



A WOMEN'S NEWSPAPER

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Women: a solitary issue?

Some people have asked us why a women's paper should cover events that do not seem directly related to the women's movement, for example, the Inaugural Day demonstrations. A question of this kind would seldom have been asked in the earlier days of the current feminist movement, when most of those involved came directly from the civil rights movement and the peace movement. Now the background and perspective of the participants seems to have changed, as many women who have not been politically active become involved politically, for the first time, through women's liberation.

We cover seemingly unrelated events because we do see a relationship between the oppression of other people and our own oppression. For us, the physical and psychological destruction of the people of Indochina, of America's young men in the military, and of blacks, native Americans, and other mi-

nority groups have many of the same roots as our own oppression. The unacceptable, competitive psychology of many people and societies which demands that they be on top, that they be the winners at the expense of others, results in losers—minority groups, women, and weaker nations. Unfortunately, many women who have come into the women's liberation movement through awareness of their own oppression have not yet made the connection and continue to oppress others as they themselves are oppressed.

We are certainly not asking that feminists give up their efforts to secure women's rights. We are asking that they realize that they are part of a human liberation movement which must try to free all people. By putting down others, we only make the struggle against our common sources of oppression more difficult. None of us will really be free until the least free of us is free.

Banks make war

We would like to congratulate the people who came up with the idea of taking money out of the bank on Inaugural Day. Even if pointing out the relationship between the banks (and other similar institutions) and the war was not intended by those who organized the action, that political meaning can certainly be inferred. To some it was only a stunt to get attention, but we would like to believe that people also realized the connection between the people who direct the war in Indochina and the people who gain from the profit-oriented economic policies of the United States.

Unfortunately, the action planned was not followed through. If the participants had really felt the importance of implicating the banks in the war, they would not have had to fall back on the excuse of "having too few people to make an effect." Either they did not know their own strength or would not admit it. Or perhaps their unity is only a seeming unity and their active dissent only very tentative.



STAFF: Mary Appling, Dana Battles, Christina Bergmark, Linda Cohen, Nell Forbush, Gail Golger, Shirlee Koopsen, Deborah Krupp, Tema Okun, Cindy Sides, Sue Tepley, Hannah Thomas, Ann Wormer.

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Day care

by Sue Meek, parent and member of the Day Care Center board

Who takes care of your children while you work? Can you afford the expensive hourly rate of private babysitters every day? If you can't, and have no grandparent at home to watch your children, there is only one salvation—the Oberlin Day Care Center. It is incredible that over 50% of the women in Oberlin are in the work force, and that there are 500 children too young to go to kindergarten (according to the 1970 census), and yet neither Head Start nor any of Oberlin's three nursery schools offers full-day care. The nursery schools are plainly limited to children whose mothers don't need to work, being scheduled for only 2 or 2½ hours for 3, 4, or 5 mornings a week. Most head Start children can attend only one of the morning or afternoon sessions. In addition, each of these programs tends to be homogeneous and employs only females as teachers.

"New Life"

Now it's time to boast. The Oberlin Day Care Center has struggled for five years just to stay alive, often just from

one month to the next. This year has seen new life.

1) We have three full-time male teachers (including the director); 2) we attracted a sensitive and energetic couple, Leo and Robin Berenstain, to be our new directors at the salary we had planned to pay just one person; 3) there finally exists a strong parent and community group serving as Board of Directors; 4) we will probably be solvent this year, due in part to increased enrollment and therefore



Playing piano at Oberlin Day Care

fees, and a greater United Fund allocation.

Growing Pains

We do have one big problem—we are physically and legally limited to 40 children, yet as of this writing there are already 10 more who want to attend. We have never before reached our limit, so it is ironic that having come so far we now have to turn away people who perhaps only recently have begun to realize that Day Care can be an excellent solution to their child-care needs.

We are presently seeking larger quarters, but we will ultimately need a new building. We hope that the other pre-school groups will consider the advantages of jointly taking on such a project. There is enough talent in Oberlin that the larger size (100? 150 children?) of the new facility ought not to detract from its increased quality.

A Special Note

A very fine course sponsored by Oberlin College's Education Department, taught by Bonnie Raetze, "Methods in

Pre-School Education", is almost certain to be discontinued starting second semester this year, in favor of the funding of newer projects within other departments. In its 1½ years of existence, the course has become so well regarded that it has attracted nursery school and Head Start teachers as well as Oberlin College Students.

It is estimated that sixty hours a week of student volunteer work will be lost at our center alone, and our program relies on this extra help a good deal. If you think you could help, please call the directors, Robin and Leo Berenstain, at 774-8193 and speak with them. Thank you.

The seven ages of woman

by Carol Wilder, finishing her Ph.D. at Kent State on "The Rhetoric of Social Movements"

Simpering, passive, frustrated women are seldom born in our society; they are made. The socialization machine which turns healthy, vigorous girl children into quivering, formless masses of sugar and spice and everything nice works with frightening smoothness and effect.

At each major stage in a woman's life she is almost totally surrounded by stimuli which make the message clear: your mission in life is to serve as man's helpmate and as a vessel for the deliverance of his heirs. You have your place, but it is a decidedly inferior and subordinate one. This role of yours is noble and divinely ordained; it then follows that any deviation from the norm marks you as a misfit.

Sound extreme? Don't believe it. A look at the experience of women during seven major stages of their lives confirms the worst fears that women are programmed to accept a life of passive subordination.

Before We Even Talk

The first age of woman lasts to about two years, or the time when children be-

gin substantial interaction with the world around them. Differential treatment of male and female children begins at birth. It is common practice for a proud father to arrive at his newborn's hospital with a size zero T-shirt and mini-football for the day-old son, or a baby doll for the new daughter.

Boy babies are to be tossed around, talked to like Joe Namath's future proteges, and called "the little man".

Girl babies are to be cuddled, dressed in tiny finery, and protected as delicate little ladies.

And all of this laid on a human being who cannot yet talk, walk, or probably even see very well. The socialization of children is well on its way, and the oppression of women gets off to a flying start.

Boy Toys; Girl Toys

All of which is nothing, of course, when put next to the child's experience from the critical years of 3 to 6. Once the child begins relating heavily with the world beyond home, the second stage of oppressive socialization descends with smothering strength.

At this age, boys are to play with trucks, guns, cowboy gear, and six battery steamshovels; girls are to play with baby dolls, Barbie dolls, ballerina dolls, and their complete, child-sized reproduction of mother's kitchen.

