long as they pay us sufficiently to keep us healthy enough to work regularly and to reproduce a new generation of workers, they can't afford to worry about us.

And not only do we have to militantly struggle to wring every dollar above survival wages out of them, we have to fight the ideas and institutions developed by their economic system to keep the capitalists in power.

Male chauvinism—those words we hear so much about—has been trivialized by the media to be a problem of etiquette or manners; who opens the door for whom, who lights the cigarettes. But it involves much more than that. Male chauvinism is the "idea structure" which makes men think that just by virtue of the fact that they are men, they have power over women.

Sexism gives men the privilege of being 'above' another group of people, so that they have the right to push somebody around just like the boss pushes them around.

Women know that it would be devastating to most men to have no feeling of power, so they often go along with sexist ideas so as not to hurt their men. When women fight to abolish the basic premise of sexism it is a total threat to men.

Men don't have to deal with the fact that they are powerless as long as they have individual power over individual women. It's only when women start confronting this false power, that we have to admit that we as individuals are powerless. And the way things are in this class society, people get their sense of worth by having power over someone else; by having someone depend on them as an individual. Women's liberation is a threat to men because it would take away the only sense of worth class society gives them.

Break Down Divisions

One of the reasons why it is so important for women to work and for men to share equally in housework and childcare, is to break down the divisions between men and women so we can share common experiences, can learn from each other and can struggle together on equal grounds against a sys-

tem which keeps us all from having decent lives and relationships.

As long as men and women accept the sexist ideas which form the ideology that separates us from each other, we'll never be able to get at the root of our problems. We can only hope for minor reforms which won't really change very much in our day-to-day lives. The root of our problem is a class society, even though the ruling class and its institutions do everything to convince us that the problems come from our inability to 'cope'.

It's only by understanding sexism, racism and everything the ruling class develops and encourages to divide us, that we'll ever be able to overcome these divisions and see that it's class society which prevents us from living really decent economic and emotional lives.

The bloody truth

by Kate Gebstaedt

The bloody reality of menstruation is something that every woman sees often. But some women in Oakland, California decided that a bigger-than-life slide show of the most real aspects of menstruating, accompanied by personal testimonies of women about their dealings with 'the curse', would be an appropriate statement to combat the big lie that Kotex, FDS, or sometimes even our own mothers lovingly bestow upon us.

The show began with a voice shouting out the familiar epithets for the monthly flow: 'your period', 'your friend', 'a visitor', 'the rag', 'George', 'the curse'. A



photo by Mairé Simonds

brief, thorough, and matter-of-fact analysis of the mechanical workings of the menstrual cycle followed. All of this went on in a very dark audience-filled room, so that when the first three slides hit the wall simultaneously there was a shocking impact of bright red. The slides changed spasmodically on each wall, bombarding the audience with images of bloody vaginas, soiled underpants, sheets, Kotex and Tampax, douches. Occasionally there flashed the familiar commercial portrayal of the female-on-the-move, period and all.

To break the curse

An ambiguous slide of a woman about to sip a bright red liquid from a wine glass kept on appearing, a foreshadowing of what was to come. Recordings of women relating rather humorous anecdotes of their own fears, misconceptions, and physical experiences concerning menstruation, along with readings of historical practices that accompanied menstruation provided the soundtrack for the slide show. An appalling and not very humorous account was read of a woman who was forced to dig a hole and implant herself waist-deep in it in order to hide the filth of her blood flow. The slides stopped abruptly, and a woman of centuries past was on stage dressed in long, flowing red robes to dance the age-old tale of woman drinking her own blood to break the curse. The performance ended as the goblet touched her lips.

What was the point?

I saw the show with a close female friend, and both of us had appreciative reactions to it as an honest and powerful portrayal of a common experience. At the time, I didn't question the show's value: I liked it in an artistic way, had some good laughs, and thought it a good alternative to the Sunday-school sex series.

Anyway, I told a male friend about it, and his reaction was, what was the point—there are plenty of distasteful and perhaps ugly things around, but do we have to make bold and graphic statements about them just because they're real? We don't—but I maintain that menstruation is a tricky thing; that is, a lot of people play some mean tricks by lying to women and feeding them misconceptions about menstruation before they even menstruate, by exploiting women by pushing prissy products that they've convinced us are necessary or desirable, by instilling in women a general dislike for their own bodies and the way in which they function. So until the tricks stop, we do have to have more bold and graphic statements about very real things.

AUTO MECHANICS

Lorain YWCA is offering an auto mechanics course for women taught by Linda Cohen, beginning March 1. Call the Y for information.

