

SPECIAL EDITION

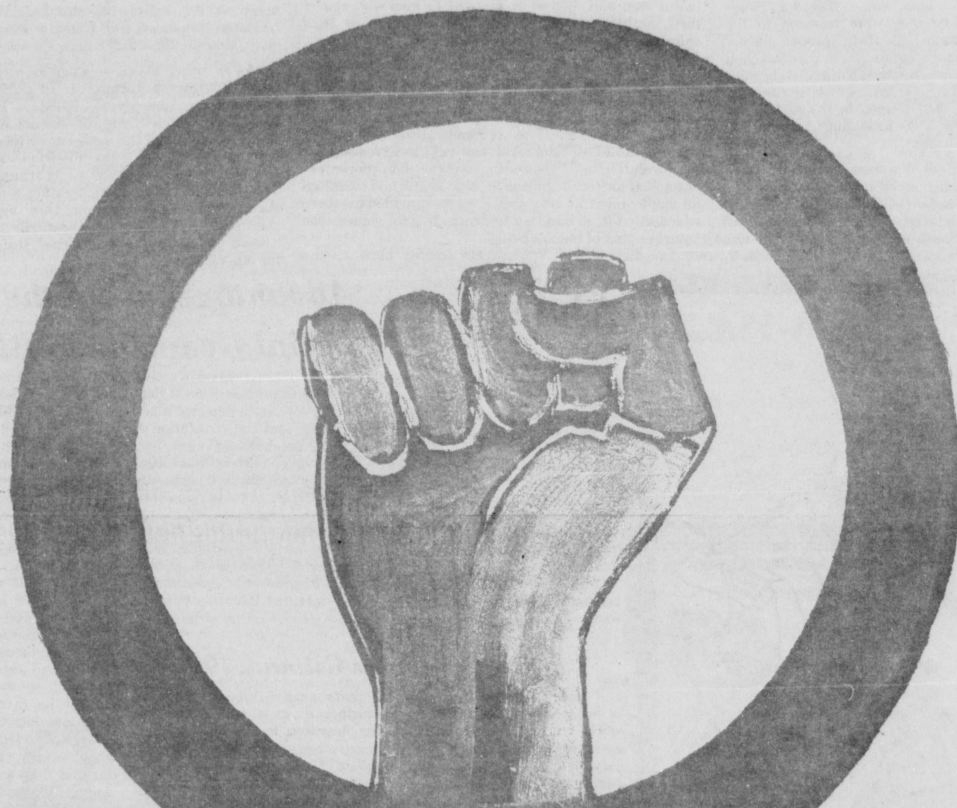
THE KENTUCKY KERNEL

Monday, Nov. 2, 1970

UNIVERSITY OF KENTUCKY, LEXINGTON

Vol. LXII, No. 42

Women's Liberation



The resurgence of the women's struggle in the form of Women's Liberation is a young movement. A few small groups of radical women began forming in 1967 and 1968 to discuss their common problems made conscious to them by their experience in the civil rights movement and in the urban white organizing undertaken by white radical youth after the collapse of the civil rights movement.

Marlene Dixon, a nationally prominent woman in Women's Lib, who spoke at the UK Midwestern Women's Liberation Conference, elaborates on such experiences:

"Young women and girls risked their lives in the struggle to create a just and humane society. They were beaten in demonstrations, they were arrested and they were often sexually mistreated. They served time in jail, staffed the freedom houses, cranked the mimeograph machines, washed the dishes, loved the men, and cared for the children. Only to discover themselves absent from the steering committees, silent during meetings, and ridiculed when they protested that they worked and risked their lives in organizations in which they had little power to make decisions."

These women found that in a freedom struggle they were not free. They developed an understanding of male chauvinism, i.e., male supremacy.

Through a coalition of these women, Women's Liberation was born. Women's Liberation supports the fight for equal job and educational opportunity, repeal of abortion laws, and establishment of parent-controlled day care centers. But its main focus is against male chauvinism and the social and economic exploitation of all women.

However, the women's movement began as, and remains, a grass-roots movement. There are no national officers of Women's Libera-

tion and no officers within local groups. There has been a conscious effort to avoid leader-follower authoritarianism which women found so oppressive in New Left "participatory democracy" organizations.

Women's Lib has developed a new consciousness among the radical movement in general, as well as proliferating to high school women, working class women, middle class women, black women and poor women. Each group is autonomous. Even within the same city there may be several groups which differ somewhat in philosophy and tactics.

In Lexington the Women's Lib group meets every other week for a plenary session which is broken down into small groups for general discussion. The Lexington group is further divided into action groups—abortion counseling, legal rights, radical caucus and study groups. There is no one "platform" that women must subscribe to in order to participate in Women's Lib.

Women's Lib has spread to every major city in the United States and almost every university.

Women's Lib became a social movement as women began to realize that they were not alone in their personal problems.

A woman in Atlanta's Women's Lib describes the importance of the small group as a means of organization:

"Liberation is a constant process—and for a woman whose liberation involves in great part an end to her loneliness and isolation from other women, it would be both agonizing and impossible without their support. And to provide this support, women have organized the "small group"—the strength of our movement, through which women reach out to each other, grope together, grow together. It is our best means of raising consciousness, our most effective organizing tool, and, at the same time, our most human structure."

A Female Revolution

Women in History: A Continuing Struggle

By KAREN BECKWITH

"If particular care and attention are not paid to the ladies, we are determined to foment a revolution and we will not hold ourselves bound to obey any laws in which we have no voice or representation." - Abigail Adams, 1776

Women had long been denied the rights of human beings but did not become active until the 1830's advent of abolitionism. This period was preceded by 50 years of working in factories and mills, where northern women organized strikes, published newspapers, and worked with men to improve labor conditions and pay. This sort of activity for women was greatly frowned upon by the church, and as men formed local unions and excluded women, the more educated women left the mills and involved themselves in the larger struggle for human equality.

Organizing experience in the labor camps left women ill-suited for the participation opportunities offered by the abolitionists. Women were to listen and learn from the men who held not only leadership positions, but who also did all the speaking. At the World's Anti-Slavery Convention in London, women staged a disruptive demonstration before they were removed to the balcony of the convention hall, their "proper place." As time passed and women continued to demand their rightful places in the movement, the abolitionists became more tolerant. William Lloyd Garrison took up the question of women's rights, and women in the abolitionist movement agreed to be less demanding so that the slavery issue would not suffer.

At the time of the Civil War women were liberated even more from the former social roles enforced by the church. Women worked in battlefield hospitals and with patriotic fund-raising missions; northern women and black women in the South worked with the underground railroads. With men away at war, all women

were forced to assume more responsibilities and were able to recognize unrealized personal potentials.

Some women came to see the danger of the war taking the spotlight and energies of activists from the woman question. After the war, women found the hypocrisy of the abolitionists overwhelming as they pondered the difficulties of giving votes to blacks and to women. The abolitionists recognized black men as citizens, hesitated at recognizing white women as such, and completely balked at the prospects of black women voting.

Women then began to organize in earnest, as the abolitionists deserted the women's rights issue. Numerous conventions were held. "The Revolution" appeared as a feminist newspaper. Men gathered at public speeches made by women to try to prevent them from speaking, and the religious leaders attempted to rationalize why women should struggle for the equality of everyone but themselves.

