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Waitresses

By BARBARA STONE

Women are waitresses... who else would work such long inconvenient hours for such lousy pay, running continually and smiling constantly?

Scarlet Letter, May 1971

Women readily accept the role of waitressing, not because of any biological or cultural trait, but because it is one of the few jobs available to unskilled women. For students and housewives it is convenient, since it can be part time, with no long term commitment. And if the restaurant is good, if tips are steady, the pay is decent.

But if tips are poor, the waitress gets almost nothing from her employer. Federal minimum wages do not apply to most restaurants. Wisconsin minimum wage for waitresses is \$1.23 1/2 an hour, provided only that her tips bring it up to \$1.45. Other than that, a restaurant is not required to provide anything more—meals, rest breaks, uniforms or any benefits.

The expenses which a waitress must take on often cut deeply into her pay. A former waitress at Spudnuts reported that she was required to pay \$15.00 for a uniform for a job where she made only slightly over \$1.45 an hour and lived in constant fear of being fired at the owner's whim.

BREAKAGE, missing tickets, mistakes are often charged to the waitress, too. Lum's, for example, holds waitresses responsible for missing tickets, expecting them to keep an eye on customers even though they might be sent into the kitchen on errands. Missing tickets are then charged to her for an arbitrary amount—one manager charged three dollars.

Food, too, is charged to the waitress. At Ella's, a half hour pay is deducted for meals, whether the employee eats or not.

Others ask the waitress to pay 1/2 price for anything which is eaten. The meals are still mandatory, though at places such as Spudnuts and Lums where the owners complain and then threaten if each waitress doesn't eat a meal every night.

While all of these charges can cut substantially into a small paycheck, there are illegal practices which slice it even further. Since the law allows waitresses to work only 8 hour shifts at the base pay, some restaurants make waitresses punch out at the end of eight hours, then stay on to clean up. At some places, such as Paisan's, this amounts to only a few minutes a night, but Spudnuts, according to a one-time waitress there, consistently requires an unpaid half-hour of its night shift waitresses.

HOW DO restaurants get away with this kind of abuse? For one thing, every waitress in Madison knows that she could be replaced in a matter of minutes. Owners who would rather not have a high turnover can keep employees obligated by doing special favors and dividing employees against each other. When a strike threatened at the Whiskey A Go Go last fall, according to an organizer, the employees didn't want to turn against the owner. Not that they felt that he had been fair, but most of them had gotten loans or advances or promises from him. He didn't threaten to fire the organizers, but instead threatened their friends—again playing on loyalty.

Another barrier to unionization is the image unions have in the minds of many. When the Teamsters tried to unionize Hoffman House two years ago, management successfully convinced the workers that the union would only exploit them.

In the State Street area, where restaurant workers are usually students or younger people more sympathetic to unions, there are other barriers. Teamster dues (\$9 a month and initiation fees of \$25 or more) are high for part time workers. Unions in Madison, too, consist largely of older workers, so both sides are hesitant about unions for State Street.

One solution is the newly formed Madison Independent Workers Union (MIWU), a group geared specifically to the problems of younger workers. The union was formed to act on grievances against Steak and Shish Kebab, a Greek restaurant opened only five weeks before the union action took place.

The contract which came out of their action provided for higher wages, an end to arbitrary firing, an end to derogatory treatment and protection against anti-union practices.

WAGES ARE still low—\$1.25 for night waitresses and \$1.36 for day—and workers must still pay half price for the food they eat.

In addition to this contract, MIWU plans to work with other restaurants toward unionizing and taking action against the abuses which are going on.

Unionization may bring an end to the worst of conditions, but it does little for the basic condition of waitressing—role-playing and flirting for tips.

A good waitress is one of the best realizations of women as members of an inferior caste.

Scarlet Letter, May 1971

Waitressing may be classified as an unskilled job, but that doesn't mean it is easy, nor without demands for a peculiar sort of skills.

A **FORMER** cocktail waitress at the Whiskey described the methods she used for soliciting tips. "You had to be clean and neat, but just a little hip. The trick to getting tips was to build up a man's ego, play up to him—but just to a certain point—then put him down. If you were too easy, he wouldn't feel he had to tip. You had to be something he had to buy."

The same woman worked at Paisans later and found the same thing. "It was worse there, because it was disguised. These men were professionals, teachers and students and they would ask you questions, play around with your mind, but it was the same thing. They just wanted a body hanging around, building up their egos."

Another essential part of the job is the position of the waitress as a buffer between the customer and the management. "If the food is slow, if it isn't good, if the chairs are uncomfortable—it all gets taken out on the waitress. The customer's only recourse is to yell or refuse to leave a tip," explained one waitress.

Probably the worst aspect of waitressing is the constant demands and the feeling of degradation a waitress gets.

AT SPUDNUTS, relates a waitress who was recently fired, "A lot of night waitresses are afraid to walk home alone at night for fear that some pig customer will come back to hassle them."

Another waitress saw the problem less specifically—"there was nothing to complain about—my wages and tips were good, customers were okay, but every night I would dream that I was running around

Lum's Little Red Book or Quotations of Chm Lum

When Lum's hires a waitress, she is given a 16 page handbook (in a red folder) detailing exactly what she, as a waitress, is to do, say, think and look like.

"Learn and follow these methods and your job will be easier and more profitable; you will love your job and your customers will love you. And Lum's will love you too."

First things first:

"Being a waitress, you have chosen a service profession similar to a Teacher, Doctor, Minister, etc. Service is based on courtesy, understanding and a genuine desire to please your Customer and protect his interests.

So the first requirement is that you like people and enjoy being a Lum's Waitress.

For \$1.25 an hour, part of your job is to look impeccable, right down to your well manicured nails. Other requirements are:

Hygiene: Bathe daily; use a good deoderant. Wear a light cologne. Brush your teeth regularly.

Make-up: Moderate make-up. Use

Lipstick, applying it carefully to follow the contour of your mouth. Choose a color becoming to you and your uniform.

Undergarments: White Brassiere is to be worn while on duty.

Appearance isn't enough, though. LUMS also asks that your mind be in good order:

Any personal problems will be out of your mind and you will be ready to greet your Customer with a sincere smile.

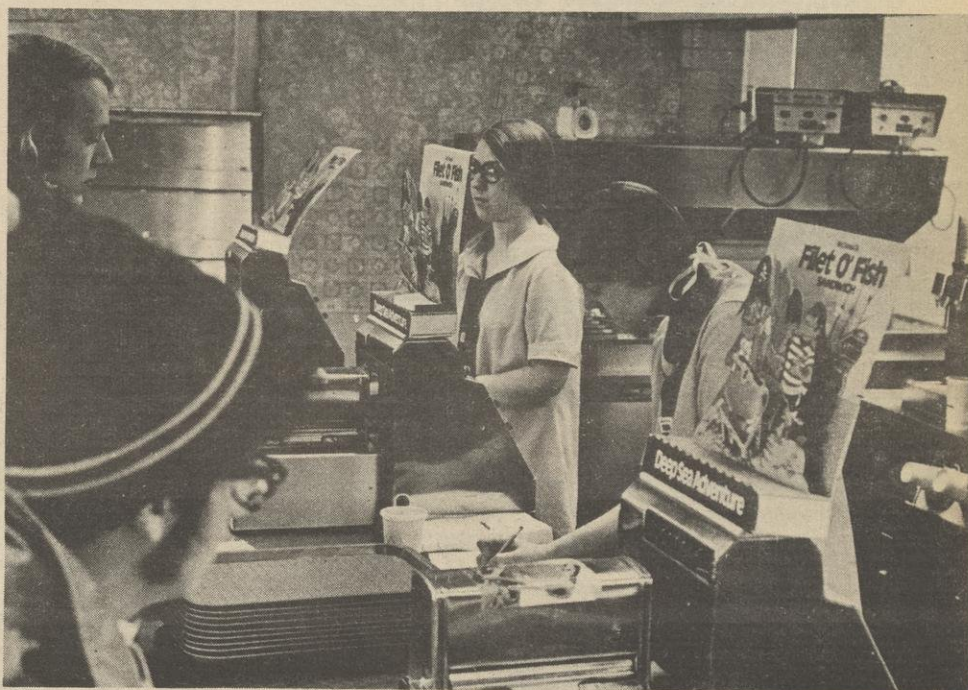
But most important to LUMS, the waitress is a saleswoman:

Make sure you know your menu. On taking the order, you are going to suggest. Of course, you want to sell the higher priced items. These prices are higher because the Customer gets more quality and quantity.

Example: "If the Customer asks for a 'Draft Beer', don't say 'Large or small' your answer must be: 'A Schooner, Sir?'"

One last word from an assistant to Mr. Lum himself, who came up one week from Miami to straighten the waitresses out:

We're all here for one thing and one thing only—a buck.



Cardinal photos by James Korger

from table to table, and there'd be images of ketchup and piles of dirty dishes. Some nights I couldn't close my eyes it was so bad. And this went on for the whole year and a half I worked."

"My friends thought it was pretty wierd" she continued, "But one day I told a group of women who were waitresses and it turned out that they all had the same dreams."

These are things that unionization isn't

going to change. The only real solution is to eliminate the role of serving girl.

