



The daily cardinal. Vol. LXXXIII, No. 33

October 9, 1972

Madison, Wisconsin: University of Wisconsin, [s.d.]

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By SUSAN MOSELEY

Susan Moseley spent the last year in France, and based the following article on personal experiences and observations.

For twenty-three years since the publication of *The Second Sex*, the thought of Simone de Beauvoir has acted as the lens through which the feminist movement in France has been filtered.

Thus, when recently the mentor of French feminism declared herself engaged in the "concrete struggle" for women's liberation, it signaled more the elucidation of the movement's evolution than a statement of personal commitment.

THE CATALYST for the recent evolution of the women's movement in France into an organ of concrete struggle was the formation of the Mouvement de Liberation des Femmes (MLF) in 1970. The launching of MLF—the new wave of French feminism—took place officially in April 1971 with the publication of the abortion manifesto, the document signed by 343 well-known French women declaring that they had had an illegal abortion.

For de Beauvoir, the synthesis of thought into an active commitment to the new feminism came with her signing of the abortion manifesto. "When the women of MLF made contact with me," de Beauvoir explained in a recent interview in *Le Nouvel Observateur*, "I wanted to take part in the struggle at their side."

"I thought that the manifesto was a valuable maneuver," she continued, "which would attract attention to a problem which is one of the most scandalous in France today: the problem of abortion."

The demand for free and legalized abortion and contraception on demand has been, for the past few years, the main thrust of MLF groups both in Paris and the provinces; as well as a recurrent theme in the pages of the movement's newspaper *Le Torchon Brule*. *Le Torchon Brule* (which translates somewhat uninspiringly as "The Dishrag Burns") is distributed nationally and is written on a collective basis, with articles accepted from women's groups throughout the country.

THE PAGES of *Le Torchon Brule* are a sometimes disquieting blend of dossiers detailing the oppression of women by unwanted pregnancies and illegal abortions ("An abortion? One doesn't always have what's necessary to make the choice. Money. Connections."), the Yippie-esque details of the liberation of the Luxembourg gardens by a group of Parisian women and their children ("all pleasure to the people!"), and editorial recognition and commitment to the plight of working women ("women workers' class consciousness will be feminist consciousness or will not be at all").

In an impressionistic sort of way, the pages of *Le Torchon Brule* conjure up visions of what Madison Kaleidoscope used to be. There is a real sense of similarity in graphic vision and in a specific commitment to style—everything but K'Scope's dripping obsession with the cult of counter-culture youth.

But what pervades *Le Torchon Brule*, as a uniquely feminist reflection of the quality of French society, is the continued emphasis on women—oppressed and caught in a vise of unhappy marriage and perverse class justice.

It is also from this angle of reflection that a focus is most clearly drawn on the sort of women involved in MLF. In the women's group that I had contact with in Aix-en-Provence, a small University town in the south of France, there was a real split in the group—from straight line 'orthodox' feminists, to acutely oriented political women (usually Maoists), to more liberal women interested in orienting the group's work toward issues such as ecology.

BUT FOR ALL its diversity this group of women was most characteristic in its unity—as a small cohesive minority of French women, distinct in their forcefulness and independence as the "conscious" few. Yet they are still scorned by almost everyone as either renegades or freaks; even in the eyes of politically radical male "gauchistes," (who once

collectively and forcefully reacted, leaving the man and the rest of the crowd decimated, confused, and infuriated.

The action of the women's group in Aix, as one example of the new feminism of MLF, is a long way from coalescing with the aged and primal thought of de Beauvoir in *The Second Sex*. Yet there are important con-

tivism which was the spontaneous creation of May '68, and in the passing references they make to "la prise de conscience"—the development of their own consciousness to a committed level.

DE BEAUVOIR reflects this when she discusses the criticisms often taken against her for having left off in *The Second Sex* at the level of analysis, without having developed a tactical approach for dealing with the oppression of women. "That's correct," she concedes, "I recognize that as the deficiency of this book. I concluded by vaguely taking confidence in the future of the revolution and in socialism."

It is in this new level of activism, in the realization that it was necessary if women wished that their situation change, that they take the matter into their own hands," that de Beauvoir made contact with the women of MLF.

Now what peculiarly signals the situation of women is that she—a free and autonomous being like all human creatures—nevertheless finds herself living in a world where men compel her to assume the status of the other. Thus humanity is male and man defines woman not in herself but as a relative to him; she is not regarded as an autonomous being.

Simone de Beauvoir
from 'The Second Sex'

Her analysis, however, is still somewhat aloof in many ways from the thought of the various tendencies in MLF and the new feminism in general. She poses, as her major concern, the question of the modalities of the relationship between patriarchal oppression and capitalist oppression.

Yet de Beauvoir's criticism of various ideological positions of MLF bears consideration if only because of the circumspection of her thought and the depth with which she approaches the question. One example of this is her response to the position of the lesbian faction of MLF which holds that because of conditions at the present time all sexual relationships between men and women can only be oppressive.

"THAT SHOCKS me," she contends, "that one can pretend that every coitus is a rape. When one says that every coitus is a rape, one revives the masculine myths. That would mean that the sex of a man is a sword, a weapon. The problem is to invent new and non-repressive sexual relationships."

The scope of French feminism can, perhaps, best be seen within the spectrum of Simone de Beauvoir's thought. It is a comment on the meaning of the movement itself that the forerunner of modern French feminism can now say, "today I've changed. I have become truly feminist."

France...



Women's movement comes of age

broke up one feminist meeting shouting 'The power is at the end of the phallus.'

This derision coupled with the often turbid response to the issue of abortion in France leads sometimes to very tense situations. During an abortion march organized by the women's group in Aix, one middle-aged man, probably an ancien hero of the resistance, became so intensely incensed he spewed out a volley of insults to one of the women present. The group

junctional themes that each have responded to actively in the past few years. For both the beginnings of the new feminism and de Beauvoir's commitment to it find their origins in what the author of *The Second Sex* describes as the theme of May '68: "Don't count on the future, but act now without waiting."

In discussing the movement among themselves, the comments of the women in the Aix group are marked in their continual valuation of the ac-



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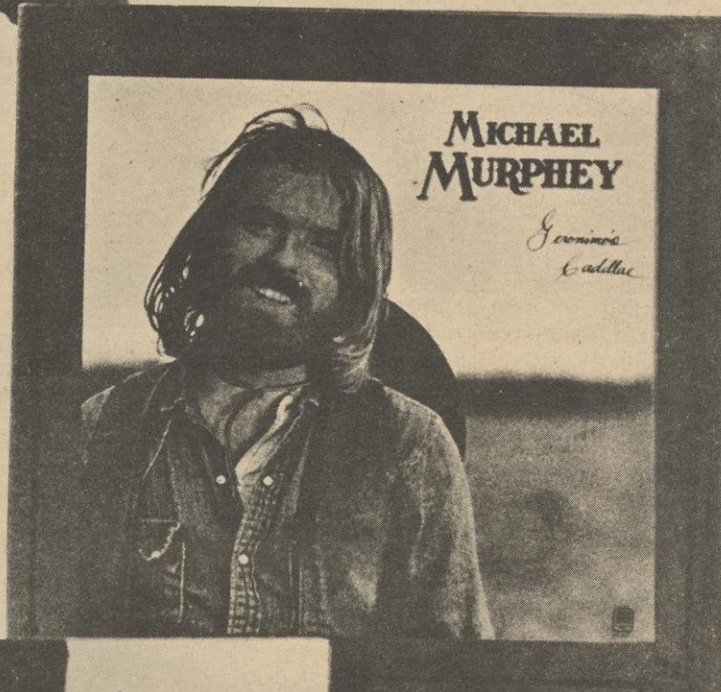
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What the Task Force didn't say

Editor's Note:

Eunice Gibson is a third-year law student and mother of five. She is a member of the Governor's Commission on the Status of Women and the Women Law Students Association. She has done extensive research into the situation of women in prisons.

The recent Wisconsin Task Force Report on Offender Rehabilitation treated women with a false equality. By ignoring the particular situation of women prisoners, the Report overlooked the good possibilities for change, and even the closing of Wisconsin's women's institutions.

