

# LUBBOCK **NOW** TIMES

The Newsletter of the  
National Organization for Women

In Lubbock 763-4441  
March 1979

## Religion and Woman's Place

As women relocate boundaries defining their roles in the home and society, they examine and reject or embrace portions of the value systems under which they were raised. My specific area of interest here is how an ethical system, specifically a religion, is viewed by its followers. Whether the content of the value system under scrutiny is that which cannot support growth and must be rejected, or whether the individual considering this system is unable to grasp the actual meaning of that which the system offers is, I believe, a crucial social concern, and I am curious about which ethics of the women's movement find their way into particular women's religious experience.

In order to understand more about the absorption of women's issues into the lives of Lubbock's women, I composed a few questions which I

(continued on page 2)

## STEVENS SHOW HERE IN APRIL

In November 1978 the Lubbock community was privileged to host New York artist and feminist May Stevens. (See our November 1978 issue: "May Stevens: Artist, Feminist, Heretic.") At that time this internationally-known artist and teacher from the Institute of Visual Arts in New York

(continued on page 3)

## American Feminism A Story for April

The next NOW Program Meeting will be held Tuesday, April 3, beginning at 7:30 pm at the Wesley Foundation, 2420 15th. The topic will be "Feminism and Anti-Feminism in the United States, 1830-1979."

The roles of prominent Feminist leaders, as well as the history of the Feminist Movement will be discussed by Marie Tedesco, Visiting Assistant Professor of history at Texas Tech. Her speciality is 19th-20th century women in the United States.

Besides a lively talk and discussion, Tedesco will also have a "herstory" bibliography for those of us interested in reading more about the history of the Women's Movement and our foremothers.

## ACTION & BUSINESS

The next Action/Business Meeting will be held Thursday, April 5, at 7:00 pm at the home of Marge Blackburn, 2709 55th.



MYSTERIES AND POLITICS



## Religion and Woman's Place

(continued from page 2)

In the four cases in which women viewed their religions as strengthening, ("Yes" to #5) the women added that their roles could include many more things than wife and mother. These women said they experience no conflict between their roles as mothers, wives and working people. They perceived an element of choice implicit in their religion's philosophy. A woman, once she chooses marriage and motherhood, must assume the appropriate responsibilities; however, she is free to choose other life-styles which imply another set of responsibilities.

The women who answered "no" to #5 described a system of rigidity and repression. They felt their religions demanded the role of wife and mother from them. They felt that women were viewed as less mobile than men and that there was a definite hierarchy of power within their churches' structures which handed down the message that women are inferior and subservient to men. In two cases church rituals were given as examples of this view.

The women who felt "positive",

however, described their churches' practices as "freeing". They felt that the superimposed definition given to them allowed them to define themselves in relationship to something constant and stable. They felt that an equally stable model was offered to men. Equality in relationships was also offered as an important factor by these women. They felt that equal obligations expected of them by the church helped them create mutuality in their relationships.

The women who felt "negative" denied any such equality, and one woman said that there is an inevitable double standard in the Catholic Church.

The particulars of each response were as striking as the similarities; however, one commonality in all the responses is central to my theme: The concerns of all the women seemed to reflect their consideration of feminist values. A desire for individual, personal growth and freedom was common to all.

If a woman embraced a religion,  
(continued on Page 7)

## From Austin: Abortion and Rape

NOW State Legislative Lobbyist, Rhonda Belt, says several bills of interest to feminists have been introduced in the Texas Legislature.

HB 125-SB 117, sponsored by Houston conservatives, Representative Gene Green and Senator Walter Mengden, this bill would give a fetus that survives abortion the same rights as any other citizen and would terminate the parent-child relationship, making the child a ward of the state. (Funny this should come from the people who complain about the high costs of welfare.)

This bill has numerous defects, including making a ruling on viability that the Supreme Court has yet to come to grips with.

### Real Corker

SB 118, sponsored by Senator Mengden, could prohibit tax supported medical facilities from performing abortions except to save the life of the mother or in cases of rape or incest. Of course, even most private hospitals receive some tax money.