Suffrage is the issue made much of by historians, if it is mentioned at all, but suffrage was only, according to Margaret Fuller, the first step to opening society up to more fundamental changes. Most feminists between 1830 and 1900 were married to men who shared their egalitarian views, and saw marriage as legal enforcement of slavery of women.

Jane Adams and Hull House are best known in history books because caring for the poor and suffering has been the accepted role of women, yet Mary Wollstonecraft as early as 1790 was challenging Edmund Burke's "Reflections" as sentimentalism for wasting his sympathies on "the royal captives" in France during the revolution and "the infringement of their property." She called for redistribution of large estates and meaningful employment at reasonable wages provided for those who desired it, in addition to demanding for women the natural rights of human beings.

The first World War struck another blow to the

woman's movement. Again, focus was removed to the war as an issue, and followed by the depression and World War II, the woman's movement was successfully extinguished.

The era following the war was one where the American people were privatized, apathetic, and tired of coping with international issues, and they desired only a happy home, in the traditional sense. Couples began to marry at earlier ages, and women left jobs and school to set up housekeeping, because marriage was one of the few social values that still held some meaning for them.

The confidence of independent women in their lifestyles began to falter as the theories of Freud developed public popularity. Oedipal complexes and frustration were supposedly the problems of children with inadequate mothers, and as psychoanalysis grew in acceptance, so did the value of being a full-time mother. Mothers working outside the home were seen not only as unfeminine, but detrimental to the personalities of their children.

The idea of femininity in the subservience of women to men was fostered by returning GIs. Anxious to get married and begin living a stable and happy life, women accepted the beliefs of returning GIs that the less-liberated Japanese and German women were indeed more feminine than they.

As in other areas, women as well as men began again to involve themselves in politics. Activism in organizations like SNCC, Freedom Riders, and other early 1960's civil rights movements was not restricted to males, although the modes of activism were definitely discriminating. As in the abolition movement, women involved themselves in the larger struggle only to realize that the right they were fighting for didn't apply to them. With this realization, they began to challenge their male colleagues and eventually united with other women to assert the rights they struggled to achieve for others.



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Abortion:

By MARGARET WENDELSDORF

Sharon Wilson, a black woman from Louisville and a member of J.O.M.O. (Junta of Militant Organizations) spoke with members of Women's Liberation and black women from the Black Student Union Oct. 29. The focus of her presentation was on the abortion issue and its relation to racial genocide.

Sharon stated, "Women's Liberation is a forceful and dynamic movement in the freedom struggle.

'Advantageous' to the White, Racial Genocide to Blacks

It is because this movement is so important that it must deal with its relationship to black liberation and the cooptation of its stand on abortion."

Sharon reported that legal abortions on black women are now being used as an opportunity to involuntarily sterilize black women and poor women. "In Lincoln Hospital in the Bronx, New York, over 10,000 black women were involuntarily sterilized." She explained that this practice plus welfare stipulations that

birth control must be used in order to receive welfare stipends are being used as genocide against non-white people.

"Black people are no longer of any use to this capitalist system. It can use poor white people just as well, and since it is black people who have become political and a threat to the system, the system is trying to eradicate them."

Sharon felt strongly that all women should have control over their own bodies—including the right to abortion on demand. "However, at this point in history, it is dangerous to push for legalizing abortions when women do not have control over hospitals and doctors."

She also stated that "often when women are in labor or drugged they are pressured into signing their permission for sterilization—supposedly 'for their health.'" She went on to point out that it is difficult for women to document these occurrences and few have enough money for legal prosecution.

A woman from BSU and a law student commented that "even if a woman brought suit, it is very difficult for a poor black woman to win against a rich, upper-class, white male doctor."

Charlotte Perkins Gilman, 1903-

"The home as now existing costs nearly three times what is necessary . . . It involves the further waste of nearly half the world's labor. It does not fulfill its functions to the best advantage . . . It maintains a low grade of womanhood, overworked or lazy; it checks the social development of men as well as women, and, most of all, children . . . Change this order. Set the woman on her feet, as a free, intelligent, able human being, quite capable of putting into this world more than she takes out, of being a producer as well as a consumer. Put these poor antiquated domestic industries into the archives of past history; and let efficient modern industries take their place . . ."



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Abortion: A Coed's Only 'Feasible Solution' to Pregnancy

By BARBARA SUTHERLAND

Each year an estimated one million abortions are performed in the United States. Only 8,000 of these abortions are done legally; the remaining 992,000 are performed in violation of various state laws prohibiting abortion. And out of this number, an estimated 8,000 women die each year as a result of illegal abortions. This number does not take into consideration the number of women who are permanently maimed, physically and emotionally.

A group of women from the Lexington Women's Liberation have set up an abortion counseling service. The members of the group feel that women who desire abortions should be able to have them safely and legally. The abortion counselors have collected names of doctors and clinics in New York, where abortion is legal. Women interested in obtaining a free pregnancy test or in receiving abortion counseling should call Suzie at 266-6110 or Jane at 255-0080.

The following is an interview with Nancy, Nancy's real name, a UK senior who came to the counseling service a month ago and consequently went to a clinic outside New York City. Nancy's abortion was done with a vacuum aspirator, a new device which removes the fetus quickly and painlessly. Nancy paid \$265 for her abortion, but since that time the price for the clinic has gone down to \$200 to \$250.

W.L.: Let's talk about why you decided to get an abortion.

Nancy: Simply because it wasn't feasible to do anything else. There was no way I could have gone through with having a child. I didn't want to get married and I don't think that I'm ready for the responsibility of a child. Financially, there was no way I could do it. I want to finish school, and having a child would prevent that. There would have been all sorts of problems with my family. There was just no way I could do it. I spent the entire first month trying to figure out ways that I could go through with having the child. I

thought about it from every perspective I could, and I couldn't come up with a feasible solution. So abortion was the only other alternative.

W.L.: In what ways did you try to find an abortionist?

Nancy: I asked people I knew. I had a couple of friends who had had illegal abortions, and I didn't want to go through what they had gone through. I knew of a few people who had had very bad experiences with illegal abortions. Then I talked with my doctor, who recommended a couple of places in New York that were much more expensive than I could afford. Finally I just happened to be walking through the Student Center, and saw the Women's Lib advertisement. So I called Suzie and she gave me the number of the place I finally went to.

W.L.: Would you have had an illegal abortion, had you not been able to get one legally?

Nancy: Yes. In fact, I nearly did. I had a friend who had had an illegal abortion in Alabama, and although it sounded much worse than anything I wanted to go through, I almost did go there; to this man who isn't even a real doctor. I was going to call him the very night of the day that I saw the Women's Lib ad.

W.L.: Did it ever occur to you that if you had an illegal abortion, you might die?

Nancy: Yes. But there are worse things than dying. I was scared of the physical pain, because I had heard of such horrible things happening to people, like my friend who aborted in a gas station on the way home from Alabama. But I felt I was right in deciding to have an abortion, and I was going to do what I'd decided to do, no matter what I had to go through.

W.L.: Until you found a place where you could have an inexpensive legal abortion, were you going through a pretty difficult emotional time?

Nancy: Well, you're going through an emotional thing anyway, because throughout the whole experience you're telling yourself how stupid it was that you're pregnant to begin with. So you have all these emotions of remorse, regret, sadness, and lots of confusion about your situation. And then the whole hassle of plans to be made to go through an abortion, and most people, including myself, just don't know where to turn for help. But luckily I did call Suzie and made an appointment with that very good clinic in New York.