The closing of a woman's prison is not a particularly shocking proposal, and it could be put to good use in Wisconsin. The community is much more ready to accept the closing of a female penal institution rather than a male prison because women "offenders" seem less threatening than men "offenders" do. This is because society perceives that the woman is not dangerous, and look upon her as a "fallen woman" rather than a real menace.

BUT THERE IS another reason why closing of women's prisons should be considered. Women seem to be much more amenable to "treatment" than do men who are in prison. Women offenders ask for psychiatric help, beg for education and training, and cling to their probation officer's every word of advice.

If the treatment model does have greater validity for women, why not try out the community treatment center as an alternative to prison?

Historically, women's prisons took the lead in improving the unspeakable conditions that prevailed in the jails and prisons of the 19th century. Activist women demanded separate institutions for women, designed them, and ran them. Women physicians, psychologists, chaplains and teachers provided testing, education, and medical care for their charges.

Many of these innovations were soon copied by institutions for men, particularly those for youthful offenders. After women received the vote, the suffrage movement seemed to evaporate, and with it the reformatory movement. Professionally trained women were no longer available to staff the institutions, or if they were available, male bureaucrats chose not to appoint them.

BUT THE TREND toward "scientific treatment" was not totally unselfish. It offered the male-dominated state welfare boards a chance to discriminate against

WOMEN IN PRISON



women in particularly vicious ways. There are many ugly stories in the history of women's prisons.

ITEM: The first separate prison for women in Wisconsin was known as the Wisconsin Industrial Home for Women, opened in 1921. The 1919 Wisconsin Legislature adopted the following statute:

"The board of control shall equip and maintain one ward or department of the said industrial home with suitable hospital facilities for the treatment of women afflicted with venereal disease; and shall also equip and maintain a psychological laboratory for the study and treatment of mental disorders to which women and girls addicted to immoral practices are subject. Such females shall be committed for treatment...as may be deemed necessary by the state board of health to improve their physical and mental condition."

There was no similar legislation affecting male sufferers.

ITEM: Mentally retarded women were often imprisoned to keep them from having illegitimate children who would become public charges. In 1936, 36 per cent of the residents of the Industrial Home for Women and 50 per cent of those in the Prison for Women (a companion institution on the same grounds) were reported to be mentally deficient.

FURTHERMORE, in 1913, the Wisconsin legislature passed a law providing for the sterilization of mental defectives. By July 1, 1932, 483 persons had been sterilized, 443 of whom were women and only 40 were

men. This, in spite of the fact that the surgeon charged a flat \$20 per operation, whether vasectomy or salpingectomy.

Today, the Wisconsin Home for Women at Taycheedah (near Fond du Lac) is outwardly so pleasant and attractive that many people think it's an example of sex discrimination—against men.

This superficial attractiveness is part of the paternalistic attitude left over from the "reformatory movement." Women's prisons should look like a bucolic college campus, but never like a prison. Walls and bars are a no-no. The American Correctional Association's Manual of Correctional Standards advises that security in women's institutions should be "not too evident." Rooms are arranged so that matrons can observe without appearing to do so. Thus the atmosphere is actually much more oppressive than the forbidding structure of the men's institution.

Male prison administrators can't figure out why women prisoners "just seem to go berserk" and tear their immaculate rooms apart. The rooms are immaculate because a diagram is provided for the arrangement of personal items in drawers, because rules require that ruffly curtains be washed and ironed once each month, and walls be washed once every three months. Unless the inmate smokes, in which case she washes them every two months.

PRISON HOUSECLEANING is at one

and the same time, both education and punishment. The female prisoners themselves cannot always tell where the education stops and the punishment begins.

Mopping and scrubbing are thought of as good preparation for future housekeeping duties. Education shades into punishment when matrons vie with each other to have the cleanest cottage, because cleanliness means control.

The encouragement of dependence is the greatest vice of paternalism in women's prisons. The female prisoner's weakness as a result of systematic oppression is the prime cause of her getting into trouble with the law. But instead of trying to build independence, the institution discourages and even punishes it. Yet the great majority of women who are released from institutions must support themselves and their children.

In Wisconsin two final factors keep the Home for Women at Taycheedah from being a viable institution: decreasing population, and its location in the city of Fond du Lac. Fond du Lac is small and conservative. No blacks have ever lived there. Yet well over half the inmates at the Home are black and from Milwaukee County. If they get a work release job in the community (few ever do), they are recognized by everyone as prison inmates. Efforts to recruit black matrons have been sporadic. Prison participation in community activities is very limited, and community resources are few.

LOW POPULATION has always been a problem for women's institutions. Because there are so few women prisoners, all go to the same place, young or old, disturbed, addicts, squares, everybody. All must live by the stringent rules thought necessary for a very few. As population drops, cost per inmate soars.

Because the overwhelming majority of all women prisoners are not dangerous, public acceptance of community treatment for women would be easier to achieve. The women themselves have shown they would be likely to profit from it. Increased costs, reduced population, and distance from urban centers make the present Home for Women beyond saving.

For all these reasons the Task Force should have given the transition from prison to community treatment a special impetus in the case of Wisconsin's women offenders. Their success might smooth the path for public acceptance of community treatment for all prisoners.

The Daily Cardinal

Founded by University of Wisconsin Students
April 4, 1892

THE DAILY CARDINAL is owned and controlled by elected representatives of the student body at the University of Wisconsin-Madison. It is published Monday through Friday mornings through the regular academic year. Saturday Sports Issues will be published on Sept. 9 & 23, Oct. 7 & 28 and Nov. 4, 1972. Registration Issues are one week prior to each semester.

THE DAILY CARDINAL publishes Tuesdays and Fridays during the Summer Session on the Madison campus, including the Fall Orientation Issue. The Daily Cardinal is printed in the University Typography Lab, and published by the New Daily Cardinal Corporation, 821 University Ave., Madison, Wis. 53706.

THE DAILY CARDINAL is a non-profit organization completely independent of University finances. Operating revenue is generated solely from advertising and subscription sales. Second class postage paid at Madison, Wisconsin. Business and Editorial phones at (608) 262-5854.

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The Descent of Woman

Elaine Morgan



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Women work for living space

By one among them

Mary is 35, lives in Madison and comes from a small town. She drives a big car to work but doesn't like the idea of playing success anymore. She still has the big car, by now rusty, because she needs one and doesn't have the money to get anything else. Although she worries that McGovern will trim down too much, she's going to vote—and work—for him.

Sam is 22. What she liked most in her courses on counseling was Buber's *I and Thou*. She went off to Colorado with a friend and couldn't get a job. She's living in a mountain cabin.

Caya is 32. Her parents didn't have much money and when she was called in for lesbianism, the dean told her that if she was going to live her life like a can of worms, she should at least keep the lid closed. She's into liberation of all kinds but last year gave up her politico status to join the NOW chapter that first decided, as they put it, that "lesbianism was a legitimate concern of women's liberation." She is tall, but she still thinks about worms.

KATE, 19 is working out a life style. She reads a lot and likes the streets, too. Once she was heavy into political education and lived in a women's commune, but now she's a little more off to herself though still working hard.

Ellen, 46, is a professional woman. She knows lots of people and likes dogs and children and Nixon. She worries about her image but makes peace with herself by acting quite sure of herself. She puts out a jigsaw puzzle at Christmas so holiday callers can put in a piece or two.

These women appear differently from each other, and yet they are not. For these six women share a common heritage. All at

the same time, and sometimes all from the same source, have heard that they are morally degenerate, psychologically unhealthy, neurologically inferior, and hormonally unsuited. From the kindness crew, they may have felt the sympathetic ooze of the self-conceived success extending condescension to the misfit. And from their opposites, they may have found themselves being accepted FOR their other excellences IN SPITE OF a major shortcoming.

But in sharing this heritage with other women, these six—all of them lesbians—have heard it more emphatically than their sisters, sometimes because they hear it from their sisters.

