



A WOMEN'S NEWSPAPER

March 1973

Volume 1, Number 4

Donation 15¢

To Community Women

With this fifth issue, *Coming Out* has survived the initial difficulties in establishing itself as a continuing paper. We are thankful for the support of Oberlin women who have enabled us to print *Coming Out* on a regular basis. But if the paper is to speak for women in this community, it is necessary for us to address ourselves to women outside the college. We realize our limitations in covering issues concerning older women, working women, and mothers. Consequently, only with the involvement of these women can we hope to achieve the main purpose of this paper. Our purpose is to bring women together, to share common experiences and feelings and to broaden our understanding of the struggles of other women.

We feel that it is important not to rely on the traditional divisions of responsibility and labor in the production of the newspaper. We want everyone who works on *Coming Out* to be an integral part of it, which means being responsible for all parts of the paper—writing, printing, layout and distribution. Most importantly, we want to involve more women in editorial decisions.

Our hopes are that *Coming Out* will continue, that it will not fold this spring when the college closes. Because *Coming Out* is a community paper rather than a college paper, it must continue throughout the summer. Again, only with the full participation of community women will this be possible.

Letters

To the editors:

I think *Coming Out* is great. It has helped to bring me to the point where I see that the women's movement is a vital step toward the liberation of all persons.

I have made a conscious effort to be at all times sensitive to my attitudes towards women. I feel that I have largely freed myself from sex-based prejudice. I treat women as persons. Each woman is my equal and the equal of any other man, and must be treated with the respect due to all persons. I want to help each person achieve their own personal goals. I also want to make them aware that they are not limited to the alternatives which go along with some role they may have been forced to play.

This attitude, I feel, is important to hold, but now I see that it is not enough. I would like to do something more active for the women's movement. I would like to work for *Coming Out*, but it was decided that it is best that only women do so—and I must respect that decision. I would really like to know what I can do....

I do know one way to help. Please use the six dollars enclosed to give issues of *Coming Out* to forty people who would not otherwise read it, but who could benefit from it. Thank you.

A Male Friend

To the editors:

For some women, consciousness-raising groups and weekly discussion groups

are very helpful in helping them realize certain problems they all face and in establishing a feeling of solidarity. But there are an awful lot of 'liberated women', particularly here at Oberlin, who think that their consciousness of 'male chauvinism' has been raised as far as it needs to be raised and who don't really have time, in the midst of a pile of work, to hear about problems they have heard many times before. They approach men as intellectual equals and are treated that way in return. Interestingly enough, if most of them were to stop and count the ratio of their men to women friends, they would discover that they know more men. This is probably due to the still-present, though now more subtle, pressure upon women to attract men. The unliberated woman attracts men by her prettiness and charm; the liberated woman wants to attract men with her mind. In most places, one could argue that the men around are much more interesting to talk to than the women, who, being on the whole 'unliberated', still have their minds on the home and the daily gossip; but at Oberlin, where the women are supposed to be so intelligent and well-read, there is even more seeking-out of the company of men than in these places. Here, where everyone scorns the typical women's group (bridge clubs, etc.) there is nothing to replace them. Many women who find themselves unavoidably in this situation but want more women friends are at a loss for the



STAFF: Christina Bergmark, Liz Burgess, Linda Cohen, Noni Cohn, Patty Corley, Ellen Dichner, Gail Golger, Connie Gowen, Nancy Graham, Stella Graham, Karen Jakobson, Deborah Krupp, Linda Lucal, Diane Meier, Tema Okun, Rachel Osborn, Cindy Sides, Sue Taply, Hannah Thomas, Martha Thomases, Beverly Vaughn, Ann Wormser.

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means of changing. What Oberlin needs is a place for women who don't need the consciousness-raising groups but do need more contact with other women, if only to spend the time studying. Perhaps the Oberlin's Women's Center could arrange to have a coffeehouse for several hours every evening. I'm sure that there would be enough people willing to contribute a little coffee and donuts to make such an arrangement work.

Lucy Pinkston

To the editors:

As home economics teacher at Oberlin Junior High School, I wish to respond to Ms. Fuller's article in the last issue of *Coming Out*, concerning "public school sexism." Ms. Fuller referred specifically to the home economics and industrial arts courses offered this year at the junior high school.

When Ms. Fuller refers to the new state laws regarding school courses, her facts are accurate. I would like to clear up misunderstandings, however, which may result from her comments about the courses in question.

A *Girl and Her Figure*, to which Ms. Fuller so strongly takes exception, is the title of a booklet written by Ruth Leverton, Ph.D., who is Assistant Administrator of the Agricultural Research Service, United States Department of Agriculture. The emphasis of the booklet is on *good health and good nutrition habits*. At no time was it suggested to the girls in my classes that dieting, or gaining weight, would make them more "desirable." I hope Ms. Fuller would agree that it is a good thing for *anyone*, male or female, to maintain the weight which is suitable for his or her age and body structure.

Since no boys had previously been enrolled in home economics classes, I suppose one could say that the material given

the eighth grade girls this year was "more advanced." After all, they had had home economics the year before. The boys' class was begun this fall as an alternative to studyhall, on a much more informal basis than are boys' home economics classes and girls' shop classes now.