Even in as liberated a year as 1972, a cursory glance at the Sears Christmas Toy Catalogue reveals a ludicrously sexist division of playthings. Boys and boys alone inhabit the ads of virtually all action or scientific toys; girls romp happily on their own through all the accessories of miniature motherhood from dolls in \$25 carriages to dishwashers that work.

Lest the message of woman's role is not made clear enough in play, the world of children's books stands ready to make up the difference. Typical of such awesomely sexist material is a Little Golden Book called *When I Grow Up*, wherein the boy imagines himself a mailman, baker, explorer, policeman, doctor, fireman, deep sea diver and astronaut while the little girl projects her future as a baker's wife, explorer's lady-in-waiting, beauty parlor operator, policeman's helper, nurse, deep sea mermaid, waitress, and moon-cook for astronauts. And to think that until recently such patronizing restrictive literature went almost unnoticed.

If toys and books don't get ya during these pre-school years, little girl, then the television will. Nearly all cartoon

shows from *Popeye* to *Lancelot Link—Secret Chimp* are bastions of male supremacy, where a female character rarely does anything more than what she is told by her male leader.

Even the highly acclaimed *Sesame Street* has been criticized for portraying scenes where boy muppets invariably lord it over girl muppets (who are usually whimpering little princesses, anyway), and where even that dum-dum Big Bird has claimed on occasion that he's glad he's a boy (the occasions occurring before feminists landed on *Sesame Street* with both feet.).

Put the effects of these books, toys, and T.V. shows together, add in the fact that mother probably stays home all day while daddy works, and I'll dare you to find one little girl who doesn't know her place in life before she is five. Even at the tender age of four, it has taken months to convince my daughter that her female pediatrician is not, by inexorable fate of her sex, a nurse.

Teaching Elementary Sexism

The third age of the oppression of woman, as if it were even necessary to add to the pre-school message, begins with elementary school.

Grade schools are notorious for their over-emphasis of discipline and control to the neglect of the real dynamics of the learning process. Thus, little girls, programmed from the start to be more obedient and passive than boys, usually receive the lion's share of favoritism from control-conscious teachers.

While this is unfair to the young boys in many ways, it is in the end equally misleading to little girls, because the situation encourages them to believe that the smiling, passive teacher's pet becomes the happy and valuable adult. Not so, of course, in the long run, when the ability to take risks and assert oneself becomes

a necessary trigger for growth.

The whole toy-book sexism continues throughout this age, more often than not reinforced by teachers' stereotyped norms of male-female behavior and potential.

Parents, too, advance the cause of sexism during this pre-adolescent stage by exhibiting real concern if their children don't develop along rigid, sex-demarcated lines. Girls are driven to tremendous guilt about their "tomboy" impulses; such behavior is simply not "lady-like".

The Date Line

The fourth age of women's oppression—adolescence—seals the female dependency agreement once and for all. Despite the fact that the game of formal dating has largely given way to less stylized interactions, it is still the male's prerogative to initiate the relationship; smart girls don't do the asking. Such a pattern dramatically internalizes the belief that women are the dependent sex.

The familiar scene of the teenage girl waiting by the phone for the coveted call becomes a metaphor for the whole of her future existence.

Barefoot and Pregnant

Having survived the crushing anxieties of adolescence affords one the dubious pleasure of young-adulthood, an especially decisive fifth age in women's oppression.

At this point in life, on the heels of 18 years of heavily sexist socialization, young women are incredibly told that their choice of future is "entirely up to you." Eighteen years of brainwashing does much to dampen the illusion of free and open choice. No choice at this time, other than the most conventional one of marriage and motherhood, is going to be pursued without enormous insecurity and guilt.

There is no such thing as free choice for women in a society which, in every way, treats them as second-class citizens, but the choice must be made, free or not.

Marriage? Motherhood? Career? All of the above? None of the above? Some of them? Whatever the decision, reconciling the many conflicting expectations of woman's role saps much valuable energy during the sixth stage of oppression from young adulthood to middle age.

It is during this stage that the feminine mystique most powerfully takes its hold. It keeps most women barefoot and pregnant, and damned if they aren't going to like it.

It doesn't much matter, though, this motherhood choice, for the woman who opts for a career alone fares little better

at the onset of middle age.

By this final stage of woman's oppression, nearly everyone seems to lose. The woman who devoted so much to a career now finds it too late to begin the family society forced her to put off. The devoted housewife and mother finds that if she enters the job market at all it will be in some capacity usually reserved for a well-trained gorilla. And the woman who coped with both family and a career finds herself still far behind any man of equal experience who has done the same.

View from the top?

By middle age, women who have behaved as taught and lived vicariously through the lives of husband and children often turn around to find they are no longer needed, that their help is considered interference, and that any sense of personal worth or identity eludes them.

Having lacked the opportunity for internal development, women in middle age are easily devastated by their fading external selves and may go to excessive lengths to preserve the illusion of youth yet a little longer. It doesn't work, of course. And in a society which considers all women of value and appeal to be even-featured, beautifully-bodied, and under-25, there is no room for the middle-aged women except around a bridge table.

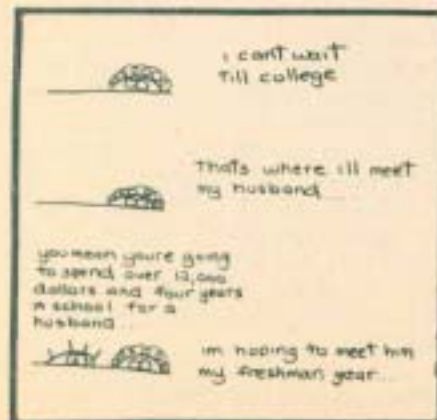
A pessimistic view, no doubt. But not a wrong one, at least not entirely.

Only by fighting the oppressive socialization which begins at the moment of birth will woman earn her freedom and control her future.

On divisions in the women's movement

by Christina Bergmark, senior at Oberlin College

Many people in trying to prove the invalidity of various political movements, have pointed at the divisions and differences within those movements as sure signs that their struggles are doomed to failure. What a ridiculous argument! Few people would contend that the women's movement, in particular, is a unified movement with clearly defined objectives and broadly accepted means to those goals; but divisions within a movement are by no means indicators of its weakness or lack of potential.