W.L.: Tell me about the actual abortion.

Nancy: The nurses and doctors were all very, very nice and very understanding. For a change it was nice to be with people who weren't criticizing me and lecturing me all the time. They had no moral or legal invectives to throw at me. Before we started, the doctor explained the procedure, even gave me a little anatomy lesson and told me exactly what he was going to be doing. They talked to me throughout the operation. I knew what was going on all the time. The abortion itself wasn't bad at all. . . . I could feel slight pressure from time to time, but nothing that you could call pain. It was all over in a matter of a few minutes. Then afterwards I stayed in a bed in the recovery room just until I felt well enough to leave. You might feel a little shaky or weak, but that's all.

W.L.: Were there any other women at the clinic that day?

Nancy: Yes. Some of them already had children and didn't want any more, and then there were others like me who were unmarried. There was another girl from Kentucky. We discussed the problems we had had getting there; the girl from Kentucky had had as much trouble as I, and she was scared stiff. She was only about sixteen years old, and you can imagine what an illegal abortion would have been like for her.

W.L.: How did you feel while the actual abortion was taking place?

Nancy: I felt very relieved. I was glad to be there, my worries about the physical aspect had been calmed. I was just glad it was all going to be over with.

W.L.: Did they give you any medication afterwards?

Nancy: Yes, they gave me pills to keep me from bleeding a lot. They explained that the way it was done, there was virtually no chance of infection, and there was also no chance that the abortion would be incomplete, which is very important, especially when you think how many girls have incomplete abortions when it is done illegal.

W.L.: Did you ever have a feeling that the child was really alive, really a child?

Nancy: Yes, that's why I wanted to have it at first, because I was aware that I had conceived a child, and I guess I wanted it. But I know rationally that, child or not, I had to have an abortion. I have no moral qualms about abortion. I don't feel like a murderer. People who are against abortion throw things like that at you—"you're a murderer. How could you kill your own child!" That's hard to handle. The only thing you can tell those people is that you think it's just as wrong to bring an unwanted child into the world as it is to have an abortion. Or even worse, because there are enough people suffering now. I can't see any reason to have a child and then throw it off on somebody and hope they give it a good home. I don't think that is morally right. And I couldn't see

raising a child I didn't really want and that I would later resent, because I think that he would sense that, and that's not a good atmosphere to raise an emotionally stable child.

W.L.: Do you think that the experience strengthened or changed you in any way?

Nancy: Well, I'd always been against the current abortion laws, and this experience gave me a very personal reason for being against them. I have much more of an idea what people have to go through to get an abortion. It made me perhaps a little more cynical of our society. I felt very strongly that I was being treated unjustly. I was in a situation that I didn't want to be in. I wanted out of it! And it was as if someone else had limited my course of action to one of two things: getting married and having a child respectfully, or not getting married and still having the child. And that wasn't what I wanted to do. And once having made my decision, there was just no place to turn. It's a horrible feeling to be completely alone, not knowing what you can do, having made a decision and then having no way of carrying out that decision. It's just another example of how we have our lives controlled by others. I don't like that at all.

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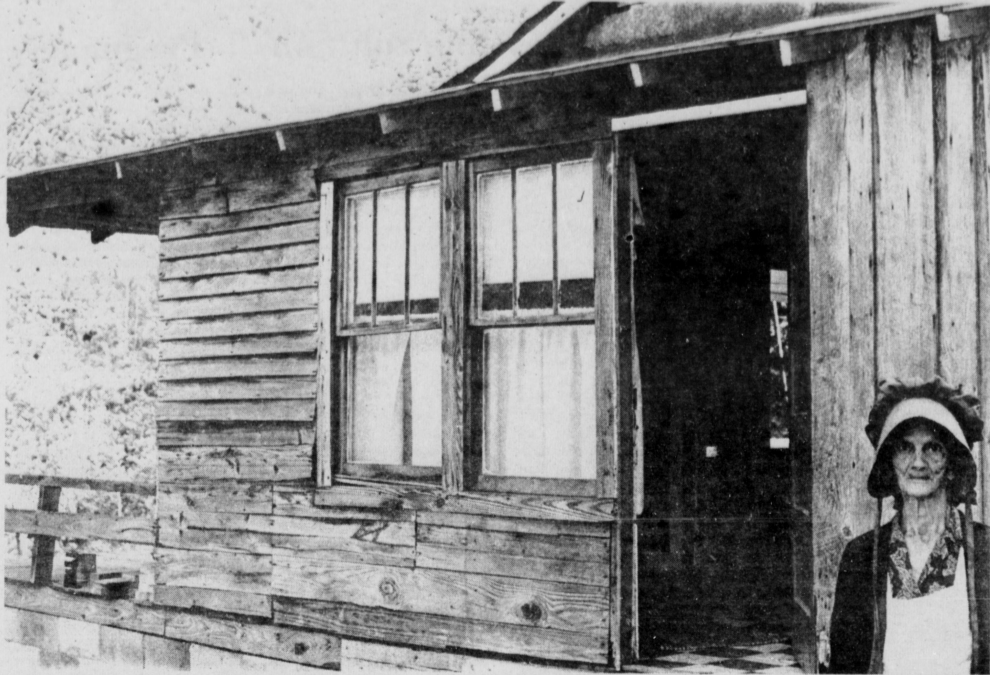


Photo By Heien Roach

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Ready or Not

I used to take the hand of pain
And shut the door
And not complain.
I used to hold my holler in
And puritan avoid the sin
Of gauch display
Knew it would pay me in the end
Knew they would sense the inner rend
My silence bore
And say that she was destined for
Nobility.
But not no more—
Now you're going to hear from me.

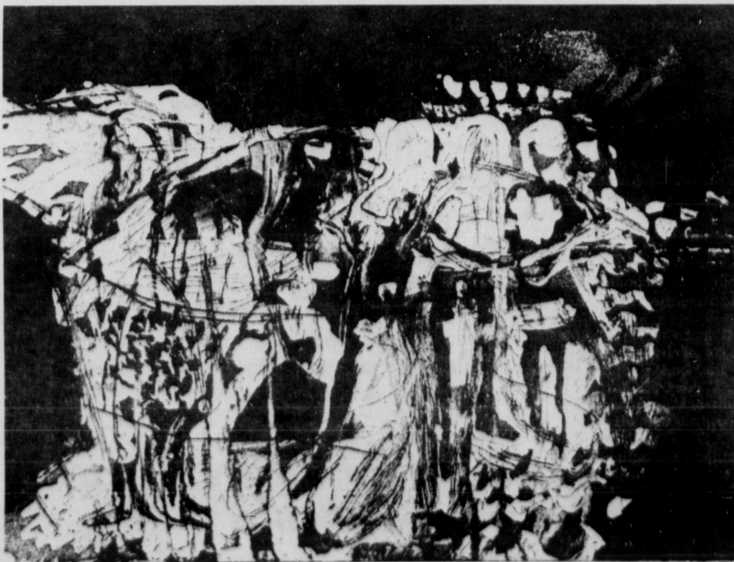
Ways and Means

I knew ways to make them happy
What to say and how
I knew when to smile and listen
The resistance they allow
I knew how to really please 'em
I learned it well before
All I forgot to figure out
Was: what the devil for?