I told all my classes that I felt that sewing was a useful skill for anyone to have; that no matter what vocation they would take up after leaving school they would always have to eat and thus to cook; that they might marry and have families and, if so, that it would be useful for them to know the basics of nutrition so that, if they are responsible for feeding a family (perhaps even sharing that responsibility with a husband), they could do so with some idea of what constitutes good eating habits. It was never implied to the girls that they were being "trained to be wives and mothers."

Boys' home economics classes meet twice a week, as do girls' shop classes. The number of students is necessarily limited by students' and teachers' schedules. Mr. Gennette, the industrial arts teacher, and I have only one period during the day when we are free to take on an extra class. A strong effort was made to accept into both areas every student who indicated interest; however, in some cases it was impossible to change schedules. While Ms. Fuller feels that this is an "unequal arrangement", it is the *only* arrangement that could be made under the circumstances.

As Ms. Fuller knows, Mr. Muzzy, our principal, is in favor of co-ed home economics and industrial arts classes, and is taking steps to fully introduce these classes next fall. I, too, am in favor of such classes. I hope that, if Ms. Fuller wishes to write another article concerning "sexist" classes at the junior high school, she will visit the classes in person first so that

her information will *not* be second-hand.

Sincerely,
Barbara L. Carvey
Home Economics
Teacher
Oberlin J.H.S.

Ms. Fuller's reply:

My major concern in the article on public school sexism was not with how home economics is taught at the Oberlin Junior High School, but with sex-based required courses in general. These courses in their intent and through their instructional materials, have provided a means of reinforcing traditional sex roles. For example, although the booklet *A Girl and Her Figure* contains useful information about nutrition and weight control, its title implies that a girl should be concerned about her figure.

Mrs. Carvey and Mr. Gennette have been generous in taking on extra classes in home economics and shop to meet increased student interest in these subjects. However, the school administrators rather than the individual teachers affected, make the decisions that determine overall class scheduling and only they can make the necessary readjustments to conform with the federal law prohibiting sex discrimination in public school programs (Title 9 of the Education Amendments Act). J. E. Brown, Director of the Division of Elementary and Secondary Education for the Ohio Department of Education has stated in a letter to me that a communication will soon be distributed to all superintendents of schools in the state of Ohio, informing them of the implications of the federal law, and instructing them to comply with it.

Ann L. Fuller

Nora Jones is the first women's studies major at Oberlin College.



Snack Bar: For Whom?

by Diane Meier, a senior at Oberlin College

The newly remodeled snack bar in Wilder should be ready for use in two weeks. Before it opens a big decision is going to have to be made about its availability to townspersons. The college's Student Union Committee is trying to resolve the issue in the face of a lot of strong feelings and contradictory ideas. The committee, composed of college students, faculty, and administrators, has been attempting to educate itself about the problem, and in view of an unpleasant past history, is considering closing the facility. Acknowledging that old hostilities are not sufficient basis for new policies, the committee has invited any interested persons to submit statements concerning the use of the snack bar. After an open meeting attended by high school students, community residents, and college people, the committee has received several new proposals and has arranged a community-college meeting with those who have some understanding of the problems.

One of the women invited to attend was Ms. Geraldine Donaldson of the Oberlin Town Council and President of the Oberlin Community Welfare Council. She has a sadly discouraging view of the Committee and their proceedings: "They say they want to do things they don't

want to do. I saw two faces all over the place, and I told them so and none of them denied it. They don't want any input from us - they want agreement. I think their problem is with themselves and their racism. They want to know what we're gonna do when, not if, they close the snack bar. Well, I'm gonna holler hip hip hooray!"

Hopefully, these new efforts to include all groups who have an interest in the college's recreational facilities have not come too late to influence policy in the snack bar.

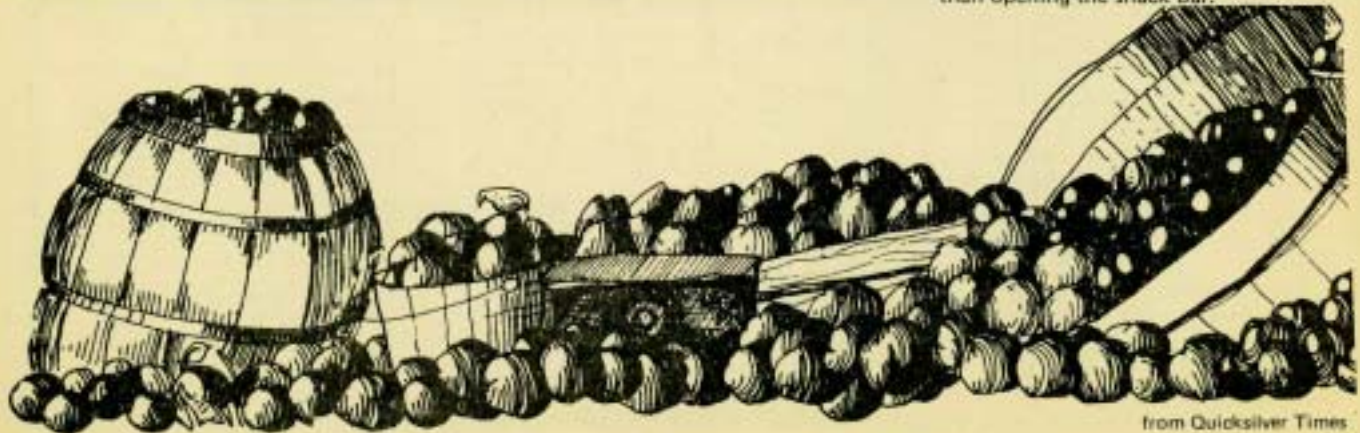
Decision easier to justify with community support