Keeping Posted

The women involved in the various levels of the women's movement represent a wide spectrum of backgrounds, ideas, and directions. Probably most of these women could see as a central goal the ultimate emancipation of all women, but the envisioned paths are as diverse as the women themselves.

In order to eventually get together to attain the ultimate goal, we must now be honest with one another about our differences. We must discuss with one another our actual struggles and the way in which we view these struggles. At this point there are divisions which are very basic, and it sometimes looks as though the things for which different women are working are contradictory.

Many women see their direction as equalizing the positions of women and men in business, in the professions, in relatively well-paid jobs. Some women are concerned primarily with reforming or repealing laws and titles which have proved limiting to women who could otherwise "make it." While such measures are undoubtedly necessary, it sometimes happens that steps are taken without any consideration of how such steps will affect lower-income and non-white women. Here the contradictions appear. Should we support measures that better the position of upper middle-class women at the expense of further lowering the position of less privileged women?

A case in point is the Equal Rights Amendment. Most women would agree that an amendment of that type is badly needed, but certain controversial aspects of that amendment should be more seriously examined. It is true that protective legislation has been used against women but it is equally true that working women and men need guarantees of humane working conditions. Instead of abolishing protective legislation because it can be used against upper middle-class women, it needs to be re-examined, re-worked, and extended to all working people.

Individual or other-oriented liberation?

Another point of contention is the contradiction between individual orientation and the acceptance of and involvement in a broader political struggle. Some women see the attainment of liberation as possible through non-political consciousness-raising and individual soul-searching. Other women find such an approach, to the exclusion of other activity, to be irresponsible and unrealistic and involve themselves in working collectively with other oppressed peoples towards liberation.



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It is in the interest of all of us to discuss these issues and eventually reach some synthesis in our movement. But now is not a time of unity; to pretend that we are unified now would be absurd. Each of us must keep working in our own way toward the liberation of all women, and we must keep discussing with one another our work and our ideas. The women's movement has a lot of growing to do; we should see our differences not as in-fighting but as a necessary stage in the process of our development. We should see our disagreement as a step toward our eventual synthesis. No one of us can be liberated until the whole is transformed.

Betye Saar

by Sue Tepley, a senior at Oberlin College

Betye Saar, an artist from California who has also exhibited in museums and private collections in New York and Washington, gave a presentation of two slide showings of her work at the Allen Art Museum on Tuesday the 16th, and at the Community Center the following evening.

Ms. Saar introduced the slides by describing her work as "personal" and "for herself." The first series originated when she had begun making felt appliqued hangings. It is called the "Mojo" series. "Mojo" means a positive, good-luck charm, an assortment of natural objects. Being a black woman, Ms. Saar said that these hangings, made out of leather, seeds, bones, only natural things, came out of her explorations of her feelings about Africa. However, there are symbols from many countries, religions, and oc-

cult groups which also appear—a series of mystic eyes, hands from palmistry, a Nordic symbol of love, the sun and the moon, the crescent moon and the star—but also certain objects with personal meanings for the artist. These hangings can be perceived through all the senses—tactile, smell, noises from the seeds and bones—as opposed to the series which followed of boxes or assemblages which were for her more of "an idea or feeling I have." These boxes and windows had many compartments which were painted or lined and in them were placed found objects which again had special meaning for the artist. Along with a window called "The Ten Secrets of Mojo" and a phrenology series, three objects on mysticism and the occult stand out: one bringing together the symbols of Asia called "Lama"; one called "Essence of Egypt," coming primarily from the *Egyptian Book of the Dead*; and one called "Wizard," on black and white magic. This last was particularly interesting and beautiful. It originally was a cigar box, but the artist kept adding materials to it until it took on quite an intricate texture.

The second series of slides was entitled "Exploding the Myth." Ms. Saar collected and used many derogatory pieces about blacks in America, such as Aunt Jemima ads, pictures of black entertainers, and ideas and objects like the watermelon and the banjo. Examples of titles are "Sambo's Banjo" which is inside an old banjo case; "I've Got Rhythm," a piece which has moving parts, using a metronome, a skeleton and a flag; "Black Crows in the White Section Only"; "Black Girl's Window" used as a take-off for a film; a series called "White Lies" which includes a "Farewell to Uncle Tom." In this last work, mirrors are used so that the spec-

second and third ones, he is joined by Ann and Eliza, and then by Jack. Roger, however, wants everything to be on his own terms. For example, he has misgivings about allowing Ann because not only is she a girl, she's too young, and he says so to her face. In the course of the adventure, which involves giants, a quest, a dolorous tower, a flying saucer, and a Norman-Saxon baseball game, he comes to feel differently about Ann, and about other important things. He learns that wars are much more fun when played out with toy soldiers than when real blood is spilled, that magic wishes must be earned, and that Ann is not "a crazy girl," but an intelligent, courageous, and loyal comrade. At the final siege of Castle Torquilstone, it is Ann who takes on herself the necessary risk to rally the forces of King Richard and Robin Hood and to defeat the army of Prince John. (By this time *Ivanhoe* as we know it has ceased to exist.) And later, at a banquet given by Richard the lionhearted in Roger's honor, the boy takes his first giant step toward adulthood. Disclaiming all the honors offered to him, he drinks a toast to his sister and smashes his glass down.

As the magic says to Roger at that point, "Wisdom now the hero learneth." As for Ann, she knows now that she is not the little mouse that she had thought that she was.

This same philosophy runs through all of Eager's work. Describing Martha, the youngest sister in *Half Magic* and *Magic by the Lake*, he says dryly: "She had great respect for (her brother) Mark, who was a boy and knew everything." Jane, the oldest child in those two books is the vibrant, venturesome one, while Mark is a bit more cautious and a bit less interesting. Lydia, "that crazy Green girl" in *Magic or Not?* and *The Well-Wishers*, is one of Edward Eager's best-drawn and most admirable heroines. Her grandmother, an artist, is called by another character "one of the great women of America," and Old Mrs. Whiton in *The Time Garden* surely belongs in the same category. The list of memorable women in Eager's books could go on *ad infinitum*.

A natural feminist

Edward Eager wrote about feminism without once mentioning it by name, and never as an island unto itself. It was simply natural that a man who loved life so passionately should see women from a feminist viewpoint.

Feminism is one of the many sides of humanism, and Eager was a humanist. He believed in human dignity and the integri-

ty of the artist, commodities that have become pitifully scarce in our time. Perhaps one reason such things are so scarce is that children are brought up to thoughtlessness, carelessness, and hatefulness. Children must learn to think and care, to want to better their world, and one of the best ways to teach them is through the books that they read for pleasure. Badly-written books are indecent anyway, but those which teach children to think of one another primarily as competition or as sexual curiosities are doubly so.