SB 119, sponsored by Mengden, is the real corker. It would prohibit any political subdivision in the state from entering a health insurance agreement that pays for abortion.

Please remember the insurance companies (who stand to lose money

by the proposition since abortion is cheaper than delivery) and the people who would be covered by the insurance have not asked for this legislation.

Belt says that she, and other women's issues lobbyists, are working to keep these bills in committee, a goal she feels is shared by a majority of the legislators.

### Not all Bad

Amazingly enough, not all the bills are bad. Another Houston Senator, Gene Jones, has entered a proposal that would redefine "rape" and reclassify it as assault. Rhoda thinks it has a good chance of passing, and if passed, it would make Texas the first state to strike rape off the record books except in the case of statutory rape. It would make Texas one of about five states to eliminate cohabitation as a defense in rape cases, regardless of the legal status of the involved parties.

The bill is designed to make rape convictions easier to obtain and  
(continued on page 8)



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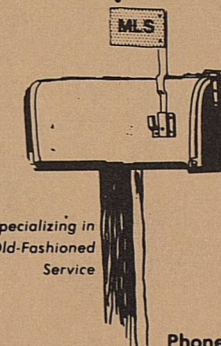
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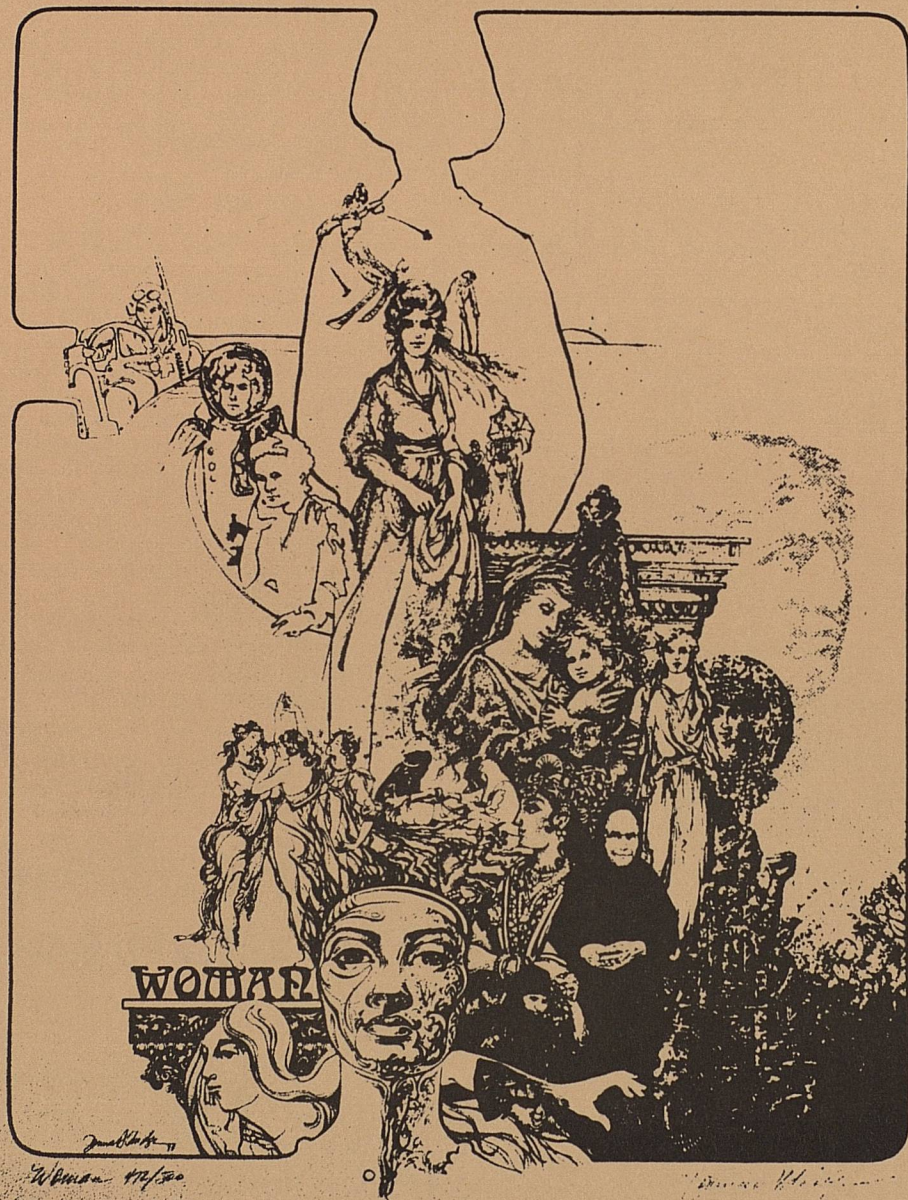
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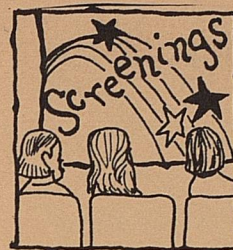