Mr. Richard Kapucinski, chairman of the Student Union Committee, feels that the committee is doing what it can to acknowledge the needs and interests of Oberlin town. If Oberlin College students are intimidated by the presence of high school students, should these younger students be let in? "We are trying to ascertain if we feel that our college and community could abide together with equal respect and not boycott each other. Whether a program could be worked out or not is another question." In view of the small size of the snack bar, is it realistic to suppose that it could serve both town and college? In view of the fears of the college community, isn't it asking for trouble to force a confrontation through open policies? Implementation of open policies will be difficult without the support and help of those affected by them. Will both college and high school students try to make it work? These are the questions posed by the committee. Any policy, whether totally closed (imagine a bouncer at every door checking every ID), or totally open (overcrowding, hostility, tension), or open on a part-time basis (bringing problems of after-hours attempts to use the snack bar) is going to be complicated, expensive and

demanding of our patience. Whatever decision is made, it will be much easier to stick to and justify, if there has been sizeable community input beforehand. It is up to the community to provide this response; the committee will go ahead and make a decision in the college's own self-interest if not forced to consider interests of the town by the people who live there. The high school people have already begun this process by submitting a petition for a part-time open program in Wilder (run like the weekend Phillips gym program), and by holding meetings with interested college people at the high school. The petition was submitted in October and was not seriously considered until recently.

A just policy necessary

Let us examine the possibilities. A closed policy could only work if there were monitors at each of five doors, keeping people out, people who will probably keep trying very hard to get in simply because they have been arbitrarily excluded. These monitors would have to check the ID of every person entering Wilder, even those who are obviously college students, so as not to discriminate against black high school students on the basis of their appearance. If a businessman from the city or a faculty kid can enter because they "seem" all right or look like college students, the committee will have a blatantly illegal and racist policy on its hands. If regulations are strictly enforced and guards are at every entrance, the atmosphere will be tense and explosive. It is no solution for the college to pack young kids off to detention homes when they "trespass." Either everyone is checked and only college students, faculty, and personnel (not their families or guests) are allowed in, or (by law) everyone is allowed in. It is going to be very tough to consistently enforce closed policy, perhaps more difficult than opening the snack bar.



from Quicksilver Times

Women's Collective (non-students)

Any women who are interested in living co-operatively please call Linda at 774-8047 or 774-8396. We need to know within two weeks if possible. We have a house that will become available in May or June.

"Small legalities" overlooked for benefit of college

There are legal issues related to the use of college facilities but the college has often made legally questionable decisions when there has been something to be gained from them (e.g. townspeople can eat in the Rat). If indeed it is true that the college feels so little obligation to create a decent mutual relationship with the town that houses it, then the college must be prepared to accept the hostile reactions, the increased isolation and elitism, and a very clear statement of institutional racist priorities. If the choice is to deal with these issues by ignoring them, the college must recognize that if only there were sufficient commitment and concern for a realistic and responsible town-college relationship, a workable, controllable program could be arranged. The college usually gets what it wants, and it could make sure that a well-run system is established -- if it chooses to do so.

An "accountable" group — no single faction taking the rap

Alternatives are an open-all-the-time policy or a part-time policy. It may be possible to close the snack bar during heaviest use—Friday and Saturday nights when the rec center is open, for instance. The part-time open proposal seems reasonably workable if the hours were at times when high school students need them (3:00 to 5:00 every day perhaps); if all other non-college people could be allowed in only at these times; and if an effective college—community monitoring system were initiated. Exclusion from Wilder could then occur only on the basis of inappropriate behavior (not appearance) to be set by a college—community review board. Such a board could:

- 1) take away snack bar privileges from anyone misbehaving there (including college students)

- 2) adjust to problems and crises as they arise
- 3) supervise the hiring of effective program managers, probably from the town
- 4) work on other aspects of college-town institutional relations
- 5) and finally, accept the blame, praise and responsibility for whatever happens.

A board including high school and college students and town and college adults would be accountable to every concerned group. No single faction could be blamed, and policy would have to satisfy some of everyone's concerns. This is the only way to break through the condescension and exploitation that characterizes Oberlin College's attitude towards Oberlin town.

A high school student's suggestion

The kids around here know why the snack bar may be closed to them, while some kids, the "right" kids could use it. They also know that with some planning and strategy, a monitoring program could be set up that should eliminate the fights and insults of past years.

Arnold Yancey, an Oberlin High School junior, works at Phillips in the weekend gym program as an ID checker and hall monitor. He knows what to do about a fight before it starts and who is likely to begin the trouble. "I can handle town kids; they know me. This same program could be at the snack bar -- two hall monitors special hours for high school kids -- the kind of thing that happened last year could have been stopped."

Is this any way to run a college? The rec center is closed all week for lack of money and staff, the people have no place to go after school, and the attraction of a guarded college building is obvious. The need is there, the resources are there, and the expertise to make it work is just waiting for an offer. Wake up, Oberlin College. You are part of Oberlin town.

There is a hotline in Lorain where you can call 24 hours a day for help with legal consultation, child abandonment, child abuse, drug related problems, suicide, alcoholism, emergency hospital transportation, or any other problem that needs an answer you don't have. Call 244-HELP.