Edward Eager is one alternative. No other writer has managed to portray 20th-century children so well as he, and no other writer has treated them so well — not as girls and boys acting out sexual roles but as human beings whose sex he neither stresses nor hides. It adds to the interest of his stories. Why cannot all writers write in this way?



The alienation of men and women

by Alexander Sasha

How many close female friends does your father have other than his wife?

How many close male friends does your mother have other than her husband?

Most men relate exclusively to women on a sexual basis. For men, a warm, confiding emotional relationship with a woman only can be fully consummated when he has finally sexually possessed her. The fact that men do not develop satisfying non-sexual relationships with women is fairly obvious. The reasons for

this limiting phenomenon however are not so clear.

A confiding relationship involves trust based on equality. Behind any trusting friendship is the concept of weakness. People can not build solidarity and faith between themselves if one of the individuals maintains an impenetrable emotional front. And that is exactly the expected male response to life. Yes, males may pour out their frustrations and their foibles to their mates. But is he really a man if he must lean on a female friend for support? Support implies dependence and dependence supposes weakness, the opposite of virility.

The flip side of this emotional coin involves male-to-male friendships. Here, both sides often appear confident and strong. Gossip, intellectualisms, business, and occasional personal problems as conversational topics replace a thorough in-depth analysis of each other's lives. The perfunctoriness of male interaction shields men from one another. The frustrations and weaknesses of a man's life must remain his own concern. The feigned *machismo* confidence shields men from the most powerful of all epithets, "sissy."

The failure of men to completely understand the need to break out of their *machismo* pose serves as an important ideological prop for any society. If men admitted that they too, at times, cannot cope with their reality they would be admitting a sense of failure. To many, many men, failure by its nature is personal and often assumes the weakness of the individual. It isolates people from one another and further divides people. However, the realization that individual failure, even on the emotional level of personal relationships, is in fact a social phenomenon, is a great breakthrough for group consciousness. The false role stereotypes and the related bankrupt expectations of these stereotypes of a male-dominated individualistic society produce these personal failures. The abandonment of these illusions can provide the basis for the liberating struggle to transform this society which profits from so much division.

ABORTION COUNSELING

Pat Walton (new dean) is available for abortion and other counseling. She really wants people to come to her: Peters 105 or South Hall (at night).

She called in response to Jackie and Anne's article in our last issue.

Call it tokenism

by Tema Okun

Well, people, once again 'progressive' Oberlin College shows its true colors. Oberlin students are being offered one course about women this semester. The course is called Sexism, Roles and Consciousness, and is offered in the Human Development Department (X109). It is a four hour course; credit/no entry grading.

There is a course being offered, not directly about women, but related in very suggestive ways. It is called Parents and it is also being offered in the Human Development Department (114). There is an extensive description of the course in the catalogue; it is a two or three hour course, limited to 10 (by permission), credit/no entry grading.

Exco is offering a course called Femin-

ism, History and Issues. The course, which will meet on Tuesday evenings, will be coordinated by Carol Wilder, who taught Women's Studies in the Kent State University Experimental College before moving to Oberlin last fall.

The first half of the course will focus upon the role and status of women at various stages in the development of Western civilization, with special attention devoted to nineteenth and twentieth century women's movements.

The remainder of the course will consist of in-depth examination of selected contemporary issues relating to the women's movement. The issues considered will be selected by the participants in the course.

Anyone interested in further information can get it either at ExCo registration or by contacting the coordinator at 775-2271. Community women are especially urged to participate, and occasional visitors will be welcome.

Linda Cohen's Basic Auto Mechanics Course is being extended as an Auto Repair Course, offered again under the auspices of Exco. It is intended as a sequel to the basic mechanics course, for those with some previous experience.

For further information, call Linda from 9 a.m. to 5:30 at 774-8396.

To our knowledge LCCC and area high schools are not offering any courses in women's studies.

Women's studies at Oberlin

by Carol Wilder

It is natural to assume that Oberlin—"the first coed college in the U.S."—would be in the vanguard of the hundreds of colleges and universities now offering courses and programs in women's studies. Right?

Wrong.

Once again, the "liberal tradition of Oberlin" is revealed to exist more in myth than in reality. College courses dealing specifically with some aspect of women are rare, and even those courses which have been offered—such as the Psychology of Women and The Image of Women in Renaissance Literature—are poorly publicized outside their departments and not at all coordinated in any semblance of a Program in Women's Studies.

At last, however, a group of college and community men and women have

begun working to introduce Oberlin to the women's movement of the twentieth century.

Among the activities of this Ad Hoc Committee on Women's Studies has been to send all Oberlin students a questionnaire designed to discover student attitudes toward the development of a Program in Women's Studies.

The questionnaire had an encouraging return from over 550 students, 91% of whom agreed that "it would be valuable to have a Program in Women's Studies here at Oberlin."

More encouraging yet was the fact that over three-quarters of all respondents would be interested in taking courses in a Program in Women's Studies, which means that there are nearly 400 Oberlin students whose need for such courses is not being met.

The questionnaire return wasn't all from women, either: over one-third of those answering were men.

Where will this lead? Hopefully to the establishment of an Oberlin College Program in Women's Studies, clearly the least that should be done at "the first coed college in the U.S."

"Can men survive women's liberation?"

by Mary Appling

"Can Men Survive Women's Liberation?" was the topic for discussion at the January 15 meeting of the Oberlin Women's Group. A panel of four men began the meeting by presenting their views on the subject.

Of the four panelists, Ronald Kahn, of the Oberlin College government department, seemed the most displeased with the feminist movement. Kahn concluded his talk, which he termed a "protest statement", with "I still crave the old colonialism," that is, the social patterns of male dominance. In the course of the evening he repeatedly said that he had "no time" to take on many of the burdens of housekeeping and childcare in order to give his wife more freedom.



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Rich Orloff, an Oberlin College senior, pointed to his father, his two brothers, and himself as examples of males attempting to deal with women's liberation. Orloff noted that, while he was philosophically and politically in agreement with the goal of greater flexibility in the roles men and women play, he found it somewhat difficult to break out of those patterns. He asks women out because, as of yet, they have not asked him out. (We share Orloff's disappointment in the failure of many women to exercise their right to initiate social interaction with men, but also feel sure that Orloff can find other areas in which to work for a more liberated future for men and women.)