THE ONLY alternative is food service which eliminates this role. Cafeterias are one solution, but cafeterias as they now operate create even worse conditions for women. The real need is for food service controlled by the workers. Food co-operatives such as Green Lantern, or cafeterias like the Sunflower Kitchen are two examples of food services which do without the waitress.

Rape: Female powerlessness

(CONTRIBUTED ANONYMOUSLY)

Rape is the use of a woman's body for sexual intercourse against her will. (Law would qualify this, allowing a husband the forcible use of his wife's body. Not all crimes are illegal.)

Rape starts from male power and female powerlessness, and the assumptions of male superiority and female inferiority. Within the rule of law, the public spheres of men among men, there is much double crossing, but little force. If a man wants to borrow his neighbor's lawnmower, he asks for it; if refused, he may be annoyed, but he will not just grab it and run. That's give and take between equals. If women are the lawnmowers, they cannot themselves refuse themselves. This is the twisted vision.

The act of rape is a property claim. Significantly, it is only one end of a continuum, with the supposedly innocuous wolf whistle at the other end, and the whole range of unwelcome sexual attentions in between.

EVEN WHEN a whistle is

consciously meant as a compliment (and often it is not), functionally it degrades the woman from a whole person to her body alone. Whistles, catcalls, obscene invitations disregard the person, define her as her body. Fantasize as you will, but don't impinge on the other with your fantasy.

But there are plenty of times when the impingement is physical, not verbal: a pinch, a pat, pawing, grabs. What on earth makes these people think they have any right to do that! It stems from an assumption of property. Female bodies, without regard for the person, are seen as public property, and public is defined by

(continued on page 7)

cardinal
MONDAY
magazine

Women in film

The women's film collective will be showing our second series, *Women in Film*, the weekend of March 17-19, at the University YWCA, 306 North Brooks St. There will be discussions after each film. The \$1 donation will benefit the Women's Center at the Y. The schedule is as follows:

Friday, March 17, 7 and 9 P.M. *Ninotchka* with Greta Garbo
Saturday, March 18, 2 and 4 P.M. *Mildred Pierce* with Joan Crawford
Saturday, March 18 — 7 and 9 P.M. *Seven Women* directed by John Ford

Sunday, March 19 — 2 and 7 P.M. *Salt of the Earth*
Sunday, March 19 — 4 and 9 P.M. *Bus Stop* with Marilyn Monroe

For more information call 257-2534



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has been my
main problem
when labels
gay, straight
bisexual
have sprung up
like prison bars
between us
impenetrable walls
why couldn't
we be
two people
in love
digging each other
every moment
with you
has been
like those
sunny days
I've read about
times that
have filled me
with endless love
for the world, you
that had nowhere
to go
no channels
love sitting silently

in my mind
my heart, body
I don't want
to be
romantic
or maybe
you don't understand
but I've always
loved you
as a person
and maybe . . .
maybe it's that
lack of love
for yourself
that's kept
us apart
or
my aggressive mistakes
my timing
your leaving
hang-ups
uptightness
boundaries
what are they
why do they exist
I've never
had any luck
with right time
right place situations

only rushed, half-ass
raced relationships
where I've been
the one leaving
and now you . . .
running to New York
and you being
one of those people
I want to know, follow
through life
and you being
someone
I'll love forever
in ever changing
beautiful ways
I have this problem
which has plagued
me through life
of loving people
too deeply
too totally
especially women
who bring out
awaken the love
I have . . . hide inside
that's been
my problem
with you

Judy Greenspan

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The Daily Cardinal

"A Free Student Newspaper"
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WOMEN

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A WOMAN AND HER DOCTOR?

TAX-DEDUCTIBLE CHILD-CARE EXPENSES?

EQUAL REPRESENTATION OF WOMEN IN HIGH GOVERNMENT
POSITIONS AND ON CONVENTION DELEGATE SLATES?



Women's Rights Activist Gloria Steinem
with Senator George McGovern.

SO DOES GEORGE MCGOVERN

"McGovern is the only candidate who consistently makes women's concerns a part of his campaign." MS. Magazine

"I support George McGovern because he is the only male candidate who combines courage and foresight with compassion for the many powerless groups in this country: unemployed, minorities, the working poor, women and young people." Gloria Steinem

Women in film

I never found it in the movies...

By MICHELLE CITRON
and FINA BATHRICK

Two young men on motorcycles take off across the southwest in search for life's meaning; in a poignantly humorous scene a boy is initiated into manhood as he self-consciously buys a condom; time is running out...only the quick wit, ingenuity, and cool of the man will save him (and her). In each of these films there is something with which the white middle-class viewer can identify, some incident that tells him he is not alone in his dreams, struggles and his fears. He, not she.

When we, as women, watch a film we too are involved and imagine that we are the strong decision-making independent hero. It may be halfway through the film before we realize that as the hero is a man his choices are not ours. When the lights go on, we go home with no sense of identity with or even compassion for the women portrayed on the screen. Those with whom we should identify with are servile, passive, dependent women.

Our isolation is furthered by the belief that although we know ourselves to have different needs from those of "reel" women, we are socialized to believe this gap results from individualistic differences. Thus we don't get together to share our mutual feelings of inferiority. An addition to which, we are rarely helped by a review that looks critically at the portrayal of women in film. Thus we remain silent, ironically reinforcing so many stereotypical women by our own passivity.

NOW THAT the women's movement has brought us together, we can begin to understand the deeper economic and social reasons for the perpetuation of sexual stereotypes in film.

One of the Contemporary Trends Seminars offered this fall at the UW was "Alice in Academe." Out of this class evolved a group of women who felt the need to explore the portrayal of women in cinema. In February we ran "Women in Film," a series of 7 films and discussions which presented women in a variety of roles. It was an incredibly positive experience.

As we struggled with the technical/business problems of running a film series, we asked help from many people who were experienced in this area. One man gave us considerable help, and many women, most of whom were not previously aware of each other's interest, volunteered to share their expertise in film selection, ordering, projection, and reviewing. Thus one project served as a real catalyst to bring together women interested in film; potentially the core of a permanent women's film collective.

The audience was enthusiastic about the idea of remaining after each film to discuss it critically. The participants usually began by discussing their personal reactions to the films. Everyone felt good about Judy Holiday's

rebellion against the man who wanted her "educated" in *Born Yesterday*. But as we talked very personally about our lives as female students with male advisors, we realized that what she did was merely to marry her teacher.

THE FILM'S perspective suggested that we envy Judy Holiday's opportunity for emancipation through the benevolence of William Holden, a man sensitive to her true self. But it was only his intelligence which helped her to emerge. Our discussion revealed the myth: Judy Holiday marries the man who, out of self interest, has remade her. A modern Pygmalion.

It was during our discussions after each film that the importance of feminist criticism became apparent. For what we as women could bring to the film increased our perception of the ways in which we are socialized through film. By beginning with our own experiences and oppression, we have become convinced of the need to criticize film within its historical context.

As noted by Betty Friedan, women's magazines have seemed to control the roles of women in America. Thus during the war years, when men were away and women were needed to fill positions in the labor force, the heroines in most women's stories were strong, independent, career-oriented women. A woman should be committed to herself, and could in this way be assured of getting the right kind of man. In "peace and prosperity" years following the war, heroines went back to their houses. The housewife's position was glorified as the only legitimately fulfilling occupation for women. In a similarly manipulative way, young girls are socialized to be passive and dependent by children's literature. If books and magazines can have this effect, then film with its wider audience and its appeal as pure entertainment, plays an even more insidious role in the socialization process.

Films perpetuate the needs of our sexist society. As women in our society play a secondary role, so women's roles in films are frequently minor and supportive. They are the vehicles by which a leading male will seem more decisive, stronger, and a more complex individual. This is not to say that only women are stereotyped, for one finds the same intention in the characterizations of all oppressed people on film. Even white middle-class men may be caricatured, but they have and know they have alternatives to those roles offered on the screen.

THE FEW female characters in film who play central roles are dependent upon the unique talents of a specific actress; they cannot serve as positive models, for we as women know they are exceptions. Thus in order to "see" women in films, we have to select films in which major actresses play



Cardinal studio photo

leading roles. Even so, we were surprised to find that *Platinum Blonde*, starring Jean Harlow was essentially a film about a man!

We began the series with *True Heart Susie* (1919) with Lillian Gish (D.W. Griffith), a film about an endlessly waiting, self-sacrificing girl who saves and wins her man while he, inept and insensitive, makes consistently bad choices. When Susie sells her cow in 1919 to send her man to college, we think of ourselves sacrificing personal aspirations to send our husbands through graduate school. In contrast to true heart Susie is the painted city woman, Bettina, who is somewhat independent (owns a millinery store) and believes in fun before servitude. It is clear which one Griffith thinks is the real woman. Bettina is portrayed as a self-indulgent liar, who dies as a result of her acts, while Susie gets her man as a reward for patiently waiting.