I know of no school to date which is willing to put students to work to begin to understand themselves. Most colleges and universities develop and encourage separate ethnic studies from departments which can transmit the base of theory and method (which must be initially employed to tease out the critical data and ideas involving these concerns). Furthermore, they provide no handles to the growth of cumulative educational knowledge and wisdom which can be shared with all who come to work and study at the given institution. A separate facility, a separate faculty, limited resources, and ethnic advocacy become the desperate handles to legitimacy over struggles with existing departments. I do not believe such is necessary at Oberlin College.

Kiyoshi Ikeda
Oberlin College
May 12, 1972

If you are interested in a bibliography on mental illness or in helping to organize a group to work for patients' rights, call 774-5139 or write to Phyllis Kuestner, R.D. 1, Hughes Road, Oberlin, Ohio.



photo/Micki Scott



by Becca Armstrong

TURNING TO WOMEN

by Peter Sears; reprinted with the pe

My friends are men. They think t
a river they can ford. They take r
to go for the bottom, to grab mu
I must float my heart on a kindle
wade into greasy water, yell and t
This is wind in dead trees.

Women tell me kindly, We are eve
like light reaching around to mor
Forget success. Blow it from a me
What you're after is how to move
not on the land. There's nothing
you're coming to. You wait to co
like spring water rising. You will
things that become and die in day
insects, flowers, hundreds.

Only touch makes sense. Strange
to touch things underwater. Turn
makes my stomach feather. I wan
The black rock must be obsidian.
Rain can cut it in so deep the roc
to wear it out. I tell men that tur
may be as simple as water through

No, they say, your fear talks, not
cloud calling. You want to hold y
kiss away her cunning tears. This
we barrel to fatten pigs. We take y
notebook and trapping string. Sea

You men who move to have child
—keep your shoulder huge in bear
Dance around your lightning tree,
and back to your big room of hea
You won't feel why your chests a
I leave my sex in river mud
rolling in spring, curl in high trees
in the nervousness of small animal
and see how looms and deer live b

The night comes down floor by fl
is the scared boy of my memory, I
and let all I was go
as deep grass lets go light when a v

THE WOMAN

by Denise Levertov, *reprinted with the permission of Field Magazine*

It is the one in homespun
you hunger for
when you are lonesome;

the one in crazy feathers
dragging opal chains in dust
wearies you
wearies herself perhaps
but has to drive on
clattering rattletrap into

fiery skies for trophies,
into the blue that is bluer
because of the lamps,

the silence keener because it is solitude
moving through multitude on the night streets.

But the one in homespun
whom you want is weary
too, wants to sit down

beside you neither silent
nor singing, in quietness. Alas,
they are not two but one,

pierce the flesh of one, the other
halfway across the world, will shriek,
her blood will run. Can you endure
life with two brides, bridegroom?

Frangibility

by Sue Standing

I want to know
what can be done
again my skin is riddled
with old bullet holes boxes
of rain strips of steel small
squirrels the last trip to the city

& under my eyes
there are tiny pits where birds
enter in lost flight
where arabs flee the desert
before solstice where I saved

the plaster mold of your hand
red blue green yellow lines
for veins and nerves
emerging like spiders

but you leave & finally
the ditches fields seasons
canvas paper typewriter are mine
all mine

Why I Look at You and Smile

by Donna K. Rushin

They
The sisters
Are walking down the hall
Beautiful compliments
Yellow orange purple turquoise
Sadness
Yearning comes
Just the two of them
In the echoing place

Friends
You can tell by the laughter and leaning
Slow walk soft talk bowed head listening
We
My sister and I
Would be friends too
She'd understand things
No one else cared about
I'd let her read my whole book
Though she wouldn't need to
She'd remember stories I'd forgotten
We'd be godmothers and best aunts
For each others kids
They
The sisters
Are walking down the hall
I have to love them for
For loving each other so much
I mean
You know
We would have been dynamite

ssion of Field Magazine.

heart
sep breath
To turn to women
ift,
o cry.

where you go
-
ain.
ng your spine,
there
to your skin
h

to women
gh ground.
ratch my name.
ust crumble
to women
ad.

ne white
gone mother,

r pouch,
-like birds.

, eat, kill or die
ns.

hounding
of cats.

marked with breasts.

different light.

. My skin
I will wait

d rushes.

Maternal Health Clinic

by Tema Okun, a junior at Oberlin College

Maternal health care in Oberlin has, until this month, been almost non-existent. The only available services are through the clinic. There the waiting period is long and, for non-students, the prices are very high. This obviously is not as it should be. Women should be able to get adequate health service when they need it and at prices that they can afford. The more available health care is, the more we will use it; we will then avoid unwanted pregnancies, we will assure ourselves of healthy bodies and healthy children, and we will be more educated about our personal health needs.

However, maternal health care at reasonable prices has at last come to Oberlin. Three nurses from the Maternal Health Association of Lorain County, Inc. will be at the Oberlin Community Center every Wednesday. They will provide the following services:

- family planning
- birth control information and supplies (except for the IUD, which must be inserted by a doctor)
- Pap tests and breast examinations
- fertility and infertility counseling
- pregnancy tests
- abortion referral information
- sex information and counseling for premarital and post-natal patients
- screening for VD

The entrance to the clinic is at the rear of the Community Center; it will be open from 9:30 a.m. to noon and from 1:00 p.m. to 3:00 p.m. Appointments are preferred; call the Community Center. Prices can be arranged on a sliding scale according to ability to pay, but the fixed maximum prices are three dollars for a Pap test, two dollars and fifty cents for a pregnancy test, and one dollar for a month's supply of pills. Everyone in the Oberlin town community is welcome to use the service; women under 18 must have signed parental permission.

