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Daily Cardinal

VOL. LXXXIV, No. 149

University of Wisconsin — Madison

Monday—April 29, 1974

Women:

From dream
to deed

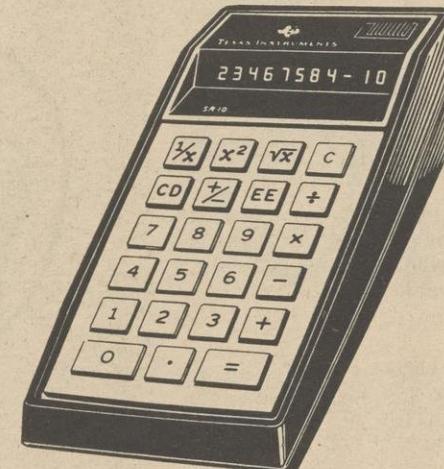
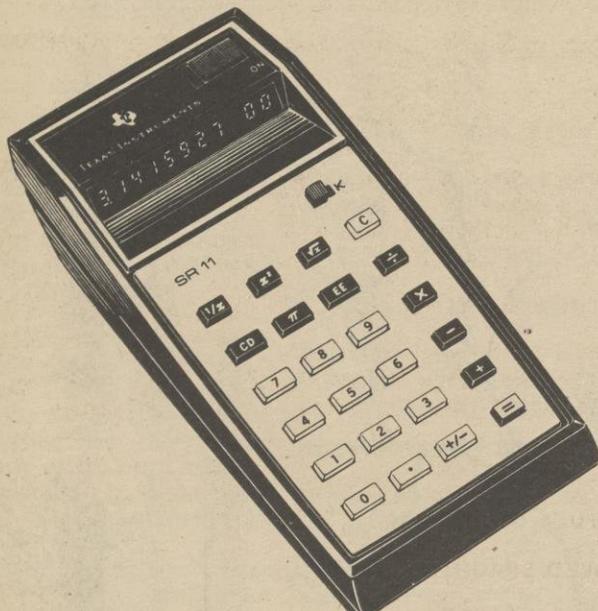


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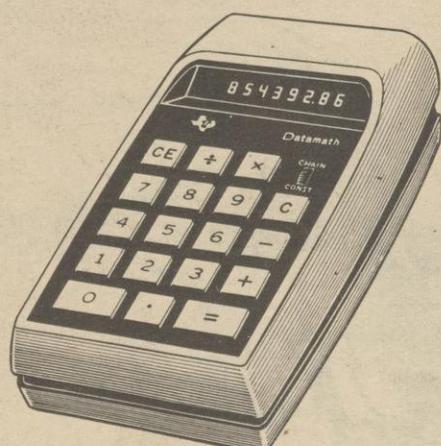
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Turning tricks

By DIANE REMEIKI

It was just what was to be expected at a massage parlor: red plush carpet, red velvet wallpaper, and the scent of incense.

The woman in the waiting room through the bead curtain exclaimed to her client, "I don't know how I always run my stockings, I guess I just get carried away."

EVEN STACEY HAD on a short black dress, revealing a key stuck in her black garter. Three or four years ago, Stacey was a call girl in Madison, but now, at 26, she works at a local massage parlor.

Less expected than the decor were her frankness, her dignity, and her sense of humor as she talked about her career.

"Society is wrong," she said. "If a girl wants to turn tricks, she should be able to. It should be legal."

She added, however, that area police had better things to do than harass prostitutes.

"Everybody seems to think that there are all kinds of vice-squad guys hanging around bars. Actually, there are only two sent out from the state," she explained.

Stacey is from a small town near Madison and "The way I got started," she explained, crossing her legs, "was seven years ago when I was supporting my baby and going to the university off welfare. I was offered a job traveling and dancing, and then I started to dance here."

"NEXT I OPENED an escort service, and my partner cheated on me, so my checks started to bounce. I began turning tricks to pay off my bills."

Stacey gets \$50 for one hour of her services, and \$100 for a night. She said that most of the hookers in Madison are white and in their twenty's.

"Your typical prostitute is just an average girl. Most of the girls I knew were not on drugs, they just did it for the money. You can make a fortune. It's easier for dancers, because they do that kind of thing anyway. Doing it part time, and not having to have the money, you can pick your customer," she said.

She listed not only bars with dancers like the Lounge and the Dangle, but other bars ranging in status from wino bars in the Wilson St. area to expensive restaurants and motels like Hoffman House and the Park Motor Inn, as places where call girls were available.

"A COUPLE OF guys have told me that they had college girls approach them on the street and offer to turn a trick for \$20," she said. But unlike bigger cities, she said Madison has few streetwalkers or pimps. She also denied the common myth that co-ed competition makes prostitution a bad business in Madison.

"When a travelling salesman wants to find somebody, he's not about to go down on campus to see if he can pick someone up," she said.

Stacey said that most of her customers were married businessmen between 30 and 50 years old, although sometimes she did turn tricks for younger men in their twenties.

"Between dancing and turning tricks, you get pretty turned off to men."

"Most of them are just average guys, trying to make you feel good. I never got the feeling they looked down on me. We kind of played down the fact that money was involved," she said.

"ONE TIME I just talked to a guy for an hour, and then he told me, 'I guess you're time is up.'" She smiled, "I felt sorry for him, so I went to bed with him anyway."

in Madison



photo by Harry Diamant

Stacey admitted adverse psychological effects of her previous job, however.

"Sometimes you'd have to just lie there and think about the money. I'd get so used to being detached that it was hard for me not to be when I got home to my boyfriend. It took me a year or two to get rid of that."

Stacey is bisexual and several times sold her services to women.

"ALOT OF GUYS want to watch two girls making it. There used to be a guy that had stag parties in his big garage. Two girls would dance, then make it, and the guys would watch. That's what makes you feel kind of cheap."

"Women are good lovers because they're warm and like to snuggle a lot. Between dancing and turning tricks, you get pretty turned off to men," she said.

As we left, Stacey pointed around the massage room and said she was having it redecorated in black with bars across the windows.

"For the masochists," she said with a shrug.

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New Womans Survival Catalogue Help yourself to self-help

By MICHELLE WASSERMAN
of the Cardinal Staff

The New Woman's Survival Catalog will not fit into a lady's purse. Larger than The Whole Earth Catalog, it is a detailed directory of sources, resources, and services which are being provided by and for women.

The Survival Catalog is a self-help tool for women whose needs and talents are not being recognized. Its long and impressive list of self-help projects is evidence that women's passivity and dependency on men is inculcated and not based in any real helplessness.

KIRSTEN GRIMSTAD and Susan Rennie researched the book by traveling around the country, snapping photographs and getting information firsthand. With the help of a few other women, they wrote, designed, typeset, and pasted-up The Survival Catalog in less than six months. On completing the book, they established a trust fund to return a minimum of 20 per cent of the royalties to the Women's Movement.

Those who fancy themselves authorities on feminism will be surprised to learn how much they don't know as they flip through the book's well-written and beautifully designed pages. Even Gloria Steinem herself will be amazed at the extent and scope of women's self-help.

The movement has developed a nation-wide network of communications which includes printing presses, speaker's bureaus, radio operations, and publications. There are women's credit unions, counseling centers, health clinics, legal services, rape crisis lines, banks, schools, job placement bureaus, and business enterprises ranging from restaurants to repair shops. While feminist theatre groups, rock bands, and artists' collectives are tapping women's talents, there are dozens of projects underway to drive sexism out of literature, learning, and the law.

Grimstad and Rennie are careful to list only those women's services and businesses which contribute to an "alternative women's culture." In other words, Ethel Woods' Intimate Apparel shop on State Street would not be an appropriate listing.

ACCORDING TO Grimstad and Rennie, an "alternative women's culture" differs from the "male hip counter-culture" in that it attempts "to reshape culture through changing values and consciousness." For example, "self-help divorce coops strive not just for cheap divorces but to change attitudes about women's subordinate role in marriage."

The Survival Catalog is helpful because in addition to listing the various existing self-help projects, it

describes how women may organize their own. It is also a useful tool for women who do not consider themselves feminists. As stated in the introduction, "You don't have to be a feminist to want to prevent yourself from getting raped, to know whether that vaginal itch is worth a trip to the specialist, to get a bank loan, to have access to child care facilities, to avoid car repair rip-off."

The major failing of The Survival Catalog is its simplistic analysis of the roots of sexism and its ambiguous definition of the goals of self-help. According to Grimstad and Rennie, while women are pursuing self-help projects, men are engaged in their own struggle to "retain outmoded privileges." The question is asked: "Is it accidental that the explicitly articulated demands of women for freedom are being spectacularly paced by male violence toward women—ranging from street harassment to rape and murder?" The editors also argue that Women's Liberation is causing panic among male intellectuals who are feeling compelled to reaffirm the inevitability of patriarchy.

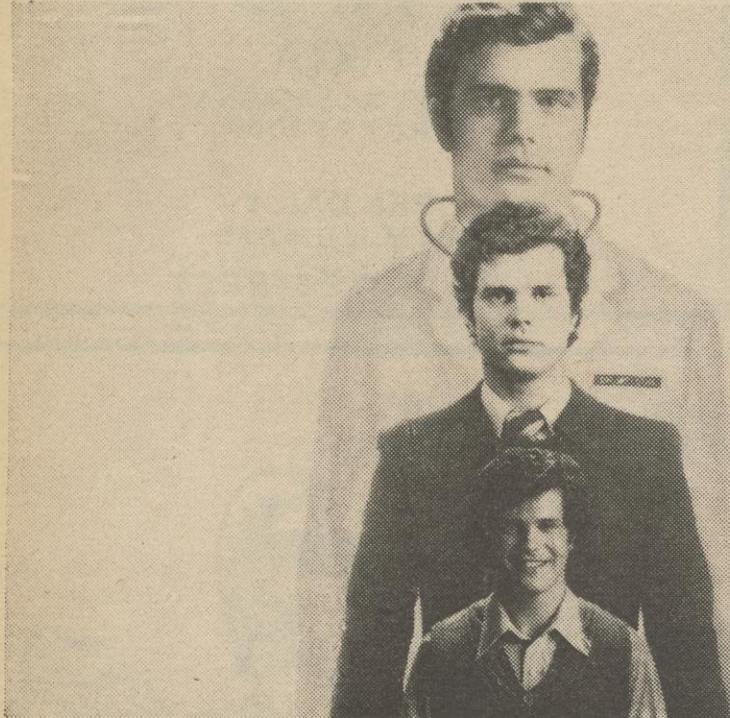
This analysis is useless. No one will deny that male attitudes and actions are often responsible for keeping women down. But there is no point to identifying men as oppressors without analysing the sources of their behavior in society's values and institutions. Grimstad and Rennie make no attempt to trace sexist behavior to its socio-economic roots.