Our third film, *Song of Songs* (1939) with Marlene Dietrich deals with a woman who is literally bought and sold as a sexual object. Her only chance to

exert personal control is to become a prostitute. The question of whether prostitutes are the most oppressed or perhaps have most control on their relationships with men is an important issue among women in the movement today. Reuben Mamoulian was considered a "women's film" director. What does this mean? He capitalized on the fact that as women have few opportunities for self-realization, and that fantasy is an important form of escape. Dietrich's "fall" and final redemption epitomizes the fairytale/soap opera by which women gladly avoid reality.

Kathrine Hepburn portrayed a strong, willful woman in *Woman of the Year*, our final film. However, the perspective of the male director is very evident. Stevens has depicted the male view of the independent woman. Hepburn is a strong woman with a career who, when she marries is totally insensitive to any adjustment she must make as wife and reporter in her new life. The film is telling us two things: firstly, give a woman her independence and she will never

come home, and secondly, an independent woman is still a woman — she needs a man to show her the way (as Spencer Tracy gallantly does).

WE FOUND our identity with women on the screen not by accepting the stereotypes as reality, but by discovering what the stereotypes were, why they existed and how we personally felt about them. By coming together and discussing them we have turned a traditionally isolating experience into one which built a feeling of community and capacity for change among the women who participated.

Our experience has been that showing sexist films and accompanying them with feminist criticism is extremely valuable. When films can be discussed and reviewed from this perspective, women can personally identify their own oppression. This must ultimately lead to a broad understanding of our society in which film is one of many instruments which furthers class oppression. Film can be used for our own needs and not those of a male society.

Where's the role for virtue

HOLLYWOOD—A vague discontent has broken into open and harsh criticism about the way women are portrayed in the movies, usually produced by, directed by, and written by, men.

Critics say that films stereotype women as empty-headed bed bunnies—at best.

And actresses complain they can't find work or if they do they are cast as prostitutes.

"TO VIEW FILMS made in the last 10 years," says a woman screenwriter, "is to view a world where women make up one per cent of the population, don't work professionally and are either whores or harpy wives..."

Recent Academy Award nominations brought the point home. Best actress contenders portrayed a neurotic prostitute, a dope-smoking madam, two long-dead queens and a divorcee who shares her bisexual lover with a man.

WHY THE DEFICIT of great dames in movies? "It is very difficult to film virtue," says actress Gena Rowlands. "It's much easier to play a bad woman." Also, she notes, not many scripts these days are written by women.

"Men are making movies for themselves, not for

audiences," says actor-turned-director Jackie Cooper.

Writer Eleanor Perry, whose "Diary of a Mad Housewife" zeroed in on the misery of today's woman locked in yesterday's role, says she still has to fight to show women as they are.

"HOLLYWOOD BELIEVES that a woman cannot be a sympathetic character if she swears," complains Miss Perry, who had to chop four-letter words out of her latest script. "In life those particular women in those particular situations would have used those words," she says.

The dearth of roles for actresses shows in employment figures. A trade paper recently reported that in movies currently shooting, actors outnumbered actresses 144 to 66 in feature roles. In 26 new TV fall shows men outnumbered women 283 to 81.

What of the future?

"We should have more pictures about people communicating and understanding each other," says Cooper. "You don't have to put women above men—that's not commercial. But at least have them talk on a level of equality."

ELEGY FOR JAYNE MANSFIELD, JULY 1967

she was a
sunday news centerfold
bosoms thrust toward subway-
rush men leaning on the
legs of pretty secretaries
always a bleeding
divorce or a beaten child
she had a pink voice
she had a pink voice, and lived in a pink house
no hints of self
cringing away from sticky headlines
or an art groping beyond
barebreasted titers.

we used to have fun laughing at her,
when she lost her head, the joke turned sick.

KAREN LINDSEY

Lesbianism and Feminism

By JUDY GREENSPAN

Lesbianism is intrinsically connected with feminism and lesbians have always been active in the fight for women's liberation. But it wasn't until the advent of gay liberation that feminists were forced to acknowledge the strong presence of gay women in their ranks.

Women who six years ago cringed at the word, lesbians, began a long struggle to accept their sisters and re-examine their own sexuality. There have been many articles written where the words lesbian and feminist have been used interchangeably. Women have thrown around the words too carelessly. I define myself as a lesbian-feminist. There are real reasons why I put my lesbianism first.

Homosexuality has always been considered a type of social deviance in this society. Lesbianism for the most obviously sexist reasons has been virtually ignored. It is hard for most straight people to realize that lesbianism exists. Women can't live without men and so on.

It is the most humiliating thing to be a lesbian and not have your very existence seriously believed. In England when there were laws against homosexuality, the statutes were specifically about acts of male homosexuality. Lesbians were a myth, an illusion existing only in male pornography for male sexual excitement.

Lesbianism is a greater threat to the reactionary institutions of this society than male homosexuality. Lesbianism is a greater threat because of the simple fact that lesbians are women. Lesbians are everything

our mothers taught us not to be. We are independent from men. And we have dared to upset the institution of marriage.

Lesbianism and feminism can exist side by side. However there have been a lot of tensions between the two groups, a lot of misunderstandings on both sides. We perhaps have been guilty of putting too much expectations on our sisters in women's liberation. They in turn have not fully accepted us. We have had a hard time understanding the up-tightness of our straight sisters, (I hate to use that term). We broke down the barriers and we expected them to do the same. That was our mistake.

When lesbians finally surfaced in women's liberation, our coming out created a tremendous shock-wave that is still rocking the movement. Lesbians broke through their loneliness and fears for the first time. We reached out to our sisters in the bars who had been gay for years. Our very existence was the most educational thing for feminists in women's liberation. We demanded that they deal with lesbianism in a personal-political sense. We felt that they had a lot of catching up to do.

Tensions arose that split us apart. Lesbians felt that they were being used as token gay women in the movement. Straight women felt guilty because they weren't gay. Other women felt pressured to come out. A lot of women began relating to women on a political directive of gay is good rather than from their real feelings.

So a lot of sisters have flipped out since then. A lot of women

have withdrawn from relationships with other women to think things out. It may be necessary for gay women to leave the women's movement for awhile as it is becoming a frustrating experience for lesbians and a confusing pressure for straight women.

Lesbians and feminists have a lot to learn from each other. The changing process we have gone through over the past year is slowing down. We have to stop at some point and collect ourselves. We don't want our sisters to come-

out tomorrow. What we want from women's liberation is acceptance and support. It would be too easy for feminists to go back to ignoring the question of lesbianism. We hope that the plague of anti-lesbianism in the movement is almost over.

Our gay sisters in the school, factories, offices and bars need our love and strength. That is what we have come to realize. Reaching those women and maintaining our own sanity in a sexist, anti-gay world is going to be a full-time job.



Women's Center film

"The Hand That Cradles the Rock", a film on women (15 minutes, 16 millimetres,) is available at the Women's Center in the University Y on Brooks St. The film deals with four areas: Sexism in rock music, exploitation of women through advertising, women's oppression in the family and exploitation of working

women.

It has proven especially useful as a discussion leader for high school and other groups. The film was produced by a group of women and some brothers at Columbia College, Chicago. A rental fee of \$5.00 will be charged unless there are special circumstances.

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French National Railroads

The executive's wife

Last week while paging through the catalog of course offerings of the University of Wisconsin Extension I happened to run across something of particular interest. As I peered down the columns looking for a photography course, my eyes stopped at "The Executive's Wife." Assuming it was a course on reviewing paperback literature I decided to investigate it more carefully. The following was written in the interest of all those who might also be intrigued by a course with such an unusual title.

By DIANE CARMAN

The University of Wisconsin Extension is one of the greatest assets a Madison woman can have. With its wide range of course offerings, from Creative Stitchery to Feminine Psychology and the Relations Between the Sexes, the Extension Service is a veritable wealth of information for the housewife.

just crammed with goodies including several charts in the back in which your husband can analyze your personality and tell you what's wrong with you so you can work on these little problems in order to be an "asset to your husband's career."

THE CHAPTER on "Do-It-Yourself 'Psychiatry'" is one of the finest. In defining the role of the wife the text describes the situation, naturally, in terms of the husband. "You husband finds himself in a constant struggle. He is fighting competition from below, across the hall, down the street, and in this jet age, from across the world. He strives to attain his own goal of self-esteem, admiration from and for superiors and peers, and compensation for his efforts both intellectually and financially. In short, each day he enters a war zone. You are the one who learns to meet and heal his bruised ego; who screens and selects his social activities; who

with rollers in her hair. "Every man wants to be proud of his wife," Mrs. Baron writes. "If you let yourself slip, confident in his love, you are being foolish." According to the author "Almost every woman I know has fallen into the trap. . . . She sends him off in the morning, still wearing her hair in curlers, or greets him at the door in the evening in her old, dirty blue jeans."

THIS CONSCIOUSNESS of appearance for the husband's sake must be carried beyond the home. The book uses several striking examples to illustrate this point. "The woman who appears in public looking far from fetching in her hair curlers is also doing her husband a disservice. A certain woman, whose husband is manager of a large midwest department store, appears in the store looking worse than the poorest customer. (Imagine!) Her disregard for her appearance causes the employees to downgrade both her and her husband."

The text continues in this vein suggesting that you might need to buy a wig "if you think that wearing one will improve your appearance," visit a cosmetologist "at least once" and eat and exercise sensibly "if your figure is getting a little out of hand."