A growing service and a qualified staff

The Maternal Health Association of Lorain County is the only family planning service in the county, except for Elyria Memorial Hospital and St. Joseph's in Lorain, which provides only pre-natal and post-partum service. The Association was started in July 1969 with a five dollar donation, and it has now become a full-fledged community health clinic, funded through the United Community Service and a grant from the Ohio Department of Health. In addition to the examination, consultation, and supplies provided by the nurses, it includes a doctor's clinic in Lorain for patients who require more extensive care.

Dorothy Clark, Catherine Zahniser — both nurse clinicians or specialists — and Selma Conrad are Registered Nurses working for the Lorain Maternal Health Association and are responsible for the new Oberlin branch. Ms. Clark has been with the Association from the beginning; she has been active in nursing all her life, re-



from *Witches, Midwives, and Nurses* pamphlet

ceiving her nurse clinician training with Dr. Lin at Cleveland Metropolitan General Hospital. She lives in South Amherst and is the mother of two. Ms. Zahniser also received her training at Cleveland Metro; she began working with the Association as a volunteer, but is now a part-time paid staff member. She lives in Elyria and is the mother of two. Ms. Conrad has done work across the country in operating room procedure, and has surgical experience in women's diseases. She plans to study for her clinicianship this

year. She grew up in Warren, Ohio, now lives in Sheffield Lake and also has two children. Dr. Elsie Snell, of Amherst, is the volunteer physician for the clinic; she does referral work for those patients with special problems or needs.

Education early in life is important also

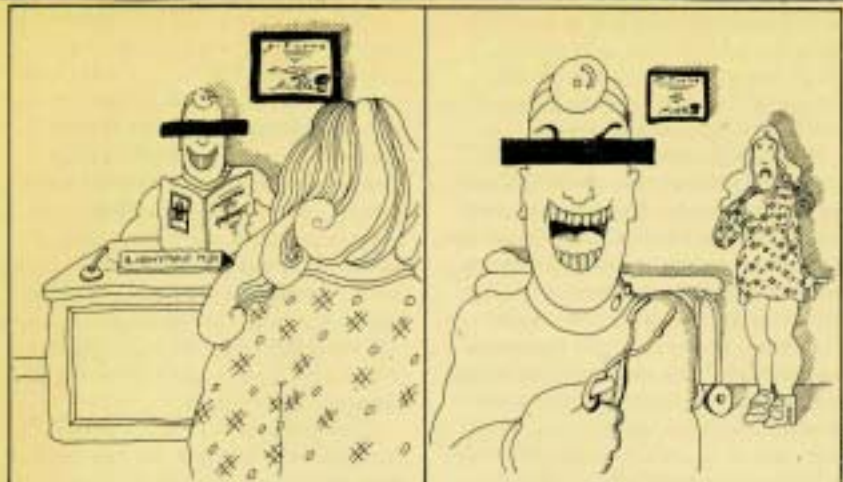
The three women talked extensively about maternal health care in Lorain County, stressing availability as the most important aspect. They pointed out that women should understand what happens to their bodies as they experience menstruation, pregnancy, childbirth, or if they choose contraception. Education about women's health should begin early in the schools; the nurses have talked at health and gym classes in junior high and high schools, but they hope to see full-time courses being started. They also talked about the problems they face in their work, extending from lack of physicians and medical assistants to the customary lack of funds for supplies.

The Oberlin community is very fortunate to finally have accessible maternal health care; it is a vital step towards realizing our potential to know and control our own bodies. Women should feel free to come and ask about any problems that they have been experiencing; students, however, should continue to use the Oberlin clinic, where service is pre-paid, to avoid tying up this new service that many women cannot get elsewhere. Anyone, townswomen or students, who would like to volunteer time to help on Wednesdays would be welcome.

In the future... a clinic at Oberlin?

As women in Oberlin, we must recognize that although this new clinic is a positive step, it is by no means the final one. We cannot express enough appreciation to the nurses who have come to Oberlin from Lorain, but we realize that we must head towards establishing a clinic in Oberlin that is run and staffed by Oberlin townspeople, a clinic that would meet the health needs of our community on a permanent and full-time basis. We must make Oberlin a community concerned and responsible for the health and welfare of its citizens.

The Oberlin Community Center is holding classes on prenatal and child care every Tuesday starting April 3 through May 1 at 7:30 pm. The classes are free. See the calendar for more details.



Health Conference Awakens Women

by Karen Jakobson, working at the New Media Workshop in Oberlin

There is an already large and growing number of women in Oberlin and in the country as a whole who have become increasingly aware and concerned about the problems women face as both recipients of health care and as workers in the medical system. It is obvious to us that the health profession plays a great part in the oppression of women, minorities, and poor people. It greatly serves to perpetrate ignorance, dependency, passivity, and submission in these groups.

As women we are kept in the dark about our bodies and how we can care for them ourselves, and are led to believe that the doctor 'knows all'. Poor and minority women are often guinea pigs for experiments with contraception, abortion, fertility drugs, sterilization, and operations; frequently they are not informed beforehand. Because we have so little knowledge about health care, we are totally dependent on mostly male doctors to examine us, diagnose our ailments, and treat us, and we have no way of judging the accuracy and quality of their care.