NO MATTER WHAT the source, though, this battery of external definitions imposed has been so real that many lesbian psychiatrists have themselves agreed that lesbians are sick, and the radical lesbian herself has slipped into equating her necessary aggressive action in the face of attack with the sick action of the bull dyke, truck driver, lesbian stereotype. They have discovered the potential for self-hate.

At best we know these fears and stop the stereotype. But this is only a potential reaction. Small groups of lesbians begin to meet. They decide to try to prevent in themselves this possible reaction. There are changes in the content of their meetings. One among them is interested in these changes and looks for a pattern which moves from reaction to reaction. Although all patterns will and should be variously interpreted, and all interpretations change as new environments demand, she sees her pattern and so she writes:

There was a first stage in which

we met together as somewhat skiddish lesbians who had shared common experiences. The sharing lessened fears; the common experience grew. Mostly students, we believed that the externally imposed definitions of sickness and degeneracy had no application to ourselves as we spoke of rejecting sex roles and found ourselves something beyond the outside world of sex bait and back bite. It was also our Laing period in which we began to understand the logjamming knots of life potential that come from knocking down natural human experience and trimming it to make it fit a public plan. We began to re-educate ourselves and to push for the discovery of the country of our own experience. That was the beginning of picnics and dances, friendships and communes, learning to love others and responding to others as lovers.

What we were discovering for ourselves was, however, shaped by two outside forces. Different from many campuses, the homosexual underground in Madison had not at that time been in any way sanctioned by the political underground, even though many individual lesbians saw the two as complementary. The result was that, at the worst of times, we found ourselves ideologically condemned as the last detritus of bourgeois decadence. Recognizing the bourgeois morality implicit in such a criticism, many of us continued to work with these other groups, though not without asking for a re-examination of the social and economic conditions contributing to this ideological condemnation. And so in addition to enjoying our own world, we began to take a more active role in preparing a living space for ourselves—and

for others, should they find it to their liking.

WITH THE OTHER force—that of majority public opinion in America—the case was somewhat different. Ironically, we had begun to be active on campus, but had done little beyond. No doubt one of the reasons was that on campus we had been made to feel the antagonism; off campus we had not. Having learned that benign neglect was a good way to avoid confrontation with small powers, and thus bypass legitimate demands for change, leaders in Madison politics and higher education were content to leave most of us alone so long as we lived quietly within the student and city underground. Though Mayor Dyke would harangue the city library on general moral issues, and the Cap Times would try to clean up the go-go joints, they would—so long as we did not try to make in-roads into their world—leave us, our bars, and dances alone. Only when we trespassed, and spoke too strongly to the good citizens there, would we be stripped of our citizen rights under pretense of law.

And we accepted this. We spoke when asked, but retreated when confronted. We got McGovern's statement of support, but didn't have the forces necessary to make him fight for that statement on the convention floor. When invited, we presented panels to classes on the healthy homosexual; yet we did nothing about the class to which we were not invited. It taught that the homosexual could and should be cured by masturbating to pictures of someone of the opposite sex or by submitting to electric shock while indulging in homosexual erotic fantasies.

Recently, however, there seems to be a growing awareness that by living in our isolated world under the auspices of benign neglect we have not in fact created a very scenic living space to say the least. And to some of us has come the realization that we are no longer willing to exist under these auspices while certain members of the heterosexual culture scientifically seek and are allowed to destroy our culture by attacking us as individuals with sophisticated instruments of persuasive torture. Having learned to live in our world, and having come out actively in the student community, there are signs that we are coming full circle round to find that there is reason to be active in a hostile world beyond ourselves. In doing so, we rediscover, of course, that we are facing some of the same problems that lesbians have always faced. We are meeting the great condemnation again. We are learning the fear of other lesbians who have not shared in our period of benign neglect.

But we are also recognizing,

perhaps, a genuine community of interest which requires, for us, purposeful action rather than unfortunate reaction, yet does not demand that anyone become more visible than her personal tolerance will allow. In work now being planned by lesbians in Madison (7:00 every Sunday at 836 East Johnson), there are signs at least of this potential.

SO THAT WHEN, according to plan, we have established social activities and centers, and have filled the libraries with accounts of homosexuality that do not destroy the initiate homosexual; when we have made a path into the high schools to speak honestly of our lives and into the churches to speak morally of our loves; when we have listed by name the psychiatrists who use scientific objectivity as an excuse for moral prejudice or personal fear; and when we have insured our civil rights through anti-discrimination laws in this city and in this state; at that point we will have just begun, as I would hope, to act and make real progress in clearing out a living space for Sam, Mary, Kate, Ellen, Caya, and ourselves.

Woman, Woman,
If only
I could tell you . . .

How much
I love you
But I am only a woman.

278421542
a lesbian in Madison

FRAID NOT MAYOR

NEW ORLEANS (AP)—Mayor Moon Landrieu said he will hand out certificates of appreciation to newsmen who helped in efforts to get problem drinkers off the road. The certificates from the New Orleans Alcohol Safety Action Project will be presented Wednesday—at a cocktail party.



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What's new at the U?

By Besty Matson

Nietzsche said it a century ago: "When a woman inclines to learning, there is usually something wrong with her sex apparatus."

When University women incline to learning—above the undergraduate level—they encounter Nietzsche-like prejudices, according to graduate women responding to a questionnaire sent out by the Graduate Women's Caucus last year. Over 600 women responded.

BECAUSE THE QUESTIONNAIRES were "strictly confidential" (and because most of the women are still in grad school and cannot risk being recognized by their comments), many personal "horror stories" can not be dealt with in the article.

None of the following quotes and personal accounts reflects an isolated experience. None can be traced to one woman or one department, because women in many departments reported the same abuses.

An obstetrics professor shows a slide of a nude stripper to his class to "wake up the 90 per cent that are male." He tells the women who object that if it bothers them, they shouldn't be there.

A married woman applying for medical school is asked about "the stability of her marriage" and whether her husband "fully approves" of her going to medical school. A male student is not asked these questions.

A WOMAN working on her MA degree is refused by one department, (despite their admission that she is as qualified and more intelligent than their average PhD candidate), because "Women are too great a risk to be accepted in large numbers."

"They recommended that I go back to literature where I belonged (namely where women belong!)," she said.

University women are talked down to or ignored, get paternal praise for being "good girls" or get told to go home and raise children, women responding to the questionnaire said.

"I was told that they preferred males to females because males are more stable and they had trouble in the past with females quitting. Since I am married, they told me I would probably not use the training because most women have children."

"SOME MALE professors would rather flirt with me than take me seriously as a student. When going to their offices, they often talk down to me—about how nice I look. When I do good work—'Oh, what a good girl.'"

"No one has commented on my work despite the fact that I have all A's. No one has suggested I continue on for a PhD."

Single women are treated as if

they're only "looking for a man," and married women are urged to "follow their natural instincts" (have children rather than go to school) and women with grown children are discouraged because of their age, responding women said.

"Lack of encouragement is subtle! I am often asked why I would want to return to school or prepare for a job when my husband can support me adequately," a married woman said.

"I THINK AGE has been the major area of discrimination although being a female has not helped. Years of being a mother and housewife don't count as job experience."

"What a lovely world it would be if I could get up in the morning and have breakfast made, go to school all day, come home and have the house in order and the kids' needs met—that nice world that most of my male compatriots in grad school experience."

"One professor suggested it best. If I didn't complete the PhD it was because I would be 'pricing myself out of the marriage market'."

Two years ago, a doctor named Edgar F. Berman made a name for himself by suggesting that women should not be given great responsibilities because of their "raging hormonal influences." Dr. Berman verbalized what many male professors cautiously imply. They refer to the "greater emotional stability of males and claim that men are more serious."

"THE FEMALE student has to consciously and constantly remind herself that she is not inferior and has a perfect right to attend graduate school."

"I was told that (being a woman) I was frivolous until proven serious, while men were vice-versa."

"I have been told in applying for jobs 'You're the best-qualified candidate but we need a man,' 'We've already hired a woman recently,' and 'We already have a woman.'"

"IT'S AS THOUGH any relationship other than the male-female courtship one is alien to them."