Stopping the Movement?

Dr. James McMillan, a pathologist at Allen Memorial Hospital, noted that fundamental changes are necessary if all individuals are to achieve their full potential. The assembly line is no less oppressive for men than confinement in the role of housewife is for many women. "I think the women's movement is a good movement. It's a movement that can't be stopped," McMillan commented.

David Hershiser, psychology professor at Oberlin College, asked the question, "Where does it stop?" Individuals and couples must decide how much change their life styles can absorb. Hershiser noted that one of the changes to which he and his wife felt that they would be unable to adapt would be the division of the family unit if jobs should call them to different locations for any extended period of time. The greater aspirations and greater freedom of women will pose problems for a society which has so far given priority to men's needs and desires. "There will be casualties," Hershiser concluded.

Children and Singles Oppressed

Among the topics explored in the discussion following the panel presentations were the fate of the nuclear family and possible alternatives to present work structures. Kahn suggested that the nuclear family is here to stay, but that in the future arrangements such as child care centers will become more readily available. Others felt that the nuclear family not only would but should disappear. Maureen Miller, of the college Human Development Department, pointed out that it is in the nuclear family that children are often oppressed and, consequently, learn to oppress others.

Zara Wilkenfeld, Associate Dean of the College of Arts and Sciences at Oberlin,

notes that her job was designed for a man with a wife at home to do the shopping, cooking, and cleaning. Many jobs do demand all of an individual's time. Such a work structure presents difficulties for the single person and encourages the continued relegation of women to the home. The solution, in the case of couples, should not be to hire a housekeeper (who, at this point, would most probably be a woman) since that merely results in greater freedom for one woman at the expense of another. The most desirable arrangement would be the creation of work structures which would allow both husband and wife to work outside the home half-time and to share equally in housekeeping and childcare.

"STATUS OF WOMEN"

Attention: There will be a meeting on Thursday, February 8, at 8:00 p.m. in Wilder to discuss the "Status of Women" Report and Committee.

This issue concerns all oppressed peoples—not just white women.

Come—nothing will change unless we work for it—together!

Welfare is a woman's issue

Reprinted from Kensington People's Press/LNS

[Editor's note: Johnnie Tillmon organized the nation's first welfare rights group in the Watts area of Los Angeles in 1963 and was first chairwoman of the National Welfare Rights Organization. This article is excerpted from conversations with Mrs. Tillmon by Nancy Steffan, a former NWRO staff member.]

I'm a woman. I'm a black woman. I'm a poor woman. I'm a fat woman. I'm a middle-aged woman. And I'm on welfare.

In this country, if you're any one of those things—poor, black, fat, female, middle-aged, on welfare—you count less as a human being. If you're all those things, you don't count at all. Except as a

statistic.

I am a statistic.

I am 45 years old. I have raised six children.

I grew up in Arkansas, and I worked there for fifteen years in a laundry, making about \$20 or \$30 a week, picking cotton on the side for carfare. I moved to California in 1959 and worked in a laundry there for nearly four years. In 1963 I got too sick to work anymore. Friends helped me to go on welfare.

They didn't call it welfare. They called it A.F.D.C.—Aid to Families with Dependent Children. Each month I get \$363 for my kids and me. I pay \$128 a month rent; \$30 for utilities, which include gas, electricity, and water; \$120 for food and non-edible household essentials; \$50 for school lunches for the three children in junior and senior high school who are not eligible for reduced-cost meal programs.

There are millions of statistics like me. Some on welfare. Some not. And some, really poor, who don't even know they're entitled to welfare. Not all of them are black. Not at all. In fact, the majority—about two thirds—of all the poor families in the country are white.

Welfare's like a traffic accident. It can happen to anybody, but especially it happens to women.

And that is why welfare is a women's issue. For a lot of middle-class women in this country, Women's Liberation is a matter of concern. For women on welfare it's a matter of survival.

Forty-four percent of all poor families are headed by women. That's bad enough. But the families on A.F.D.C. aren't really families. Because 99 per cent of them are headed by women. That means there is no man around. In half the states there really can't be men around because A.F.D.C. says if there is an "able-bodied" man around, then you can't be on welfare. If the kids are going to eat, and the man can't get a job, then he's got to go. So his kids can eat.

The truth is that A.F.D.C. is like a supersexist marriage. You trade in a man for the man. But you can't divorce him if he treats you bad. He can divorce you, of course, cut you off anytime he wants. But in that case, he keeps the kids, not you.

The man runs everything. In ordinary marriage, sex is supposed to be for your husband. On A.F.D.C. you're not supposed to have any sex at all. You give up control of your own body. It's a condition of aid. You may even have to agree to have your tubes tied so you can never have more children just to avoid being



cut off welfare.

The man, the welfare system, controls your money. He tells you what to buy, what not to buy, where to buy it, and how much things cost. If things—rent, for instance—really cost more than he says they do, it's just too bad for you.

There are other welfare programs, other kinds of people on welfare—the blind, the disabled, the aged (and many of them are women, too, especially the aged). Those others make up just over a third of all the welfare caseloads. We A.F. D.C.s are two-thirds.

But when the politicians talk about the "welfare cancer eating at our vitals," they're not talking about the aged, blind, and disabled. Nobody minds them. They are the "deserving poor." Politicians are talking about A.F.D.C. Politicians are talking about us—the women who head up 99 per cent of the A.F.D.C. families—and our kids. We're the "cancer", the "undeserving poor". Mothers and children.

In this country we believe in something called the "work ethic". That means that your work is what gives you human worth. But the work ethic itself is a double standard. It applies to men and to women on welfare. It doesn't apply to all women. If you're a society lady from Scarsdale and you spend all your time sitting on your prosperity paring your nails, well, that's okay.

The truth is a job doesn't necessarily mean an adequate income. A woman with three kids—not twelve kids, mind you, just three kids—that woman earning the full Federal minimum wage of \$1.60 an hour, is still stuck in poverty. She is below the Government's own official poverty line. There are some ten million jobs that now pay less than the minimum wage, and if you're a woman, you've got the best chance of getting one.

The President keeps repeating the "dignity of work" idea. What dignity? Wages are the measure of dignity that so-

ciety puts on a job. Wages and nothing else. There is no dignity in starvation. Nobody denies, least of all poor women, that there is dignity and satisfaction in being able to support your kids through honest labor.