IN DUBBING MEN the enemy, the editors bring up another question. Is isolation from men the solution? Is separatism, then, the goal of self-help? Grimstad and Rennie seem to say no. Self-help projects are not merely oasis islands in a sea of male dominance; they aim to make waves and overturn the sexist values of American society. But how should the self-help movement proceed to get women's heads together, and at the same time, transcendent separatism to bring about social change? The Survival Catalog fails to deal with this question.

Fortunately, analysis is not an important part of The Survival Catalog. The book is first and foremost a directory and not a diatribe. It's refreshing to read a book about women who are not paralyzed by their oppression—about women who are doing. My thanks to Grimstad and Rennie for not continually beating me on the head with a clenched fist and a slew of slogans about sisterhood and struggle!

Although The New Woman's Survival Catalog makes a great gift, I recommend that you neither give it, nor wait to receive it. In the spirit of self-help, women should hustle up the five bucks and treat themselves.

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Wollstonecraft's "Vindication" an overgrown child shall lead

By PAM BAUMGARD

Of course, it's impossible to say who the first feminist was. John Stuart Mill claimed in 1869 that it was his wife, but the seeds of modern feminism can be traced back to at least a hundred years before that. Mary Wollstonecraft, an Englishwoman who wrote "Vindication of the Rights of Women" in 1792, is, if not the first feminist, the most influential pioneer of that movement.

WOLLSTONECRAFT HAD a liberated lifestyle, even by today's standards. At 15, she vowed never to marry; later she lived with a succession of men, bore one illegitimate child, and finally married the philosopher William Godwin after her second child was conceived.

This was not the most shocking thing to 18th century society, however; her writing and talking about "male" subjects like abstract philosophy and politics was far more scandalous.

Her first successful book, "Vindication of the Rights of Men," was written in response to the eminent English writer Edmund Burke's treatise on the French revolution. Burke contended that all men are not fit to rule themselves, and Wollstonecraft, an indignant liberal, responded with the first "Vindication," calling for equal rights for mankind. Later, realizing the plight of women, she wrote "Vindication of the Rights of Women," her most famous work. Her writings were noticed more because a woman had dared to write them than for their ideas, unfortunately.

Wollstonecraft's philosophies were directly opposed to the ideas of the day. Sexism in the 1700's was the only way of thinking. Literature of the day called women "children of a large growth," and "a species not far above the monkey." Women were not to be

trusted or consulted, they could not own property, and were cautioned repeatedly to retain their "greatest virtue, deference to men." Women were not educated, and were thought to have "as much liberty as they could handle." Even Lady Montagu, another feminist writer at that time, said that while women should be educated, they should hide their knowledge.

WOLLSTONECRAFT HAD TO fight against these philosophies in her private life and in her writing. "Vindication of the Rights of Women" pointed out these faults in society and called for all basic human rights named in the first "Vindication" to be extended to women. Wollstonecraft admitted that women lacked respect in her society, but blamed it on the laws, lack of education, and a false standard of values set by men to keep women inferior. "Women learn to lisp, to totter in their walk, and to use baby talk," she wrote. "These qualities have never made any man, less any woman, amiable."

The disappointment, however, lies in her solutions; for while her lifestyles and ideas were radical, her suggested path to women's rights was not. She thought the one answer for women was education (an obviously proven failure, although an aid.)

A further disappointment is that Wollstonecraft believed women should never attempt to escape the maternal, and that education for girls who planned to marry should be directed toward taking care of a house and children. She thought that any education, even that to be a mother, would rid women of the "trivial conversation, love of fancy clothes, and polite manners" that she detested, and would make women respected members of society.

IRONICALLY, MARY Wollstonecraft died after the birth of her second daughter, also Mary, who eventually wrote "Frankenstein."



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Little Women What they're thinking



"I want to work in a hospital, I love babies. I might work in a nursery or in pediatrics. I might be a doctor, but I'm not sure because of the things they do. Like, when you're a doctor, you're real busy. You have to do operations — I don't like operations. Babies are cute. My aunt had a baby a few weeks ago. They always like me, they never cry with me. My mom works with babies—she's an R.N. or something."

"I don't really know what to be. I used to want to be a lot of things. Like I wanted to be a doctor. I had a lot of funny ideas, like an astronomer, a chemist, but I'm not really too sure, cause I still haven't learned a whole lot of things in school... It's not getting hard (school), it's just that there's a lot of fields that I could have, and there's a lot of things in school that I like right now—like math. Math is my favorite subject."

"I always have to do Mike's work for him in school. His

spelling, he made me write a limerick for him, and if I didn't, he'd beat me up. He's one of the toughest kids in the class. We even had a fist fight once, in the hall. Mike won. We get knocked around a lot. I tell him, do your own work—but he keeps on bugging me. Then I can't get my work done, and the teacher blames it on me."

"My brother picks on me sometimes. Sometimes he'll ask me to do something for him and I say alright. I don't mind doing things for you, but I don't want to be your boss, and so I'll do it and he does certain things for me. I'll make his lunch—I don't mind doing things in the house, but I like sports and stuff too."

"In school our teacher has these girl talks. We always talk about boys — they're really nice kids except when they get mad. Our teacher says, 'no wonder the boys are after the girls, because the girls chase the boys — it's cause they want to get their attention.' I

don't chase 'em. She thinks we're kinda old fashioned or something. She really thinks we're miss prissys or something."

"But our other teacher says 'now if you girls think you can do a good job, if you wanna be on a baseball team, you really got to practice, don't say they won't put me on the team because I'm a girl. You have to be good enough. Some women who are all for Women's Liberation think they can't get a job because they're a woman... It's cause they can't do the job good."

"We never really had a man teacher long enough (to know if we like them) we had a substitute — he was really weird. Maybe women teachers like it better than men."

(editors note: the students interviewed were 4th and 5th graders from Madison public schools.)

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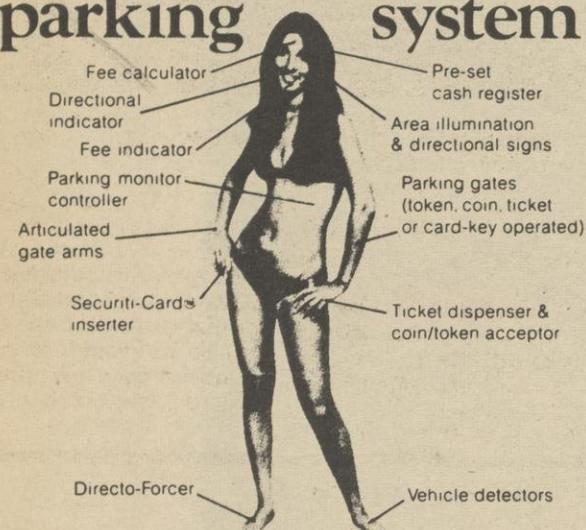
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Prosecutor in mini-skirts

WASHINGTON (AP) — Jill Wine Volner stood in the middle of the courtroom, poised, smiling, and selfassured.

The witness, President Nixon's long-time secretary, Rose Mary Woods, bickered with the assistant special prosecutor, 25 years her junior, who insisted on getting to the bottom of the mysterious White House tapes case.

Mrs. Volner smiled ever so slightly.

"We have enough problems without you ladies getting into an argument," the judge interrupted. Mrs. Volner sighed.

OUTSIDE the courtroom, the prosecutor was put on the defensive when asked if she wears mini-skirts to attract attention to her unmistakably feminine figure.

"Absolutely not," said the Columbia Law School scholar, losing some of her courtroom cool. "I'm a little sensitive about comments about my clothing. I am a lawyer in the courtroom. My hemline is irrelevant. The question is—do I ask good questions?"

Mrs. Volner, with her wide gray eyes, dusty blonde hair cut in a short shag, and peachy complexion looks more like a college cheerleader than a member of the New York Bar. When she lifts into the courtroom before a hearing—beige suede rainhat in hand—the lawyers at her table stand to hold a chair or help lift the heavy brown leather briefcase.

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Just typing and smiling

By SUSAN HESSEL
of the Cardinal Staff

"Also wash these coffee cups and dishes. The regular girl always does it. There's a janitorial closet down the hall you can use."

Like a good little Kelly Girl I marched on down and did them—but they didn't get too clean. That, along with never washing the coffee pot in all of my secretarial days, was my revenge. I protected my taste buds by never drinking any of the coffee I made on those jobs, but it would still be easy to guess it was lousy.

ALTHOUGH KELLY Services has some men for factory jobs, it is mainly an agency for temporary clerical workers, i.e. women. Employers who need extra help call Kelly, and they send out a smiling worker with the skills required for that particular assignment.

While working in those offices, I could really understand what people like Van Gogh must have experienced—a genius never appreciated while still around. I was not treated with respect on those assignments by either the bosses or even by the other women working there.

There is a real hierarchy in all secretarial work—the stenographers are above the typists, etc. At the pit of the basement are the temporary workers. Office workers think something is wrong with those without a permanent job, they don't feel they have to acknowledge them.