The rest of the text book covers such titillating subjects as "Dressing for Your Role," "How Do You Communicate?" "Entertaining for Business," and, if that isn't enough, "Doing Your Own Thing."

Anyone can take the course. You need not be the wife of an executive or a potential executive or a wife at all. And you certainly don't need any brains, the whole course is designed to fit the needs of the woman with absolutely no intelligence. All you need is \$20. A mere pittance when you consider the value it will have in contributing to your husband's career.

CORPORATIONS ALL over the state have lauded the course, which is sponsored through the Extension's Department of Business and Management, and the foreword to the textbook (including a reprint from the periodical *Printer's Ink* entitled "Executive Wives: A Factor in Hiring" August 3, 1962) was written by an Associate Professor of Business and Management. Interesting that the man writing the forward is an associate professor and the woman writing the book is merely an instructor for the Extension. But then she follows her own suggestions perfectly.

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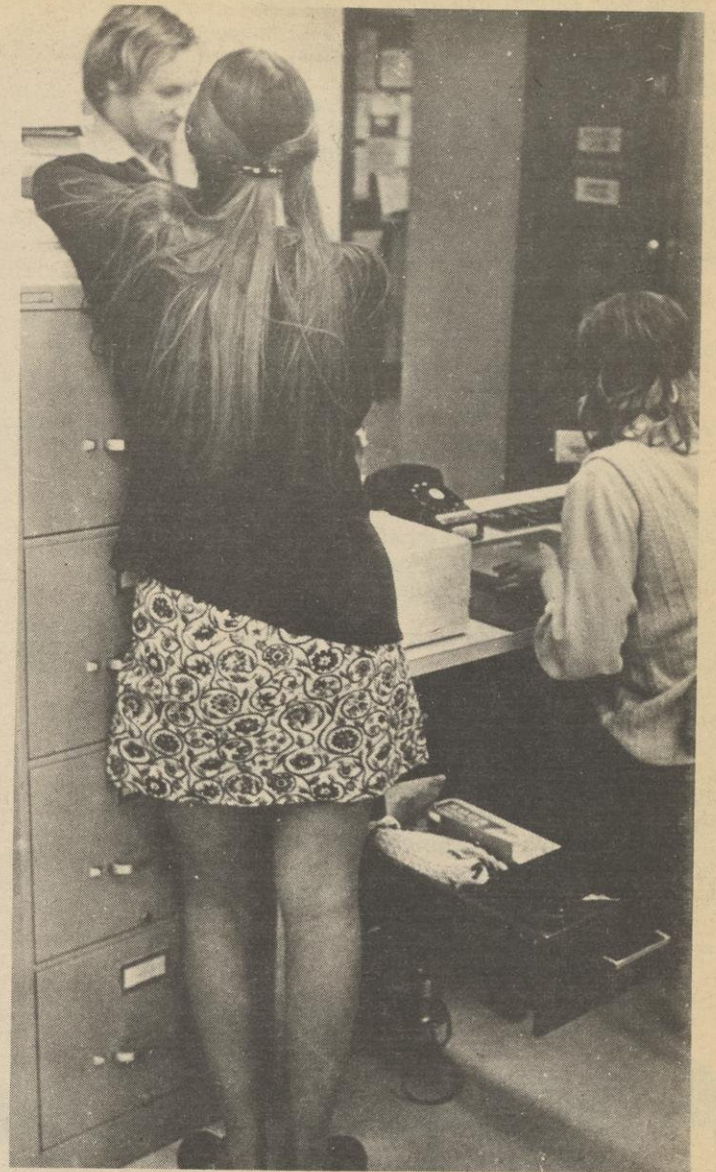
Take for example the course entitled "How to be an Executive Wife." No one can contest the qualifications of Mrs. Alma Baron, the instructor. She is, as described in the textbook for the course, "Mother of three children." She "holds an M.A. in retailing from the University of Pittsburgh, was an instructor in the Montgomery Ward Charm School, and is leader in a number community civic organizations." To top all this her husband owns a number of women's apparel stores in the Madison area which makes her the wife of an "executive." What more could anyone ask for.

Mrs. Baron organized the course for the Extension and she wrote the text used for the duration of the three-week course. (Managing Yourself as an Executive's Wife, 34 big pages for only a buck available at the UW Extension bookstore.) This book is

must make his home, to borrow a military phrase, a place of rest and rehabilitation. If you are organized and managed well, your home will become his decompression chamber, and your family's haven as well." Such sound advice is only the beginning. From here the book goes on to explain just how to make your home a haven for the family.

"As you explore, with his help, your role as an executive's wife, hostess, nurse, laundress, see if you are involved in too many outside activities. If you cannot meet all your demands, the least important things must be dropped first. Make sure your priority list tallies with your husband's."

The chapter on grooming illustrates quite well how to put Mrs. Baron's psychology into concrete action. Entitled "Are You Looking Your Best?" this chapter includes sketches of the typical executive's wife, complete



Cardinal photo by Jeff Jayson

Secretary school

THE IMPORTANCE OF BEING FEMALE

A girl in business is still a girl. Just because you're working doesn't mean you should try to hide or deny your feminine traits. A girl—simply by being her womanly self—can bring grace, charm, and warmth to an office.

Women are by nature sensitive, sympathetic, warm-blooded creatures. It is part of their make-up to want to protect, pacify and placate. Don't stifle these instincts in yourself. Being business-like doesn't mean being cold, clipped and calculating. Be sensitive to the moods of your boss and fellow employees.

Could you rise to the occasion if you're asked to handle an angry customer? Womanly sympathy packs more wallop than a male apology. Take his complaint very seriously, listen to what he has to say, try to make an intelligent comment or suggestion—above all, show you're concerned, using your female sensitivity and understanding. Sympathetic listening may turn that complaint into new business!

PERSONNEL PROBLEMS can be anticipated by a perceptive office worker. Growing friction between staff members may go unnoticed by your boss—and explode unpleasantly before he's even aware of it. If you see trouble coming, you may be able to help smooth it over yourself. If it's too hot for you to handle, the sooner your boss is aware of it the better.

Oh, and be forgiving. In these days when everyone stands on their rights, demands satisfaction, resents interference, there's such a need for tolerance and forbearance. When your employer is tired, moody, snappish—don't take his brusque remarks personally. Would your temper stay sweet if you had his decisions to make, his responsibilities to bear? Forget, forgive.

When you enter the office, leave female pettiness behind. Take with you your womanly tact, sympathy and understanding.

Make it your concern to help oil the wheels of the office operations, to keep it in smooth running order. Women in American have won emancipation—but have we lost the old-fashioned virtues of gentleness and patience? Remember how King Lear spoke of his beloved daughter, Cordelia, after her death—"Her voice was ever soft, gentle, and low—an excellent thing in woman." It's a nice way to be remembered.

TEARS AND TANTRUMS

Most of us girls are tempted once in a while to "ham it up." We're female, after all, and therefore victims to all those weaknesses common to the gentle sex. Tears, tantrums, sulks and scenes—belong to a woman. . . .

But the fact remains that emotional tizzies—no matter how satisfying and essential they seem to us females—are out of place in the office. The gal who lets go with her emotions distracts and upsets everyone. In a busy office there's no time for amateur dramatics—people need a calm atmosphere, clear heads and no distractions.

Emotional outbursts will not endear you to your employer. Female

(continued on page 10)

IN THE COUNTRIES OF

CAN THE CHANGE FROM RACISM
TAKE PLACE PEACEFULLY?
WE THINK SO.

U.N. MODEL UNITED NATIONS APRIL 21-23

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 and puts them on display.
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 balls which have seen him thru the dark &
 terror of island wildland & colorado mountains
 thru lonely nights on the highway
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 sexual prowess, master of all positions known
 to man in both East and West AND THEN SOME
 balls that call aging gay truck drivers to
 try for a grope in roadside Howard Johnson's bathrooms
 balls which inexorably draw young women
 from all parts of the country to throw
 themselves at him, sacrificial victims
 they sit by his VW van (which holds onto
 life only by the cunning of his mechanical
 know how, it takes BALLS y'know to master the
 machine world) quietly patiently
 waiting for him to return to it

then he walks up and pleading they grab for his attention
 when-are-you-gonna-come-see-me-you-promised-you-promised
GROVEL, WOMANKIND!

He is the true believer in masculinity
 made flesh, the divine promise.
 He belongs to the brotherhood of Hemingway and Sartre
 the brotherhood that believes what makes
 a man a Man is what he keeps to himself
 that holy order which guards the sacred mysteries
 cherishes nourishes this most
 precious thing, silence
 reveals only his balls to divert your attention.
 Truly it is the truth that passeth
 all understanding!

HE SHOWS

BUT NEVER TELLS

anyone who tries to get too close
 too probing is dismissed: goodbye, see you later,
 Much later.
 It's the age old split between spirit & flesh
 you get his body
 but not his soul

WERE HIS SECRETS REVEALED
YOU WOULD ROB HIM OF HIS MANHOOD
 He'll talk to you about Love and the
 lost Girl of His Dreams
 but don't be fooled: notice the past tense
 when he had her he didn't want her
 the attraction comes from her absence

All he wants is eternal masturbation
 other bodies are only to help him beat off
 all he wants is to f-k himself
 endlessly, his own sacred secret self.
 In the end, a sterile coupling
 in the end, too busy caressing himself
 to notice his loneliness.