Poetry
By
GEORGIA COLLINS



Etching By Cathy Tasman



Etching By Cathy Tasman

When We Are Liberated

When we are humanized
When we are liberated
We will no longer pretend.

We will be individuals who
reason.

We will show emotion without
embarrassment.

We will be strong in the know-
ledge of ourselves, in our own
strength.

We will express ourselves through
meaningful, fulfilling work.

We will not create false images
of ourselves to attract one
another.

We will be honest to ourselves
and to each other.

We will share responsibilities.
We will not hate.

We will be ourselves.

We will be equal, with opportuni-
ties and human rights for man
and womankind.

By Cathy Goldstein Tasman

Women and Children Last: Day Care at UK?

By FRAN POZZUTO
And

GEORGIA COLLINS

"We demand free, non-compulsory, public childcare . . . Free and adequate care must be available on a full-time basis for infants and children of all ages, regardless of parent's income or job status . . . An equal number of females and males in all (staff) positions . . . at all levels . . . community control . . . Tracking and counseling, textbooks,

games, equipment, and instruction must be free of caste (sexual and racial) discrimination at all levels. . . . This is the first in a list of demands made recently by the Southern Female Rights Union in their Program for Female Liberation. The immediate question is raises is: is such day care desirable and/or possible? We asked these questions of members of the Lexington Women's Liberation group working on initiating day-care for the

University community, and received these answers:

Is day-care desirable?

"We do not believe there is a conflict between Women's Lib and good child care. We do not believe that good child-care, that is, the provision of protection, guidance, and love which allow and encourages a child's growth and eventual independent involvement in the larger society, can be purchased by sacrificing women's equal need for growth

and independent involvement in the larger community. We believe that an independently involved and active adult is better suited to rearing children than one forced by someone else's idea of 'biological destiny' to see her whole life in terms of her children and her husband. While you ask if day-care is desirable, we are asking you and ourselves if suburban bedroom-communities and inner-city tenements 'manned' by frustrated and isolated adult women are desirable arrangements for raising the young."

But is not day-care even more undesirable?

"The spectre of state-supported and run day-care centers where cold efficiency takes precedence over warmth and affection, where conformity is valued over the 'messy' variety of individual personalities, is as repugnant to Women's Lib, as it is to their detractors. The answer to this problem is not, however, to make a prisoner of the mother and wife but to set out to humanize the other institutions of this society. We believe that various types of day-care centers, run by the parents themselves, can not only provide personal and continuing care by the natural parent, but will in some measure recover for our children the benefits of the extended family and the human-sized community. The day-care center as envisioned by Women's Lib. will not take over the responsibility

for the child's development but will serve as a means by which socially and mentally active parents can share the carrying out of this responsibility with each other."

What is Women's Liberation doing to set up such centers?

"Women's Lib. does not see itself as running a day-care center at this time, but instead they have assembled a group of parents from the campus community who are ready to work together in a center for their own children. Women's Lib. as such is making every effort to help this group secure the necessary facilities. This parent group is ready and able to share the rental and running costs of such a facility and many of the fathers and mothers have the kind of flexible schedules which will allow them to participate in the care of the children. We recognize that many groups of parents in this society could not foot even the minimal costs of shared rent and could not share actively in the care of the children for their jobs or lack of them do not presently permit it. We feel that these parents need free day care and a real hand in running the center their children attend."

"How would your center be run?"

"By the parents themselves, with a rotating board of directors. Costs would be shared, we expect them to run about \$10 per month, and priority would be given to the child's individual needs.

CCEW Designed to Benefit Women Continuing a College Education

In April 1970, the President's Task Force on Women's Rights and Responsibilities recommended that "a national commitment to basic changes that will bring women into the mainstream of American life" be made. (Feminine Focus IV, Oct. 70)

Many women have already made this commitment on their own. The population explosion, the lack of meaningful community in suburbia, the push for equality by America's largest 'minority' are sending numbers of women with new consciousness 'back to school.' One way or another the role of women in this society is undergoing drastic changes.

Services such as the Center for the Continuing Education of Women (CCEW) are one way the universities can fulfill their self proclaimed obligation to enrich the present lives of their students and to help them prepare for the future.

With tremendous personal energy, one secretary, and a modest budget, Celia Zyzanski ran UK's CCEW from its inception in 1966 until her departure in March, 1970. In mid-September of this year, Nancy Ray, Assistant Dean of Students, was asked to take on the program along with her duties as administrative advisor to numerous student organizations.

In an October interview, Nancy Ray described her task as three-fold: to keep the CCEW program alive by continuing to offer counsel to returning women, to increase women's awareness of this service, and to secure a commitment from the University enabling CCEW to expand its services and improve their quality.

Nancy said that she is presently "drawing up tentative budgets for some specific programs" such as registration-day day care, regular publications, a special advisory committee, programs and discussions of interest to women resuming their education. She sees "increased space allocation in a convenient location" as crucial for many important but low budget services.

Ray agreed that day care is "the major concern of the woman returning to school." She suggested that many problems could be solved by the women themselves with a place to meet, plan, and cooperatively care for one another's children during the school day.

Ray receives several calls a day from women. Some have heard of the Donovan Program but are "not sure they are old enough to qualify." Most are unaware of the variety of programs UK offers. Practically all need a boost in confidence that their desire to "contribute to society" is not only respected but needed. And, Ray added, the University is often unaware of those women's needs for flexible scheduling and individualized programs. We can start by helping them find "understanding" advisors, Ray said.

More than 130 universities across the country have made a commitment to programs for the continuing education of women. Ray cited the University of Michigan's CCEW as an excellent example of an exciting and progressive program. Michigan's CCEW is currently offering merit scholarships and emergency grants, teach-ins on women, a Student Wives Evening Program

of basic undergraduate course offerings and is working closely with state agencies such as the State Civil Service Professional Part-Time Project. Ray pointed to Catherine Spalding College in Louisville which provides day care and courses tailored for the mature woman, as an example of what is being done closer to home.

What are the chances for such lively CCEW programs at UK? Ray said that funds and commitment were imperative but emphasized that "the determining factor in any program is the expressed interest" of those in need of such a program. In the end, Ray said, it depends . . . "on how many women use the services of the Center, on how many women use my time."

Book Review

'Sensuous Woman' Insults Females

(The Sensuous Woman) written by "J" can be purchased for \$6.00 in hardback. It is published by Lyle Stuart, Inc., New York.

By LAUREL HORTON HENAGE

"If women's needs for identity, for self-esteem, for achievement, and finally for expression of her unique human individuality are not recognized by herself or others in our culture, she is forced to seek identity and self-esteem in the only channels open to her: the pursuit of sexual fulfillment, motherhood, and the possession of material things. And, chained to these pursuits she is stunted at a lower level of living, blocked from the realization of her higher human needs"—Betty Friedan, *The Feminine Mystique*.

From the above quotation it is not surprising that a book which promises "the enriching experience of a really joyous and fulfilling sex life," as does *The Sensuous Woman* by "J," has topped or nearly topped the best-seller list for several months. Picture the thousands of frustrated housewives who know that something is missing in their lives and are willing to believe that a sexual identity will fill the need for a human identity.

What's wrong with teaching a woman to enjoy sex? Nothing, if it does not deny her growth as a person. Unfortunately, "J" encourages a woman to see herself only in relation to the men whom she is expected to please. Other women are characterized as "the competition."