So, I'd sit at my desk in the inevitable corner and watch the bosses come in late, take long lunches, and leave early. They'd toss off the work they were too lazy to do, to their secretaries and the worst would fall to me.

I WAS SENT TO more insurance companies than any other kind of business during my Kelly tenure. After my work experiences I swore I'd never buy an insurance policy. If anyone has ever seen the movie, "The Apartment," you can picture life for women in those offices.

It is alienation from each other and from the work done in the offices. There are row after row of desk with heads bent down low filling out forms. No one sees the end of the work they do day after day. People talk only with those within their own department and when it is absolutely necessary.

And, there is a real difference between the work that men and women do. There is the variance in pay and status that is found everywhere. Titles for men are underwriters while the women are clerical workers even though the only discernible difference was that men fill out forms by hand and women by typewriter.

In any office, working as a Kelly Girl you get the work that no one else wants to do. But, in an insurance company it is even worse, for no one wants to do any of it.

FOR TWO WEEKS I worked at Auto Owners Insurance, typing the name and birthdate of the insured on little cards while waiting for the bell to ring for a break. Then I transferred into Volkswagen Insurance, where I tore sets of paper apart and stapled them to other pieces of paper. To add insult to injury, all around me were signs to inspire work like, "You'll love the folks at Volks." I didn't.

The pay for Kelly workers is low, ranging from \$1.75 an hour for filing up to \$3.00 for the best executive secretarial skills and experience. Kelly pays no fringe benefits like insurance, sick leave,

or vacation since it has no regular workers. There are no guaranteed hours and for a while, nagging was the only way for me to get work. Kelly signs up more women than they can keep busy to make sure that they will always have someone to send out to a customer.

I soon reached the top of the Kelly hierarchy, getting calls for more assignments than I wanted. It may seem like a Horatio Alger story, but I was a fast typist and knew shorthand.

Being at the top means working in one-girl offices, where I had "full responsibility" while the regular woman was on vacation. That also meant not having anything to do most of the time, because the men didn't want to take the trouble to show me how things worked.

On one such occasion, after being told to just "sit and look pretty" I sat and read for a week. I always carried a book I figured would be above their level just to show intellectual superiority by

Some secretaries are so alienated from their bosses they even need a microphone system to talk to them.

reading classics even if I'd rather be reading a comic.

AFTER SEVERAL months of grinding my teeth and swearing under my breath in a very unKelly like manner, I finished off another summer.

What has Kelly given me?

Today, if I were ever really desperate, I could probably work for Kelly in any part of the country for quick cash. But the thing that will be with me forever are the countless company jingles and slogans I've learned.



Photo by E. W. Ritz

"Psssst, try Rocky Rococo's Pan Style Pizza for lunch."

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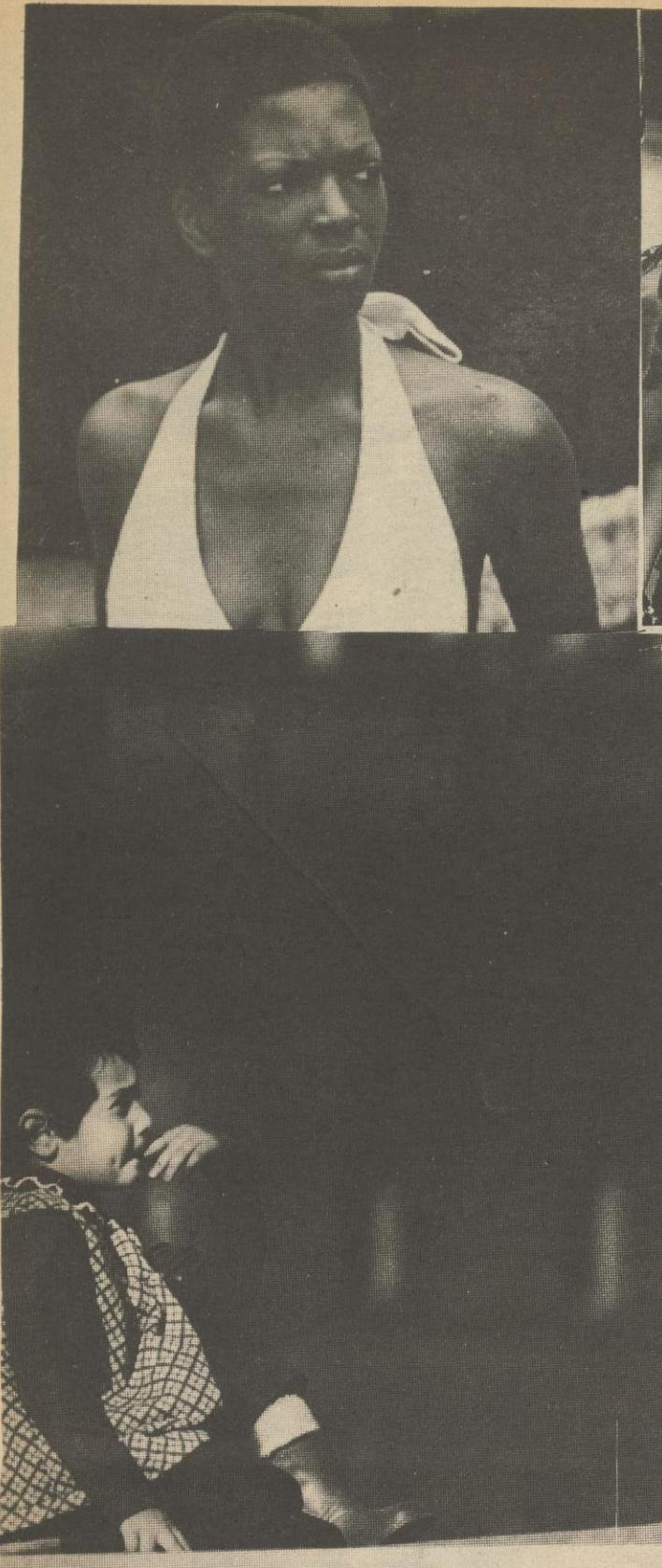
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I am Jane's g

a collective of thoughts

Sometimes I think my life is like a roller coaster. I go up and down without really knowing why. I have so many plans. I always wanted to be SOMETHING. But now and then I begin to wonder 'who are you kidding?'

Feeling good comes as a slow process of removing the enemy from within.

There are all these ideas—ideas you never knew were there—"you wouldn't like being a lawyer". But the scary thing is that the ideas cannot be labeled as foreign,—their substanience totally depends on you. It's part of you.

I am scared of becoming involved with anyone. I want to be able to come and go, and still know that someone is there. I can't be tied to a kitchen or a bedpost, there is so much else to do, and so little time to do it in. I guess what I want is some sort of security.

I always wondered if I could have just a physical relationship with a man, just for the pure

pleasure of just having sex with a body I like—but most often I get caught up in emotional relationships that are less than satisfying.

Lately I have been really disgusted with myself. I try and tell myself, 'everybody likes me', but then I ask, what do I like about myself? I really feel like a disgusting, worthless kind of person.

I don't think I would like to make love to a woman, but sometimes I wonder. I do think women's bodies are beautiful, and warm, and I wonder.

It makes me feel good to see my work pay off; academically, professionally and physically. I like to see myself doing things I was always told I couldn't do—win a political argument, sell a story, ride my bike 40 miles.

Some men never see me as a friend before they see me as a girlfriend—a sex object—I despise these relationships.

Often times when I am alone, I see a little girl playing by herself or among friends. I stop and watch her, and smile. To me, there is something fascinating about her—she reminds me of myself.

Sometimes I dream I'm in a public place, for some reason I am topless, and everyone can see my breasts. I guess that gives me pleasure.

Instead of what used to seem like an inevitable deterioration of my body, with age and babies, I feel my body getting stronger because I feel confident enough to exercise and compete, and to think of myself instead of a future child.

I like to sit and watch people. Zooming in on conversations waiting for movies to start is a prime opportunity. I like to kid myself that I do it as an intellectual game to figure out what people are really thinking behind those words and actions, but I think I'm just plain nosy.

"This may sound crazy, but I think..." Ah yes the immediate apology. For what? For thinking? For actually even attempting to be logical? Everyone "knows" women are an ephemeral tapestry of emotion. You upset the way

things are by thinking and questioning—so the immediate excuse "this thinking stuff is just

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is go

alone, I
herself
stop and
seriously."

Feeling good is when you stop
apologizing for your rebellions,
and stop smiling at the repressors.

I am often physically attracted
to men of color. I envision having
an inter-racial relationship. But I
haven't been able to express my
emotions to these men. Something
stops me.

Some men I see I want to stand
perfectly still—just for a few
minutes—and have the whole rest
of the world freeze so I could run
my hands over his body and face
and everything. I really have to
try hard to hide this sexual
feelings I have about many men. I
think people would get freaked out
if I showed them.

It's a temptation sometimes to
stop out—there are more ac-
ceptable ways for a woman to do
that—but it gets harder and
harder to do as I realize I can
reach the goals I set for myself.

I don't think I have to get
married, but I want someone to
share my life with, I hate doing
things alone. I am looking for an
answer to one question—who am I
and why am I here?



SO TO SPEAK

By Susan Hessel

You're sitting in class and a sexist joke is made. Tension immediately builds as everyone waits for the reaction from the feminists known in the group. No one wants a scene, but it has become the expected behavior to get a boo or a hiss in reaction.

The issue is simply whether to clobber or not to clobber. One of the biggest problems facing women is how to handle those jokes in the most effective way on the long run. Is it better to get immediate gratification by putting the joker down with a swift comment to his guts, or is it better to take it with a grain of humor. I would maintain that a sense of humor is more effective.