DEBORAH WILLIS

Rape

(continued from page 1)

males as themselves.

Rape is not committed out of overwhelming sexual desire. It comes out of the hate and insecurity of a master class against its subjects. It comes from contempt for the powerless. So where there is respect and equality between men and women, there is no rape.

Rape is used to terrorize, individually and by example to all. It is an aggressive, not a sexual act. It is a lesson in vulnerability, indiscriminately applied, and so all the more effective. It would teach women that they are indeed bodies above all, public meat unless under the private protection of some male. Note that much of the public shock value of rape is in the violation of an individual man's property rights.

RAPE AT gunpoint, gang rape, the stranger entering by the kitchen window: these are obvious. Most rapes, however, are by acquaintances of the victims. Most are planned. All the talk about provocation takes its toll in shame, guilt, fear, and submission.

Provocation? To what?

Abortion: Control of our bodies

By HELENE HOFFMAN

Feminists fighting for abortion reform are continuing the struggle on national and local levels.

Women's National Abortion Action Coalition (WONAAC) is the major national organization with this purpose. Their three goals are the repeal of all anti-abortion laws, free contraceptives and stopping forced sterilizations.

WONACC's first convention was in July of 1971. On Nov. 20 in Washington D.C. it sponsored the first National Women's March since the fight for suffrage began.

Marianne Morten, a WONAAC representative from Madison said, "Our struggle is against anti-abortion laws, and for their repeal."

"As long as women are denied the right to control their own

bodies, they cannot control their own lives."

Morten continued: "We must base our struggle primarily on the national level. State legislatures tend to be more conservative than the Federal Government. Also, some states don't have an abortion coalition and we're being attacked nationally," Morten said.

The "attack" that Morten

speaks of is launched by an organization called Right-to-Life. "They're waging a massive national offense," Morten said.

A HEW PROPOSAL, the Family Planning Population and Research Act, states that no funds can be appropriated where abortion is a method of family planning.

"In the past, however, HEW has not refused money to agencies like

abortion referral services," Morten said. "But now the Right-to-Lifers can use this to halt abortions. We are going to fight this by demanding concrete information when funds are denied."

Anne Gaylor, a member of Zero Population Growth (ZPG) said, "We do referral work, but also get involved in political action. These anti-abortion organizations are

JOHN LINDSAY ON WOMEN'S RIGHTS — A RECORD OF ACTION

LINDSAY DISQUALIFIED TWO DRUG FIRMS FROM BIDDING ON CITY CONTRACTS DUE TO SEX DISCRIMINATION

Two drug firms, Smith, Kline and French, and American Home Products were banned by Mayor Lindsay from bidding on any City contracts, due to their failure to meet Lindsay's standards forbidding job discrimination on the basis of sex—the first time in the nation action like this had been taken. Both firms, had been found to be "equal opportunity employers" by the Federal Government.

Lindsay demanded revised maternity leave regulations, time tables set up for hiring and promoting of women and equal pay for equal work standards met. The Mayor's direct actions forced the firms to comply with New York City's tough equal employment laws.

LINDSAY CREATED THE FIRST GOVERNMENT AGENCY IN THE COUNTRY DEVOTED EXCLUSIVELY TO CHILD CARE

The agency is headed by Georgia Murray, a woman of unparalleled experience in child care. The agency has increased the number of day-care centers to 230, and instituted such programs as the Family Day Care where one welfare mother is paid to take care of several children in her home while their mothers, also on welfare, go to work.

Lindsay strongly supported the Federal Child Care and Development bill, providing federal funds for day care, which was recently vetoed by President Nixon.

LINDSAY ADVOCATES A FEDERAL LAW PERMITTING ABORTION

He believes abortion is a matter to be decided between the woman and her doctor.

For this reason, Lindsay fought hard for New York's abortion law which permits abortion up to the 24th week of pregnancy. And he led the fight against establishing a residency requirement in the law.

"It was obvious for years that our state's century old abortion regulations were cruel and unreal. They imposed a double standard of care so that the rich could find help privately while the poor either suffered through unwanted pregnancy or sought relief from an underground and often hazardous abortion mill." —JVL

In the first year 180,000 abortions were performed, 60% on non-residents of New York State. The safety record exceeds that of England or Scandinavia. Maternal mortality was cut in half, infant mortality dropped to a 30 year low and criminal abortions appear to be on the wane. The City's safety record has met the highest medical standards.

LINDSAY PROPOSES TAX DEDUCTION FOR CHILD CARE FOR ALL WORKING WOMEN, REGARDLESS OF INCOME

John Lindsay proposes that women be allowed to deduct expenses such as pre-school and other child care costs, incurred by pursuing professional careers, from their Federal Income Tax.

John Lindsay's Action Speaks Louder than Washington's Words.
Volunteer your help for John Lindsay
520 University Ave.
251-7717

Authorized and paid for by Lindsay for President, Jack von Mettenheim Treas.,

520 Uni. Ave., Madison, Wis. 53703.

Whatever a man interprets as provocative should (in a decent society, which ours had better become) provoke him to a polite invitation, at most. Whatever the answer, he should accept it as such.

Many rapes occur when a man refuses to believe or accept a "No." Men cannot control their physical passions? Women never

only route to comfort and safety. Some of us are still trapped there, and we will work out our own liberation. You men can start accepting our yes and no as such. Start thinking of sex as consensual between equals, not as a conquest-submission game.

Women must come to understand rape not as isolated manifestations of mental illness in

An organizational meeting for a conference on rape in Madison will be held on March 12 at 7:30 p.m. in the Women's Center at the University Y. Anyone interested is urged to attend.

want anything but a good f-k? Both are lies.

As the saying goes, "Sometimes you'd rather play ping-pong."

AS FOR THE prick-tease, that favorite excuse for rape exists more in the male imagination than in reality. Many a personable woman is put down as a tease for minding her own business; not playing up to the slaving males is interpreted as teasing, while saying hello might be unbearable provocation!

Unfortunately, a sick socialization for life in a male dominated world presents withholding and judiciously dispensing sexual services as the

always working against our gains," Gaylor said.

"Anti-abortionists introduced a bill in the State Legislature to call a Constitutional Convention to outlaw abortion. Then they decided to introduce a measure that would close down abortion referral services," Gaylor said.

"Last spring they wanted a law passed which would require a death certificate for the fetus whenever an abortion occurred," Gaylor said.

"How can you have a death certificate when you don't even have a birth certificate?"

Gaylor believes that there is a good reason why this State Government is anti-abortion. "Too many of our legislators are Catholic, and they're slowing things down," Gaylor said.

IRONICALLY, ZPG's abortion referral service has also dealt with many Catholics.

"Since Aug., 1970, when we opened, we've handled close to

some men, or the unfortunate result of female lasciviousness, but as the enforcement arm of male supremacy.

How about some straightforward thinking for a change, like this from Golda Meir:

"Once in cabinet we had to deal with the fact that there had been an outbreak of assaults on women at night. One minister... suggested a curfew; women should stay at home after dark. I said, 'But it's the men who are attacking the women. If there's to be a curfew, let the men stay home, not the women.'"

MOST RAPES are probably never reported to the police. Women are reluctant to invoke the aid of the law after they have been treated so barbarously simply

3000 women," Gaylor said. "Throughout this time the largest single group we've serviced has been Catholic women," Gaylor said.

In New York, the State Supreme Court appointed Robert Byrne, a 40-year old bachelor, legal guardian of all unborn fetuses. The Court also issued an injunction halting municipal hospitals from performing abortions. However, this action is being appealed, and is not presently enforced.

According to a WONAAC Newsletter: "(This) remains the most serious threat to date against the right to abortion in New York."

Another New York Court has ruled that Medicaid cannot pay for a woman's abortion.

"We're trying to combat this decision by sending telegrams to Rockefeller and the New York Court of Appeals," said Morten.

because here, as in so many other legal areas, both law and practice protect men rather than women.

Rape legislation operates upon the presumption that innocent, defenseless men are routinely accused by vicious, scheming women. Male lawyers and legislators delight in quoting 17th century jurist Lord Hale as the beginning and end of any discussion on the subject: "Rape is an accusation easily to be made and hard to be proved, and harder to be defended by the party accused, tho never so innocent." ("Corroborating Charges of Rape," Columbia Law Review 67:1137) Law review articles on the topic are full of terms as such as "lies," "fantasies," "fraud," "false accusations."

The Wisconsin rape statute provides that "Any male who has sexual intercourse with a female he knows is not his wife, by force and against her will, may be imprisoned not more than 30 years." (Wis. Stat. 944.01(1)) A lesser offense, "sexual intercourse without consent," carries a 15-year maximum penalty and is defined as a man's having intercourse with a woman he knows is not his wife who is incapable of resisting because of abnormal condition of her mind (e.g. intoxication) of which he is aware, mental deficiency of which

he is aware, or deliberate. deceit which causes her to submit. (Wis. Stat. 944.02)

Note that if a husband forces his wife to have sexual relations with him, she has no legal recourse; a husband cannot, in the eyes of the law, rape his wife. (Maybe whoever said "Justice is blind" had this in mind.) This discussion will exclude statutory rape.