"Women must be cold and not be interested in the women's subject. If you demonstrate any softness at all, you are demonstrating that you want a male and will soon be married. If you are married, you will soon pop out a kid. You are damned no matter what you do."

"The struggle doesn't end with the degree—there is a job, or tenure or something else always to be struggling for."

Book

By PATSY M. DOHERTY

This is Elaine Morgan's epigraph: "...I longed to find a volume that would begin: 'When the first ancestor of the human race descended from the trees, she had not yet developed the mighty brain that was to distinguish her so sharply from all other species...'"

Morgan has written a creative, speculative book of developments on a number of themes:

—that man and woman, and sea mammals, mate front to front while other animals mate front to back;

—that while men focus their attention on women below the neck; women focus their attention on men above the neck, and on children;

—that weapons were invented by "men" and pottery was invented by "man," although archaeologists are said to have identified fingerprints in the clay of ancient pottery as those of women;

—that Homo sapiens' nose developed from a need to keep water out of the nostrils;

—that elephants are long-distance swimmers;

—that living in the water forced man to learn to speak.

Perhaps Morgan's receptive mind is best illustrated by the fact that she read a four-page article on an "aquatic" theory of human evolution which set her off on this book. Obviously the book took a great deal of work and thinking on her part. Unfortunately, the chatty tone—which her publisher calls witty and I call a nuisance—takes away from her credibility; and in some areas she definitely deserves credibility.

Her attempt to reinterpret, from a woman's viewpoint, some

of the more popular theories on human evolution leads the reader first, to consider an "aquatic" theory of evolution, and then, examine some of the commonly-held assumptions concerning the role of early man as a hunter and woman's place in that scheme.

Morgan develops the theses of Sir Alister Hardy who said in 1960 that our ape-like forebears took to the water in the dry Pliocene period, which lasted about 12 million years in Africa. During this period, Homo sapiens learned to walk erect (in order to escape his enemies on the shore and to keep his head above the water); lost their fur and developed a layer of subcutaneous fat common to all aquatic mammals, (humans, so Morgan says, are the only primates possessing such a layer); and began using pebbles on the shores as tools for opening shellfish.

Review

No trace of this in-between period in human evolution has been found because, says Morgan, the remains of these early humans and their sites were covered by the seas which rose higher during the following, relatively wet, Pleistocene age. Morgan explores these interesting aquatic theories in detail, using some of the latest ethological information available.

Unfortunately one would never know this by reading her bibliography, which is very limited compared to the number of studies mentioned.

MORGAN FEELS that the theories expounded by the "Tarzanists," as she calls Robert Ardrey and Lionel Tiger in particular, are lacking in not fully incorporating the role of woman into their theories on human evolution—after all, women did contribute half the genes to each

succeeding generation. In particular she attacks the habit of the Tarzanists who assign a sex-appeal function to any part of the female anatomy they could not explain in evolutionary terms. She feels that the breasts developed in response to the need to nurse babies when the body had no hair for the baby to cling to as apes do now. She also makes the point that the "dollop" shape of the breast is both normal and common rather than the "hemispherical" shape so prized in American culture.

Another image of the Tarzanist school which she disputes is that man is nature's most aggressive primate. Morgan feels that man, in normal situations, is more like his near relatives, the chimpanzees, who work out their male dominance hierarchies through display contests rather than through aggression. She notes that aggression among primates is more the province of man's much more distant relative, the baboons.

The aggression theorists have also been under recent attack by David Pilbeam, a Yale physical anthropologist (New York Times Magazine: September 3, 1972) who argues that in normal, uncrowded and unfenced situations in the wild, overt aggression even among male baboons is a relatively small part of baboon social behavior.

I can recommend this book if you are looking for an unorthodox, but thorough, overview of what is currently happening in the field of primate ethology as it relates to theories on human evolution. Morgan is honest in laying out the complexity of this field. I found myself, in writing this review, uncertain as to when to use the words human, Homo sapiens, primate, man or woman.

Review copy donated by University bookstore.

Women's Liberation

Bird	Born Female
Cooke	The New Women
Cott	Root of Bitterness
de Beauvoir	The Second Sex
Davis	If They Come In The Morning
Greer	The Female Eunuch
Millett	The Prisoner of Sex
Norton	Women's Role in Contemporary Society
Scott	The Southern Lady
Schneir	Feminism: The Essential Historical Writings
Smuts	Women and Work in Amerika
Watson	A Shavian Guide to The Intelligent Woman
Nin	Diary of Anais Nin

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Kennan's Midwest Medical Center

By Marian McCue

"People expect so little from their medical service, that if you give them anything more, they're very appreciative." Lisa Fromm, counselor at the Midwest Medical Center

"There are no individual solutions to large social problems."

local feminist

To get an interview about the Kennan clinic, you must first talk to John Carr. As administrative director of the Midwest Medical Center, part of his function is to make sure that nothing that gets printed in a newspaper would endanger the still very precarious position of Madison's only abortion clinic.

Carr's main job is to keep the clinic running smoothly, and in the financial black. He was hired on in February, 1972. This was exactly one year after the trail-blazing clinic opened in a suite of offices in the Nakoma shopping center, in response to a Federal District Court ruling which declared parts of Wisconsin's anti-abortion statutes to be unconstitutional.

BUT EVEN IN THE FACE of the legal quagmire which ensued, the Midwest Medical Center has grown "like topsy" in the words of John Carr. His arrival at the clinic marked its evolution from a small, pioneering venture to a large successful organization. This metamorphosis is symbolized by the large, new, clinic offices located near Regent and Park Streets.

The burgeoning growth of the clinic prompts an inquiry into the changes that have taken place over the one and one-half year period. The pioneering staff of five has bloomed into an organizational structure of 29 employees, who are intricately charted on the walls of John Carr's office. According to Lisa Fromm, longtime clinic counselor who also assists Carr with the Public Relations work, this growth has enabled the clinic to give better service. "People don't have to wait as long," she explained, "and the counselors don't see as many patients every day. Counselors now see an average of three patients in the morning, and two in the afternoon." And John Carr points out that "our new facility

ABORTION

is patient-oriented. The Nakoma Shopping Center was just not the way to treat patients humanely."

Along with this growth has come a certain acceptance by the public and the medical community. A clinic pamphlet sees this trend reflected by an increasing number of referrals to the clinic by local doctors. (44% per cent of the patients at the clinic are referred there by a doctor.)

Also described in the pamphlet are the results of surveys which the clinic has done in an effort to find out just who it is serving. The results of these tabulations on a total of 1689 patients debunk several popular myths about the nature of the Kennan clinic. One of these is the feeling that the Midwest Medical Center mainly serves promiscuous college students. But the research shows that no more than 17 per cent are college students, and almost half are working women. Just over half of the women are single, and 20 per cent list their occupations as housewives. A high percentage of those reporting a religious background are Catholic. (25%) The surveys have also led to the pamphlet's conclusion that the sexual relations of its patients are not promiscuous.

EVIDENCE WOULD INDICATE THAT, whoever these women are, they are being served well. The clinical operation is evaluated very favorably by most women. Several reports having been favorably impressed that Dr. Kennan spends time after the procedure is completed talking with the patient. The use of three operating rooms is largely successful in eliminating the feeling that the staff is in a hurry to get one patient out and the next one in. Women report that "it never felt like an assembly line" and thank the clinic staff for their "kindness, gentleness, and understanding."

The "understanding" which the women are responding to is a result of the counseling which is an important part of the abortion procedure. "The general purpose of the counseling is to humanize the abortion service which we provide," explains Fromm. "We don't assume that every woman who comes here is in a crisis situation, but sometimes there is a conflict which needs to be resolved." She describes



a basically poor... seling on the... are able to... problems of salit... light. At tin the... difficult. Peo son... hysterical. A offo... problems, bece th... their lives have de... so difficult forens... The general effec... seling is only fac... the clinic. T fina... another. Man... the necessity the... price. (\$208.00)

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But if you an pay... fee, Carr has con... pay it. Carten s... Clergy Consulton Se... organization) asks...