TIED UP WITH THIS concept of humor is the continual problem of women laughing for the wrong reasons. We have all seen women nervously giggle after making a serious comment. That laugh indicate that those listening didn't have to completely accept that idea from her, because she was not completely serious in making it. It was kind of a fluke that such an idea would come out of her. Giggle. Giggle.

A really good example of how humor can be an effective response came out of a surprising source. The movie, *The Way We Were*, which was wrongly billed as a comedy, is really a very sensitive portrayal of people in the good old days that weren't so good. In the movie Barbra Streisand plays the part of an overly politicized young communist trying to organize a strike for peace on campus.

Just when she had her audience ready to join her a sign goes up behind her that reads, "Any peace but Katie's (Streisand) Piece." Everyone starts laughing and when she turns to see what is so funny, she reacts by screaming they are all fascists and storms off.

(continued on page 14)

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Some of my best friends are...

By JAN GOLDIN

I stayed three hours the first night, talking, mostly listening and looking around me at these women who said they were lesbians. Asking questions and searching in the movements of the laughing women around me to understand why are you lesbians, what is being lesbian like, and how do you all know you are lesbians. How do I know I'm not. And, when does it start.

Initial distrust stemmed from both sides at first. Although I did not know it at first, all the women were told who I was. One of them turned to me and said, "So you're from the Cardinal and you're doing a story on us. What kind of story is it going to be?" When she said that I felt slightly sick—I was uncovered, bare and heterosexual in their eyes.

I knew that I had to ask the nagging questions in my mind no matter how naive or embarrassing they seemed. I asked what is lesbian love like. They asked me what is heterosexual love like. I asked how lesbians met each other. I was asked how heterosexuals met each other. I would have asked how lesbians made love to each other, but I couldn't have, and by that time I knew the answer.

Like K and R, two lesbians who live on the East side of Madison in their own home with R's two boys, K's two boys and a girl. I had met them in the Lesbian Switchboard the first night, and visited them during that week. The blonde and brown heads of their children tumbled and crawled in and out of the room as we talked. The oldest boy came into the room to repair his airplane and then ran out again. The girl sat smiling shyly in the corner as we talked about a hundred different things. R sat feeding the five-week-old Aaron while K negotiated with the tumble of kids on the floor to try and start the grill for hamburgers.

R had decided that she wanted another child, and so she conceived Aaron with a male friend. R and K call Aaron the "ours" of their "yours, mine and ours" family.

Both the women were previously married. K had lived in a small Pennsylvania town, and by that point in her life, she knew she must come out of the closet, acknowledging her lesbian feelings. From her words, it sounded as if it was a desperate time for her, until she spoke to a friend who knew a woman she could stay with in Madison. That woman turned out to be R.

They plan to build a home outside Madison soon. They call each other honey and try not to spoil the baby. They speak freely of the kids coming in their room at "the worst possible time" early in the morning. And if this sounds like "yeah, man, they're like everyone else," it is in a way.

Although more recent psychiatrists, like Lawrence Hatterer of Cornell and Charles Socarides, consider homosexuality treatable, causal theories are vague and conflicting. Studies on lesbians especially have been few, and conclusions often based on narrow and skewed studies.

It is a blessing and a burden that the lesbian can remain invisible in society. Regardless of what anyone thinks, no one can "pick out" a lesbian, and they have been able to conceal their sexual identities. Often, while they are assumed to be heterosexual, they are forced to conform to heterosexual roles they wish to have no part of.

I HAD AN enlightening experience when I was writing this story, similar to ones lesbians must often face with strangers and friends in the straight world. I was speaking to a friend whom I assumed knew that I was writing the story. I mentioned having a previous engagement-to go to a gay bar—that night, and talked about having visited the Lesbian Switchboard that week. I asked if we could get together for dinner the next night, and she said fine. We made plans.

At dinner we talked about many things, and gradually the conversation got around to homosexuality; she finally said "Can I ask you a question?" in a voice that sounded as if there were nothing more important to be asked. "Are you gay?" She told me that last night she was really scared that somehow I had gotten the idea she was lesbian, and that I was going to proposition her. I had become a threat. She did not wish to become a lesbian by association with me. If the situation had been real, I would never have enjoyed her friendship again.

The book *Sappho Was a Right-On Woman* describes the lesbian woman as one who is "vulnerable to the written and unwritten laws of a society that has legally restricted sex to reproduction." And so to the heterosexual society she is an outlaw of sorts. She is scorned as peripheral to the woman's liberation movement and a contaminant to the movement's image.

THE LAW CAN BE a bastion of legal barriers to the homosexual. In 1971, a University of Minnesota student and his lover planned to marry, but no one would marry them. The student ended up going through the adoption procedure in order to legalize their relationship. Right now there are a number of women battling in the courts to be able to use their maiden names after the divorce. This can be an especially important for the lesbian woman newly establishing a lesbian identity.

I spoke to clergymen in the campus area of different religions. Although they revealed varying degrees of enlightenment about lesbians and homosexuality in general, each said that he would not be able to marry a homosexual couple in their respective religions. And although sometimes their personal attitudes toward homosexuality were extremely progressive, it did not appear that they were considered at any time a source of advice to any Madison homosexuals—none had ever been approached by any for counseling or otherwise.

Because those who are different or who feel different seek support from those like them, it was through other lesbians that many of the women I spoke to worked out their problems if they had any. In many cases any kind of support shown by other women often helped a woman acknowledge her lesbian feelings soothing the fear of discrimination, isolation and the guilt she had felt when trying to be a part of the heterosexual world.

One of the women told me about her parents. "My mother cried for a few months (when she found out I was a lesbian) until she was all cried out. Then she started taking tranquilizers and smoking. My parents then moved to Florida, where they're trying hard to stop thinking about it." My father? I don't think he really cares because he really doesn't take responsibility for raising children."

I listened to the lesbian women at the Switchboard, at their homes, on the street and through their literature. Without trying to pigeonhole each woman into my own mind's conception of why and how each one leads her life as she does, I found my initial fears unfounded, my initial questions answered.

ISPENT MY last night with the women I met in the Back Door, a bar for both male and female homosexuals across from the Stone Hearth. I felt a little strange, went and got two mixed drinks because bars make me uncomfortable anyway.

One of the men greeted another, "Hey, I like your hair" to which the other responded, "Thanks honey, I curl it every night."

And they both started to laugh and I knew they were mocking themselves and their stereotype, and I started to laugh too. I went up with the women to the dance floor and saw men dancing with men, women dancing with women, and even men dancing with women. And I was laughing all night because we were all dancing together.



Because some people feel lesbians are not supposed to be like everyone else. They are supposed to live furtive unhappy lives in dark, lesbian apartments. They are supposed to hate men and see all other women as sex objects. They are supposed to refrain from publicly displaying their love for each other.

"Only in 1970, the New York chapter of a lesbian group called the Daughters of Bilitis were meeting in small stuffy rooms on Manhattan's west side, knowing each other only by first names, usually false." That's only four years ago. The Daughters of Bilitis (D.O.B.) was started in 1955 in San Francisco by the lesbian couple Phyllis Lyon and Del Martin. While the D.O.B. came to be regarded in the lesbian community as the sisterhood of the older lesbian community, women in their forties and fifties who fell into the stereotypical butch-femme partnerships and only recently came out of the closet, younger and politically revolutionary groups formed.

IN THE summer of 1970, the Radicalesbians marched through the streets of New York City. Following their banner were the Gay Liberation Front, the Gay Activists and many other visible and radical coalitions.

It was on Dec. 15, 1973 that the American Psychiatric Association voted unanimously to remove homosexuality from category "mental illness" to the label "sexual orientation disturbance" for individuals disturbed by, in conflict with, or (for those who) wish to change their sexual orientation."

This change is a milestone in a legacy of dark-ages theory on the subject of homosexuality. Assuming that all lesbians really wanted to be men, Freud theorized that masculine behavior in men stemmed from an incomplete resolution of girls' penis envy and deemed these problems "untreatable." The late Edmund Bergler considered homosexuality a serious pathology, and stated conclusively that "there are no happy homosexuals."

Madison Lesbians on the road to freedom

By KARLA DOBINSKI

Lesbianism has been buried in Greek ruins, burned at the stake, murdered in South American jungles, and totally erased from novels, biographies, and history books.

Heterosexism has persistantly tried to drown all Lesbians in a well of loneliness, keeping them unseen and isolated from each other.

LESBIANISM HAS never before been openly considered as an alternative for women because in order to survive at all, Lesbians had to remain invisible.

Those individual women who did take some steps out of their closets were punished and ridiculed sufficiently to serve as exemplary warnings to other women who might tread off the straight and (very) narrow.

Because society's denial of our existence has been a primary factor in our isolation from each other, visibility is the means for Lesbian liberation.

Lesbians must now try to unearth a buried past, organize and support each other in present communities and establish a permanent presence for our sisters in the future.

THIS IS WHY LAST month's birthday cake and celebration was so important to Madison Lesbians.

Three years ago, on March 26, a small group of Lesbians broke silence and gathered for the first public meeting here. Since that historic meeting, Madison Lesbians has been the name of an every-changing group of women who try to create a support group for women first dealing with their feelings for other women; a means for stimulating our own personal and political development; a quasi-social organization to sponsor events; and a political

the whole world ignored it, but it wouldn't go away.

vehicle promoting visibility and the public's education.

—Now, there's the Lesbian Switchboard (257-7378) for women who want information or conversation and counseling.

—There's the Sunday night coffeehouse (8 p.m., 550-1/2 State St., upstairs) for women to meet and play cards or guitars.

—there's the workshops (3rd of every month—watch for posters) on topics from Lesbians mothers to class differences to Lesbians and the law, and the Lesbian struggle in relation to other liberation struggles.

—there's the Gay Political Caucus (257-7575) working on an amendment to the city ordinances to ban discrimination on the grounds of sexual preference.

—and there's weekly sports events (call the Switchboard). Panels for University classes and local women's groups are still being presented by Madison Lesbians.