If you have been raped and go to the police for help, you can expect to be treated with skepticism and disdain. You will probably have to take a lie detector test, and you may be asked to submit to a psychiatric examination. Your life-style and reputation will be intensely scrutinized. In order to get a conviction you must not only verify the fact of intercourse and establish the identity of your attacker; you must also prove that he used force on you, that you resisted to the best of your ability, and that you in no way consented. If you were previously "unchaste", or if you knew the man, or if you consented to get into his car or go to his apartment, or if you didn't report the incident to the police immediately, you will probably not be believed. If the police decide your story is "unlikely" or "unrealistic," you must be able to show evidence to corroborate your

testimony: bruises, blood, semen on your clothing, medical evidence, or eyewitnesses.

MOST WOMEN who have been raped advise other women not to fight if they are attacked by a rapist. The consensus is that by strenuous resistance a woman increases her danger; since the man is generally stronger than she, she usually cannot escape and only succeeds in exciting or enraging him further.

Rapists often brutally beat women, or threaten to kill them if they report the crime; it may well be that the only way to save your life is to remain calm and fairly passive, to talk rationally, not to struggle. Yet the law requires you to risk your life with foolhardy behavior in order to meet male legislators' standards of "non-consent" and "resistance."

In short, you will be dealing with antagonistic laws and rules and with unsympathetic law enforcement officials. You will face harassment and humiliation beyond that which you have already endured. The horror and helplessness and anger you feel will be extended and prolonged. It is little wonder that many women prefer to mend their physical and emotional wounds in private, even though their attackers consequently go free to strike again.

Not all legislators are fighting against abortions. U.S. Rep. Bella Abzug (D., N.Y.) will introduce a bill which would nationally legalize abortions. This is the first time such a bill has been submitted.

LOCALLY, THE constitutionality of the law in Wisconsin is being ruled on by the U.S. Supreme Court. Therefore, temporarily, there is no law against abortions. In Madison Dr. Alfred Kennan, of the Midwest Medical Center, performs abortions full-time.

However, there have been attempts from some state legislators to stop Kennan. Two state representatives introduced a bill which would have stopped abortions from being performed in clinics. Such a measure would close down Kennan's Clinic.

The bill passed the State Assembly, and on Feb. 11 hearings on the measure were

held before the Senate Judiciary Committee. Later, the Committee voted 2-3 to send the bill to the Senate for a vote.

"Now the bill's in the Senate, but we can't write letters to the Senators; they just don't care," said Kathy Farrar of Madison Abortion Action Coalition (MAAC).

State Senator Risser, who opposed the bill, believes that it will die this session.

NATIONALLY, Abortion Action Week will be celebrated the week of May 1. MAAC is planning various committees on abortion, and protest to anti-abortion groups.

Simultaneously with National Abortion Week, Union South is planning a three-day symposium on women.

"We're planning on having outside speakers, and will cover the abortion topic, among others," said Barbara Merz, an organizer

of the event.

Members of MAAC have written letters to various Presidential contenders.

"We asked Muskie what position he takes on the abortion issue, and on our other two main objectives of free contraceptives and no-forced sterilization," said Merz.

HIGH SCHOOL WOMEN have also been active, trying to get their peers involved in abortion reform.

"It's been really hard," said one high school woman. "When I leaflet, I get snickering from the guys, and from the girls, too. They don't realize that high school pregnancies are on the rise. Abortion might be playing a part of their lives in the future, too."

MAAC also has a speaker's bureau.

"This is a new coalition and many women don't know about us.

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it's a little daring
it's a new SPRING
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**FIND YOURSELF A SCHOLARSHIP
IN AIR FORCE ROTC.**

Cashing in on women's lib

By DIANE DUSTON

Could it be that the women's liberation movement has gained enough acceptance to be worth exploiting commercially? It's probably too soon to be certain but it looks as if several national magazine publishers may reap the profits of the changing awareness among women and find that women's liberation can be very good business.

In the last year a rash of new magazines written for the "thinking woman," the "success-minded woman," or the "free woman," playing down the traditional image of woman as clothes horse or homemaker, have popped up on the newsstand. Probably due to different perceptions of women's lib, the magazines present individually varied messages but all exist for women who are awakening to their changing role in society.

Gloria Steinem's *Ms.* didn't start this trend in magazines but the publicity it has received since last spring seems to have given it an edge over the others. Although *Ms.* won't begin monthly publication until late spring it previewed as an insert to December's *New York*, the former employer of Steinem and supporter of the first issue of *Ms.* On January 24 *Ms.* made its first solo appearance on the newsstand with a full sized 128 page issue containing all of the articles previewed in December and more for \$1.50. Eager buyers of this much talked about magazine with its celebrity editor quickly snapped up the first edition, and Madison's newsstands sold out in no time at all. Publisher Elizabeth F. Harris and editor Steinem happily report that they have already received overwhelming response to their subscription offer of \$9 for 12 issues.

New York's editor and publisher, Clay S. Felker, introduced *Ms.* by saying that the women's movement has lacked an effective national publication to give voice to its ideas and that this magazine would concern itself with that cause. Underground women's movement magazines have existed for several years but *Ms.* has entered the commercial market. The tone of *Ms.* is serious but not depressingly heavy, for though the articles reveal the grim truth about the status of American women they offer intellectual strength and express a spirit of unification in a disorganized movement where every woman seems to have her own approach to liberation.

The material between the *Ms.* covers offers food for the intellect, completely avoiding appeal to glamour. Fashion features and discussion of sexual relations were absent from the first issue which dealt with things like woman's fear of success, the frustration of housewiving, marriage

contracts, the Presidential candidates, and sexist upbringing.

How ever movement oriented Steinem's magazine claims to be there are some local women who disagree with *Ms.*'s presentation. Two women at Madison's women's center were disappointed that the magazine had resorted to what they called "sexist" advertising in order to support itself.

"Sure they have to advertise to stay alive," said Carmi Weingrod, director of the women's center, "but it seems like they could have avoided the sexist advertising." She pointed to high fashion and hair coloring advertising to illustrate her meaning. "This magazine seems geared to the kind of woman who wants, to make it in a man's world, by doing men's things, instead of realizing her special identity as a woman."

"But *Ms.* is better than *New Woman*, which is another new magazine I've seen," Weingrod added.

New Woman, a slick magazine for "the thinking woman," made its debut in June of 1971. It sells for 75 cents on the newsstand, and \$7.50 for 12 issues with a special student rate of \$4.50 a year.

New Woman takes pride in causing controversy and received special delight in the stir created by the male nude foldout featured in an early issue. "Surely one of the marks of a *New Woman* is her marvelous sense of humor," reads the publisher's platform of September's issue, "for this magazine is not intended for the unsophisticated with their tastes for hackneyed, the dull, the expected."

"*New Woman* exists not only for the purpose of aiding woman in achieving personal identity, but also to aid her in raising her own image of herself," says Jean Miley, associate editor. Basing criticism on magazine content, *New Woman's* new woman is beautiful, in-

dependent professionally successful and sexy. She's concerned about fashion and make-up but is determined in her career. She's interested in a relationship with a man but doesn't insist upon matrimony and has no hang-ups about divorce or cohabitation. She's rich or planning to be, she's well educated and she's probably white.

The magazine admits that it may overemphasize materialism and the world of dreams, but says that it is dedicated to helping women enjoy first hand the best of many worlds, including the experience of making money and dreaming dreams. To read *New Woman* is to close your eyes and imagine yourself as glamorous executive, actress or lawyer who lives in a colorful world of parties and romance. Everything is beautiful and all it takes is a tiny amount of effort to achieve your heart's desire, or so *New Woman* leads you to believe.

If you can't stomach sexist advertising and a glamorous new woman is not your style you might be interested in a third newcomer to the magazine scene, *Progressive Woman*. It's short on advertising of any kind (makes one wonder how it hangs in there) and it is without colorful fashion and make-up emphasis. *Progressive Woman* doesn't claim to be a platform for women's lib per se as does *Ms.* but it endeavors to exude the new feminism. "Essentially, we want women to have greater opportunities, responsibilities and rewards," says Rosalie Corson, editor and publisher. "Through the pages of *Progressive Woman* we are trying to provide the know-how and motivation."

The magazine, now in its second year of publication, runs 75 cents a copy or \$7.50 a year.

Though not defined for any age, *Progressive Woman* seems geared to the woman who is already a professional and likes to read about others in her position. Regular features include news from the



Cardinal photo by Richard Grossman

League of Women Voters, National Organization of Women, and government agencies regarding the status of women, active groups all, but known to be comprised largely of women over thirty. Articles include profiles of seldom publicized successful women plus a few celebrities. January's issue featured a long piece on Shirley Chisholm and the possible effects of a woman President, as well as an article on foreign correspondent Georgie Ann Geyer and one on a business consultant named Renee Cogle.

