

LUBBOCK **NOW** TIMES

The Newsletter of the
National Organization for Women

In Lubbock - 763-4441
January 1979

DeCrow Debate Distressing

Thursday night, January 18, 1979, we were treated to a debate between Karen DeCrow and Phyllis Schlafly, and we must say that it was interesting. We would give the debate to DeCrow for content but to Schlafly for form. DeCrow was obviously used to an audience of subtle thinkers but in West Texas, at least on this night, the broadest flavor of the issue seemed to be more important and Karen's judicial style suffered for it. On the other hand, Schlafly's rhythmic broad generalities suited the audience perfectly. In fact, she repeated the same sweeping ideas over and over

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Whatever Happened To God the Mother?

Because of the patriarchal foundations of our Judeo-Christian spiritual heritage, many women are looking for a spiritual experience and definition of their own. One interesting aspect of this growing feminist metaphysic is the study of female divinities and the reemergence of the symbol of the all-mother, the Goddess of 1000 names.

Darlene Jones will discuss the issues of religion and feminism at the February Program Meeting. A graduate of Colorado Women's College, Darlene has done independent research on religion, feminism, and the current ascension of the Great Goddess in the feminist consciousness.

Come join us February 6, at 7:30 pm, at the Wesley Foundation, 2420 15th, for this provocative program.

Incest, an American Way of Love

Cultures have long reserved the severest of social stigmas to the crime of incest, and consequently, it carries great destructive power in the personal lives of both the perpetrator and the victim; nevertheless, in the United States, the lowest estimate of the occurrence of incest is 3%, which is hundreds of thousands of children. And estimates by seasoned caseworkers are considerably higher than this.

The predominant form of reported incest is that between siblings, and this behavior is largely considered sexual experimentation. Mother-son incest is either rare or rarely reported, and it should be

noted that we do not hear of female pedophiliacs. But father-daughter incest, representing the highest incidence of parent-child assault, indicates a special form of child sexual abuse which deserves far more study.

Much media attention is currently aimed at the sexual abuse of children. It is apparently one of the most "marketable" exposes of today, but this concern fails to provide a firm distinction between "child sexual assault" and "incest," and the distinction is important.

The dynamics of father-daughter incest is similar to rape, which
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DeCrow Debate Distressing

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 again, but her efforts succeeded in exhorting the faithful.

Over 2,800 tickets were sold. Church after church bussed in their flocks, and to many the debate seemed a kind of revival meeting. Some groups paraded around the auditorium carrying religious signs, and it was obvious that many anti's based their opposition to the ERA on supposed biblical evidence of the inherent inequality between the sexes. But even though the majority shout was pro-Schlaflly no matter what she said, there was also a fine, solid minority section too. For this we are pleased.

We would estimate, by ear, that a third of the crowd was sympathetic to the issues DeCrow raised, and nine hundred people in all of West Texas concerned with a human rights issue is about four hundred more

than we ever dreamed. This group was responsive to the subtle nature of DeCrow's answers, but it wasn't large enough to counteract the groans and boos of the others, and finally the general reaction began to affect DeCrow's responses.

Floor Questions

When questions were opened to the floor, two questions were asked about the threat of federally funded day care centers. The questioners feared government indoctrination and, of course, the demise of the family. DeCrow suggested that ignoring the fact that millions of men and women must leave their children somewhere because they must work bordered on child abuse. She also suggested that public grade and high schools were partially federally funded and most people seemed to think that their children were safe in these institutions. Likewise, she suggested that people after all could choose not to send their children to day care centers if they didn't believe in them or

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LUBBOCK NOW TIMES

February 19

Who Paid for Masculine Equality

(Editor's Note: The following essay was written for an examination in a course on Women in European Civilization taught by Professor James Brink of the Texas Tech History Department and is printed here with the permission of the author. No revisions, stylistic or substantive, have been made by author or editor.)

Cyclic Changes

The history of the development of western civilization is marked by cyclic changes in society--the rise of Greece, the rise and fall of Rome, and the emergence of the medieval church have been most important for the study of the changes in women's status over a period of time. In all three cases, we see a curious phenomenon - attainment of a higher level of civilization, and of the ideology that accompanies it, has coincided with a relative weakening in the status of women. This is particularly apparent in Greece, where in Athens at its zenith women were tied to an exclusively domestic role, and possessed little identity except by association with males. In Rome, as he established the Pax Romana, Augustus also restricted the freedom of women by passing harsh laws against adultery and otherwise altering women's legal rights. The early Christian Church made full use of the talents of brilliant and courageous women, but as the Church became established across Europe the status of women was diminished until they were excluded from the hierarchy altogether.