There has also been a Lesbian presence at all major women's events on campus—although, as one spokeslesbian noted, often at the first sign of our visibility, other women become Lesbian baited by those shouting "Lesbian coup" (i.e., International Women's Day here).

In the past, when the energy cycle would be cresting, there was W.I.L.D. (Women Incensed by Lesbian Discrimination) working with libraries to update reading collections, and writing to newspapers and other places; there was a campaign for a Lesbian running for School Board to bring up gay issues and expose gay discrimination in the school system; and there has been an attempt to reach out to Lesbians living in the dormitories.

Madison Lesbians has so far been structureless, viewed mainly as an umbrella organization to offer some respite for Lesbians living in a hostile straight world. The women who have been and are now associated represent a spectrum of political beliefs and approaches to the Lesbian movement. Unified on the fundamental level by our Lesbianism, individually we have expressed varying answers to the questions of separatism, monogamy, the Revolution and directions for the movement.

YET, DESPITE MADISON Lesbian's attempts to reach as many Lesbians as possible, there still remains many circles of community women who are forced by jobs or families to stay away from us because they can't afford to be visible at this time, or those who are involved in their own lives, not choosing to make the movement a priority in their lives.

For most of us, coming out was an irreversible step.

For Madison Lesbians, the same applies. We have a presence in Madison that rises again and again despite continual turnover of women in active roles, lack of time or money, and deliberate attempts by the straight community to ignore or stifle us.

IT'S BEEN ALMOST three years since the Daily Cardinal published a special issue called "Gay Liberation in our Lifetime." At that time Madison Lesbians was just beginning to grow. We looked at the title of the issue, and wondered how idealistic it was.

But now, looking back, and looking ahead, a strong foundation is being built in Madison and many cities across the country.

Madison Lesbians is not only opening closet doors, we're also removing the hinges.



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so to speak

(continued from page 11)

Said Robert Redford later, "If you had only laughed. You had them." And he added "You don't just laugh because it is funny."

At best Barbra Streisand made her friends uncomfortable for her and at worst she lost her possible converts.

When women react hostilely it alienates people who might have agreed with you. It is possible that other men were fighting back sexists thoughts because of a raised enough conscience to know they would be insulting to women. By clobbering the joker instead of maintaining a sense of humor it moves him over to the side of the underdog and the joker gets sympathy.

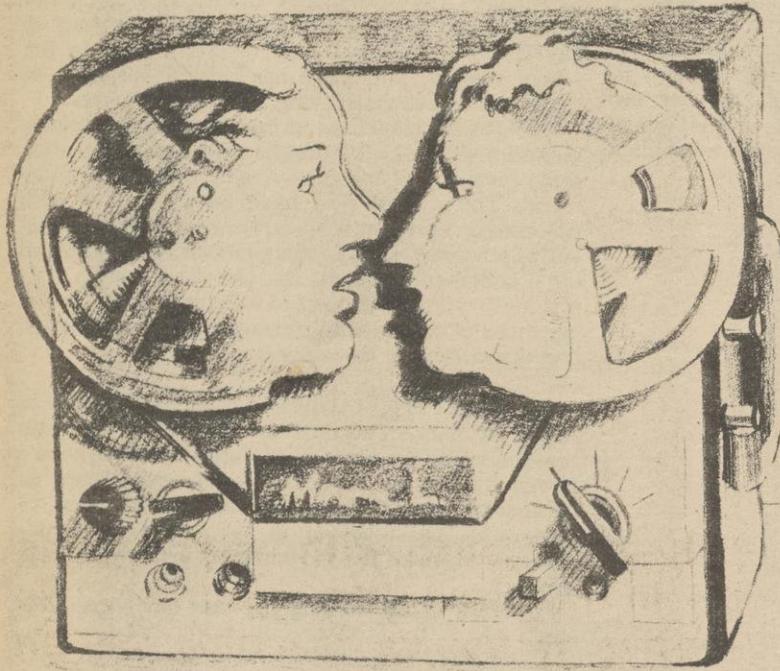
But, if the response is a good solid stare with a dash of pity for the person making the joke, then he will not get what he wanted. He makes his crack for the women's reaction. He gets them to fulfill his own stereotype of the emotional women for him.

Women should not laugh until the tears roll down their cheeks to prove what good sports we are. We should just keep things in perspective and not let men get the best of us by an ill-said joke.

It is time we stop looking for a fight to prove our feminism. True liberation is not having to force it down the throats of men. It is being able to stand back and let the sexists dig their own proverbial graves.

"Wonders are many on earth, and the greatest of these is man."

ANTIGONE



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The Airplane collector has to have this album to take the full trip.



1936

1955

1972

Betty Crocker: symbol of housewife-ly beauty and virtue...until now.

Betty Crocker, everybody's ideal mother, has been awarded first prize of a garbage can for her encouragement of bad eating habits in the Second Annual Bon Vivant Vichysoise Memorial Award contest, sponsored by the Center for Science in the Public Interest.

Crocker has been honored for her encouragement of sugar-filled diets for children and production of non-nutritious bread. Her breakfast cereals have been especially cited as examples of trash.

CROCKER HAS been particularly effective with her marketing methods, succeeding in advertising almost exclusively to children on Saturday morning T.V. and box-tops.

Crocker has also successfully hidden the content of

her products. For instance, her "butter pecan" cake mix contains no real butter and no pecans. Crocker also (quite wisely, for a woman) refuses to divulge the nutritional value of her products. It is estimated she makes \$10 million a year from "Total" cereal, which actually contains only 1/3 more vitamins than "Wheaties."

Crocker has recently made the transition to career woman after more than 40 years as a housewife and mother. Incidentally, she is a creation of (male) General Mills executives. It is rumored they have purposely thrown food quality out the window just to demonstrate what they think about women (with Crocker as a model) leaving the home, but, on the other hand, profit margin may be the answer.

Whole Woman Women make the news

By JAN FALLER

Whole Woman newspaper, is a monthly magazine by women, about women for women, and the idea behind its creation was to bring women together.

"Women have a unique perspective on the world, and a lot of things are understood between us out of common experience," said Phyllis, one of Whole Woman's founders and a member of the collective of women that puts out the paper every six weeks. "And there's a lot happening between women—it's a kind of energy."

Almost 2 years ago, Whole

Woman grew out of the now defunct Scarlet Letter, a local woman's paper that stopped publication in the summer of '72. The paper began as a "small collective" of women who wanted to experience the process of working with each other rather than just putting out the final project.

IN ONE WAY OR another, Whole Woman reaches women everywhere. The articles aren't geared to an exclusive group of women, but are sensitive to the problems of all kinds of women. One article in a recent issue gets

into how "office politics" are used as a means of belittleing and destroying unification among the women workers. Others deal with old age, women in other countries, and localized women's activity.

In planning the issues, the collective prints "what we like and what we think is necessary." Although the issues are of universal interest, they understand that their point of view isn't always universally shared by women, and they print things they don't agree with in rebuttals.

"We all have strong feelings about the changes we want to see, and it would be naive to say that we can reach any woman anywhere," admits Linda, "But we do assume that all people can learn something through our experiences."

PERSONAL EXPERIENCES make up a lot of their articles, and in their issue, the collective of women includes an article called, "From us", to let people know what is happening among themselves and their paper.

"Each issue produces its own laws, and it's own rhythms," said Phyllis, "and one point is to get something out of it yourself."

The writing process at Whole Woman is as collective as anyone wants it to be. If someone feels they can't express themselves in words, another person will write their feelings for them.

The door to Whole Woman is open, and people wishing to help out or contribute are welcomed. As a publication completely run by women, it is the only kind in Madison. But the all-woman staff is not any kind of an anti-man reaction, explained Linda. "It's affirmative, not exclusive. The idea is not to exclude men at all, but to do it because I want to—I enjoy working with women."

Whole Woman works out of a large house at 1628 Winnebago St. Its subscription rates are cheap (\$4.50), and it has many outlets around the campus area, including the WSA Store and the Memorial Union.

WOMEN—if you have a problem or need information, call the Women's center—255-7447.

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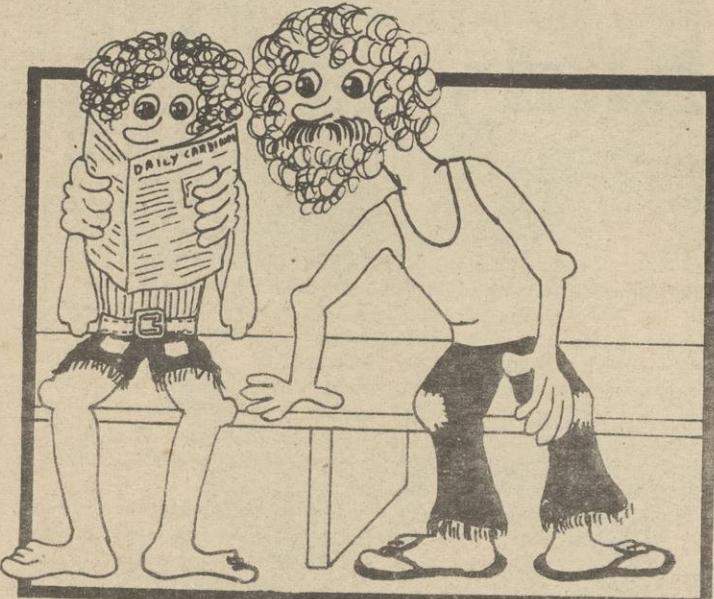
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Women's health

Taking control - your body morning after pill; a new way out

Editor's note: This story was written by this reporter after requesting the morning after pill at the Madison Adult and Adolescent Center without their knowing that she was a Daily Cardinal reporter. Her experience was a totally individual one and should not be taken to typify the clinic.