We wish we could do it.

The problem is that our country's economic policies deny the dignity and satisfaction of self-sufficiency to millions of people—the millions who suffer every day in underpaid dirty jobs—and still don't have enough to survive.

People still believe that old lie that A.F. D.C. mothers keep on having kids just to get a bigger welfare check. On the average another baby means another \$35 a month—barely enough for food and clothing. Having babies for profit is a lie that only men could make up, and only men could believe. Men, who have never had to bear the babies or have to raise them and maybe send them to war.

There are a lot of other lies that male society tells about welfare mothers; that A.F.D.C. mothers are immoral, that A.F. D.C. mothers are lazy, misuse their welfare checks, spend it all on booze, and are stupid and incompetent.

If people are willing to believe these lies, it's partly because they're just special versions of the lies that society tells about *all* women.

For instance, the notion that all A.F. D.C. mothers are immoral is another way of saying that all women are likely to become whores unless they're kept under control by men and marriage. Even many of my own sisters on welfare believe these things about themselves.

On TV, a woman learns that human worth means beauty and that beauty means being thin, white, young, and rich.

She learns that her body is really disgusting the way it is, and that she needs all kinds of expensive cosmetics to cover it up.

She learns that a "real woman" spends

her time worrying about how her bathroom bowl smells; that being important means being middle-class, having two cars, a home in the suburbs, and a minidress under your maxicoat. In other words, an A.F.D.C. mother learns that being a "real woman" means being all the things she isn't and having all the things she can't have.

Either it breaks you, and you start hating yourself, or you break it.

There's one good thing about welfare. It kills your illusions about yourself, and about where this society is really at. It's laid out for you straight. You have to learn to fight, to be aggressive, or you just don't make it. If you can survive being on welfare, you can survive anything. It gives you a kind of freedom, a sense of your own power and togetherness with other women.

Maybe it is we poor welfare women who will really liberate women in this country. We've already started on our own welfare plan.

Along with other welfare recipients, we have organized together so we can have some voice. Our group is called the National Welfare Rights Organization (N.W.R.O.). We put together our own welfare plan, called Guaranteed Adequate Income (G.A.I.) which would eliminate sexism from welfare.

There would be no "categories"—men, women, children, single, married, kids, no kids—just poor people who need aid. You'd get paid according to need and family size only—\$6,500 for a family of four (which is the Department of Labor's estimate of what's adequate), and that would be upped as the cost of living goes up.

If I were president, I would solve this so-called welfare crisis in a minute and go a long way toward liberating every woman. I'd just issue a proclamation that "women's" work is *real* work.

In other words, I'd start paying women a living wage for doing the work we are already doing—child-raising and house-keeping. And the welfare crisis would be over, just like that. Housewives would be getting wages, too—a legally determined percentage of their husband's salary—instead of having to ask for and account for money they've already earned.

For me, Women's Liberation is simple. No woman in this country can feel dignified, no woman can be liberated, until all women get off their knees. That's what N.W.R.O. is all about—women standing together, on their feet.

Self help clinics

by Ann Wormser, formerly at a Philadelphia clinic

Small groups of women have begun to observe and understand their bodies due to the recent development of "self help clinics." The idea behind the organization of such groups is that women can collectively help each other by learning to distinguish normal from abnormal bodily conditions. Unfortunately women today seem to shy away from talking about genital problems with other women, preferring instead to go to a gynecologist. Before the practice of gynecology became widespread, women would meet together to share womanly experiences and be ready to help each other in times of physical crisis. Since that time we have lost most of this closeness and without modern medical knowledge we find ourselves today with little knowledgeable good preventative health care. The self-help concept of examination is based on the re-introduction of sharing experiences and knowledge in a commonsense honest manner.

Examining our own bodies

Most women leave the gynecologist's office knowing little more than they did when they went in. We take birth control pills and have I.U.D.'s inserted without concrete knowledge of their effectiveness and resulting bodily problems. Experience with gynecologists has shown us that when we demand information about our bodies, the doctors, who incidentally are 97% male, usually patronize us with simplistic answers. Self-help clinics were designed to provide women with the opportunity to combat this by learning to examine their own bodies and diagnose the findings. Through the use of a speculum, an instrument used to separate the walls of the vagina, a light and a hand mirror, women can observe cervical changes in themselves and other women. Knowledge and experience can allow women to identify early stages of monilia, a common yeast infection, early signs of pregnancy and signs of venereal disease. The object of such a course is not to make women independent of the medical profession but more self-reliant and reliant on collective experience. If such groups

become widespread, gynecologists will no longer be faced with the two most common types of patients, the woman who has let her symptoms progress to a dangerous stage and the woman who frequents the doctor's office in alarm over normal bodily reactions. Women in Self-help clinics learn to recognize what is normal. By being able to recognize what is healthy we become better skilled to recognize that which is abnormal. When an abnormality is spotted, we immediately go to the gynecologist and before we allow him or her to do anything we demand an explanation.

Self-help groups at Oberlin?

Groups of women learning from other women to fully realize control over their own bodies is a very liberating concept. The idea of a speculum kit in each woman's private bathroom is anti-women's liberation because without the collective help and support of our sisters everyone loses. I think it would be a good idea to begin some self-help groups here at Oberlin. But first, those of us interested must do an in-depth study of woman's anatomy and learn to distinguish the fact from the fiction in regard to our bodies. Anyone interested in doing such readings should get in touch with me, Ann Wormser, at 774-8047.



Self Help Clinics were begun in April, 1971, by Carol Donner, a paramedic, and Lorraine Rothman, a biologist, as part of the L.A. Feminist Health Collective. As the clinic grew in size, it began to attract a lot of notice both from women and the police. As Rothman was developing the menstrual extraction procedure the latter began six months of surveillance, culminating on Sept. 20, 1972 in the arrest of Rothman, Downer, and other staff members. They were charged with practicing medicine without a license and fitting a diaphragm although nothing other than several specula, 50 feet of extension cord, books and display instruments were found in the office. On Dec. 5, after 2 days of delay, Carol Downer was found not guilty of the crime of practicing medicine without a license.

Unions charge sex bias

reprinted from THE SPOKESWOMAN, December 1, 1972.