Athens and Rome

These trends seem to be in direct contrast to the social ideologies which developed parallel to them. Fifth century Athens was the first practice of democracy, and was based on the full participation of all in the political and social life of the state. This tradition produced an elaborate literature which often

dealt with human rights-Pericles' funeral oration is an example. It extols the virtues of freedom and self determination for all useful citizens. The establishment of the Roman Empire marked the elevation of members of all races to equal status as Roman citizens. And the Christian virtues of brotherly love and service would seem to exclude any type of exploitation.

There are two explanations for this seeming anomaly. The first is that when societies were first established, the efforts of all their members were needed to insure prosperity. Thus women would take an active and important role in their development. Pioneer situations, such as in the early conversion-oriented Church, required all the originality and creativity that was available, even if it came from women. Women were therefore accorded close to equal status with men.

Civilization Itself

The reason for the decline of women's status is to be found in the character of early civilization itself. It has been pointed out that in order for enough of a surplus to exist to support a large ruling class or the development of a great literature, ancient cultures must have depended on a large slave population or oppressed class for production of the necessities. The "level of civilization" (which usually coincides with the development of "humanitarian" virtues) is actually the amount which the ruling class can gain by exploiting the other classes.

In early Greece this class was the native population, exploited by aristocrats. In the Roman Republic it was Roman subject nations. The early Church was the only exception to this, for the leisure time in which the early theoreticians of the Church developed their ideology came from ascetic living rather than economic exploitation. But in all

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WHAT'S THE DIFFERENCE?

(From the Avalanche-Journal,
10/21/78)

Are men and women really different?


This long-debated question is given some new perspective in the November issue of Redbook by "recognizable authorities" on the subject.

Some examples:

Tom Brokaw, host of "Today," says, "I know from watching television that men and women are different. Women are born with a fixation on really clean laundry, a decent shampoo and the heartbreak of psoriasis, while men are burdened with a lifetime search for gusto and relief from irregularity, not to mention loose dentures."

According to Fear of Flying author, Erica Jong, "The only difference between men and women is that women are able to create new little human beings in their bodies while simultaneously writing books, driving tractors, working offices, planting crops--in general doing everything men do. For this obvious outrage against male omnipotence, mankind has never quite forgiven womankind hence his persistent unkindness toward her throughout history."

And in more brief terms from Sylvester Stallone: "Are men and women different? Of course they are. Men weigh more."



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Masculine Equality

(continued from Page 3)
three cases, when the ideology reached the point that it began to postulate the equality of all men, women replaced the slave class which supported the ideology.

This holds true for the Church as well, for as the Church became institutionalized it developed an exploitative type of stratification--with men usurping the important positions. Early societies were not technologically advanced enough to support human rights for all people--and when men became equals, women, by and large, were sacrificed to this ideal.

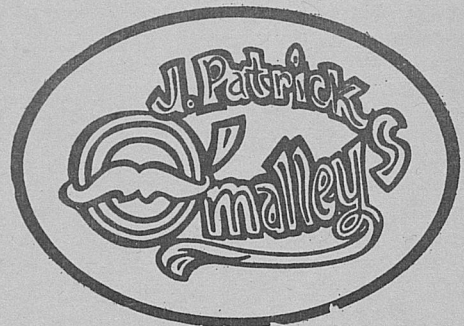
---Sherrill Taylor

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"Most men act so tough and strong on the outside because on the inside, we are scared, weak and fragile. Men, not women, are the weaker sex."

---Jerry Rubin

From The Daily Texas Weekly Arts & Entertainment Magazine, November 20, 1978, submitted by Ilene Bentley.



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An American Way of Love

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ravages the child's sense of control of her person and forms a natural basis for experiencing trauma. But the situation is of course more painful here because the offender is her father, substitute father, or another male relative, and the intricacies of family life complicate the situation even more.



Mothers of incest victims almost always have some level of awareness of the circumstances, and this often plays a crucial role in supporting the incest relationship. Some mothers experience feelings of jealousy toward their daughters, and many others experience fears of reprisal from their husbands if they try to intervene. Consequently, many times children find they are not believed or supported when they report incest.

Likewise, fathers often concoct

elaborate religious, sexual, or familial rationales for their behavior, and the irrational love of the child for her parents is a real source of immobilization. The fact is that children are known for their rather adult protection of their parents; they typically take responsibility for the stability of the family, and secrecy about such sexual experiences often becomes a family cement.

Attempting to explain the cause of the father's behavior is another complicated and ambiguous area of concern. Professionals label the offender as "pathological," and this term seems to serve society as an informal explanation. Sexual assaults on children are generally viewed as clinical aberrations (pedophilia), character disorder (that cesspool of "inappropriate" behavior), or a state of psychotic fantasy. The illusion that father-daughter incest is an isolated, if unfortunate, situational problem persists, and as

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American Way of Love

(continued from Page 5)
long as more or less excusable psychological categories bind our thinking in the area, other crucial facts may be ignored.