The health care system in this country is an extremely powerful complex upon which the entire population is dependent. Its complete structure is reflective of the roles and positions on every level of our lives that mean the

denial of our basic human rights; it also maintains the control of health care in the hands of a very small number of its workers.

Now that we are aware of these problems, where can we go, how can we educate ourselves so that we are able to change all this, and where do we start to change things, what alternatives do we have? These are some of the many questions that were brought up and discussed at the Women's Health Conference held in Oberlin, Friday and Saturday, March 9 and 10. The conference, a series of 24 discussions, seminars, and workshops on the subject of women and health, took place at the college and was attended by several hundred women. The sessions included discussions of female sexuality, women and their bodies, the roles of women as health care workers and patients, women and mental health, and special health needs of women. The speakers and workshop leaders were women from all over the country, involved in health care both as professionals and as lay people. In addition to the information brought by the group leaders, the attendants of the conference shared information and experiences of their own which were equally important in the value of the conference.

One of the first sessions was entitled *Health Science Professions* and was led by Margot Oscharoff, a second year nursing student from Roosevelt Hospital in New York City. After a brief history of how the medical roles, particularly nursing, evolved, she led into a discussion of how and why women are at the bottom rung of the medical hierarchy. As nurses they are in a position of total obedience to their supervising doctors, in much the same way as wives are to their husbands. Their primary responsibilities are nurturing and cleaning up, similar to

the duties of a mother. In the discussion it was brought out that women are beginning to see the potential for affecting change in the society as a whole through any of the health care positions, no longer viewing these positions as limited to selfless serving of individuals in need.

On the subject of female sexuality, Kay Greenleaf, who works with the Akron Sex Forum, presented a film along with a discussion on *Lesbianism as a Lifestyle*. The film showed, without dialogue, a very intense picture of the physical aspects of a love relationship between two women, after which the discussion followed. To many women who attended this session it was a new and revealing experience.

Several women from Antioch College who have started a self-help course in their school curriculum demonstrated the techniques of self-help examination, a form of self-education about women's bodies. This involves learning to recognize signs that indicate health in our own bodies, so that we are not totally ignorant in our dealings with doctors, thus having greater control over the care we receive.

Women today are expressing their desire and need to spend time with other women in groups and on a one to one level to share information, experiences, feelings, angers, frustrations, and ideas. They are realizing that women can be sensitive to each other, offer valuable advice and support, and learn from each other based on their common roles. The health conference was a successful attempt to provide this, and in doing so generated a great deal of energy, motivation, and new ideas among many who attended.

Although a few working women attended, the body was predominantly college students and faculty, and those who were not were already connected with and active in the health profession. But those women alone provided some new perspectives and information.

The health conference was a necessary, meaningful, and fulfilling action, and efforts must be increased in this direction to reach all women. But education of ourselves and each other is only a beginning; there remains an incredible need to deal with these problems in a direct and concrete manner. Women must become active in this system in all its levels and alternatives if we are to it so that medicine becomes a service that is oriented towards and fulfills the needs of those that it serves, and is controlled by all those involved.

Health Care: A Socialist Perspective

by Christina Bergmark and Ann Wormser

Perhaps it is idealistic to base our futures on a concept of health care which has not been realized, but finding our society in many ways unacceptable we begin with the premise that we must be integrally involved in the change which will be effected. First we will discuss what we consider to be necessary components of good health care.

A redefinition of health care workers and their relations to one another, to patients, and to institutions is needed. The various skills entailed in health care do not have to imply hierarchy. It is possible for technicians with a variety of backgrounds and lengths of study and practice to cooperate as equals in a process which should be equally meaningful to all of them. These conditions are only possible where stratification is not the norm. In such circumstances anyone, regardless of social position, can have full confidence in all members of the health care team.

Training for Elitists

Who become doctors today? Who fill the upper echelon of the polarized field of medicine? Needless to say, they are a very homogeneous group. Doctors today are, for the most part, white, male, and rich. They are programmed through the professional ethic to view themselves as superior members of society, deserving of all the rewards that that brings. Just because women and members of other oppressed groups are entering medical school does not mean that they will be able to resist elitism. It also does not mean that the nature or composition of medical schools are changing. Given the present orientation of medical professionals, it is difficult for individual doctors to retain the ideals with which they entered medical school. Instead they fall into the standard ways of dealing with their co-

workers and patients as inferiors. All of this is not just a mind-set. Doctors do control the entire health care system, from running medical schools to licensing for X-ray technicians and the like.

The people at the other end of the health care spectrum are generally members of groups who occupy the same positions in the society at large. The composition of this group, consisting of nurses, dieticians, technicians, orderlies, and aides, is largely lower-income, female, and non-white. Throughout their training, these individuals are indoctrinated to believe that they perform functions which are of little value in health care. At the same time, they are expected to function competently with almost no reward, whether money, status, or opportunity for advancement. It is to the advantage of doctors to perpetuate the subordination of these workers in order to protect their privileged power position.

We are not trying to dissuade women from becoming doctors. Obviously that is a role which needs to be fulfilled, but at the same time transformed. Essential to this transformation is a conscious and constant collective struggle against those forces of society which perpetuate stratification and hence exploitation.