E.R.A.

by Diane Meier and Liz Burgess

"Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex." This is the proposed 27th amendment to the Constitution. It has been passed in Congress but must be ratified by the states. Ohio has not passed the Equal Rights Amendment. Hearings began in Columbus on Feb. 13. The amendment will give women the same constitutional protection that men already receive:

- *It will give women an equal chance at jobs previously closed to them because of their sex.
- *It will give married women the right to hold property and sign contracts.
- *Women will be judged fairly in court. Some states give longer sentences for women than for men for the same crime.
- *If a woman worker dies, her husband will receive social security benefits, just as a wife would if her husband died.
- *Rape laws and maternity benefits would remain the same.
- *Women would have to register for the draft and serve on juries.
- *Females would be admitted to all public schools on the basis of ability, not sex.
- *Either husband or wife could receive alimony, child support, or custody when divorced.



"Hie him. He's got great legs."

Some people fear passage of the ERA because it will end unfair protective legislation, which at present applies only to women. These laws, which insure lunch

periods and coffee breaks, also forbid women to work overtime or lift more than 25 pounds, and keep them from high-paying jobs. In the long run, they restrict more than they protect. In fact, most of this protective legislation is already illegal under another law, Title VII of the 1964 Civil Rights Act (forbidding discrimination on the basis of race, color, religion, or sex). Ohio struck these protective laws from the books in March of 1972.

STATES NOT RATIFYING E.R.A.

Alabama	Nevada
Arkansas	New Mexico
Arizona	North Carolina
Connecticut	North Dakota
Florida	Ohio
Georgia	Oklahoma
Illinois	Oregon
Indiana	South Carolina
Maine	South Dakota
Minnesota	Utah
Mississippi	Vermont
Missouri	Virginia
Montana	Washington
	Wyoming

Write Your Representatives!!!

It is shocking to realize that women are presently not considered as persons by the Constitution. No part of the Constitution deals with women as full citizens except for the 19th amendment granting women the right to vote! When the Constitution was written, women were seen as the property of their husbands or fathers, and the terms "people" and "persons" did not refer to women. The Equal Rights Amendment would finally make women into full persons in the eyes of the law. Legal rights do not insure equality, but they are a beginning. Your support is needed. Please write:

- *The Honorable Michael Del Bane,
Chairman of House Government
Committee
- *Charles Kurfess
Speaker, House of Representatives
and Chairman of the Rules Committee
- *Theodore Gray
Chairman Senate Rules Committee
- *Anthony O. Calabrese
Senate Minority Leader
- *Governor John Gilligan

ADDRESS: STATEHOUSE
COLUMBUS
OHIO 43215

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, 322-8874; 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: 667 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. Kirach, 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. 8208.

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

Lorain Women's Group — Lorain YWCA at 8th 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., 277-6038.

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, 233-8361; or Ms. Viola Miller, Chairman of Lorain Metropolitan WRO, 245-3773.

Newspapers

Coming Out — c/o Box A-22, Oberlin College. Call the women's collective, 774-1221 ext. 6208 or 774-8047 for information.

CALENDAR

Sat., Feb. 24, 1 p.m. — Women's Self-Help Health Group. All women welcome. Wilder Hall.

Mon., Feb. 26, 9:30 p.m. — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.

Sat., March 3, 1 p.m. — Women's Self-Help Health Group. Wilder Hall.

Mon., March 5, 9:30 p.m. — Coming Out meeting. 156 S. Professor.

Fri. & Sat., March 9-10 — Women's Health Conference. Wilder Hall, Oberlin College. All women welcome.

Mon., March 12, 9:30 p.m. — Coming Out editorial meeting. All women welcome. Deadline for all material for March issue of Coming Out. 156 S. Professor.

Sat., March 17, 1 p.m. — Women's Self-Health Group. Wilder Hall.

Mon., March 19 — Coming Out distribution meeting. 156 S. Professor St.

Women's Collective (non-students)

Any women who are interested in living co-operatively please call Linda at 774-8047. There is room for 3 or 4 more women at this point. We have found a house which will become available in June.



SOON

- * Sissy Farenholt, president, Women's Political Caucus
- * Chicago Women's Liberation Rock Band

Come Out

- Submit articles, poems, drawings photos (particularly graphics). Deadline: March 12.
- Come to the Monday night meetings at 156 S. Professor St., Oberlin, and help put out the paper. All women welcome and needed.
- Donate for the issues you receive — if you can afford it.
- Subscribe if you are from out of town — \$1.75 for one year.

ADDRESS: Box A22, Oberlin College, Oberlin, Ohio 44074.

- I want a one year subscription (\$1.75)
- I want to donate \$___ to Coming Out
- I want to help with production and distribution

Name _____

Address _____

City _____ State _____ Zip _____

Send to Coming Out, Box A-22, Women's Collective, Oberlin, Ohio 44074