In studying the psychiatric literature, elaborate references to "Electra complexes" abound, and one often runs across the category "child provocateur" applied to the daughter. Here the analogue to rape psychology in this culture is obvious. However, mostly, child offenders are seen as in need of learning how to more "appropriately" channel their sexual gratification or are labeled as "improperly socialized." But when we consider the wide incidence of incest in the culture and the much exploited incest fantasy of our male underculture (i.e., the world of pornography), we might begin to question whether incest is deviant behavior at all and whether "properly socialized" might be a more accurate label for these children!

Feminist scholars and activists have launched a rethinking of this subject, which continually requires a critical scrutiny of male bias in

previous incest literature. While investigating this, I came across an interesting evaluation of the theoretically different effects of incest as it occurs between father and daughter and between mother and son. A prominent, if obsolete, sociologist notes that while mother-son incest is extremely counterproductive because it promotes the "feminizing" of the future male culture, father-daughter incest is thought to have some rather positive side effects. Sexual initiation of the daughter by her father logically prepares her for future roles with men--specifically, her husband, her teacher, the priest. (Citation: Zelditch, Morris, "Role differentiation in the Nuclear Family," Family Socialization and Interaction Process, 1955).

While prevailing male scholarship still depends on some variation of this old bias, feminist theorists from several disciplines have begun to redefine notions of power, organizational structure, and family interaction. The traditional nuclear

(continued on Page 8)

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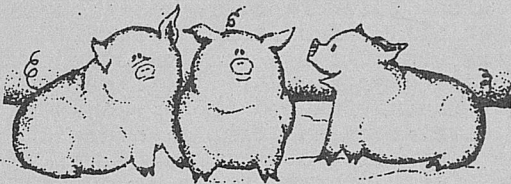
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HOGWASH

DEAR ABBY: Right out of high school I went to work for my father. He's a plumber and owns his own company. I'm familiar with blue-prints and estimating and everything a competent plumber should know. I happen to be a girl, and that's the problem. People seem to think that girls who perform this kind of work have to be fat and ugly. I'm far from ugly. (I placed sixth in the Miss Minnesota beauty contest.) Men on my jobs try to pick me up. When I walk into a warehouse, I get whistled at and looked over like a



piece of meat. But worst of all, people keep asking me why I am doing a man's job. This is not a man's job. It belongs to anybody who can do it right. I take pride in my work, and just once I wish people would notice my work instead of my behind!

PLUMBING AWAY

DEAR PLUMBING: Don't complain. You're ahead of the game. A plumber with a nice behind is hard to find.

From "In a Pig's Eye" Texas NOW Times December 1978.

Harry Gohsler "always thought it was unfair that while the family was

watching TV in the family room, the wife was stuck way off upstairs in the kitchen." So he and his wife began looking for a new home and found one with the perfect solution: a see-through wall from the kitchen to the family room. Now there is more feeling of togetherness, they say, and Mrs. Gohsler can hear the various football games on television.

Gazette Telegraph, Colorado Springs, Colorado, submitted by Elaine Bagley.

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Classified Ad. New York Review of Books, January 25, 1979. Submitted by Briggs Twyman.

Ray Kroc, McDonald's Senior Chairman, was in Tokyo to open stand number 5,000 and commented on his other role as owner of the San Diego Padres: (continued on Page 8)

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HOGWASH ANNEX

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"The club is a hellava lot of fun, like my wife, but there's no profit in either one."

National NOW Times, December 1978/January 1979, submitted by Cathie McWhorter.

Equal Pay for Equal Work ?

A white male high school dropout made more money on the average in 1976 than a white female college graduate, the Scientific Manpower Commission reports.

The commission's study of U.S. Department of Labor figures found that women and minorities have made dramatic gains over the past decade in acquiring the education for a professional career, the New York Times says. But opportunities for employment, advancement, and good pay--especially for women--have improved very little.

In fact, the commission notes, in many cases job inequities between men and women have widened.

The study found that white men who dropped out of high school in 1976 earned an average of \$9,379. White women with a college degree averaged \$7,176.

The study noted that, except for beginning engineers and industrial chemists, "women's salaries are lower than those of men with comparable training and experience at every age, every degree level, in every field, and with every type of employer."

From Phi Delta Kappan. January 1979.

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American Way

(continued from Page 6)

family is an unregulated, highly private source of parent/child and male/female ideology. It is typically held together with a more or less direct claim of ownership by the man of the woman and by both parents of the children. The patriarchal line of authority channels the personal authority and the labor of women and children towards its "legitimate" repository--the male "head of the house," and the dependency of both mothers and daughters is no small part of incestual exploitation. Like the tyranny experienced by the battered woman in her marriage, the child victim of incest is brutalized in her dependency.