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# Screenings



What I want to tell you is that Claudia Weill's Girl Friends is a first rate film about women coming of age, both personally and socially.

I want to talk about the film's warmth, humanity, and gentleness; to praise screenwriter Vickie Polon's ear for nuance in dialogue and Suzanne Pettit's unobtrusive, intelligent editing; to speak glowingly of Melanie Mayron's moving performance as Susan, a woman struggling to honor her often conflicting commitments to friends, lovers, and career. I want to discuss the texture of the film's characters, their personal and social growth, the ways in which they search for and find themselves--and, thus, each other.

## Dated Sensibility

In short, I want to tell you how very much I liked Girl Friends. But I need to tell you that the story (by Weill and Polon) is incompletely told and the film's sensibility is dated.

Because Susan is the only character we get to know well, the final sequences' reconciliations and the suggestions that her friends will find ways to realize their own personal and artistic dreams become muddled. We can, fully, neither understand nor believe in the actions of people we don't know. And Susan's



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# RELIGION AND...

(continued from Page 4)

it was because it offered her the opportunity to seek mutual relationships, fulfilling home and professional pursuits and did not make her feel repressed. If a woman rejected a religion it was on the grounds that it did not allow her to seek mutual relationships or a gratifying professional life. These women felt repressed and stifled. In other words, the ethics and language of the women's movement is used to assess the worth of one's religion. None of the women interviewed expressed disinterest in the feminist issues I approached. These issues are alive for these women and their churches will have to respond to them.

Although we are forced to accommodate ourselves to the realities of the times, particularly technology, we must also be careful to preserve our integrity thereby maintaining stability in what we believe. To do otherwise may require more self-examination and

(continued on page 8)

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### Religion and...

(continued from Page 7)

reorganization than we can stand. Likewise, while there will always be a gap between an ethic and the way in which it is expressed, finally, social realities are ethics translated into practice.

I make no claims of being able to predict or influence the direction of such practice. However, the ethic must be present if changes can happen. The women I interviewed are interested in their religion's view of the role of the woman. Their consideration of these issues indicates that feminist values have become relevant to these women. It remains to be seen whether church practices can reflect feminist values short of a total biblical reinterpretation. However, the views of the women I interviewed did indicate that, in some cases, a woman can feel free to define herself, pursue a career and equal relationships without feeling in conflict with any religious prescription.

--Judy Sokolow

### From Austin

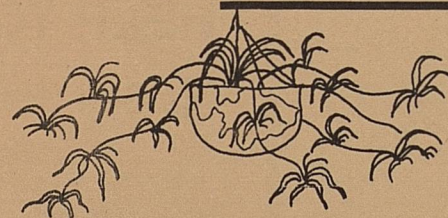
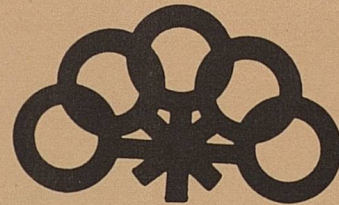
(continued from Page 5)

to reduce the emotional trauma in reporting rape. It would transfer provisions of the Penal Code involving rape and sexual abuse to another section covering assault. The offense would remain a second degree felony.