The author finds it easy to exaggerate the difference between the sexes. Beginning with the assumption that "men conquer and women surrender" and continuing with the cliché "to a man, love and life are things apart; to a woman love is life itself," she reinforces the idea that women are inferior and subservient to men. She insists that

it's "the nature of the male" that "most men are as wedded to and as passionate about their careers as they are about women. . . . So relax and accept the reality and the permanence of the situation."

As if this were not insult enough to the under rated female ego, she suggests that a woman should learn to play several different feminine roles in order to satisfy the basically polygamous nature of the man she loves. Also, dreaming up new people to be will help make a woman's repetitive housework more bearable by keeping her narrow little mind occupied.

As a literary work *The Sensuous Woman* is no *Kama Sutra*.

That the author's insight for her own sensual transformation came while she was fighting another woman over a pair of shoes

on sale in Gimbel's basement is an indication of her intellectual fervor. Actually her approach to her material is somewhere between the gourmet enthusiasm of Julia Child and the elementary procedure of Romper Room.

"J" seems unaware of the glaringly contradictory nature of her book. For one example, while initially her emphasis is on increasing a woman's sexual enjoyment in marriage, she later feels obligated to help those women who have become so sensuous they demand more than their husbands can give, by offering suggestions on finding appropriate lovers.

Again quoting from *The Feminine Mystique*, "A woman who is herself only a sexual object lives in a world of objects, unable to touch in others the individual identity she lacks in herself."

Aid for Women Arrested For 'Indecency' Planned

By HELEN ROACH

In the wake of the Rock Bottom Music Festival, Women's Liberation is planning a support movement to center around the trial of two 17-year-old women arrested on charges of indecent exposure.

One of the women is a student at UK and the other a student at Bryan Station High School. One of them reports that since her arrest she had been subjected to much harassment and personal insult.

The Lexington Leader reported on Oct. 15 that "both (of the women) are accused of swimming nude at two festivals Sept. 5 and Sept. 19."

The two were held under the Kentucky Statute on Indecent Exposure (KRS 436.140) which refers to the wearing of bathing attire on a highway. It states that

any person who is wearing a bathing suit and who appears upon the highway, or on the streets of a city that does not have police protection, shall be subject to a fine of not less than five dollars and not more than \$25.

When questioned about the arrest, one member of the UK Women's Lib group said that members of Women's Lib are outraged that the police have chosen to classify a woman's body as indecent and that the police have so selectively chosen to bring charges against juvenile women when men were also present who would have been subject to the same charge.

Another member of the group questioned why women's bodies should be considered obscene and lewd and considered the arrest of the women proof of the "objectivation of women."

Quiz on Women in History

Do you know who these women are and what part they played in history?

- Emma Goldman
- Margaret Sanger
- Elizabeth Cady Stanton
- Fannie Lou Hamer
- Sarah Grimke
- Harriet Tubman

1. Political activist who championed the liberation of women and revolt of workers, and in 1919 was deported to Russia as a "criminal anarchist."

2. Known as "Moses," she became responsible for the escape of thousands of slaves on the Underground Railroad.

3. She and her sister were among the first woman to speak out for women's rights, demanding to be allowed full and equal participation in the Abolitionist Movement in the 1830's.

4. As a major figure in the Mississippi Freedom Democratic Party, she led her party's refusal to accept a compromise offer of two seats at the Democratic National Convention in 1964.

5. Voluntary motherhood was her cause and through great personal suffering she set up the first birth control clinics ever to exist in the U.S.

6. As a result of their experience in the Abolitionist Movement, she and Lucretia Mott called the first women's rights convention in Seneca Falls, New York, 1848, and she issued her "Declaration of Sentiments" discussing the oppression of women in all facets of life.

Answers: 1-A, 2-F, 3-E, 4-D, 5-B, 6-C.

Sexpots and Housewives

'This Advertisement Is an Insult to Women'

By BRADLEY JEFFRIES
Assistant Managing Editor

At UK, Women's Liberation believes that women are being used for selling products through advertisements in the various media. They contend that advertisers push women as either sex objects or dumb housewives to stimulate demand for their products.

Take for instance, "Cigarettes are like women—the best ones are thin and rich," or "Be a good little Maxwell-housewife." These are only two examples from a long list of advertisements Women's Lib considers offensive.

Why? Because the dual image of women as 'sexmate' and 'housewife' is designed to keep women in an inferior position.

"Advertisers push women as an elaborate accessory to men, like a tie," said Barbara Sutherland, Women's Lib member. "They are a constant reinforcement that women complement the role of men."

Cathy Tasman, also a member of the group, said that offensive ads are a big problem because "Media everyday has a

bigger influence... from early childhood it is involved in shaping the basic ideas of personality."

The group's first aim is to make people aware of these ads. At UK, Women's Lib has been tagging offensive ads they find on campus bulletin boards with the words "This ad insults women." They have not organized any group boycotts against specific

products, but individual members have stopped buying various products. And it would be very unlikely to see a member smoking a particular brand of cigarette, referred to above.

One member read a recent classified ad in the Kernel which asked "Are you the man for the job?" She called the advertiser and asked if a woman could apply, explaining to him that the ad was discriminating and offensive. He said that a woman could apply, that he had not thought about the way the ad read, and did not realize he was offending anyone.

Cathy believes the offensive ads are not limited to women at all. She thinks they also put a burden on men. "Ads put a terrible responsibility on any individual to live up to the image the product is projecting. There's more to both man and woman than the physical image he projects," Cathy said.

"Everyone wants to be complemented on attractiveness and having people ogle you and look only at your body. A woman wants to feel that her whole self is attractive, including her personality, talents and intellect."

Newsroom Promotion: A Rarity for Women

"Sexism" in the newspaper industry not only acts against women journalists but pervades the news coverage of American newspapers.

While more than half of the newspaper reading public is female, most of the news is assigned, written and edited by men.

On the three Washington dailies, women rarely are promoted to editor, few ever make the national or foreign staffs. One out of six reporters hired by the Washington Post in the last three years was a woman; at the Star it was one out of four.

Allen H. Neuharth, president of the New York State Publishers Association and former vice president of the Gannett news chain dismisses sex discrimination in the newsroom as all in a woman's mind.

"The psychological climate has never been better than it is today for competent and ambitious women in communications to move to top jobs formerly reserved for men," he says. He does admit that women may have to "push and shove and maybe even scratch and claw a bit to get there."

He advises women to set their sights on positions such as publisher, editor, managing editor, city editor and broadcast station manager.

After all, he says, Alicia Patterson made it and so did Helene Foellinger. Both, however, inherited their newspaper properties, which is the only guaranteed way for a woman to get to the top. Katharine Graham, president of the Washington Post, is another heiress.

A simple skirt-count in the newsroom and a study of media promotional and hiring policies indicates that the future for good women reporters still lies with the women's pages and not at assignment desks or in the managing editor's office.

Jean Cole of the Boston Record American is an example of a competent woman reporter being kicked upstairs to the oblivion of the women's page.

Miss Cole's stories on the Massachusetts nursing home industry in the 1950's led to tightened nursing home regulations. She was named newspaper woman of the year by the New England Women's Press Association; she was given both Rudolph Elic Award by the Boston Press Club and the AMVETS Public Service Award.

In 1961 she shared the Amasa Howe award for the best news story of the year.

