Women's News of the Monterey Bay Area

Volume 2, No. 4
July, 1979

Feminist Talent Comes to Monterey

Trish Nugent to Perform

Trish Nugent will appear in concert on Saturday, July 7 at 8 p.m. in the Monterey Peninsula College Music Hall. Ms. Nugent is a versatile folk performer. She is known for composing and performing the music for the movie Word is Out, her wonderful album Foxglove Woman, distributed by Olivia Records, and her law practice in Santa Rosa. She is a strong feminist whose music speaks to and about the many sides of being a woman.

Accompanying Trish will be Cathryn Lewis on piano.

Opening the show will be Vicky Blevins and Jerilynn Munyon performing For You and About You, their original music written for guitar and dulcimer. Ms. Blevins and Ms. Munyon have been playing together for six years in the Santa Cruz area. Their music is a beautiful blend of folk and soft country.

Switch Productions will be providing the sound for the evening. Switch is an all-women sound company from Santa Cruz who did the sound for the last Mary Watkins-Linda Tillery concert. They work in close connection with Tran-Sisters.

Demeter is proud to produce this concert. Everyone is welcome and we need your help. Ms. Nugent is the first feminist recording artist to come to Monterey. If you are tired of driving to San Francisco to hear good women's music then please come and show that this area will support feminist talent. By coming to this concert you will not only be supporting Demeter, the only women's news in the Monterey Bay Area, but you will spend a special evening with some very talented women.

Tickets, $4.00, are on sale at Bookworks in Pacific Grove, Cymbaline Records in Santa Cruz, Do Re Mi Music in the Barnyard, Recycled Records and Record Cove in Monterey.

TRISH NUGENT WITH FRIEND SPRECKLES

Woman grown is a woman whose body is strong
Who has taken her strength as her own
She can use it to fight, she can use it to love
She can use it to dance in the sun.

Woman life is a life full of tears and joy
Full of learning and laughing and pain
It's a life you can make, it's yours to take
You can grow, you can grasp, you can climb.

—Woman Strength
In Search of a Feminist Community

Demeter: Statement of Purpose

When I moved to Monterey almost three years ago, I searched frantically for news about local feminists and women's organizations. It took me about a year to learn through contacts that there are many active women's organizations on the Peninsula, but I had lived a frustrating year before finding that out.

There was no place where I could get all the information about local women's organizations, so I decided that a feminist newsletter was needed to save feminists like myself from an inactive and lonely year trying to locate other like-minded women.

Soon after, I met JT Mason and we began working together to publish a feminist newsletter. The first issue of our publication, then known as the Women's Resource Center Newsletter was born in April of last year.

At JT Mason's urging and inspiration we named our newsletter after Demeter, the goddess of the fruitful soil. According to Greek mythology, Demeter controls seasonal growth, presides over the harvest and dispenses justice.

Like the goddess Demeter we hope that we will encourage and facilitate growth, the growth of a feminist community. In that spirit Demeter is dedicated to printing information primarily about the activities of local women's rights organizations. We feel it is important to keep women in touch with activities here on the Peninsula and to offer newly-arrived feminists or women newly arriving to feminism - readily accessible information about where they can plug in to feminist activities.

To keep Demeter highly visible we distribute it at local libraries, health centers, and restaurants and at the Co-op. We want to ensure that every woman has access to a copy of Demeter and not just those women who would learn about Demeter through the feminist organizations in which they are involved. Our goal is to reach every woman on the Peninsula, regardless of age, income, or political inclinations.

Recently we increased production of Demeter newsletters from 200 to 500 each month. Debi Busman's and Joan Weiner's enthusiasm and production expertise have been responsible for this increase. We finance Demeter through six-month subscriptions for $3.00 and various fundraisers. We have held a feminist concert, a dance, and numerous rummage sales in order to keep Demeter going. In addition, women and men believing in the cause of Demeter have given generous private donations.

Each month we see the enthusiasm and support for Demeter growing. Our list of subscribers and contributors grows each month. From our staff box it is obvious that many people have joined JT and myself to work for Demeter's continued growth.