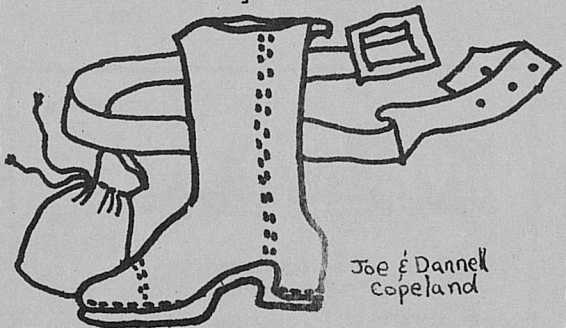
Also, caseworkers report a curious association of certain types of religious cultures and incest. Unchecked patriarchal families still surviving and those remnants of patriarchy in transition are the most vulnerable types of families to incest. Two prominent factors which enable it in these types of families are the economic dependence of women and children

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American Way

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on the offender, and the highly defended private nature of American middle class family life.

All of the National Institute of Mental Health-backed explanations of family violence are inherently bankrupt, especially that old excuse, alcohol or drug abuse, which is nothing more than a cheap version of "the devil-made-me-do-it." Feminist sensitivities come much closer to identifying the process and predispositions of female victimization. Being part of a heterosexual family, women experience a particular form of conflicting life experiences: they relate intimately with a member of the dominant class, an oppressive group. It stands to reason then that female children who are victims already are dramatically more oppressed when assaulted by a parent. Much has been written about the prostitute's perception of men, and many, many prostitutes have been victims of incest.

Those active in the movement of women against violence have begun to recognize the importance of formulating a feminist understanding of these painful and fundamental transgressions. Victims of incest, who are now adults and who previously suffered secretly, are turning to woman-centered help networks. A feminist political awareness and efforts to demystify the experience of incest will no doubt benefit both children and adults. Here lies a first step toward women taking control over their own lives.

--Catherine Allen

De Crow Debate

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need them. Here DeCrow's style was judicial; she emphasized human need over broad principle, and none of these responses satisfied the questioners or the crowd.

Schlafly never once offered a quality answer to a question, but she also never lost her momentum. Her arguments were two--over and over, in revivalist fashion:

1. Assuming the biological inferiority of the female sex, she voiced horror at the possibility of women going into combat.

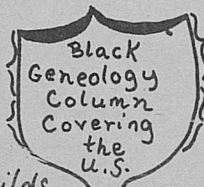
2. Assuming the inherent evil of federal programs, she raged against the possibility of federal control over sex discrimination at the state and local level.

We must judge her points moot but her ability to sustain the cadence of repetition worked to her advantage. The crowd was in a festive mood, happy with the ritualized confirmation of their sacred cows. Nuances were not in favor; nevertheless, DeCrow gave them to us, and we, in our own less fervent way, should rejoice. The issue of equal rights is alive, a true

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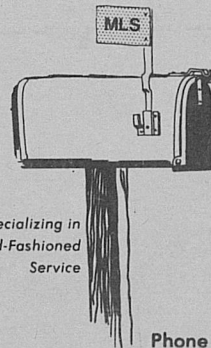


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DeCrow Debate

(continued from page 9)
 minority exists in West Texas, and we actually heard a pro-Schlafly woman, while listening to a DeCrow response, quiveringly whisper into her husband's ear: "Why, I believe in that!!!"

--The Editor

Harvey on Rideout

Concerning the Rideout Case in which a man was tried for raping his wife, Paul Harvey had this to say: "In this case, someone is going to lose big. If the husband loses, he could face twenty years in prison. But if the wife loses, this would be ...uh, could be construed as legal sanction for marital bed sadism. And that would be a giant step backward for womankind."

Submitted by Dee McGraw

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New Members

Lubbock NOW welcomes the new members listed below. Please add them to your call list.



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Jill Gardner
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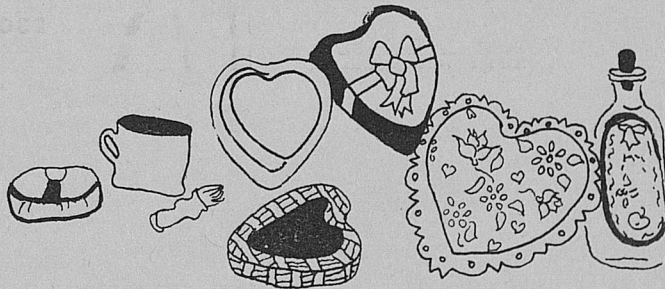
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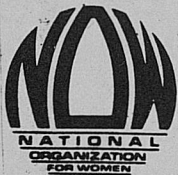
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