By Elly Spiegel

The United States Supreme Court will rule on abortion sometime this winter. Court hearings begin for the second time next week on the constitutionality of Texas and Georgia abortion laws, which, if struck down, would set a precedent for repeal in all other states.

The Texas suit, which clearly asks if abortion is a woman's constitutional right, has been called an ideal case to test, since Texas presently allows abortion only to preserve the mother's life. Seven Justices have already heard the arguments once, but managed to delay a decision long enough to allow Nixon-picked enough to allow Nixon-picked

Texas, Georgia, and Michigan cases, which would settle the precarious existence clinics and other services here have had to lead in the absence of a clearly-defined state abortion law. The 1955 Wisconsin law permitted only therapeutic abortions, as in Texas. Since a three-judge Federal Court declared this law unconstitutional in March, 1970, abortion on request has been presumed to be legal.

Not everyone interpreted the ruling this way, though. Wisconsin Att. Gen. Robert Warren, for one, appealed the pro-abortion decision to the U.S. Supreme Court, which refused to

Madison, there are at least three such services.

Womn's Counseling Service (WCS)—255-9149, Clergy Consultation Service (CCS)—255-5868, and Zero Population Growth (ZPG)—233-2476 or 238-3338. ZPG offers direct referrals and information, but no counseling. They have noted that most clinics and hospitals provide their own counseling now. Both WCS and CCS offer extensive counseling, preferably in face-to-face interviews, as well as answers to any questions. Planned Parenthood, a national organization which has been criticized as "too large and too confusing," has a branch in Milwaukee, but not in Madison. Women seeking abor-

variety of residency, hospital requirements or approval, most of which can be thwarted.

New York has the most liberal law, allowing abortion up to the 24th week of pregnancy by a physician, although only Gov. Rockefeller's veto saved the law from repeal by the State legislature recently. Twenty-four per cent of the population, represented by the states of Oregon, California, Colorado, New Mexico, Kansas, Arkansas, Delaware, Maryland, Virginia, both Carolinas, and Georgia, is covered by the American Law Institute's Reform Laws. These laws permit abortion to preserve the life or health of the woman, in cases of incest, rape, and/or fetal deformity, and according to

Legality - a progress report

Justices Powell and Rehnquist to participate in the new hearings.

MEANWHILE, Michigan pro-abortion activists have collected enough signatures to put a referendum on the November ballot. If passed, the referendum will legalize abortion up to the twentieth week of pregnancy for residents and non-residents in a hospital or other licensed facility. To focus attention on the Michigan referendum, the National Association for the Repeal of Abortion Laws held its annual conference in Detroit this past weekend.

WISCONSIN pro-abortion forces anxiously awaits a favorable outcome from the

Despite the precarious status of Wisconsin abortion law, a number of services are available to women who need advice or information on abortion. In accept his plea. The court recommended that the three-judge panel reconsider its interference in Wisconsin abortion law. This apparently encouraged Warren in his anti-abortion crusade.

On April 7, 1970 he advised doctors and hospitals that they could refuse to perform abortions: in other words, that they could continue to obey a law that had been ruled unconstitutional. A Federal Judge Otto Kerner criticized Warren for his stand.

tions should not contact Problem Pregnancy, a Catholic-connected group which encourages women to carry out their pregnancies and place the child for adoption.

AN ABORTION in Wisconsin is relatively easy to come by compared to the rest of the country. Along with the states of Washington, Alaska, Hawaii, and New York, representing 11% of the population, Wisconsin can provide abortion on request, pending the Supreme Court decision and within certain restrictions. As of February, 1972, these restrictions mean that an aborted woman can be prosecuted and that abortions can only be legally done through the 12th week. The other states demand a

facility and approval requirements. Many of these states require the approval of a very restrictive three-member board.

A MAJORITY of states (53% of the population) allow only therapeutic abortions, that is, to preserve the mother's life. Without a clear decision by the Supreme Court, however, facilities even in these states operate openly. Birmingham, Ala. for example, is reported to be one of the easiest places in the country to get a safe abortion. In Massachusetts, Pennsylvania, and New Jersey (12% of the population), abortions are officially illegal, although a 1956 New Jersey court decision authorized abortion to avoid death or permanent serious injury to the mother.

A beto

By Dorothy

Menstrual extraction is a relatively new abortion technique which on the surface, might be the answer to all our problems. It's inexpensive, a comparatively easy procedure, and can be done early enough so neither operator nor patient gets caught in the legal mess of when the embryo develops the "right" to be born. But there's a big problem with the technique - it doesn't always terminate the pregnancy and no one seems to be able to tell us how often it fails.

The procedure is much like vacuum aspiration abortion, being performed with a few important exceptions. It's done within 7-10 days after the date of the woman's missed period. It is, at most, three weeks pregnant, which is before the time at which pregnancy tests are considered reliable. (Hormones in the enlargement of uterus and cervix don't show up by this time.) even in states where abortion is illegal endometrial aspiration can be done, because there was a positive determination of pregnancy.

A CATHETER hooked up to a vacuum machine is used - a smaller and more pliable than one used in vacuum aspiration. No additional dilation is necessary.

Clinic one year later

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you an pay less than the regular
has convinced that you can't
Carten sends women to the
onsion Service, (or a similar
tion) asks the service to make

a recommendation on the woman's
financial status. He says that he follows
whatever recommendation the service
makes. He also explains that "Only a
receptionist and myself are aware of a
woman's financial situation. Dr. Kennan
doesn't know—and he and I insist that it be
that way. Often women scrape up the
money—and then later the counselor
becomes aware that they really can't afford
the operation. And then we make reim-
bursements. People sometimes don't want
the operation for free. They want to feel as
accepted as the next person in the waiting
room."

For whatever the price, the women are
usually very grateful for the service they
receive. Their reflections are very
revealing: "At your clinic, one is not made
to feel dirty or cheap or guilty...I was very
surprised and thankful about how the whole
thing went." And another woman, "I am
very grateful for the human service you
people provided me." Other comments
printed in the pamphlet reflect the same
tone.

The Kennan clinic does indeed get very
high marks, but the reason for this holds
with it a certain terrible fact. Women

*The people who run the
clinic conceive of them-
selves in philanthropic
terms; they feel they are
trying to serve the needs of
women; and respond to new
needs as they appear.*

seeking abortions half expect to be laughed
at and butchered. Lost among the back-
alley realities of the world as it now stands
is a very simple fact: abortion is a woman's
right. It is this world and not the women
who are completely crazy.

John Carr glances out the window of his
fluorescent-modern office, and points to the
old, gray ball that is the State House Dome.
He states that the people over there are still
giving him trouble. And it's clear that not
everything has changed at the Kennan
clinic.



eter abortion method?

to pass it through the cervix and
no anesthetic is used. It's not a
particularly pleasant sensation
but the suction lasts only about
two minutes and cramping
generally doesn't persist af-
terwards.

Because of the size of the
catheter this procedure can't be
used if the woman is more than
about three weeks pregnant. The
embryo would be too large, and
after that time the uterus has
softened and is more likely to be
punctured by a thin tube. So, if the
woman shows any positive signs
of pregnancy, especially an
enlarged uterus, she is told to
come back in a few weeks for a
regular abortion.

So far, at least two clinics are
using this method—one in New
York and one in Los Angeles. Both
charge about \$30. Earlier this
year there was a flurry of interest
in menstrual extraction as a
monthly thing for everyone—both
as a method of birth control and a
way to end the bother of having a
period. Some people even wanted
to pass out home kits for those do-
it-yourselfers (which have since
been recalled).

There are sound reasons for
taking a more serious approach to
the procedure—first of all, since it
is definitely more uncomfortable
than having a period, it seems
unlikely that most females would

want to do it once a month.

SECONDLY, there is evidence
that extracting a period all at once,
instead of letting it follow normal
hormonal regulation, upsets the
hormonal balance. It's unclear
what the effects of this upset are
but it's doubtful that it does any
good. Thirdly, every time
something is put into the uterus
there is a chance of infection or
puncture—both of which can be
very serious complications.

What about using it as an early
abortion—only when a woman is
reasonably sure she is pregnant?