Policy

Demeter is a local feminist newsletter. As such, its primary purpose is to publicize the organizations, activities, and concerns of local feminist women.

The underlying and basic issue in all articles in Demeter is feminism. Each article must in some way enhance our understanding of feminism or encourage the activities of those organizations which promote feminism.

On a political level feminism means promoting choices for women, choices in sexual preference, reproduction, occupation, political activities, and every other area of women's lives. This means working for legal guarantees for women's rights, for political organizations which promote women, and for the elimination of laws and behavior which seek to inhibit women from fulfilling their potential.

On a more personal level feminism means realizing how we as individual women have been oppressed because of our sex. It is an awakening process in which we discover many inner strengths and talents which have not been traditionally recognized nor encouraged. Strength through sisterhood becomes an important part of our lives because we realize the necessity of other women in our lives who share a common heritage and can understand our personal struggles.

Feminism is difficult to divide into the political and the personal for in feminism the two are closely related. Women's consciousness about their oppression spreads like a ripple effect, leading from more positive self-concepts to a desire to alter the inhibiting aspects of close relationships, work associations, laws, and other segments of society which seek to whither women's talents. Women joining other women to promote women's strengths discover a unique kind of cooperative association. I have seen feminist principles operating in the way the Demeter staff works together. Our staff of 11 women share a common acknowledgement of sexist oppression and the need to work for political change. In working on Demeter we strive to find common bonds and purposes while allowing freedom for individual beliefs. We have no strictly-established hierarchy. We seek flexible roles and honest interaction. We realize that we cannot separate our personal and political lives. Nor would we want to, for the two work symbiotically for more integrated personal and group growth.

—Lois Van Beers

New Subscribers

Thanks and welcome to our new subscribers:

Joanne Kelly
Karen Laslo
Carol Silverstone
Sondra Batesole
Mary Ann Ambrosino
Gwen Scott
Jim Koontz
Elizabeth Quinn
Susan Buser

Martha Stenmark
Estelle Forrest
Bonnie Lemons
Amy Harris
Mary Kay Hamilton
W. Tyler
Linda Lee
Diana Skiles
Maggy Wilson
Write On!!

Learn to Assert Your Legal Rights

Editor:

Dear Sisters — It was exhilarating to receive Demeter in its new, smashing format and to be able to follow all the important pathbreaking and celebrating and planning by and for women in our community. But what strikes me most about the last issue of Demeter is the high quality of writing and the superb diction in each and every article. It made me proud — and aware once again of the great talent and womanpower we have right here on the Monterey Peninsula.

Karin Strausser-Kauffman

Editor:

I agree with Connie Long (letter to the editor, June, 1979) that businesses such as Frank’s Fishing Trips which discriminate against women, expressly or otherwise, should be boycotted.

In addition to consumer boycotts, I strongly urge any woman who has been subjected to discrimination in employment or in housing to contact the California Fair Employment Practices Commission Office (FEPC) at 1185 North Main Street, Salinas, telephone 443-3098.

The Salinas office of the FEPC is an “unstaffed” office, which means that when you call 443-3098 you reach an answering service which takes your number and gives it to an FEPC worker in San Francisco or San Jose. The worker will call you back, usually later the same day. The worker who calls will ask you about the discrimination, and will advise you about filing a complaint. There is no charge for filing a complaint with the FEPC; you must file a complaint within 12 months of the discrimination.

In case you are not aware of the current law, under the Fair Employment Practices Act discrimination by an employer, an employment agency or a labor union which is based upon race, religious creed, color, national origin, ancestry, physical handicap, medical condition, marital status, sex, age or pregnancy is unlawful.

If your case falls within a class protected by the FEPA, an appointment will be set up for you with the FEPC worker and a pre-complaint questionnaire will be sent to you. If a complaint is filed against the employer, the FEPC will initiate an investigation. Many complaints are settled at this point; if not, the FEPC may proceed to sue the employer in your behalf if it finds evidence of discrimination, or it may issue a “right to sue” letter so that you may sue the employer on your own with a private attorney.