Instead of promoting her to a traditionally male news assignment or management position, Miss Cole was recently named women's editor.

Lillian Calhoun, a black woman columnist writing for the Chicago Journalism Review, once wryly commented on a promotional picture of the New York Times newsroom by noting "white men, two or three black men, and no women." The Times is well known for its male chauvinism.

Today in Washington, for example, the ratio of men-to-women in the Washington Evening Star newsroom is five-to-one. The ratio is even lower at the Post. The Gridiron Club still refuses to accept women and the journalism fraternity Sigma Delta Chi began accepting women only this year.

Help wanted advertising for journalists continues to reflect the male orientation of the media.

See Editor and Publisher, April 11: "many advantages offered a young newspaper man," "opportunity for young man with proven abilities," "managing editor... good opportunity for aggressive experienced young newsman," "fine opportunity for well-trained young man."

Open any Washington paper to help wanted. Editorial—and most writing jobs—are listed under help wanted: Men.

In direct violation of the 1964 Civil Rights Act women candidates for editorial jobs are told: "Send your resume, but it won't do any good because they only want men."

Employment agencies are used to screen women out of media editorial job opportunities. In violation of the law, employers tell agencies to ignore women applicants because women "can't do hard editorial work and won't devote long hours to the job."

A complaint charging a Washington agency with non-referral was filed with the Equal Employment Opportunity Commission this month.

Intensified efforts to lure black men into journalism have included active soliciting on the high school and college level. This effort is not altruistic. It

is done because it was discovered white males had difficulty reporting the story from the black ghetto.

There has been no similar effort to open doors for women although coverage of women's news is limping.

Black ghetto news is now "legitimate, touch" news—women's news because of sexism, is seen as "light-feather-brained."

On general news coverage the male-dominated news media has flubbed stories because they give bang-bang coverage to news that needs depth development, patience, and sensitivity.

Local Gas Station Run by Women

By LAUREL HENAGE
and
HELEN ROACH

Carrier station which would prepare girls for management. However, it would not train mechanics.

When asked if she would like to hire a woman mechanic, Lois said she definitely would, though she would not particularly show preference to a woman over a man in filling a job.

Although many customers are surprised by seeing women working at the station, very few show resentment or distrust. On the day these reporters were there, a steady flow of cars drove in for gas, and several government-owned cars awaited inspection.

Often women who stop there for business reasons ask how they can get a job. One such woman said, "I don't know any-

thing about this job, but I'd sure like to learn." Lois said she has had all kinds of applicants, black, white, young and old, but she presently has all the help she needs. The girls get the same pay men would get for the same work.

The girls were wearing jeans. (One said she wouldn't work there if she had to wear a skirt.) But during warm weather they wore culottes.

Other gas stations have used mini-skirted girls as gimmicks, but these girls are for real; they know what they are doing. "There's no reason why a woman shouldn't do this," insists Lois.

"What does she think of Women's Liberation?" "I'm already liberated."

Her daughter and sister have worked there, and Lois felt encouraged to hire other women. The first girl hired got the job after she helped fix her own car at the station when it broke down. She now does some of the more intricate mechanical repair work brought in.

Two of the female attendants are working there while waiting for other jobs, one as a physical education teacher, the other as a mechanical engineer. Another is a UK senior.

According to Lois Carrier, the Ashland Oil Company "wasn't too happy" about women operating the station at first, but now some of the company-owned stations are hiring women to pump gas. Ashland is considering setting up a training center at the

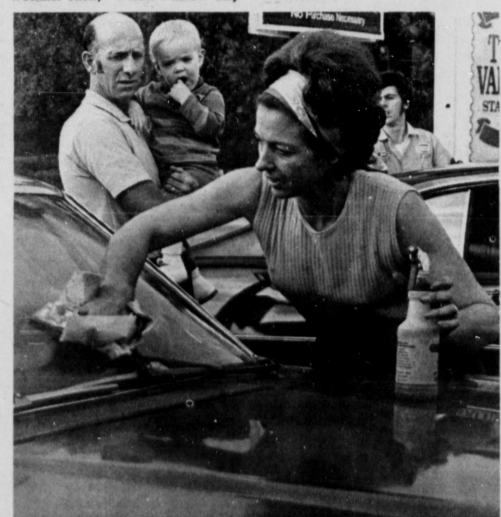


Photo By Helen Roach

Lois Carrier at Work in the Station

Student Survey

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Check the appropriate boxes if you favor:

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- studying 1 or 2 subjects in a concentrated course per month rather than 4 or more simultaneously for 4 months. Yes no undecided
- are you male female student faculty
- do you work part time full time days eve nights not at all

Mail replies and additional comments to MR. JOHN PACKAGE, 546 Stratford Dr., Lexington, Ky. 40503 (by Nov. 9, 1970).

THE KENTUCKY KERNEL

The Kentucky Kernel, University Station, University of Kentucky, Lexington, Kentucky 40506. Second class postage paid at Lexington, Kentucky. Mailed five times weekly during the school year except holidays and exam periods, and once during the summer session. Published by the Board of Student Publications, UK Post Office Box 4986. Began as the Cadet in 1894 and published continuously as the Kernel since 1915.

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Liberation: 'Many Things to Many People'

The 'Radical' Statement . . .

This fall a radical caucus was formed in the Lexington Women's Lib. The caucus' position is essentially that presented by the workshop on self-determination of women issued from the Revolutionary People's Constitutional Convention in Philadelphia, Sept. 9. Following is their statement:

"We recognize the right of all women to be free.

"As women, we recognize that our struggle is against a racist, capitalist, sexist system that oppresses all minority peoples. This capitalist country is run by a small ruling class who use the ideas and practices of chauvinism and racism to divide, control, and oppress the masses of people for their own greedy gains and profit.

"We want equal status in a society that does not exploit or murder other people. We will fight for a socialist system that guarantees full, creative, non-exploitative life for all human beings.

"We will not be free until all oppressed people are free.

"Family: Whereas in a capitalist culture the institution of the family has been used as an economic tool or instrument, not serving the human needs of the people, we declare that we will not relate to the private ownership of people. We encourage and support the continued growth of communal households and communal relationships and other alternative forms to the patriarchal family.

"We call for socialization of housework and child care with the sharing of all work by men and women.

"Women must have the right to decide if and when we want to have children. There is no such thing as an illegitimate child. There should be free and safe birth control, including abortion, available on demand. There should be no forced sterilization or mandatory birth control programs which are now used as genocide against third world sisters and against poor people.

"Every woman has the right to decide whether she will be homosexual, heterosexual, or bisexual.

"Employment: Whereas women in a class society have been continuously exploited through their work, both in their home and outside their home, we call for:

- ▶ Guaranteed full, equal, and non-exploitative employment, controlled collectively by the working people.

- ▶ Guaranteed adequate income for all. This would entail the sharing of necessary non-creative tasks and the maximum utilization of revolutionary technology to eliminate these tasks.

- ▶ An end to the sexism which forces women into the lowest paying service jobs and the racism which insures that third world women will be the lowest paid of all.

- ▶ Guaranteed paid maternity leave.

"Education: Whereas women historically have been deprived of education and miseducated in those areas deemed appropriate for us, by those ruling powers who would benefit by our ignorance, we call for:

- ▶ The right to determine our own goals.
- ▶ The end of sex roles regarding training and skills.