*Lost among the back-alley realities of the world as it
now stands is a very simple fact—abortion is a woman's
right, and it is this world, and not the women, who are
completely crazy.*

This method could be used and
would be more inexpensive than
waiting for a regular abortion. I
underwent the procedure at the
Brooklyn Project for
Reproductive Health in New York.
Things were fine for about a
week—until I found out that I was
still pregnant—the procedure isn't
guaranteed to be 100 per cent
effective. The Brooklyn Project
gives statistics of 95-96 per cent
effectiveness—but since they are
the clinic that uses the technique,
it seems likely that they would

want to show it in a favorable
light.

Independent gynecologists that
I've spoken to since have thought
the procedure to be somewhat less
effective. The embryo is too small
to see at that stage and it is im-
possible to be certain that it is
removed. The problem with trying
to gather statistics is that it's
unclear how many of the women
who have used this method were
pregnant in the first place.
Because 95 per cent of the women
were not pregnant after the

procedure does not mean that it is
95 per cent effective—perhaps
some of them weren't pregnant
before.

It is probably still too early to
make a judgement either way.
Perhaps the technique can be
refined to give more certain
results. Perhaps it will have to be
thrown out entirely. As things
stand, I wouldn't advise it except
as an experiment, i.e., if you know
that the endometrial aspiration
might not work and are ready to
have another abortion if it doesn't.

Women's notebook

To the respectful memory of all the women journalists who have
gone before us, the reporters on the Cardinal staff have opened
their notebooks and racked their brains to compile a fairly factual
compendium of news pertaining to women, and a collection of
kudos and brickbats for those we like and dislike.

A special award for excellence in talking out of several sides of
their mouths and sitting on their wallets at the same time. The
"Edwin H. Young Award," goes to all of the Regents and Chan-
cellors. They won the distinction for saying they will act to rectify
the situation of women, and then failing to put their big money
where their very big mouths are. At a Regent meeting last
Thursday, two female faculty members made requests for money
for the Affirmative Action programs which the University has
been promising for over a year. The male administrators who
were gathered in the room were rude, adding insult to injury by
going out for coffee and ignoring the presentation.

But the machinations of University administrators took a dif-
ferent turn last week, as the Council of Chancellors approved
guidelines for the establishment of Affirmative Action offices for
campus. But no money has been allocated for this in the Regents'
budget, and apparently University President John Weaver is
prepared to instruct the Chancellors to take the money from other
low-priority programs. There does not seem to be any sanctions
connected with this, and organized groups are going to have to
watch and see that the offices for women actually get established.

Somebody's University programs are going to get shafted in a
budget that has already had the bottom seven per cent cut off
because of Gov. Lucey's austerity kick. So the women have been
made to seem like thieves for getting the crumbs off the floor, and
the people whose programs get shafted are going to think that the
women are to blame. The administration has divided and
conquered. Almost.

You have to keep a watchful eye on those male newscasters. A
watchful woman reports what she saw on the tube a few nights
ago: A news story on the US Army, which has finally done away
with KP in an effort to build a volunteer army by elevating the
status of the "professional GI" was broadcast. No longer will
privates be forced to eat sh-t, or clean it up for that matter. The
solution has been to hire civilian help to keep the barracks clean
and the soldiers fed, and if any of you out there have any doubts as
to who that will be, the CBS News put them all aside.

They are women, of course, with a few elderly black dish-
washers thrown in on the side. Cut to a shot of a mess sergeant,
commenting on this change. He says he's sorry to see the old KP
system become obsolete. "I think it was good for them, and when
we were done they could clean just like girls." Cut to the CBS
newscaster (finally) who reacts for us to the mess sergeant's
remarks. "KP may have character-building aspects, but that old,
great soldier Patton would turn over in his grave if he heard his
soldiers praised as cleaning just like girls."

On a more serious, political note we flip the pages of our
notebook to read about the Women's Media Collective, a local
group armed with cameras and projectors and a zeal to
disseminate truth about women's liberation. In the first two
meetings, many exciting ideas were thrown around. Plans to show
movies and have discussions in the Madison community are taking
shape. These movie showings will hopefully be important in-
formation projects in themselves, and will raise the money for
future media projects which will deal with the image of women
and film. Women with an interest in the media field are certainly
needed. Other authoritative information on this exciting group and
its ideas can be obtained by calling 256-7221 or 257-4104.

Another positive aspect of the local scene is the fact that several
rapes have been prevented recently by quick-thinking supportive
action. There was a report in the Capitol Times of two housewives
who ran out of their house to prevent a rape. A special award for
excellence to them. And likewise to the man and the woman who
helped a woman under attack on the 300 block of S. Paterson St.

Other women taking similarly supportive action in the light of
the recent rapes are a group of women in Milwaukee who have
initiated a group called Community Shield. These women have
created posters which they display on any house which can be used
as refuge for any woman who feels endangered or harrassed, a sort
of "we take care of our own" mentality. Anyone in Madison in-
terested in such self protection work can pick up a poster at the Y.

The Wisconsin Department of Health and Social Services,
Bureau of Preventable Diseases, is currently providing a sen-
sational "do it yourself" Pap Test Kit as part of its cancer
education and prevention program. The device is used for the
detection of cervical cancer. The kit comes pre-addressed for
mailing to the state laboratory, which then notifies the women of
the results. Ellen L. Tomiaka, Health Educator at the Madison
Dept. of Public Health, insists that it is advisable for doctors to
administer the Pap test (the take home test is 90 per cent as ef-
fective as Pap smears performed by doctors) and states that the
Health Department does not see this as "an on-going project."

The new program is available basically for women who are not
seeing a physician and is not devised for women who are either
pregnant or have had hysterectomies. Tomiaka hopes to educate
women on the seriousness of cervical cancer, "which is cured
more easily than other cancers...if it is caught early, surgical
removal can be done," she said. She also states that "50,000
women die each year of uterine cancer." She strongly urges
women 18 and older to begin seeing their physician for internal
care. If women are interested in trying the Pap Test, they should
contact Ellen Tomiaka at the Madison Department of Public
Health, 266-4830. Instructions are available with the kits.

One of our correspondents got down off her cycle long enough to
talk to us about the real need for women cyclists to band together.
She writes: "My belief is that as sisters, we must band together to
help each other in cycling. It is hard enough learning something
new without feeling the threat of an overwhelming number of men
who are stronger cyclists. As a remedy, a few of us have decided to
be available on what is known as the Root Beer Rides, specifically
to help other women build up their strength and learn the proper
art of cycling. We meet at the bridge entrance to the arboretum
every Sunday morning, at 9:30 a.m. Join us." And with a hearty
cheer, she jumped back onto her cycle and sped away.

THE BEATLES
in
A HARD DAYS NIGHT

Tonight! Oct. 9 - 9:30 Only!
Tues., Oct. 10 - 8:00 & 10:00

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Women's Poetry



from Edward the Dyke and other poems
by Judy Grahm

How they came into the world
the women-loving-women
came in three by three
and four by four
the women-loving-women
came in ten by ten
and ten by ten again
until there were more
than you could count

they took care of each other
the best they knew how
and of each other's children
if they had any.

HE'S
Coming
**THE
SENATOR**
CATCHES WASHINGTON
WITH ITS PANTS DOWN!

How they lived in the world
the women-loving-women
learned as much as they were allowed
and walked and wore their clothes
the way they liked
whenever they could. They did whatever
they knew to be happy or free
and worked and worked and worked.
the women-loving-women
in America were called dykes
and some liked it
and some did not.

they made love to each other
the best they knew how
and for the best reasons

How they went out of the world
the women-loving-women
went out one by one
having withstood greater and lesser
trials, and much hatred
from other people, they went out
one by one, each having tried
in her own way to overthrow
the rule of men over women,
they tried it one by one
and hundred by hundred,
until each came in her own way
to the end of her life
and died.

The subject of lesbianism
is very ordinary; it's the question
of male domination that makes everybody
angry.