As an attorney, I am grateful that California has such extensive legislation prohibiting employment discrimination; much of the struggle to provide a remedy for employment discrimination has already been done for us. But if the women suffering from discrimination in Monterey County don’t pursue their legal remedies, the law is useless.

I am convinced that if every incident of unlawful job discrimination occurring in Monterey County were reported, the FEPC would soon need to “staff” its

The Demeter Staff

Editors: Lois Van Beers JT Mason
Production: Debi Busman Joan Weiner
Graphics: Barbara Bastian Cyndi Sumner
Reporters: Janie Forrest Janie Forrest
Cathy Kozak Diana Skiles
Sandra McKee Vicki Smith
Vicki Smith
Cyndi Sumner

Demeter is a feminist publication designed to keep women informed of pertinent issues. Contributions of articles, graphics and money are welcomed. Subscriptions are $3.00 for six months. Mail check or money order to Demeter, P.O. Box 1661, Monterey, Calif. 93940.

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Women Coming Together

Organizing a Women’s Space

Perhaps the main advantage to being “new” in an area is that one is free of expectations and can see things fresh.

What I saw when I settled here six months ago was a rich collection of competent women — I would meet you everywhere — who were, too often, isolated from one another.

Thus, I celebrate the collecting energy that Peninsula women have been expressing over the past few months. We see it in Kate Elvin’s Community Mural Project, in which many women and men have had positive experiences working with each other.

Women Working Together

Ongoing collectives, such as the Demeter women, have both refined and expanded their work. Now, in addition to the fine collection of information for which Demeter has been known, we have a visually appealing, women-produced edition of news for Peninsula women. Further, we witness the birth of Demeter Productions and a full-fledged feminist music concert when Trish Nugent comes to town July 7, 1979.

Another group of women (and, of course, we overlap with some of us working on all the projects in various capacities) has held two public meetings in the past month to focus on creating a women’s space: a coffeehouse or some place where women can come to meet each other. We are, after all, each other’s most important resources.

Goals

We have named ourselves the WOMENSPACE collective because we want to establish our own realities and environments, we want to meet the needs we feel rather than responding to the expectations of other people. We have distinguished three complementary goals.

First, we need a space. One woman working with us shared a frustrating, and too typical, story of having a vintage truck with some mechanical problems, of knowing there were Peninsula women who could do the work for her, and of not having a means to find out who they were. We need to meet each other. We need to know what each other is up to. We need a skills board with which to locate one another.

Second, through collecting the energies of Peninsula women we hope to build a structure for many women’s projects. WOMENSPACE, Inc., for example, could be a sponsoring agency for grants, could channel CETA funds (and build a reputation for accountability with CETA) to Peninsula women, and could create jobs and a working environment that would reinforce and enhance women’s creativity.

Women’s Press

Finally, one way to implement our goals for jobs for women is through the creation of a women’s press. There are several women in the area who are skilled in various aspects of the printing trade. These skills can be shared with other women. There is a community need for a competent, reasonably priced, reliable press. Why not meet this need with a women’s shop?

Our work now is to dream our dreams grandly. Obviously, we must not fragment our energies. We must hone and focus them. We can do that on some well selected, and related, fronts. (It is a patriarchal myth that “interests” must “compete.”)

An Invitation to Join Us

We must not underestimate ourselves. The Peninsula is populated with competent women. Enough to do all the work.

We hope you will join us in our next bit of work. It will be a sweet Sunday afternoon of a potluck, meeting, and possible softball game. For information on date and place, call me at 375-3567.

-Cuca Hepburn

Legal Rights—
Continued from page 3

Salinas office; and local employers, employment agencies and labor unions would soon begin to examine their treatment of women.

EDITOR’S NOTE: Mickey Welsh is a feminist attorney working out of Salinas, who will be contributing to Demeter from time to time. If you have questions about your legal rights as a woman, Ms. Welsh can be reached c/o Demeter, Box 1661, Monterey, 93940.
Mother's March Against Radiation

As if to suggest the possibilities for alternative energy sources — solar, wind, etc. — the day for the "Mothers and Future Mothers March Against Radiation" dawned brilliantly sunny with a refreshing ocean breeze. This wonderful weather provided a perfect setting for our march and afternoon-long picnic.