Some roles that are presently being developed are those of health care practitioners, one of which is that of nurse-midwife. People in these positions function not merely as extensions of doctors but as equals with other workers in a fully coordinated process. Here one can perform a satisfying skill without having to subordinate co-workers whose skills are here recognized as essential. Here one can approach stratification in health care from the bottom up instead of from the top down.



Due to our interest and identification with women and their health problems, we have chosen the field of nurse midwifery for ourselves. Being Oberlin College students implies something about our class background. Instead of continuing along the path which we are expected to follow, i.e., that of professionals (doctors, lawyers, etc.), we are attempting to fill a less elite, though essential role. Had we chosen medical as opposed to nursing school, it would have been easy for us to fall into the expected elitist role of doctors in which we would further the oppression of our sisters.

We realize that as "professional" nurses we will still face the danger of elitism and thereby the continuance of stratified society. We also realize that the problems inherent in our society cannot be fought individually with any degree of success. Hopefully health is a field in which we can join forces with co-workers to work for a new kind of health care which will, by its organization, reflect the change which will have occurred in society.

Soul Of Women

You're at a party and they are playing some loud rock'n'roll. You stand listening to it. The beat is fantastic and the music is just flying, and pretty soon your hips start moving in time. That feels good. You relax more, start moving your whole body. The music is really loud, you can feel the vibrations from the noise in the floor. Your clothes are sliding around your body and that feels good, and you are sweating, and you feel like you are more plugged into the electricity than the record player. It feels so fine to be able to dance with your whole body. Then you hear a piece of the lyrics to the song. Maybe it's Led Zeppelin: 'Lot's of people talking/ Few of them know/ Soul of a woman/ Was created below.' You're a feminist, so you naturally get indignant, storm out of the room, and vow never to listen to such flagrant sexist garbage again.

You are going to paint a bookcase on a quiet afternoon, and want some quiet music to paint and philosophize with. You

put on a soft, soothing record, and enjoy putting the paint on. The music is basically just a voice and a guitar, maybe a piano. You know you have done the right thing, swearing off that raunchy loud music. The record you have on now is obviously more sensitive to the human spirit, not just to male pride. Even if the singer is male, he obviously is playing fewer macho games than some strutting stud who performs acrobatics while he sings. Then you hear the words. Maybe this time it's Neil Young: 'It's the woman in you/ That makes you want to play these games.' You know that the only solution is to go deaf.

A lot has been written lately about women and rock music. Until recently, the only way a woman could be a success in the field was to fit into one of two roles; the quiet, sensitive, folksy role (e.g. Joni Mitchell, Judy Collins, Joan Baez, sometimes Laura Nyro), or the tough, hard-living bitch with a heart of gold (e.g. Janis Joplin, Maggie Bell, Grace Slick, sometimes Laura Nyro). In song lyrics, women were either dumb chicks to be taken advantage of, or soft and submissive and mysterious, or all-wise, intuitive earth mothers, or fierce, clever animals to be conquered and controlled. The music that was supposed to symbolize a break from the establishment was just as stifling to women as the establishment. The values were still male values.

I love rock music, despite all this. I love the energy of it, I love the free way it makes me feel, I love the way my body responds to it, I love turning the sound up loud, and I love mellowing out to a slow sweet song. I love Bob Dylan, I love the power in Laura Nyro, I love the age and understanding and wit in Rod Stewart, I love Randy Newman's cynicism. I love Mick Jagger's hips. Yet I see the contradictions between some of these feelings and my feminism. It isn't even a clear contradiction. Ellen Willis, rock critic for *The New Yorker*, says that it is easier for a woman to sing the Stones' 'Under My Thumb', because the anger and hostility in it are perfect for the inequality in most relationships, than for her to sing Cat Stevens, 'Wild World' ('It's hard to get by/ With just a smile, girl') and its condescension. There is a contradiction between the free way the music makes you feel and the roles that the lyrics force both men and women into. I know that most of the people writing rock songs grew up in a sexist culture, and are products of that culture. I don't really expect, or want, Neil Young and Cat Stevens to be singing 'Biology is not destiny.' I just wish

that while they are being so introspective and sensitive, they would see that they are playing games too, and look for ways to stop. Joy of Cooking, a woman-led band, says it very well. 'You gotta get down a little closer to the ground.

A Male Guide To Women's Liberation

by David Plank

My father is a paradigm of sorts. He is a successful professor, well-known and respected in his field. He is a comfortable middle-class liberal, with a pleasant home and a fine family, for whom he provides more than adequately. Et cetera.

My father is a paradigm of another sort. He has no friends. Colleagues, buddies, wife, children, but no friends. He works fourteen hours a day. He has neither cried nor expressed more than superficial emotion in my lifetime. He is a stone sexist, outwardly contemptuous of the women's liberation movement, inwardly threatened by it. He is Man, and he knows it, and my mother knows it, and I know it.

My father is certainly not unique. With differences in some particulars, his situation is mine, and that of almost all of the men that I know, of whatever age. We are all, to greater or lesser degrees, caught up in the same bag. And it's not only our problem. In our various manly posturings, we oppress ourselves, each other, and the women and children we know.

"Liberated Women" Are Threatening

This oppression is not necessarily malicious or even deliberate. Often enough, in fact, it seems to be the natural order of things, and is therefore functionally invisible. In recent years, however, the women's liberation movement has appeared, or reappeared, to demonstrate its

reality and structure. Among women this analysis is beginning to make an impact, because of its inescapable truth and its promise of better days ahead. Among men, however, it has been met largely with hostility, apprehension, or at best liberal patronage.