Representative Hugo Berlanga of Corpus Christi is sponsoring the rape bill in the House, and Belt, and other women's issue lobbyists helped in initiating the proposal.

Be ready; Belt needs our help in passing good legislation and in preventing inflammatory, anti-woman bills, like those proposed by MadDog Mengden, from reaching the floor. She will let us know what to do.

(from Womensword, Galveston County NOW)

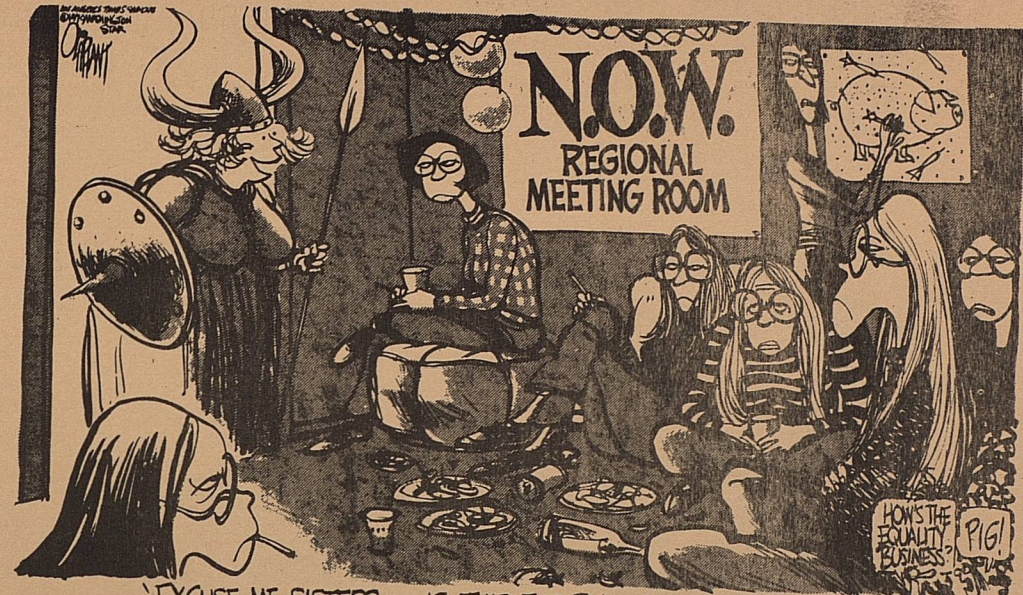


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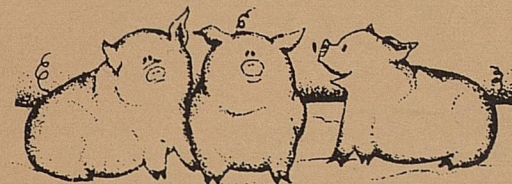
# HOGWASH



'EXCUSE ME, SISTERS -- IS THIS THE PLACE FOR THE BIG GALA RIGHT-TO-PAY-ALIMONY VICTORY CELEBRATION BLAST?'

Actually, the pushy ERA forces may find that they are winning a battle here or there...but losing the war.

While some states will knuckle under to the threat of losing lucrative convention delegates, others may resent such actions and become even more adamant in their opposition.



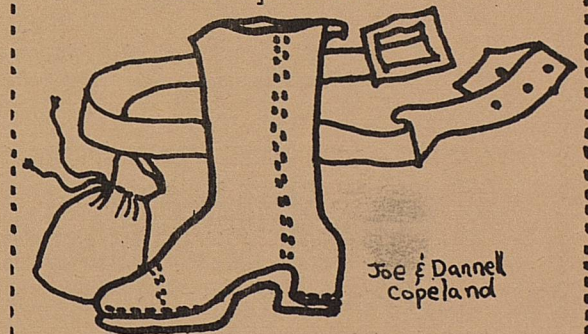
Currently somewhere between 200 and 350 organizations, depending upon who you talk to, have passed resolutions vowing not to hold meetings or other major events in states that have not ratified the amendment.

Florida, Missouri and Louisiana (Continued on page 11)

from the University Daily, March 13, 1979. Submitted by James Brink.