Over 100 people attended — predominantly women, many children, and several men — and as we walked down busy Del Monte Ave., to Lake El Estero, with dozens of signs, chants, and a line that reached a full two blocks, we created an orderly and provocative sight.

People munched on sack lunches and browsed through the information tables, while musicians Laurie Meagher, Kim Elking, and Warren Wolf treated us to their music.

Speaker Jane Swanson from San Luis Obispo Mothers for Peace, presented a cogent and forceful talk about the specific relationship between women, children, and nuclear power. Her direct experience in fighting Diablo Canyon left a deep impact on those of us who have been concerned with the licensing of that particular power plant.

Our other speaker, Ellen Bass, read her own poetry. Ellen’s poetry reflects a dedication to integrating art and politics which is quite unique and dramatic. In her poems about women and technology, radiation poisoning, and political activity, she conveyed very strong, concrete images that reached out to all of us.

All in all, it was a great day. Many new, previously uninvolved women joined us, and left with many new questions, new contacts, and a strong motivation to be more active in the growing anti-nuclear movement.

—Vicki Smith
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KAZU 90.3 FM women's music, 12-3
Preserving Women's Identity

The Importance of a Name

"My name is the symbol of my identity and must not be lost."
— Lucy Stone on the occasion of her marriage to Henry Blackwell in 1855.

"And what is your name?
"I am Mrs. Bob Hope."
"Nice to meet you, Bob."
—From a recent Saturday Night Live sketch.

Names are our foremost identifying symbols. Only the actual existence of our face, body, and mind legitimizes ourselves more than a name. Our last names, more so than first names, tell of our heritage, genealogy and nationality.

If a name is so important, why have we women been so quick to give ours up at marriage for that of a man? Many women who I've talked to don't even question changing their birth name; some are even anxious to rid themselves of it. The very fact that it is virtually impossible to trace any female kin back past three generations - hence the lack of women's "roots."

There seems to be a growing trend and acceptance of women maintaining their birth names at marriage, and reclaiming them during or after. But I get a start every time I look in the wedding pages of the paper - not only is a woman described as Mrs. John Doe, she is also referred to as the former Jane Smith! That's progress? Sounds to me more like the obituary pages.

There is no sound, logical reason why a woman should take a man's name, especially in light of all the divorces and remarriages nowadays. It is not a sign of love but a sign of male sovereignty. And it is never too late to reclaim your name, if you choose to. We do have choices and options concerning our names. Here is some information that might be helpful:

—There is NO law in any state except Hawaii that states women must change their names upon marriage.
—You may legally change your name at any time (after age 18) to any name you choose, unless it's for fraudulent purposes. And you don't have to go through the courts - just change your driver's license, car registration and other identification to the name you want, just like you'd do if you were changing to your husband's name. (Except for passports. You'd have to use your old name with an A.K.A designation to your own name for a period of a year.)
—By law you can name your child any last name you choose to at birth. It does not have to be yours or the father's. However, a child's name cannot be changed except through the courts until age 18.
—It is far easier, of course, not to change your name in the first place when you marry. Simply do nothing - except insist that people continue to call you by your OWN name.
—If you use a name other than your own to operate a business, you must file a fictitious name application with the California Secretary of State's office.

For More Information
How to Change Your Name in California by David Loeb, Nolo Press. Available at local bookstores and libraries.

Booklet For Women Who Wish To Determine Their Own Names After Marriage compiled by The Center For A Woman's Own Name, 261 Kimberly, Barrington, Ill. 60010. There is a copy available at the YWCA in Monterey.

My thanks to Jean Solize of Legal Aid for her helpful information.

—Cathy Kozak

Mural Project Update

The process of an idea becoming a reality has transformed artist Kate Elvin's vision to paint a mural on the Caribbean Hotel into the Pacific Grove Art Center's Community Mural Project.