- ▶ Guaranteed technological and professional training and, in the interim, special programs should be set up in every field in which women have been denied equality.

- ▶ Men to be trained in those areas in which they have been denied equality, such as childcare.

- ▶ Control of non-authoritarian education by the people it serves in the language and cultural style of the people.

"Services: Whereas the services provided for the people have been inadequate, unavailable, or too expensive, administered in a racist and sexist manner, we declare that:

- ▶ All services—health care, housing, food, clothing, transportation, and education—should be free and controlled by the people.
- ▶ Services for women should be controlled by the women of the community which they service.

"Media: The mass media is not permitted to exploit women's bodies in order to sell or promote products. Women must be treated with respect and dignity at all times by the people's media. The people's media will work to eliminate sexist terminology; he, man, mankind, when we mean person, people, humanity.

"Equal participation in government: Whereas all revolutionary people must share equally in the decisions which affect them, we are dedicated to the national salvation of all humanity.

On Halloween, 1968 a group of women in New York made the following declaration. It has been adopted by several Lexington women who declare themselves in league with the Women's International Terrorist Conspiracy from Hell (W.I.T.C.H.).

Witch is an all-woman Everything. It's theater, revolution, magic, terror, joy, garlic flowers, spells. It's an awareness that witches and gypsies were the original guerrilla and resistance fighters against oppression—particularly the oppression of women—down through the ages.

Witches have always been women who dared to be courageous, aggressive, intelligent, non-conformist, explorative and curious, independent, sexually liberated, and revolutionary (this may explain why nine million women have been burned as witches).

Witches were the first friendly heads and dealers, the first birth-control practitioners and abortionists, the first alchemist (turning dress into gold and you devalue

the whole idea of money). They bowed to no man, being the living remnants of the oldest culture of all—one in which men and women were equal sharers in a truly cooperative society, before the death-dealing sexual, economic, and spiritual repression of the "Imperialist Phallic Society" took over.

A witch lives and laughs in every woman. She is the free part of each of us, beneath the shy smiles, the acquiescence to absurd male domination, the make-up or flesh-suffocating clothing our sick society demands. There is no "joining" W.I.T.C.H. If you are a woman, and dare to look within yourself, you are a witch. You make

your own rules. You are free and beautiful. You can be invisible or evident in how you choose to make your witchself known.

Whatever is repressive, solely male-oriented, greedy, puritanical, authoritarian—those are your targets. Your power comes from your own self as a woman, and from sharing, rapping, and acting in concert with your sisters. You are pledged to free our brothers from oppression and stereotyped sexual roles, as well as ourselves.

You are a witch by being female, untamed, angry, joyous and immortal. You are a witch by saying aloud, "I am a witch," and thinking about that.

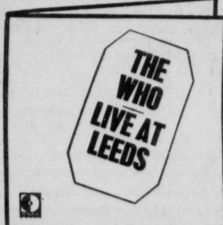
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The deadline is 11 a.m. the day prior to publication. No advertisement may cite race, religion or national origin as a qualification for renting rooms or for employment.

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ARE YOU FOR PEACE?—This is for you: neon glow-bulb peace lamp. Available at Aladdin's Lamp, Northland Shopping Center, 253-0803.

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NEED part-time employee; should have some accounting background. Approx. 20 to 30 hours per week. Call 259-2325, Bill Buntin. 280-N3

PART-TIME—Married grad.; close to campus; car. Delivery; no selling. Write: U.P.S.A., P.O. Box 2270 Boulder, Colorado, 80302 for information. 025; 30; N 2

NEED five married couples two or three nights per week; three hours per night. \$2.00 per hour. 255-9825 or box 904 Versailles, Ky. 300-N12

REWARD

LOST—1970 Henry County senior ring in surrounding Blazer Hill area. Ruby setting, initialed L.A.S. \$15 reward. Call 257-2121. 270-N2

LOST—Complex area, Evans El Matador girl's bike; red, white, blue; white seat with red stars. Sentimental value. Reward: 257-3335. 300-N3

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MALE roommate wanted immediately to share furnished apt on Transylvania Park; \$57.50 month. Phone 255-9218. 280-N3

WORKING girl needs female roommate to share furnished apartment. Utilities paid. Turfand Mall Apartments. Call 278-7500 after 10 p.m. Sundays, 7:30. 270-N2

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FEMALE roommate needed for modern 3-bedroom mobile home. \$60 a month. utilities included. 15 minute drive from school. Phone 252-3330 or 277-4946. 290-N4

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Women's Lib Interview

AWS Representatives Have Their Say

By SUE ANNE SALMON

And

MARY LOU MICHAELIS

For years AWS (Associated Women's Students) at UK was recognized as the official governing body for women students. Policies such as women's hours and punishments such as those meted to women who disobeyed the dorm hours were the tasks of the elected AWS senators.

The governing function of AWS changed when in 1967 UK's first Student Code was adopted by the Board of Trustees; and AWS became recognized as an unincorporated "student organization."

In the interests of reporting on the activities and viewpoints of women on campus who are not members of the Women's Liberation group, two W.L. members interviewed three representatives of AWS: Judy Saalfeld, president of AWS; Kay Willmoth, senator-at-large and Policies Committee chairman; and Charlene Hobbs, Hamilton House representative and Bridal Fair chairman. The following are excerpts from that interview:

W.L.: Could you begin by telling us about your organization—its membership, its objectives and its program?

Judy: In general all the women students at UK are members of the AWS. So we include every single woman student, whether she is undergraduate or graduate. We are trying to get every group that concerns women to have a representative among us. We still lack a few here and there . . .

W.L.: Do you have any black students?

Judy: Right now we don't. Last year we did. We have to contact the Black Student Union again, and hopefully they will send a representative.

W.L.: How about married women?

Judy: As of right now we haven't.

W.L.: And nobody that just happened to get elected is married?

Judy: As far as I know, none are married.

W.L.: Could you go over some of the programs you have planned for this year?

Judy: In about three weeks we will have Wonderful World of Women Week . . . Right now we are planning to have Mrs. Singletary speak, and we are going to have a coffee for the residence heads and house mothers and have some little awards for them. And then we are planning what the girls have called a "Playboy Forum."

This will be a forum of several different men—faculty members and student organization heads—who would sort of give the boys' or the men's viewpoint on certain aspects of women's life—women's careers, married life, and what they expect out of girls or what they like to see . . . So that week is really just trying to build up the world of women.

W.L.: In view of the fact that there are very few women professors on campus, do you think that women are subjected mainly to the men's point of view by virtue of going to school, and that through this forum they will just be hearing what they have always heard?

Judy: We had thought about that too. We had also considered having a forum of different women professors . . . but maybe the committee decided that the girls would be more interested in the other side.

Next march we will have the bridal fair again. Charlene can speak about that.

Charlene: The purpose of the bridal fair is just a chance for AWS to do something for the women that they would be interested in. The "Modern Bride" magazine co-sponsors it with the AWS, and they bring national retailers here to display things.

W.L.: By its being in the Student Center the bridal fair promotes these industries that are putting out products that are supposed to make a marriage successful. Isn't that promoting a false image of what makes a marriage successful?

Charlene: There was a bit of a problem with this last year, but I don't think that a person thinking about marriage would think, "I have to have all this stuff to be happy." These are just things that are available.