Happily, the magazine rejects the flashy clothing of *New Woman*, as it presents its message of liberation firmly but conservatively. The woman who says right on to *Progressive Woman* probably was married after she finished college and worked for a year or two in something like accounting or engineering, but quit when her first child was born and never went back full time because her husband persuaded her into taking care of the house, the kids and him. New she's very active in community life, keeps informed and speaks with clenched fist about equal pay for equal work part of the women's movement but still lets her husband dominate her and likes being treated special just for being a woman. The avid reader of this monthly probably has a college age daughter subscribing to *Ms.*

If *Ms.*, *Progressive Woman* and *New Woman* can effectively compete with traditionals

If *Ms.*, *Progressive Woman* and *New Woman* can effectively compete with traditionals like *McCall's*, *Ladies Home Journal*, and *Glamour* it will mean that women's liberation is reaching a mass audience. Though they aren't the kind of publications acceptable to radical women's groups, they may be just right for women who have clung to traditional attitudes for so long that they need gentle road to realizing the importance of the movement.

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First woman doctor

Lone Woman
By Dorothy Clarke Wilson
Little Brown, Boston
1970
\$8.95

By ALLAN REZNICK

Those now trying to achieve a measure of occupational fulfillment can only take heart with the appearance of Dorothy Clarke Wilson's *Lone Woman*. This biographical study of Elizabeth Blackwell (1821-1910), the first woman doctor, recounts her epic struggle to enter one of the most carefully guarded bastions of masculine domination. Blackwell devoted a prodigious amount of energy, courage, intelligence and money in the prosecution of this campaign. In the end it had cost her dearly: the sight of an eye, the bloom of her youth. The other side of the ledger could show only a meager practice, an insignificant clinic. Withall, her career aroused contemptuous abuse from both sexes. In the end the hostility of the medical profession to women physicians persisted. Why did she do it?

The answer to this question is as elusive as it is important. For, from it can perhaps come the knowledge of what is necessary to challenge and change ossified social mores which perpetuate inequity.

FROM CHILDHOOD Elizabeth Blackwell moved in an at-

mosphere charged with the romantic ideals of liberty and justice. Her father, Henry Blackwell, a British sugar refiner, sold his business rather than continue to profit from the products of slave labor. He emigrated to New York in 1832 and began experiments with sugar beets grown by free men. Later he became moderately prominent in anti-slavery circles.

A dissenter by religion, Blackwell schooled his family to reverent free and independent thought. They learned this lesson well, appreciative that the inner voice could not long call unheeded, nor long plead in vain.

Yet, Dorothy Wilson points to a more extraordinary drive in Elizabeth's case. Her energies sprang from more than simple virtue. Among her four sisters Elizabeth considered herself the ugliest. Wilson contends this realization deflected Elizabeth from the prescribed female course of marriage and motherhood.

In accepting the self-depreciation of a teenage girl as the root of life's labor, Wilson commits a grievous error. In the eyes of contemporary men friends, Elizabeth could hold her own with many a frivolous belle. She had many romances including a serious affair that lasted the better part of a year. Clearly lack of physical beauty alone did not

compel her to medicine. After all, with less determination she would have followed the well-trod path of many a nineteenth century "plain Jane" to the one-room school house and spinsterhood. Sadly, Wilson declines to speculate as to just why Elizabeth sat through many lectures punctuated by jeers and catcalls or why she endured the ostracism of townfolk when class was out.

EVEN AFTER she had successfully completed her studies in 1849, no American hospital would accept Dr. Elizabeth Blackwell as a resident. The inexorable hostility of the American medical profession to the idea of a female physician compelled her to remove to Paris for practical experience. There she discovered that she could only gain admission to La Maternite, the world's largest "lying-in" hospital, by agreeing to incarceration as a mid-wife-trainee. Two years of unspeakable hardship followed: drudgery, spartan living quarters, one visitor every two weeks, and finally disfigurement. When it was over she had seen and treated a greater variety of obstetrical cases than any doctor in the United States. Could she now claim a post in an American hospital? But no! She returned to New York in 1851 and eked out an existence maintaining a free clinic.

Despite her trials Elizabeth



Blackwell never soured on humanity. She remained active in anti-slavery work and understandably embraced Female Emancipation. She did not in her celibacy degenerate to a bitter prudery, and could in 1852 argue: "For good or evil sex takes a first place in human motivation," anticipating Freud by fifty years. She saw lucidly the link between disease and urban industrialism and pioneered several techniques in public health. She scoffed at outlandish treatments such as leeches, alcohol cups and potions. Instead she relied on a curative environment: fresh air, rest, wholesome diet, and spiritual

tranquility.

Dr. Blackwell's fight for self-fulfillment and her assault on the barriers of prejudice can furnish valuable inspiration in the simple retelling. Yet her life could have more meaning if Dorothy Clarke Wilson had taken a more serious effort to understand it.

Allan Reznick is a graduate student in the Department of History. He is currently preparing a new biography of Lillian D. Wald, the founder of Henry St. Settlement.

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on March 7th

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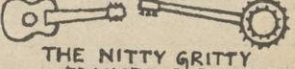
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CORRECTION:

The Daily Cardinal inadvertently printed the words "labor donated" and "80% recycled paper" in the Ray Dague for Supervisor ad which appeared Thursday, March 2.

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The Daily Cardinal Action Ads

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FOUND Woman's watch March 1, Bascom Hall 255-9131. —3x8

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Secretaries

(continued from page 5)

tears will tend to unnerve him and distract his mind from the business of the day. Worst of all, it may well establish you as one of those hard-to-handle females it would be wise to get rid of at the earliest possible moment.

IF YOU WANT to be a top-notch office worker—and be paid accordingly—we suggest two simple rules:

1. Keep your emotional problems out of the office.

2. Treat office problems as business problems—don't let your personal emotions enter the situation.

Does this seem like an impossible assignment? It really isn't. Lots of wonderful girls do it every day. They are cherished, rewarded and advanced for their ability to make little problems out of big ones—instead of vice versa. Self-control is a sign of maturity. To master your job, you must first master yourself.

When you walk through the office door in the morning, leave your personal problems and emotional frustrations behind. Present a cheerful, controlled personality. There's work to be done—let's get with it!

All office workers have personal problems—we're people like everyone else. But the less you spread them around the office, the more your boss will appreciate it.

WHEN A BUSINESS problem arises, keep it a business problem. Discuss it quietly, impersonally, at a moment when you have yourself under firm control.

From Pam Sams, No. 110, September 15, 1967. The ECONOMICS Press, Inc., West Orange, N.J.



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The trials of a Lois Lane

By WHITNEY GOULD

The term 'reporter' has traditionally conjured up the image of a tough-talking, hard-drinking, two-fisted character, hat cocked rakishly to one side. You know the guy: swaggering, cynical, but underneath that rough exterior, a soft heart.

Though the stereotype is fading, the memory lingers on.

Perhaps that's because even with increasing numbers of women entering the field, journalism is still very much a man's profession.

NEWS EXECUTIVES and reporters alike are overwhelmingly male, white and middle class. The New York Times, for example, published out of a city whose population includes more than 23 per cent blacks and members of other minority groups, has only 22 minority group members and 64 women among the 557 people on its news staff.

On my paper, The Capital Times, there are only three women reporters in our city room at the present time. Women make up about 23 per cent of our total staff—which is not very im-

pressive, but a little better than the situation on some papers. But we have no women executives, or women who are in a position to exert a significant influence on the policies and direction of the paper.

Not surprisingly, my own paper and I daresay virtually every other newspaper in the country, mirrors male attitudes toward women and their roles in society.

Viewed through the perspective of the women's pages, stuffed as they are with wedding announcements, recipes and household hints, women are defined as domestic and biological functionaries. It will be argued, of course, that it is women, after all, who generally edit and staff the women's pages. True enough, but women's editors on many papers who have agitated for change have run up against male executives who counter, "This is what our readers want." The women's pages, it would seem, are an ideal vehicle for keeping women in their place.

ELSEWHERE IN the pages of most papers, stereotypes abound: "an attractive divorcee," "a shapely blond," etc. Coverage of the women's movement is per-

functory at best. Women who make it into print are often those whose sole claim to fame, it would seem, is that they married prominent men.

Some of this is changing, thanks to the push of the women's movement. Women's pages, on some papers are beginning to open up, to treat women as whole, multi-dimensional individuals rather than simply as good little wives and mothers. Consumer columns have been added to the women's pages of my own paper, along with a women's liberation column on the editorial page. There seems to be less willingness to use cheesecake photos. And finally, after nine months of agitation and prodding by staff members, local women's groups and city and state officials, both Madison papers have ended the practice of segregating want-ads by sex.

Few though we are in numbers, women reporters on the Cap Times paper cover a range of assignments, from the City Council and the environment, to abortion and social problems. There is still a tendency, however, to assign women to do "color"



Whitney Gould Cardinal photo by Harry Diamant

stories and puff pieces, while men cover the hard news.

And much remains the same. Many men in the newspaper business resent the "uppity woman" who speaks her mind. Women still have no meaningful voice in the decision-making processes of most papers.

NEWSPAPERS, in short, are little different from the rest of society in the way they treat women. And because of the images and attitudes they convey to their readers, newspapers serve to buttress the status quo.