UAW Charges Big Three With Sex Bias

The United Auto Workers recently filed suit with EEOC against General Motors, Ford, and Chrysler accusing the Big Three of sex discrimination. UAW charged that the employers provide sickness and accident benefits for disabilities related to pregnancy that are "not comparable to benefits available for other nonoccupational disabilities." UAW contracts with the car companies now provide for up to 52 weeks of sick and accident benefits for disabilities other than those caused by pregnancy. The union said that EEOC guidelines which took effect March 31 make it clear that contracts which fail to treat disabilities caused by pregnancy the same as other disabilities are discriminatory and illegal. A Ford spokesman said the company believes the EEOC guidelines are "neither binding on us nor in accord with the law."

Mass Grievance Filed at U.C.-Berkeley

More than 300 University of California employees have signed a mass grievance against UC over the cost-of-living increases granted on August 1. Most UC employees received only a 6% pay increase, but selected classes received increases of 8.5%, 11%, and 13.5%. According to its newspaper *The Employ-Press*, AFSCME Local 1695 charges that these higher increases went mostly to people who were already in higher-paid male-typed jobs. A job is sex-typed if 70% or more of the workers in that class are one sex or the other. When the amount of pay increases was announced on August 1 the union discovered that the highest percentages of pay increases went to the jobs that were already high paid. Of the 49 classes given the 11% pay increase, at least 24 started at more than \$900 before the increase, which widened the gap between the male and female workers. Spokeswoman Leslye Russel of AFSCME related the mass grievance campaign to the larger issue of sex discrimination at UC and stated that is no satisfaction is achieved through the University's grievance machinery, AFSCME will fight in the courts. The University has not yet responded to the Union's demand.

Sharing feelings about lesbianism

by Shirlee Koopsen, a visiting woman
from Michigan

There have been many "head-type" articles written in defense of bisexuality and homosexuality. I don't feel these modes of expression require justification in an intellectual or moral way. What they do need is to be shared, and so what I would like to write about are my feelings and experiences of them.

I have, at times, felt painfully alienated from my own body and afraid of my own emotional needs. "Coming out," acknowledging and acting upon the natural gay parts of my sexuality has brought me closer to both. Loving women becomes a more comfortable and natural process every day; so does validating myself.

I do not validate myself only through other people, but the active process of relating to others, of expressing myself to others, is a very important part of it. Putting oneself in a position to get positive reinforcement, to get stroking, caring, is a necessary thing. A woman is naturally in a more positive position in an egalitarian relationship than in a relationship in which she gets positive reinforcement for subordinating her needs and strengths to another person: in essence, denying herself. Unfortunately, this happens often with men.

I do know a few rare men who are continuously working at flushing out their "macho-ness," their male roles. They are working at affirming the woman and the human parts of them. I support such struggles.

Male-identified women hurt the most

Male chauvinism doesn't require a penis between one's legs. Some women are very male-identified and woman-denying. These women hurt me the most. For them, feelings of worth come from men, I am only a second-rate source. I disagree. Women are the best possible sources for women to affirm themselves.

When I have the freedom to explore and admire another woman's body -- to

see, taste, feel it as beautiful -- I am also experiencing my body as lovable. To feel that touching another woman is repulsive, is to say that there is something repugnant about the female body (and that men have disgusting taste). The only other rationalization for the taboo on becoming sexually involved with other women is to somehow put the female body on a pedestal to be only appreciated by the worthy (men) or at most, vicariously enjoyed by us through the pleasure our bodies give to men. Either way is sick.

I was talking about the rationalizations for cutting off the possibility of becoming intimately involved with women. There are many very good reasons for not being presently involved sexually with women: 1) you have not yet met a woman you are attracted to or who is open to your expressing it; 2) you are celibate by choice; or 3) you are presently involved in an intimate relationship and have no desires to relate sexually with others.

"It takes a kind of balancing"

Our sexuality is not confined strictly to genitality, but incorporates our entire beings. The most striking aspect for me of my love relationships with women has been the very high degree of tenderness. It is a tenderness which makes me extremely vulnerable, yet gives me the confidence to accept such vulnerability in a positive fashion.

Gay relationships can, of course, be exploitative as are so many heterosexual relationships. It is too easy to fall into the unhealthy roles we know. Relating totally to other women can be very frightening because we must learn new ways of interacting and the flexibility of differing degrees of assertion. It takes a kind of balancing to reach the essence of all good love relationships -- mutuality. When we have the freedom to develop and act upon both sides of our sexuality -- gay and straight -- then we can begin to be free total beings.



Keeping Posted

Wednesday, January 24 "Women In The Arts Festival"

The Hallinan Center
11303 Euclid Ave.
8:00 p.m.

Special presentations by a women's poetry and drama group, a lutist, and slides of women in the visual arts. This is an informal and celebrative occasion, with wine and cheese and a chance to socialize for all.

Women's library

The Women's History Research Library, a clearinghouse for women's literature from all over the world, is in constant need of donations (all tax deductible). The money is needed to demonstrate the public support required to receive grants necessary to keep its doors open.

The library is also looking for unpublished material by women--poems, diaries, letters, research papers, tapes, and especially materials by and about black women. The library compiles a catalogue index of all these materials which it sends to libraries, women's studies programs, and other groups, and thereby helps women sell their materials without charging for the service. Send donations and materials to the library at 2325 Oak St., Berkeley, California.

Their extensive collection of periodicals (journals, newspapers, and newsletters from all over the world) is available on microfilm from Bell and Howell. The Women's Library has the most complete collection of documents in the country recording the growth of the women's movement and the development of the ideas of women's liberation, and is making them available to all libraries on microfilm. There will also be an accompanying index of the microfilm rolls.

This is the first of many sets of microfilm planned of the materials in the Women's Library. In preparation for this, the library needs women to index its hundreds of subject files (women in various roles, women in history, individual women, etc.). Call the library at (415) 524-7772.

A few women from Oberlin College are working at the library during Winter Term. For any information, call Linsey Will at 774-1221, ext. 6208.

Introduction

by Deborah Ketai, Oberlin College student

Ideally, I would only discuss music through more music. The most beautiful words can fail to catch a song's emotional precision. If the sincerity of an instrument or voice does not back them up, they squirm uncomfortably on the page.

But some people refuse to meet music on its own ground. They must be more or less rationally persuaded into an emotional experiment. My devious plan is to use a monthly music column to convert current non-believers into fervent worshippers of my favorite musicians.

to begin at the beginning

Janis Ian--when she was 15 and a sophomore at the New York City High School of Music and Art, singing "Society's Child", I was in the middle of junior high. Thought she was a mature adult then. I still listen to her early songs as if someone much older and wiser than myself were telling me about life.