By PEGEEN BROSNAN
of the Cardinal Staff

There you are in the waiting room, nestled in among the plants and the other patients. Last night the unexpected happened and now you are here for the "morning after pill". Just what are you

getting yourself in for and just what is the morning after pill?

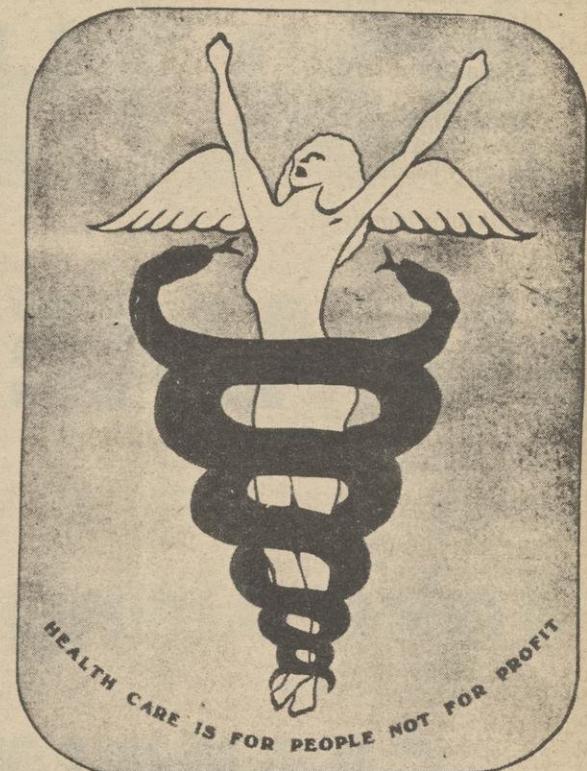
The pill is a compound of synthetic estrogens known as diethylstilbestrol or DES. (University Hospitals is now prescribing a different pill made from horse estrogens.) No one knows exactly why the pill, used also at one time for the prevention of miscarriages works in preventing pregnancy. More people support the theory that DES affects the uterine lining in some way as to prevent implantation of the egg. Another explanation is that the drug affects the speed at which the egg moves down the fallopian tube. No matter what the reason for the

result DES has been determined to be 98 per cent effective if administered in the first 36 hours after intercourse.

BECAUSE THE MORNING after pill is, in effect, a massive dose of estrogens similar to the estrogens in the birth control pill, many of the same side effects result.

There is the possibility of blood clotting in some patients. Women with a history of cancer, stomach ulcers or upper gastric problems should not take the morning after pill. Some doctors feel that women with a family history of diabetes likewise should not be given DES. Dizziness and depression occur in some patients, much the same way some women experience these side effects when on the birth control pill. DES almost always causes severe nausea in women who take the pill. (This side effect is temporary and can be alleviated by taking dramamine during the time on DES.)

DES has been linked to cases of cervical cancer in young girls whose mothers had taken DES during pregnancy to prevent miscarriage. Many of these women were given the drug without their knowledge, or under initial objections. (Ms. November 1973) Because of the possible danger to fetus, women agreeing to take DES are counseled that in case of failure they should be willing to undergo a therapeutic abortion.



"GITCHA-GITCHA-GOO"

from The Second Coming

Health classes

Discover your body

By PAM BAUMGARD
of the Cardinal Staff

Madison women will have a chance to learn about their own bodies and health care in self-help and women's health problem classes at the Near Eastside Community Health Center at 1133 Williamson this May and June.

"The philosophy behind self-help is that women should know, understand and be able to control their own bodies. That shouldn't be a privilege just for professional gynecologists," Janet Volckhausen, a worker at the Center said. "The purpose of self-help is not to replace gynecological exams, though; it's just to add to self-knowledge."

Self-help classes involve teaching women how to recognize different forms of vaginitis, telling them how to insert a speculum so they can see their cervixes, and describing different cervical changes and cervical erosion. The self-help program at the Center is scheduled for June, although exact dates and times have not been set.

The concept of self-help began in California about two years ago, and has been plagued by legal limitations. There have been questions about non-doctors prescribing remedies for infections and actually demonstrating speculum insertions.

The most publicized case was one clinic in California that was busted for allegedly telling women to insert yogurt into their vaginas to counter-act yeast infections. The clinic was acquitted because they had merely said some women had benefitted from the treatment, and had not actually prescribed the yogurt.

Right now the Health Center has a women's counselor on Tuesday and Thursday nights, literature about women's bodies and health care, including the excellent "Our Bodies, Ourselves," and is holding classes for women's advocates. An advocate is someone who conducts the basic interview with a patient, and then goes through the exam with the patient to insure fair treatment if the patient wishes. This can be especially useful in getting women to understand what a gynecologist is doing, and, if there is a problem, what it is and what is being done about it.

The first class in the women's health series will be on reproductive anatomy and physiology. It will be Sunday, May 5, from 7-9 p.m. The class will involve male and female anatomy, and also problems with periods, cramps, different types

of remedies, and douches, and their effectiveness.

The May 12 class, which is open to men and women, will be on birth control and abortion. May 19 will be on V.D., vaginitis, and urinary tract infections. The May 26 class will be on sexuality. The first Sunday in June will be on "Women in Therapy." All the classes will be 7-9 p.m. Classes in pregnancy and menopause are also being considered, and may be given sometime in June.

Anyone interested with questions or problems should call the Near Eastside Community Health Center, 255-0704.

The same synthetic hormones in DES have been banned as additives in cattle feed. DES was being used to increase the meat yield in beef cattle without increasing the amount of feed given to the cattle. The drug was outlawed for this purpose because of the carcinogenic effects.

Laboratory animals given DES have also sometimes developed cancer, but there is still a question as to how high a dose would cause cancer in humans.

BUT THERE YOU STILL are in the waiting room still wondering whether you should agree to the pill. And wondering while you wait what is going to happen. At the Madison Adult and Adolescent Center patients are required to have a counseling session with a social worker before they are given a prescription for DES. The clinic prescribes a much lower dose than usual—75 mg compared to a 250 mg dose normally administered. Every attempt is made to put you at ease—"where are you from?...I can't wait to get home and smoke a cigarette."

The interview on first name basis lasts about ten minutes. The social worker asks when your last period was and when you had intercourse. DES will not be prescribed unless intercourse occurred within 72 hours and only if during the peak of your cycle because of the dangers involved in taking the drug.

"We are reluctant to give out the pill," says Ida Gear, a nurse practitioner at the clinic. "I have doubts about anything not well-tested and doubts about the long-range effects," she continued. You are also told all the side-

effects of the morning after pill in a very factual and calm manner. You are warned if you have had a history of cancer, stomach ulcers or upper gastric problems, that you cannot take DES. I was not asked if my mother could have taken DES to prevent miscarriage.

You are not lectured at and no judgement is made about you. "It is your decision, why don't you go home and think it over by yourself for awhile," said the social worker who did the interview.

THERE ARE DIFFERENT opinions as to whether the patient should be given a pelvic examination before being prescribed the morning after pill. At this clinic they feel that a pelvic is not necessary. It is Dr. Kenyon's medical decision that a pelvic is not necessary. "If I were a woman I'd be glad that if a pelvic isn't necessary that I wouldn't have to have one. Also it saves the woman extra cost," said a spokeswoman for the clinic.

At University Hospitals the doctor on the phone said that as "a matter of course" a woman requesting the morning after pill would be examined. It seems to come down to a doctor's own individual judgement.

Similarly whether to take the morning after pill or not also comes down to an individual woman's judgement. Don't be afraid to consider this option. However any women considering DES should be warned of the dangers involved and the side effects before she is given a prescription. Know what you are getting yourself into.



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BIO-RESOURCES 212 N. BASSETT

Poor Women

"The family becomes their life."

By JAN FALLER

The place is Carroll County, Mississippi, a landscape of wooded lands, dust-swept backroads, and FHA houses that provide shelter for more people than they can adequately handle.

Like a hundred other counties throughout Mississippi and the south, Carroll County is a financial wasteland.

The women and their families in the backlands are poor, most of them are black, and they talk with a southern twang whose unfamiliar sounds are difficult for a stranger to translate. But if you stay there long enough, you begin to understand. You begin to understand their talk, to understand their lifestyle, and to understand just what it is that keeps them happy in the midst of that rural Mississippi poverty-trap.

THERE ARE NO jobs for black women in any of the three towns in Carroll County. The closest jobs are 30 miles away in another county and these consist of either minimum wage factory work or housecleaning for 30 dollars a week. Some of the luckier women are able to secure jobs at the federal Headstart program, which, provides jobs, and daycare for poor in the area, but those jobs are few to come by. A single woman on her own here is hard to find.

Most of the women marry young and have children, falling readily into a strong mother identity. For the women, their family becomes their life; their children become their product.

But where the woman is able to put her energy, is where she becomes strong, and in most cases mothers of the poor families stand out as the dominant figure in the house. While the father is the only one eligible for outside labor, the mother busies herself by having and raising children. It is she who teaches the, raises them, and ultimately, builds up a bond that makes it hard for them to ever leave. Many second and third generations of families settle in the same area.

Family bonds become as strong as the women themselves. One mother, of thirteen talked of her children, and recalled an incident during the Civil Rights movement when two sheriffs grabbed hold of her 9-year-old son. She attacked them both furiously and half-consciously, and was jailed for two days.

"My friends tell me I was like a wild hen," she said. "I went after them tearin' and kickin'. I knew I shouldn't have been doin' it," she concedes, "But when somebody started hittin' on my baby like that, I guess I just couldn't hold back."

BEING A POOR MOTHER in Carroll inevitably means you will have a large family.

A family planning program, set up for the county three years ago at a local clinic has been quite ineffective, explains Carroll County Welfare Director George Turbeville. The clinic offers birth control at a minimal fee with parental consent of those under 21.

"If they could come to a class, then I could see this thing being more effective," he said, "but as it is, they just don't understand about it."