A
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GOOD
DEAL FROM
THE

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one discount per pizza

"Offer expires 10/22/72"

COUPON

30¢ off on
12" pizza

one discount per pizza

"Offer expires 10/22/72"

COUPON

25¢ off on
submarine
sandwich

one discount per sub

"Offer expires 10/22/72"

"PINT FOR PINT"

Bloodmobile at Gordon Commons today thru
Thursday, 11 a.m. to 5 p.m. Special Blood Dance
Friday at Gordon Commons 8:30 p.m.-12:30 a.m.
Live Band!

(free beer for blood donors!!!)

Notes From Jail

a thousand screaming/crying/angry/strong
yes "bitchy" women have suffered in this jail
before me
have been wounded/maimed
much more deeply than I have been
yet at night with hard cells
crushing down upon me
trying my courage
pulling at my sanity
taunting what facing memories I might have
of being whole
before the bars
became a constant shadow on my face
I cannot help but feel
that I have been in prison forever
that I am every woman's soul
that has been left here to rot
suffering the pains
the desperation
the loneliness of a caged animal
that will never be free
as long as anyone is locked up
as long as anyone is brutally dragged/
torn from her very life
and I have only been here a month

sitting in my cell
waiting for sleep to relieve my heavy eyelids
burdened by strong invincible strips of metal
that follow me around/block my vision
24 hours a day
I want to cry out/express the rage
of my sisters and brothers
who have suffered today
who will be suffering tomorrow
in the cruel shells of this mad society
my desperate loneliness
and fall into a bitter sleep

Freida Sisters

In American I am a middleaged woman,
forty-one. In other cultures
I would be an old woman.
This evening as the sun faded, naked
except for a long lace shirt, I rode
my bicycle down a country lane,
hearing my love's saxophone
sound out over the oat fields
and sang to myself
"All the golden light is gone."

Here in the country night
comes on slowly, and has
its own kind of brilliance.

by Barbara O'Mary
from this woman



I'm not a girl
I'm a hatchet
I'm not a hole
I'm a whole mountain
I'm not a fool
I'm a survivor
I'm not a pearl
I'm the Atlantic Ocean
I'm not a good lay
I'm a straight razor
look at me as if you had never seen a woman before
I have red, red hands and much bitterness

from Edward the Dyke and other poems
by Judy Grahn

Professor Mary Emery

UNIVERSITY OF SANTA CLARA
SCHOOL OF LAW

will be on campus for law school interviews
on October 10 from 9:30-noon
Please contact Career Advising and
Placement Services for appointments



'CATCH-22'

Wednesday, Oct. 11 8:15 & 10:30
6210 Social Science

Did OUI sell out
to the
Establishment?

Frankly, we don't know. All we know is 800,000
copies of the premiere issue disappeared from
the newsstands within 36 hours after publication.
So either OUI is a very heavy magazine, or
we've got a very heavy Establishment. Find out
for yourself in the November issue, on sale now.

oui for the man of the world

THE
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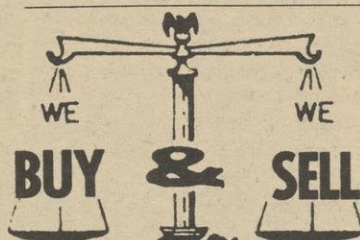
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The days of silence are over

By 278421542
a Lesbian in Madison

Since the women's movement came to Madison over 3 years ago, a lot of things have changed. There were days when Lesbianism could not be mentioned without fear of mass cardiac arrest. But things have changed and Lesbians have gained a legitimate if unsteady place in the movement. Lesbians have become vocal and visible. Now we might hold hands or kiss in public or speak on panels or sponsor workshops. At least for some of us, the world is no longer one of silence and isolation.

Yes, things have changed, BUT for many of us silence is still a way of life. There are Lesbians,

not only in Madison but everywhere, who cannot afford to be vocal or visible. They are women whose visibility would cause not only the loss of their jobs but the defamation of their characters. They are women whose only choice is to remain silent and work cautiously behind the lines to change the society

The time has come for us to think about those who must live in silence. All Lesbians must understand that what threatens one of us, threatens all of us. We must understand that public knowledge of our private lives can ruin us all in some way or another. It is imperative that we begin to talk and act against these things. It will mean continuing our speeches, panels, and workshops. It will mean establishing lines of communication to protect those who must remain unknown. It will

mean isolating sympathetic legislators and professionals to gain support for our struggle. And whatever else it means, it means action.

We MUST fight our oppression concertedly rather than separately. There is no need for silence or inaction any longer. The days of silence are over.