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## Son of HOGWASH

(continued from page 9)  
are the latest to feel the pinch as the Republican National Committee eliminated Miami Beach, Kansas City and New Orleans as sites for the party's 1980 convention. The winning city of Detroit stands to pick up \$7 million in change as a result.

The Democrats would love to return to Chicago for their meeting, but hesitate because Illinois hasn't passed ERA. As we have said before, that's a heckuva way to prove the ERA is a worthy amendment, and any state or group that bows to such threats hasn't much backbone, Ah, Democracy!

Avalanche-Journal, March 7, 1979, submitted by Pam Brink.

Dear Abby: There is a girl in one of my classes who is really neat, but she has one bad fault that turns me off. She uses dirty language. I'm no goody-goody, but she shocks me.

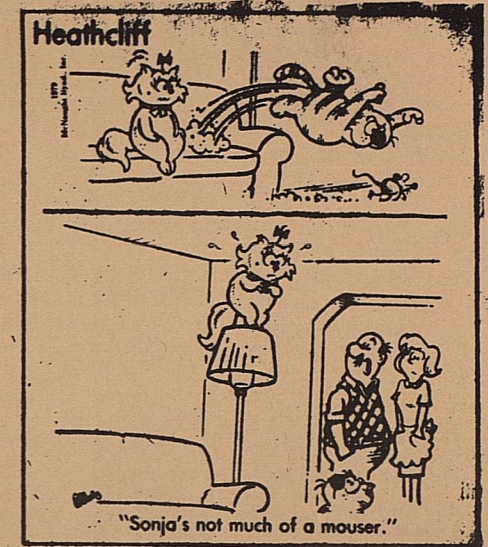
She's great looking and bright, too, but what a disappointment when she starts to talk!

When will girls learn? Guys sometimes use rough language among themselves, but no fellow likes to hear words like that coming out of a girl's mouth.

How about a few words of wisdom on the subject from you, Abby?

TURNED OFF IN ALTOONA

Dallas Times Herald, February 19, 1979, submitted by Richmond Flowers.



Dallas Times Herald, February 19, 1979, submitted by Richmond Flowers.

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## Screenings

(continued from Page 7)  
 success is so resolutely based on her extraordinary talent--and on her discovery that self-confidence, private time, and aggressiveness are important--that the result is naive without being ingenuous. These are the solutions of the early 70's (when Weill began to plan Girl Friends). Today they are unsatisfying, because they ignore the complexities of discrimination, economic deprivation, cultural and social decadence, even of creative angst. We now know the world better and can no longer believe that individual initiative is sufficient.

Girl Friends is a film about people learning not to be victims, but their victimization remains self-imposed. There are no outside agents, no longer questions addressed. It's a pep talk, and that's not enough.

Weill assembled lots of talent for the film. Everyone obviously tried hard. Everyone cared. What went wrong? Perhaps it's the economics of filmmaking. Weill struggled for years to finance her film. It's both ironic and telling that she was able to get the money only after Girl Friends was no longer necessary, after women had moved beyond her analysis.

It's too bad. As I said, I liked the film. It's pleasant, gentle, charming--a nice movie for a rainy afternoon. But its simplistic earnestness has been passed off as significant. It isn't. Maybe if Weill's next film can be made in one year instead of five she'll have something to say.

--Jeffrey M. Gamsco

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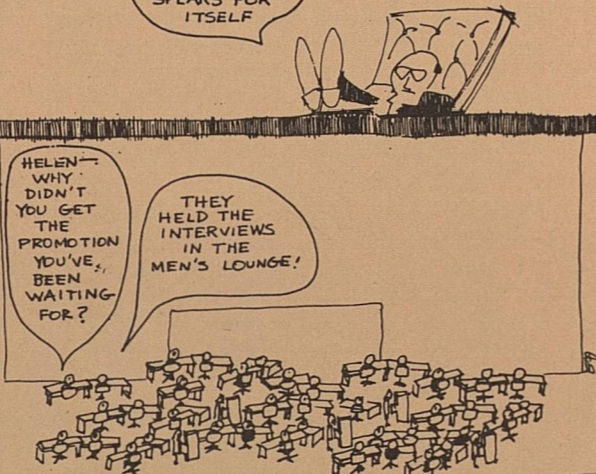
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## LAND OF THE FREE

The government of Wyoming was the first government in the world where men gave women equality. The date: 1869; the document: the Territorial Constitution. Article 1, Section 2 of the Constitution reads: "In their inherent right to life, liberty and the pursuit of happiness all members of the human race are equal."