But the effectiveness of such a class is debatable—although some women may not be aware of the clinic, it is a general attitude towards birth control, and birth itself, that is responsible for so many births, both among wed and unwed mothers.

"Most girls know about the clinic, but they won't go 'cause of what they're parents would say," explained one unwed mother, a senior in high school. After her first pregnancy, and upon getting parents' permission, she started the clinic, testing several different birth control methods. But after trying pills, which she forgot to take, foam, which she found to be



too much hassle, and other methods, the woman is once again taking her chances.

"After all those I said forget it, I'll just take my chances and use the rhythm method, and say, 'sorry baby, not tonight.'"

Apparently, the usual bad attitude towards unwed mothers is overpowered by the attitudes of motherhood.

"Sure they (other girls) treat you mean and say things," she continued, "But one day they'll be snubbin' their noses at you, and the next day they'll be looking at how

cute your baby is and wishin' it was theirs."

According to Turbeville, abortion among pregnant mothers is "like bootleg whiskey". But abortion among the poor blacks is practically non-existent. Besides the financial toll, and the fact that most doctors in the area would not perform the operation on a black woman, there is a cultural taboo against it.

The situation leaves a pregnant woman, if she is single or without a mate, in a financial bind. Many mothers seek

assistance from the federal ADC program. In Carroll the program carries 286 families, 80 per cent of them unwed mothers. A common notion among the white residents is that the poor black women will have a baby just to collect ADC.

"Right now, this is our public image—people think we pay them to have babies," said Turbeville.

But the ADC payments aren't even enough to sustain a mother and her children, let alone make babies a profit motive. A single parent with one child receives a maximum of 30 dollars a month,

and the rate increases with the number of children. The maximum payment is 108 per month, and that is for a family of seven or more children.

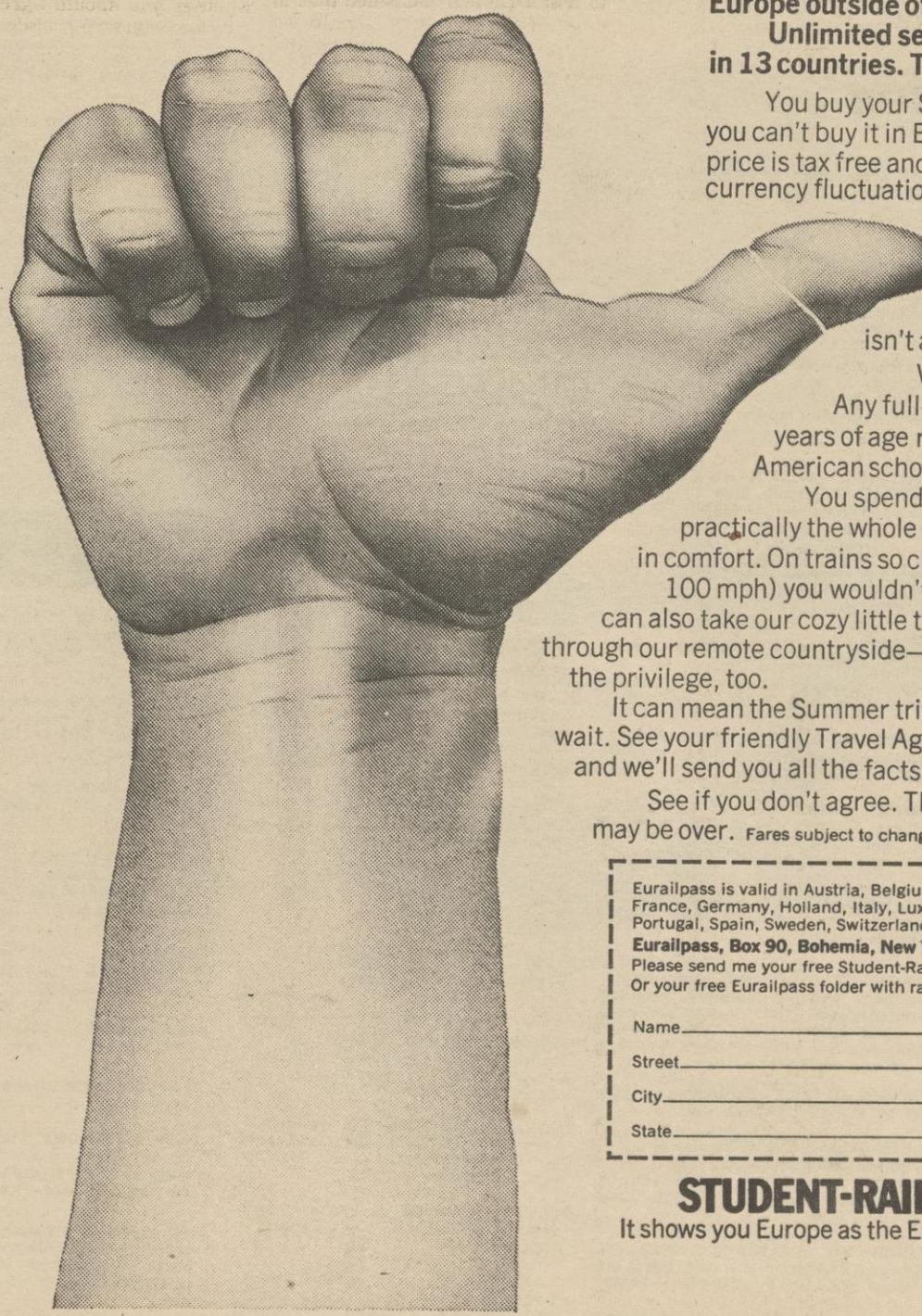
WITH THE JOB scarcity, and minimal ADC payments, women are left nowhere to go and most unwed mothers fall back on their family. It isn't uncommon to find households of two families, first and second generation, all sharing a joint income, and a home consisting of eleven people in five small rooms.

The poor's lifestyle is crowded, privacy is something that can never be found. But the sharing of each others lives breeds a unique closeness among the family.

When one of us has troubles, it's like lighting a box of matches," a mother says of her household, "We all feel it equal."

THIS MOTHER like many other women, hasn't left Carroll County in twenty years, and she probably won't leave in the future. Some of her daughters have already made their homes in Carroll, too, and more of them probably will. When you ask them if they're going to leave, they say "someday, maybe," but right now they're happy where they are.

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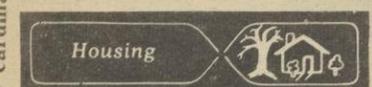
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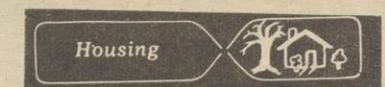
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TWO ROOMS to sublet in 4 bdrm flat near Vilas Park. \$60/mo. 1008 Vilas. 255-4111. —6x3

CAMPUS 1309-1315 Spring St. Walking distance to any part of campus & stores. Apts. for fall 2, 3, or 4. \$175, \$190, \$270 for 1 year leases, or 9 mos. at \$950, \$730 and \$800. Contact present tenants for summer rentals or resident manager #106, Call 256-0409; Days 274-5550, eves 271-9516. —xxx

VERY LARGE one bdrm furnished apts. on the lake. Reduced summer rates. Models open daily from 1 p.m. Centrally located for your convenience. Also accepting applications for fall. THE CARROLLON, 620 N. Carroll. 257-3736, 257-9484. —xxx

FURNISHED ROOMS on the lake with private bath and fridge. Taking applications for fall. Special summer rates. Stop in or call after 1 pm. daily. KENT HALL 616 N. Carroll. 255-6344, 257-9484. —xxx

QUIET BUILDING on the lake. Exceptionally nice 1 bdrm furnished apts. Accepting applications for fall. Few apts. are available for May & June occupancy. HAASE TOWERS, 116 East Gilman St. 255-1144, 257-9484. —xxx

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238-8966 257-9484

1"xxx

HOUSE for rent: Furnished four bedroom, near campus and hospitals, available June 1, reasonable rent. Call 255-0033 or 238-4611. —5

crew

(continued from page 20) workouts." Mimier said "I've been trying to show them the self-gratification of doing something they didn't think they could do, like running seven miles in sub-zero weather."

The rowers predict a bright and growing future for their sport as more colleges and private clubs form teams. But there is definitely a time lag, in the growth of

women's sports. Their day is coming but "it's going to take time to get here", they agreed.

In the past two years, the team has gone far to produce a group eager to win and earn a championship spot in these early days of women's crew.

These women give up much of

their precious time and energy to develop calloused hands and aching muscles, but as rower Elizabeth Zanichkowsky said,

"That's our fundamental principle—you make time for the things you really love, and that's exactly what we do."