W.L.: Are there any things included in the AWS program that show the other side of marriage—anything to counterbalance the bridal fair?

Judy: We do have plans for a program that is still in its formulation stage. It was about two or three years ago that the last human sexuality symposium was held here. Nancy Ray, our adviser, believes that it is about time for another one, and I firmly agree. The symposium would bring out not only the physical but also the psychological aspects of sex. Hopefully we will have several days of programs with very well-qualified speakers on this topic. That would definitely give you your other aspect—or part of it.

W.L.: The bridal fair may be of interest to women who are planning marriage—do you have anything that you are doing for women who would like another option in their futures?

Judy: Yes. That's what part of Wonderful World of Women Week is. This year it is not so much centered on careers as it has been in the past. This year it is centered more on honoring outstanding women on campus. We will be honoring three women students, a woman faculty member, and a community member.

W.L.: Do men have any hours in their dorms or do they have any significant procedure if they are going to be gone overnight?

Judy: They never did as far as I know . . . They can come and go as they please . . . Freshmen men too.

W.L.: Why do you think the difference is? Do you see any discrimination there against women?

Judy: I think now that more women are beginning to believe that there is this discrimination. This is one reason why AWS is doing a survey of the women's feelings about the new hours. Many of the freshmen women don't believe they need this adjustment period . . . that they can regulate themselves just as the men are allowed to do.

W.L.: Would you consider trying to get rid of the overnight slips just for women?

Judy: The overnight slips are just a matter of courtesy and convenience—if you aren't going to be there and in case there is an emergency.

W.L.: But it seems that emergencies could also arise for men, doesn't it?

Judy: That's true. I guess they just don't think about that.

W.L.: Who had to approve the recent changes in hours?

Judy: The dean of students . . . and any further changes in freshman hours would have to go through his office.

Judy: I don't know the exact procedure, but changes in hours have to go through nearly every channel—the dean for housing, the dean of students, and even to the Board of Trustees . . . It was really something . . . You wouldn't think that just to give some girls a few extra hours in the evening that it would be so involved, but it was . . .

W.L.: I am wondering if the AWS program this year will do anything to

discuss issues that affect women such as racism or sexism or equal rights in politics or equal opportunities for women?

Judy: What I was thinking of, but this is probably not what you mean—We have one other program for the spring which is called Tri-State Day. In this we pull together different member organizations from Indiana, Kentucky and Tennessee. We pool different ideas from the other AWS's . . . what they have found to be successful, what the problems are on the different campuses, what their hopes are, and a lot of that is brought out in these meetings . . . Hopefully, it helps us to broaden our programming and our interests.

W.L.: I would like to ask if you have any opinions on women's liberation?

Judy: I think there is a definite need for women to feel free to enter what has been a forsaken world for them. I don't know exactly what your whole program is, but I know that I am, and I think the majority of women, are coming to agree that there is a place for the woman in the world. I do agree with the basic aims that women should be able to participate in whatever they want.

Charlene: It really bugs me to think I work as hard in school and I might not get paid as much when I get out. I really do think that your basic idea is good. We need to change the whole system, but I don't agree with the way some people are going about it. I do think that the idea is good, because I don't think we have been treated fairly. We have just as much to offer. There were some write-ups in the paper about the divorcees of tomorrow getting all this stuff. I really don't think that's the way marriage should be seen either . . . But I thought that you all had your place, and your right to be there.

Judy: I just want to say another thing on Women's Lib. I think the people that do hold a down opinion on Women's Lib are the men. And basically, I think this is the kind of attitude you are going to have to overcome because the men are resentful that women would even organize in groups like this.

Judy: I think they are the ones that are raising the stink and not the women themselves. I think the majority of women feel that there is a need for a change. Men are just too scared of losing their masculinity, I think.

Dear Women's Lib: observations from a Frenchwoman

The French woman is the victim of the same prejudices as her American sister. However, certain differences make her condition worse in some respect. I would like to focus on these differences.

Women's Rights

For decades the French woman has had no rights—to sell her property, to have her own bank account, or even to obtain a passport—without her husband's permission. For example, in 1936, for the first time, three women were appointed to important government positions (it was a socialist government). However, the law prevented them from signing their own checks.

French women did not obtain the right to vote until 1945 under De Gaulle's government. French men have never recovered. You can still hear them complain that, "if France is poorly governed it is because of women's vote." Since women constitute over 50 percent of the electorate the politicians attempt to woo their vote.

De Gaulle had the continuing support of the majority of the women because of his liberal legislation in favor of women in 1945 and again after 1958, when he regained his power as President. Certain leftist parties, understanding the advantage of having the support of the women voters, attempted to legalize the sale of birth control pills. The

Caullists, not wanting to lose the woman's vote, authorized the sale of the pill. But unlike other prescription drugs in France, the pill is not paid for by medicare and its sale is restricted. The bureaucratic problems of obtaining the pill are humiliating for French women. Women under 21 can only purchase the pill with a note from their parents. A medical check-up followed by the doctor's prescription is necessary for adult women. Pharmacists keep a special record of the names of those women who have purchased the pill.

The Job World

In France, as in the U.S. women are numerous in certain jobs "typically feminine": nurses, elementary and secondary school teachers, typists and maids. They rarely occupy jobs where they are in charge, and they are underpaid. I worked three years as a civil servant. There were six people in my department: five women and a man. I was the most educated of the six and had passed the recruitment exam with the highest grades. Nevertheless, it was the man who promoted to department head.

Theoretically, women have an equal opportunity to go on with their schooling. In practice, however, only eight percent of the women become eligible to enter the university to continue their education as compared to 10 percent of the men.

Low salaries and the demands of the consumer society force many wives to work in order to supplement their husband's incomes. This would not be such a bad thing if only the husband were to lend a helping hand in the housework. The husbands, victims of the cultural roles imposed on them, are incompetent or refuse to help their wives with certain tasks such as washing dishes.

Women wait for their husbands' financial position to improve and the time when the apartment, the car and the TV will be paid for. Often the husband views his wife's working as a temporary solution only. To have the wife at home is a status symbol.

By virtue of the fact that the government pays a husband a monthly stipend if his wife remains at home and bears children, women are encouraged to assume the role of housewife and mother, at the very time their legal rights are improving. An underpopulated country since the 19th century, the French government wishes to increase the birth rate.

Additional rewards offered to encourage women to procreate are: family allowances, long maternity leaves, a monetary bonus at the time of child-birth, free maternity care and 30 percent reduction on all public transportation for families with three or

more children. This policy has the effect of inducing women to pay their traditional role in society.

Some Male Attitudes

In the country of Sois-belle et tais-toi! ("Be beautiful and shut-up!"), women are required to be sensual and charming, not too intelligent, not too educated, but good cooks. All of these demands are not even rewarded by the male's playing a gallant role. Never before coming to this country did I experience a car door being opened for me. Rarely did men volunteer to help me carry heavy loads. However, I want to point out that I would prefer that the male demands on women come to an end, rather than requiring man to be more gallant. The French male, in compar-

ison to the American male, makes a woman feel ill-at-ease. His way of undressing her when he looks at her makes a woman feel that she is not considered as an individual but more as prey.

Even Simone de Beauvoir's (the author of *The Second Sex*) companion, Sartre, remarked during an interview that he loved her because "she has the intelligence of a man and the beauty of a woman." At least he admitted his male chauvinistic attitude.

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