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from the Working Women Newsletter,  
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## Michelle No Longer Lee's Pal

(The following article, by Dorothy Storck, was printed in the Seattle Times, February 18, 1979, and the ideas expressed are shared by the Editor of the Lubbock NOW Times.)

I have tried and tried. I have whipped my hands off the typewriter countless times the past few weeks.

When the urge became too strong, I sat and thought about Iran.

Now I can resist no longer. I am going to write about Michelle Triola Marvin.

Michelle Triola Marvin is making a mess of some carefully crafted concepts of the women's movement...

### Marvin No Prize

It seems strange to me that so many women's groups are applauding Ms. Marvin's suit against Lee Marvin, her live-in lover for six years.

Granted, Lee Marvin is no prize when it comes to the sensitive care of the rosebud spirit. His idea of loving communication, it would appear, is to refrain from

bending your fingernails back.

Nonetheless, I'm having trouble seeing Michelle Marvin as a wronged heroine.

For starters, no woman I admire would go for the old "Don't worry, baby, I'll take care of you forever" line. Not for six years. Not for six days. Not without a contract.

Heroines like that went out with Tess of the D'Ubervilles.

### Good Lord

Good Lord, didn't Michelle ever listen to her mommy? Didn't she ever watch a Katherine Hepburn movie? I even remember Jimmy Cagney saying it.

"Stick with me an you'll wear diamonds, baby" is what he said to the blond lady in the negligee. Shortly after that, he mashed a grapefruit in her face.

Ah, but what of TRUST, you'll be sighing? What of that glorious unspoken commitment that need never be tawdried with a contract?

If you want romance that much, that's up to you. I find it 5½  
 (continued on page 14)



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# Michelle No Longer Lee's Pal

(continued from page 13)  
weeks, on the outside. Debbie Reynolds pink becomes us all--for a while. After that, if you don't grow up, if you don't take an inventory of your needs and his needs and agree on how to meet them--if you hang there in your chiffon cocoon--then you deserve what you get.

Tough, maybe. But that's the way it is.

## Also a Baby

Michelle Marvin, her lawyer says, not only gave up a singing career for the love of Lee, but also a baby. She had at least one abortion, she has testified, because Marvin wanted her to.

Lady, if you wanted a career then it was up to you to go after one. If you wanted a baby, then you might have had one. If you didn't want a baby, then why did you conceive one?

Those were your decisions. You might have made them in consultation with your lover, but basically they were yours.

You chose to turn yourself over to someone else, a bow around your neck, making meowing sounds. Michelle baby doll, you are boring.

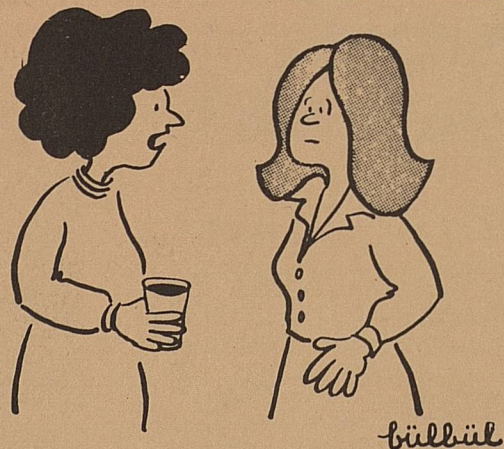
Women who married out of the Forties and Fifties tradition got trapped in the same way, but at least they thought they had a contract.

They thought they had negotiated security forever and lifelong valentines by getting married. June Allyson told them so. Their mommies told them so.