For Sale



HEATHKIT AA-14 Stereo amplifier, 15 watts/channel. \$75. Mitch 256-9860. — 3x30

SPEAKERS EPI-150. 836-3536. — 2x29 5-SPEED Schwinn bicycle. 836-3536. — 2x29

ADVENT cassette deck with dolby. Best offer 221-3113. — 3xM1

PIANO \$90 or best offer. 241-3962. 4xM2

QUALITY car cassette player with floor mount. Steve 256-1301. — 2x30

MOBILE HOME—professionally converted all seasons, self contained school bus. Sleeps 12. Coast to coast condition. \$2500. 233-2435. — 5xM3

NIKKO receiver BSR turntable, quadrex speakers \$225. Almost new. Mark 238-3441, 238-3442. — 10x14

VACUUM cleaner, attachments, twin bed, frame, mattress. 251-5794. — 2x29

CO-OP Threads, unique handmade garments, 328 State St. 256-9344. — 16xJuly 2

NORD-FRANCE 10 speed bike, good condition. \$80. Mitch 256-9860. — 3x30

Wanted



DESPERATELY want 1 ticket to CAT STEVEN'S Concert. 836-7895, 836-9743, 836-3231. — 2x29

RIDING MASTER and skiing assts needed for Jewish co-ed camp in Northern Wisconsin. Call 257-4224 after 5. — 2x30

ONE TICKET for Cat Stevens. Phone 255-5480 eves. — 5xM3

WANTED 2 Cat Stevens tickets 271-1241. — 7-10 p.m. — 3xM1

WANT TO BUY (or lease for summer) small, reasonably priced car or vehicle 274-2521 eves — 5xM3

Employment



WANTED STUDENT for work — parttime, every other night on duty at a funeral home to answer phone plus help on visitations. Live at the Funeral Home, modern apt. linens furnished. This is a room job, plus pays \$17.50/wk. Frautschi Funeral Home. 238-3434. — 5x29

PART-TIME sales position in sports related field—spring & summer. For interview 274-5711. — 6x3

WANTED CAR-HIKER-counter man. Part-time until June, full-time during summer. Duties include car clean up, delivery and pick up of customers, renting out cars and some clerical work. Must be neat and personable and over 21. Budget Rent a car, 249-5544. — XXX

BABYSITTING exchanged for room-board. Ethiopian student. 251-3492 or 222-8168. — 5x2

Personal



ATTENTION Yoghurt people—continental yoghurt (8 oz.) is now \$.39 at Good Karma Whole Earth Foods, 311 State St. — 3x30

MIDDLE AGE man seeks female companionship #508, 501 North Henry. — 3xM1

Wheels



OLDS-WHITE-CONVERTIBLE 1965—\$375, Caddy-white-2 door 1966—\$750 eves 271-3434—9xJ7

10 SPEED American Eagle 251-3370. — 3x29

SUZUKI 73 CT-750 less than 4000 miles \$1600. 255-5091. — 4x30

1969 YAMAHA 250, 238-3022. — 3xM1

CHEVY WAGON 1965 radio, new tires, fair condition, best offer; Rod 233-6755. — 5xM3

Sports analysis

(continued from page 20)

allows no spring trip, very little free equipment and only one match with another Big 10 school before the Big 10 finals.

"Some of the girls are annoyed that the men get free tennis shoes and rackets, but they can afford that sort of thing," Saunders said. "This year we were able to give the girls free stringing for the first time; we hope to do more as our budget is increased."

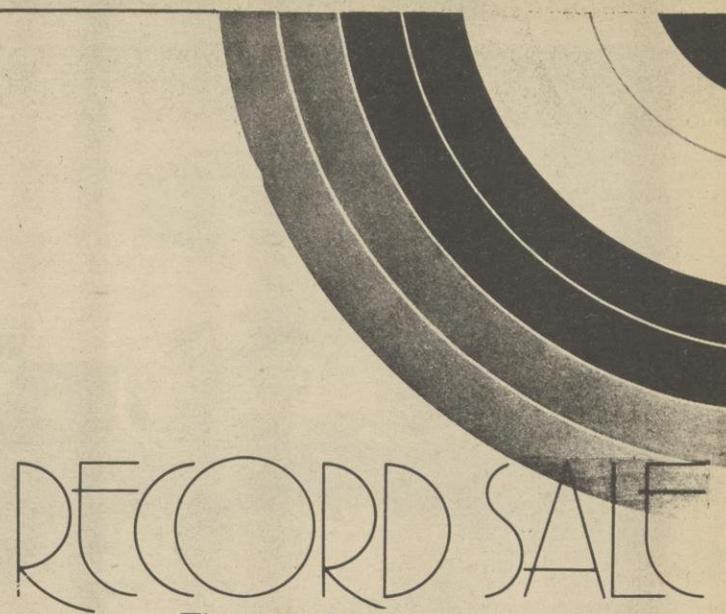
THAT INCREASE IS coming next year, but just how much it will be able to accomplish is questionable. Next year's allowance for women's tennis will be \$6,700. It is not as impressive as it sounds. After \$4,000 in coaching fees, the net increase is only \$700.

But as many will tell you, an increase is better than a decrease any time. Women's tennis is gradually changing.

This year for the third time in a row, the University of Wisconsin will be the site for the annual Women's Big 10 Tennis Tournament, making Neilsen the only home the tournament has known in its brief three year existence. Again Saunders is responsible.

"I LOBBIED FOR the tournament to be here," Saunders explained. "I think it helps the University and makes women's sports visible. We're on television every night of the tournament week," she added.

Women's sports are wastes of neither time nor money. Wisconsin has become one of the contenders in women's tennis and promises to remain so. The women's tennis team is only a start in the right direction concerning women's sports. There are a necessary part of the sports scene which cannot and will not be thought of as whole until women are fully accepted.



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photo by Tom Kelly

THE UW WOMEN'S crew team in Saturday's Midwest sprints on Lake Wingra.

MSU women netters win 2nd Big 10 title

By BILL KURTZ
of the Sports Staff

Winning four of the nine finals, Michigan State's Spartans took their second straight Big 10 women's tennis championship this weekend at Nielsen Tennis Stadium.

Spartan Sue Selke led MSU, winning her second straight number one singles title over Ann Wilson of Ohio State, 4-6, 6-4, 6-1.

OSU'S BUCKEYES FINISHED second in team scoring with 48 points, winning two events. Wilson and teammate Barb Wetters denied Michigan State a sweep of the three doubles events, winning the number one doubles over MSU.

The remaining team total scores were: Indiana 45, Wisconsin 33, Purdue 32, Michigan 21, Iowa 4, Northwestern 3, Minnesota 2.

Two Badger women netters reached the finals, but neither was victorious. Andi Fenton lost

number three singles to Elaine Robertson of Indiana, with the Hoosier winning 4-6, 6-3, 6-1. Carolea Goldfarb lost the finals in number three singles to Purdue Boilermaker Sonia Schwartz 6-3 3-6, 6-1.

MICHIGAN STATE'S WOMEN were the only netters competing in school monogram dresses, which symbolized the head start the



KIT SAUNDERS

Sports analysis

Women's tennis; changing times

John Andreas

One of the hard facts of life is that everything is always changing; nothing remains the same forever. To accept this fact is not hard. The problem occurs with the realization that most of the changes are taking place at a pace either too slow or too fast for our own personal liking.

One area currently changing is the field of sports. Sports have discovered women and women have discovered sports. They are no longer the sole possession of the male species. Recently, women have made some very successful inroads into this male-dominated sector of life. For some the changes are unwanted and too quick; for others they are necessary and too slow.

ONE AREA CHANGING the most is women's tennis, here on campus, as well as in the rest of the country. Nationally the fight has been led by Billy Jean King and locally Kit Saunders, head of the Women's Recreation Department.

Saunders, also the head coach of the UW women's tennis team, thinks women's tennis is here to stay, but there used to be a time when its future was questionable.

"Our program for women really started when Nielsen Tennis Stadium was finished. Up until then we hadn't been able to get any court space to practice on," said Saunders.

BUT THAT WAS in 1968, and attitudes had not been as open towards women's sports as they are today.

"About six years ago we were happy to get any practice time at all. People weren't thinking in terms of equality as far as men and women went back then; now we get the courts four times a week and practice the same time, 4:00 p.m., as the men do. I think that in itself reflects the change in attitude to women's sports," Saunders said.

After appearing to have won what Saunders termed an "uphill fight" for practice times, she and the women's tennis team still face other inequalities.

THE TRAVEL AND expense budget for men's tennis is \$5,300. This amount is large enough for the men to take an annual spring trip (extra money for the trip is also donated), equip its players and is big enough to allow the men to play every Big 10 school.

The women, on the other hand, have a present budget of \$2,000. This

Rowers describe sport Work worthwhile

By JUDY ENDEJAN
of the Sports Staff

Eight oars powerfully dip into the chilly waters of Lake Mendota thrusting a slender wooden shell smoothly and swiftly over the glassy surface, gliding almost as lightly as a faint spring breeze.

The sensation is heady and exhilarating. The work is strenuous and the sport is rowing. The oars are powered by the UW Women's Crew Team, a two-year-old group of women who love the feeling of health and well-being they get from their sport.

Founded two springs ago, by a group of ambitious women from the Lakeshore Dorms the team has done well, taking second place for a heavyweight eight in Boston's prestigious Head of the Charles Regatta in the fall of 1972, and placing first and second in Saturday's Mid-West Sprints on Lake Wingra.

Women's crew has been growing rapidly across the country, as women discover the thrill of rowing and the sense of fitness derived from the sport. It's not an easy sport.

The UW squad practices six days a week. In the winter, they row in the tank (a large simulated, concrete "boat" designed for indoor rowing practice, complete with oars) on Monday Wednesday and Friday.

They practice power pieces, perfect their rowing techniques and build endurance.

After thirty or forty minutes of this practice they head for the weights to do bench presses, reverse curls, and other drills. After a few trips across the ladder, pull-ups and squat thrusts,

the 23 crew members are ready for showers.

On Tuesday, Thursday and Saturday, they run about six or eight miles a day at 6:00 a.m. in every type of weather. They run through Shorewood Hills, the Arboretum or along the lake, always managing to run up and down a few hills for cardiovascular development.

In spring and fall they practice on Lake Mendota. On days when the weather is too rough to go out, they run.

Most women's sports are underfinanced. Women's crew is no exception. The team receives some funds from the Club Sports Program, and it will become a part of the Athletic Department next fall. Team members have sold silk screens at regattas and have operated a concession stand during home football games.

The women share boathouse facilities, shells, oars, and launches with the men's crew team, with the co-operation of men's crew coach Randy Jablonic.

The women's coach Jay Mimier, a third year law student, said, "I love coaching. I didn't think I would like coaching women, but I was surprised at how quickly they learned. They're not hampered by being muscle-bound like men are. Rowing is a very relaxing, easy motion for them."

Women aren't used to the idea of sports, Mimier maintained, because they haven't really competed in high school as have men. "Some of them don't know what rewards sports offers, from character building to physical

(Continued on Page 19)

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