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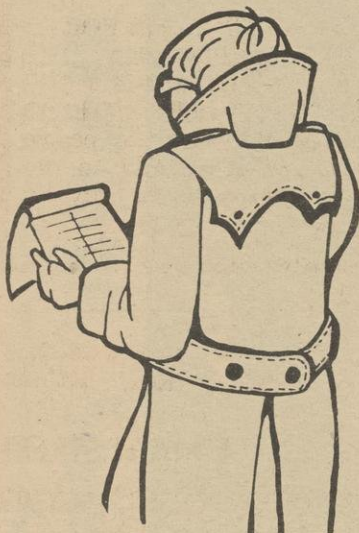
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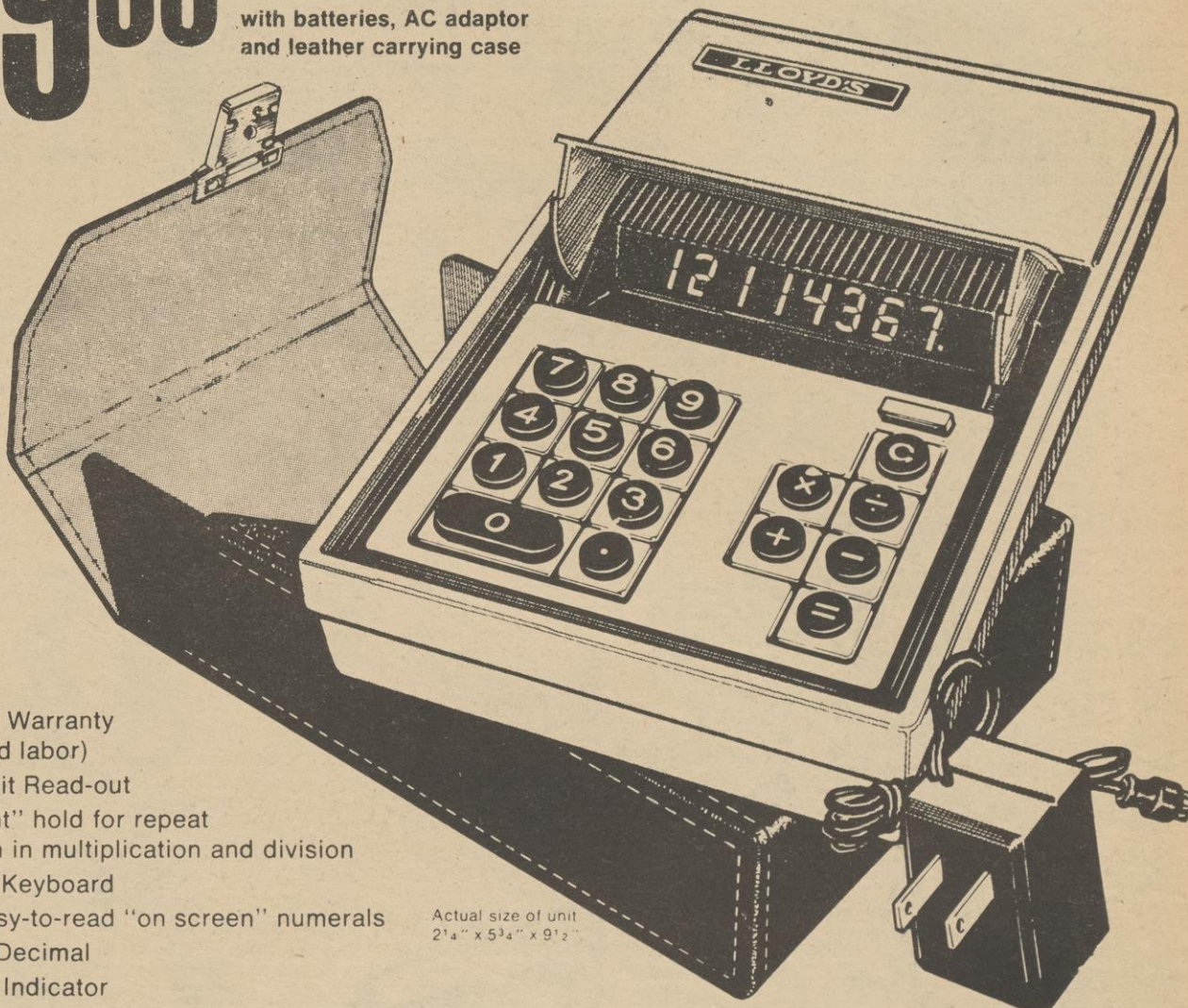
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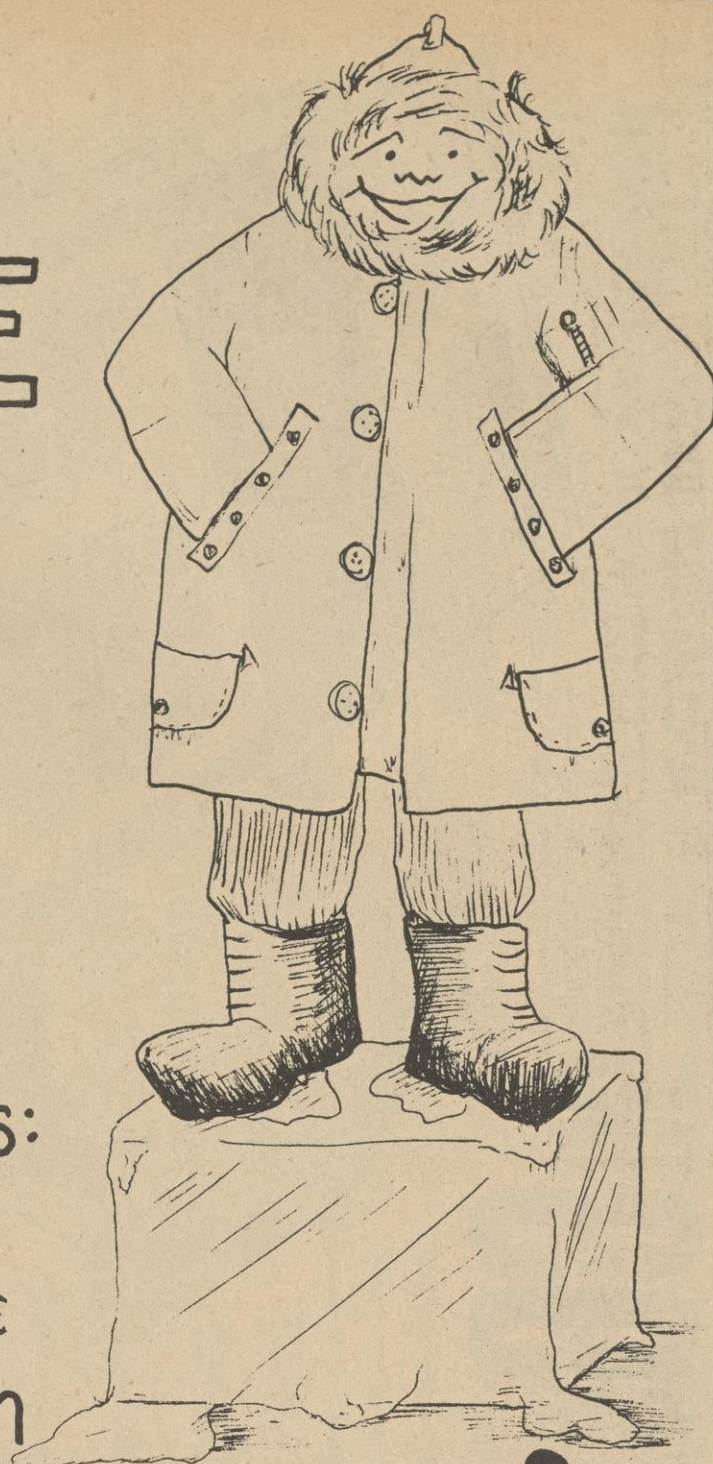
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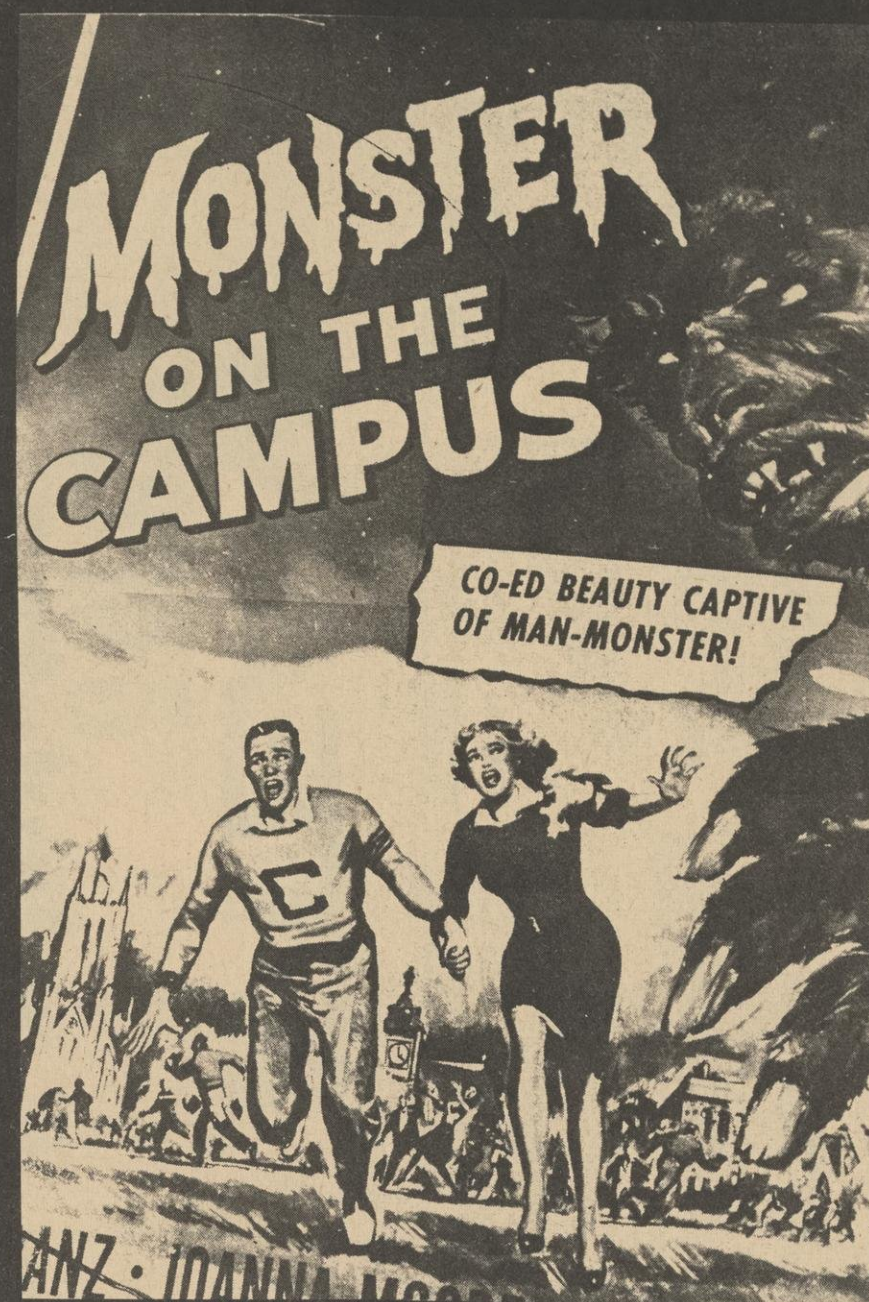
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Vol. LXXXIII, No. 33

Monday, October 9, 1972