She has come far from those days, though. No one can call her a precocious brat any more. She is a damned fine pianist, a highly original composer with a fine sense of the dramatic. Don't play her records as background music for talk or study. Her songs demand attention, analysis, and applause.

Listen to the rhythmic and harmonic intricacies. The instrumental nuances add immeasurably to the meaning of the words, underscoring irony, swelling to match her joy, quietly sympathizing with her laments. I strongly favor artists who do their own arrangements. They keep the song in hand and don't disclaim responsibility for its fate.

This type of control distills the musician's personality. Result in this case: a super-Ian in every song. She knows best what effect she wants to produce. She has the technique to get it, too, especially when singing to women or to other musicians.

In "42nd St. Psycho Blues", an early song about the dirty business of NYC's professional music scene, she sings:

I'm living three different lives
and for each I'm paying
in a world of cheating,
childbeating, soulscraping...

And to women, kept weak by the fear instilled in them at such an early age:

Don't go out into town, little girl,
stay safe in your house, little girl,
your mother's wails
and the Daily News' tales
keep you hiding, denying...

Ain't it the truth.



Things are a-changin' in the Cleveland YWCA. These YW teen members are attending a YWCA conference held annually by the Cleveland YW for their 16 branches. They examined such things as Youth Empowerment, Feminism, and Institutional Racism. The main thrust and priority of the "new look" YW is the Elimination of Racism by Any Means Necessary.

YWCA to present program in Cleveland

"Contemporary Woman - Myth or Ms."

That's the title of the Women's Seminar to be held at the Cleveland YWCA, 3201 Euclid Avenue from 9:30 a.m. to 3 p.m. on Saturday, Feb. 24. The Seminar participants will spend the day examining their roles in current society. In the morning they will view and discuss the film, "Growing Up Female: Six Become One." In the afternoon, there will be various panels of experts, leading discussion on such "roles" as the Fledgling, Double Jeopardy, Trapped Housewife, Alone, and Empty Nest. The cost of the day is just one dollar including a box "picnic" lunch. Over 250 participants are expected. For reservations call 1-881-6878 (216 Cleveland).

Oberlin war protest: were you there?

by Jeanie Schwartz

The intention was to hold up the bank. Unfortunately, it fizzled. On the evening of January 14, a group of interested people from the Oberlin community and college met to discuss tactics for anti-war protest.

The question at hand was what to do to express our disgust at the escalation of the Viet Nam war after promises of "peace at hand" right around election time. We decided to go to the corner bank at 10:30 a.m. Saturday morning, Inauguration Day, and withdraw one dollar. In an effort to avoid negative publicity, we were to spread it by word of mouth. We were expecting a turnout of about two hundred people. The money was to be donated to Bach Mai hospital, recently destroyed in U.S. bombing by B-52's, and to the disabled war veterans. We rented the basement of the Lorain County Bank to show "The Automated Air War," a slide show made by the American Friends Service Committee, and to supply letter writing material and addresses of Congress people.

Designed to disrupt town peaceably and force shoppers to stop and think about the massacre taking place on the other side of the globe, it was a very, very modest demonstration. Although there were about 75 people at one time viewing the slide show in the basement, they had straggled in over a time lapse of an hour. There was no unity and no noticeable anti-war protest. By the end of the day, we had collected \$208. \$94 went to disabled veterans and the remainder went to Bach Mai hospital.

Why did it fizzle? Many factors contributed to the lack of success. People changed their minds and decided to join the estimated 100,000 demonstrators (175 of whom were from Oberlin) in Washington. As usual it was a cold day.

The word of mouth technique was not very effective.

There are, however, factors that go deeper than the lack of Oberlin liberals to rally on "Inauguration of Consciousness Day." People are tired of the same tactics and rhetoric and have become apathetic. As a result of the automated

air war, American people are no longer dying and statistics don't bleed. But worse than this, due to the nature of capitalism, people are unwilling to abandon a war that patronizes their pocket-books—the great American dream machine.

Come out and help us

At this point, we may not have enough money to support any more issues of *Coming Out*. So, we need donations of anything you can give. If you can afford it, please donate for the issues you receive—if everyone gave us 15 cents for their issue, the paper would pay for itself. Also, we desperately need more help in production and distribution. Please come to the Monday night meetings or call us if you are interested in working on the paper. *Coming Out* is for all of us, so let's make it that way.

The deadline for contributions to the next issue is February 12, 1973. Please mail them to Box A22, Oberlin College, Oberlin, Ohio 44074 or deliver them to 156 S. Professor, Oberlin;

- Mon., Jan. 22, 7:30 p.m. — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.
- Wed., Jan. 24, 8:00 p.m. — "Women in the Arts Festival," the Hallinan Center, Case-Western Reserve University, 11303 Euclid Ave., Cleveland.
- Sun., Jan. 28, 7:30 p.m. — Community anti-war group meeting, First Church Annex, Oberlin.
- Mon., Jan. 29, 7:30 p.m. — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.
- Mon., Feb. 4, 7:30 — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.
- Fri., Feb. 9 — Music by Steve Kaiser and others to raise funds for *Coming Out*. Donation 25¢. Time and place to be announced.
- Sat., Feb. 10, 9:30 p.m. — Women's Collective party, 156 S. Professor St. Donation 25¢.
- Mon., Feb. 12, 7:30 p.m. — Coming Out editorial meeting. All women welcome. 156 S. Professor St., Oberlin. *Deadline for all contributions to February issue.*
- Mon., Feb. 19, 7:30 p.m. — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.
- Sat., Feb. 24, 9:30 a.m.—3:00 p.m. — "Contemporary Woman — Myth or Ms.," Cleveland YWCA, 3201 Euclid Ave., Cleveland.
- Mon., Feb. 26, 7:30 p.m. — Coming Out meeting. All women welcome. 156 S. Professor St., Oberlin.

This calendar is no doubt incomplete. We have listed all events we know about. Please let us know about coming events for the next issue.

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. 7368.

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, 323-6929; Ms. Henderson, 322-5213; or Ms. Sim, 458-6988.

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 8th St. & Reid Ave., call 244-1919.

Cleveland YWCA — Call 681-6878. 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., 277-9088.

Women's Equity Action League (WEAL) — Cleveland 686-3760.

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; or Ms. Viola Miller, Chairman of Lorain Metropolitan WRO, 246-3773.

Newspapers

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