They abdicated themselves, many of them, from any hope of a career to stay home and have babies because they thought that was their part of the deal.

## Marriage Contract

Now many of them are finding that the marriage contract didn't mean the same thing to him that it did to her. They're finding that they should have talked more, entered into negotiation--loving negotiation maybe, but negotiation nonetheless--about who was responsible for what. (continued on page 15)



Now I found out what they meant by an average 7% raise--the clerical workers got 5% and all the others got 9%.

from the Working Women Newsletter, February/March, 1979.

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# LEE'S PAL

(continued from page 14)

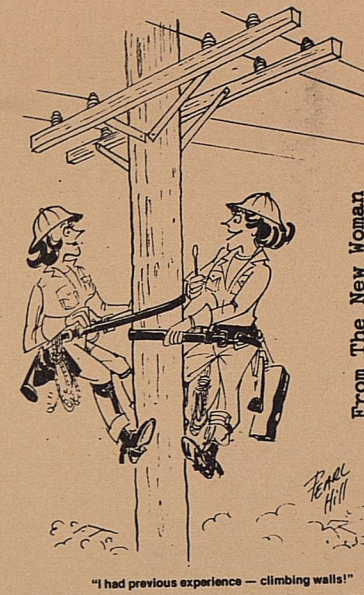
They're finding out that they were rooked, and I'm sorry for them. I'm sorry for them, Michelle, not you. They were caught up in the myth. They're coming to court now in emotional tatters, vengeful and lonely. Provision must be made for them. They are the shock troops of the schlock generation.

But not you, Michelle. You should have known better. You and the teenybopper camp followers who are now trooping into court in your tracks.

♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀ ♀

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Elizabeth Cady Stanton, 1896



From The New Woman!

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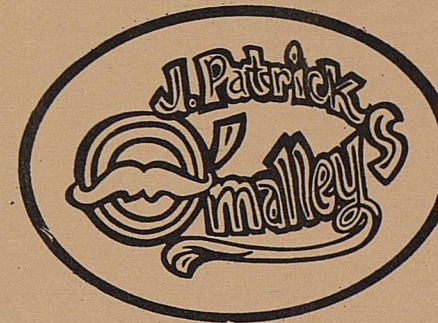
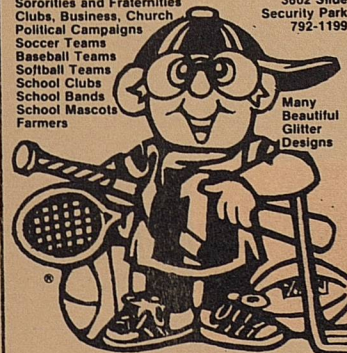
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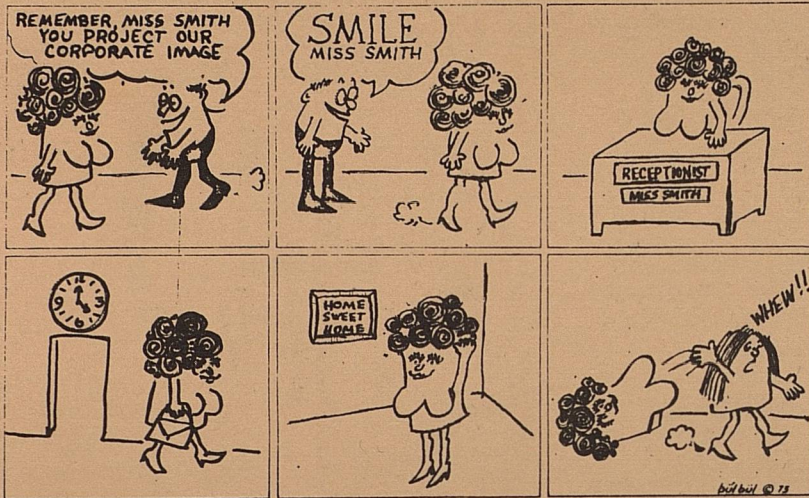


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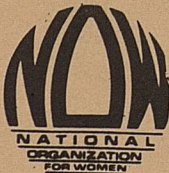
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