The reasons behind this are understandable, if not valid. It is not easy to relate to one's role in life as contingent on the oppression of others and the repression of a part of oneself. Even when you come up hard against it, it is difficult to accept. In addition, the prospect of "liberated women" is distinctly threatening, since they will almost certainly redefine, at the least, our cherished masculinity. But a change must come, will come in one way or another.

A valuable step toward this change has been taken by Gene Marine, in his book, *A Male Guide to Women's Liberation*. It is a sensitive and sympathetic introduction to the various theories and issues involved in the movement, presented in a markedly non-threatening way. His central point, vastly oversimplified, comes in four pieces:

- 1) *Women are oppressed. (Central enough, but not accepted by most men)*
- 2) *This oppression is personal only insofar as cultural and institutional sexism is reflected in ourselves.*
- 3) *To be a sexist, or masculinist (Marine's word), one need only not attempt to combat personal and institutional sexism.*
- 4) *To become a feminist, or at least develop a "feminist consciousness", one must recognize and understand sexism, and struggle to eliminate it.*

Liberation for Both Sexes

In addition to this, Marine explains some of the concepts of the movement superbly. His chapters on consciousness-raising and marriage are excellent, as is his analysis of the ways in which men and women are raised to play their "natural" roles. The book ends with an appeal to men to accept the women's liberation movement for what it could be, a liberation for both sexes. "To see women as persons will almost certainly bring with it the ability to see men as persons." And what a liberation that would be!

I am glad that I read this book. I am going to give it to my father, and I hope that he will be glad too. The changes, of course, will not come from books, but from each one of us, and from us together. This book might be a useful starting place, however, as we try to get on, or back, to where we should have been all along.

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, 323-5929; Ms. Henderson, 323-5213; or Ms. Sim, 458-5988.

Women's Activities

Maternal Health Clinic in Oberlin.

Hours: 9:30-12:00, 1:00-3:00 every Wednesday.

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

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

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

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

Cleveland YWCA — Call 881-6878.

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

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

Legal Aid

Legal Aid Society of Lorain County, Inc. In Elyria: Robinson Bldg. 322-5116.

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

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

Welfare Assistance

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

Welfare Rights Organization — particularly good for women on welfare needing to know their rights; call Ms. Leona Anderson, Chairman of Lorain County WRO, 233-6361; or Ms. Viola Miller, Chairman of Lorain Metropolitan WRD, 246-3773.

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

Newspapers

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

Maternal Health Clinic, Oberlin

Hours: 9:30-12:00, 1:00-3:00, every Wednesday.

Mon., April 2, 5:00 p.m.—Socialist Women's Caucus meeting, Women's Center, Wilder.

9:30 p.m.—Coming Out meeting, 156 S. Professor St.

Tues., April 3, 7:30 p.m.—Prenatal Class, Oberlin Community Center; Topic of discussion: First Nine Months.

Wed., April 4—Maternal Health Clinic, Community Center, 9:30-12, 1:00-3:00.

Thur., April 5—Dance Show; Betty Lind, Choreographer (through the 7th), Oberlin College.

Fri., April 6—Chicago Women's Liberation Rock Band, Oberlin College.

Sat., April 7, 1:00 p.m.—Women's self-help group, Wilder.

Mon., April 9, 5:00 p.m.—Socialist Women's Caucus meeting, Women's Center, Wilder.

9:30 p.m.—Coming Out editorial meeting, 156 S. Professor St.

Tues., April 10, 7:30 p.m.—Prenatal Class, Oberlin Community Center; Topic of discussion: Labor and Delivery.

Wed., April 11—Maternal Health Clinic, Community Center, 9:30-12, 1-3.

Thur., April 12—New Choreographers' Concert, Modern Dance Company (through the 14th), Oberlin College.

Sat., April 14, 1:00 p.m.—Women's self-help group, Wilder.

Sun., April 15—Merce Cunningham, lecture-demonstration, Oberlin College.

Mon., April 16, 5:00 p.m.—Socialist Women's Caucus meeting, Women's Center Wilder.

9:30 p.m.—Coming Out meeting (distribution), 156 S. Professor St.

Tues., April 17—Merce Cunningham Dance Concert, Oberlin College.

7:30 p.m.—Prenatal Class, Oberlin Community Center; Topic: Maternal Health and Training for Childbirth.

Wed., April 18—Maternal Health Clinic, place and times above.

Sat., April 21, 1:00 p.m.—Women's Self-Help group, Wilder.

Mon., April 23, 5:00 p.m.—Socialist Women's Caucus meeting, Women's Center, Wilder.

9:30 p.m.—Coming Out meeting, 156 S. Professor St.

Tues., April 24, 7:30 p.m.—Prenatal Class, Oberlin Community Center; Topic: Care of the Newborn.

Wed., April 25—Maternal Health Clinic, place and times above.

Sat., April 28, 1:00 p.m.—Women's Self-Help group, Wilder.

Mon., April 30, 5:00 p.m.—Socialist Women's Caucus meeting, Women's Center, Wilder.

9:30 p.m.—Coming Out meeting, 156 S. Professor St.

Tues., May 1, 7:30 p.m.—Prenatal Class, Oberlin Community Center; Topic: Family Planning.

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