Things are changing. But very slowly.

Fighting sexism in bureaucracy

Women are beginning to organize and make demands of the state structure, and the politicians are beginning to listen. Many women say, I'm not for women's lib, but these same women are getting awfully angry when they can't get decent jobs, and they don't get equal pay. Without this kind of feeling among a large number of women I can only plead.

Since the 1940's, women have been entering the work force in even greater numbers, both out of their own desire, and out of economic necessity. But, both from their own point of view, and that of their employers, women are mainly seen as auxiliary workers, whose main concern is with their homes and not with their jobs. Because of this, women have entered the work force on the bottom rung—and they've stayed there.

This contradiction between the myth of women and the reality of their lives has been a major push behind the burgeoning women's liberation movement.

Norma Briggs is one of the women who knows about these contradictions and is working to change things. She is involved in various local commissions, departments, and bureaus, which are attempting to change the situation of working women. She finds herself in a tricky situation: an advocate of women's rights, who is attempting to fight discrimination through the legal structures.

Briggs has a first-hand knowledge of the

situation of working women, and the deceptions and frustrations of the bureaucracy. She is part of a two-year, federally funded manpower research and development project which "analyzes, isolates, and minimizes the barriers to the full utilization of women in skilled trades." She is also the vice-chairperson of the Governor's commission on the status of women, and a member of ad hoc committee on women in civil service.

ONE OF Briggs' main concerns is getting women into state apprenticeship programs, so that they can enter the labor market as skilled workers. One of the main barriers to this was the fact that traditionally women's jobs are given very low ratings in the Dictionary of Occupational Trades (DOT) which bars them from being included in state apprenticeship programs.

Nursery school teachers, in the old DOT, were given ratings close to those of parking lot attendants and mud-mixers helpers. This meant that the state looked at women's jobs (dietician, X-ray technician, etc.) with an unfavorable eye, and helped to insure that women stayed at the bottom of the work force. Norma Briggs worked to change this, and right now, for example, there are 50-70 apprenticeships available for day care teachers alone.

Opening up these apprenticeship programs to women have helped them to get better-paying and higher status jobs. But an additional problem is faced because of women's socialization, and the lack of

vocational training given to them by school counselors. As Norma Briggs explained, "High school counselors are overburdened, and they tend to concentrate on the people who are going on to college. They often don't know about the apprenticeship programs."

And women in high schools can only take home economics. The shop courses are for men. It creates a situation which hurts women in the labor force."

The high school background of women insures that they are not encouraged to think seriously of themselves as long-term workers. Often, women don't enter the labor market directly after high school—they wait until their late 20's or early 30's. By then there are even more difficulties with state apprenticeship programs, because many set a maximum age ceiling at 27 years of age.

BRIGGS RECOUNTED the discriminatory practices concerning maternity leave, which is just another burden keeping women from attaining seniority in jobs and recognition in the labor force as a whole. Although state civil service jobs allow men to use accumulated sick leaves for paternity purposes, a woman is not allowed to do the same thing for maternity purposes. And a woman who leaves work to have a child loses all of her seniority. Norma Briggs has been trying to change this, and a new state policy may soon be forthcoming.

The many frustrations of trying to

change sex discrimination through the state bureau channels are indicated in a letter that the Governor's Commission on the Status of Women is preparing to send to Gov. Lucey. The women are asking that the state implement an "Affirmative Action Plan (AAP) to end sex discrimination in hiring. Such a plan would require employers with state contracts to end discrimination, and to present an AAP which would begin to compensate for past discrimination.

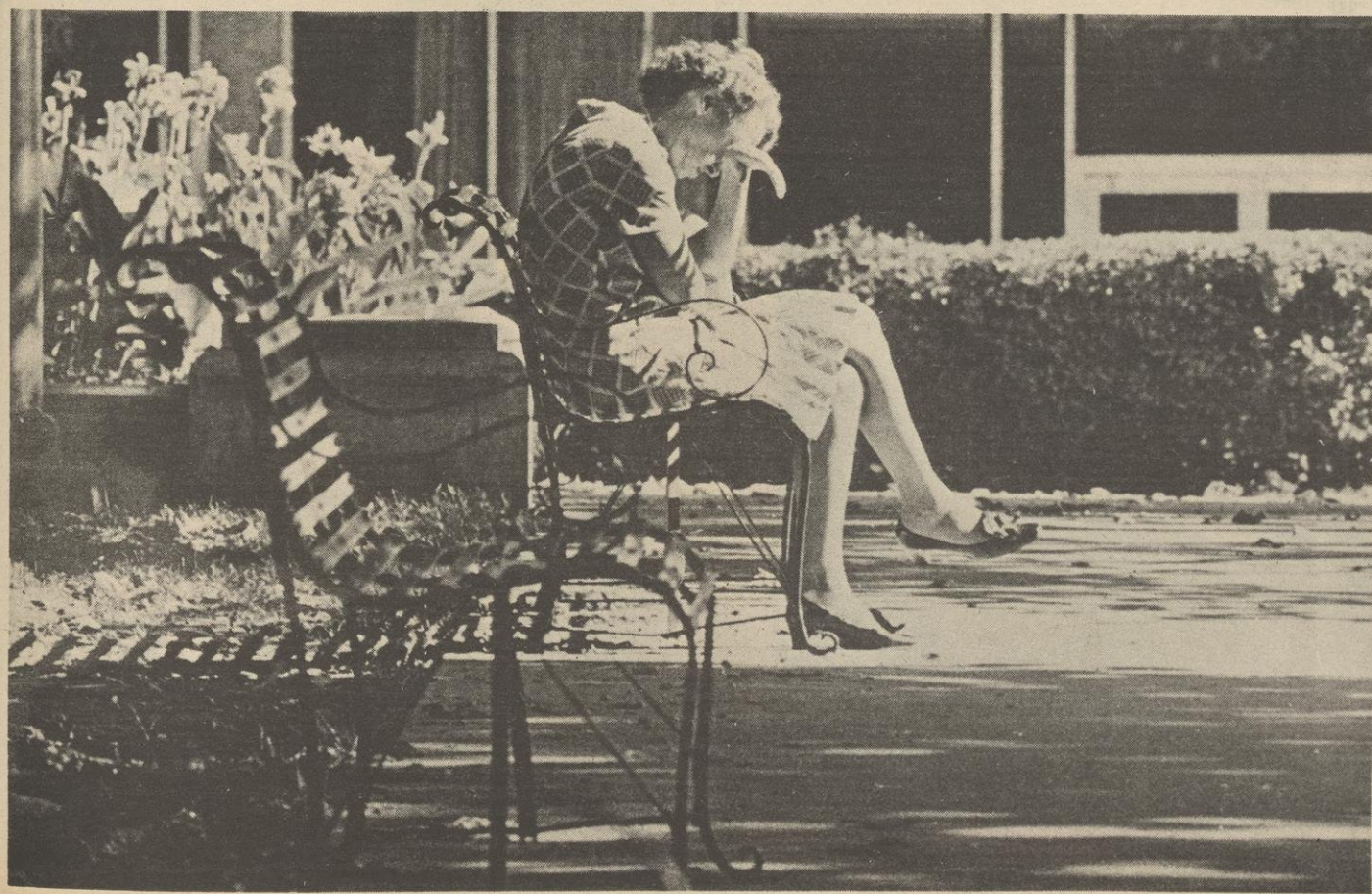
The Commission, in its strongly worded letter, cites the fact that the Governor's administration has made many promises but come through with little action in its first years. A step which the women view as critical would be the establishment of a state-level Bureau of Women to process discrimination complaints faster than the average two years which it now takes.

Briggs realizes the limitations of her position as an activist within the present structure, and she feels the need for more women's organizations to get together and press for demands. She sees this coming about. "Women are beginning to organize and make demands of the state structure, and the politicians are beginning to listen. Many women will say, I'm not for women's lib, but these same women are getting awfully angry when they can't get decent jobs, and they don't get equal pay. Without this kind of feeling among a large number of women, I can only plead."

BRIGGS' WORK is important in breaking the male barriers of apprenticeship jobs, and on a more basic level, in giving women the encouragement to seek these jobs and to force employers to take on women in traditionally male jobs. She has visited high schools to help women who aren't college bound to seek out the apprenticeship programs. It has been her experience that these are the women most hesitant to change the male-female roles, and the ones least informed about vocational training.

Briggs has set about helping out in an enormous task. Trying to push women to identify as workers and to press for equal rights and equal pay runs counter to the powerful interests of the American economy. Capitalism needs service workers in the home, and needs reserve labor groups (women) to save itself in an economic pinch. The U.S. government and private business are not about to take over the responsibilities of day care, etc. which would ease the load of working women and enable housewives or people on welfare to enter into social production.

What are the prospects of women organizing effectively? More women are in the service and clerical sectors than in the industrial workers ranks, where organizing is more effective. But young women are beginning to grow up with the realization that they will probably have to get a job sometime in their lives. Whether they will build as Norma Briggs hopes "strong, vocal organizations of women to press demands" remains to be seen. And if they do, they will pit the needs of women and all workers squarely against the needs of American capitalism.



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