Kate intends to reclaim some of our urban wallspace by painting a mural showing the ocean, sky, horizon and Santa Cruz Mountains with Monterey pines and "critters" in the foreground. Community involvement is essential in this process, according to Kate.

At a public hearing of the Pacific Grove Architectural Review Board June 12, the board reaffirmed its approval of the project. On June 20, the PG City Council voted unanimous support of the concept of the mural.

Headquarters have been set up in Studio 12, PG Art Center, 568 Lighthouse Ave. Kate is there Wednesday through Saturday, 3 to 5 p.m. If you have missed the meetings and want to catch up, have any questions, or want to lend a hand, stop by and see her.

A meeting of the Ways and Means Committee has been scheduled for 7:30 p.m., July 11, in the Art Center. This committee will work on local fund-raising efforts such as talking with merchants, local clubs and organizations and organizing fund-raising events. This meeting is a workshop to prepare volunteers to pound the streets of Pagrovia to raise money.

A grant-writing workshop will be held July 19 at 7:30 in the Art Center led by professional grant writer Ron Hale. Anyone working on the project is invited to attend to learn this skill.

Events coming up include a benefit talent show co-sponsored by Demeter and a benefit with KAZU, Pacific Grove's community sponsored radio station.
Gay Law Students vs. PT&T

Cal. Supreme Court Gay Rights Verdict

On May 31, 1979, the California Supreme Court held that employment discrimination against gay people by a public utility is unlawful.

A group called the Gay Law Students Association brought a class action suit against Pacific Telephone & Telegraph Company and the California Fair Employment Practices Commission, stating that PT&T discriminated against gay people in hiring, firing and promoting employees. The lower court held, in effect, that discrimination against gay people is not unlawful in California and the case was dismissed.

The Gay Law Students Association appealed that decision. The decision was finally reversed by the California Supreme Court, which held that the equal protection clause of the California Constitution placed special obligations on a state-protected public utility, such as PT&T, to refrain from arbitrary employment discrimination.

The court also held that discrimination in employment violated a California Public Utilities Code section which prohibits all forms of discrimination by a public utility.

However, the Supreme Court held that the Fair Employment Practices Commission was properly dismissed from the case, since the California Fair Employment Practices Act does not prohibit discrimination based upon homosexuality. Arguments that discrimination based upon sexual preference constitutes unlawful sex discrimination (which is prohibited under the FEPA) have consistently failed in the California courts.

Even so, the decision in Gay Law Students Association v. Pacific Telephone & Telegraph is an extremely important development in California law. Prior to this ruling, there was little or no authority for bringing a suit against an employer for discriminating against gay people. Even though the Supreme Court's opinion is carefully limited in its application to public utilities, the decision is a major inroad in the struggle for gay rights in California.

—Mickey Welsh
**Feminism Within Socialism**

One argument in the contemporary debate about the “liberation” of women has been that, along with a dramatic change in the social relations that govern our society (i.e., a change from capitalist to socialist society), will come inevitable economic independence and ultimately psycho-socio-political independence for women. This has recently been countered by the socialist-feminist argument which claims that a change in economic structure is not enough; that there also needs to be a fundamental change in deep-rooted patriarchal values and culture, and that until this two-fold process takes place, the emancipation of women will be a reality in theory alone, rather than in actual practice.

These debates may sound great on paper, one may say, but how do they relate to our everyday lives? How can we identify with this particular argument?

A collection of short stories, recently translated from Russian, addresses these issues in a persuasive and realistic way. *Love of Worker Bees*, written by Alexandra Kollantai (published by Cassandra Press, Chicago, 1978) in the early 1900’s, points out important contradictions between economic and legal emancipation of women, and the kinds of relationships and attitudes that continue to characterize women-men interaction despite this emancipation.

Kollantai was an extremely influential activist and theoretician during the Russian Revolution, and wrote the stories in an attempt to reach other Russian women to help them deal with the ambivalent dynamics of “sexual politics.” Two common themes which run through the stories are:

- how do women fully integrate their political with their personal lives, and;
- how do women, although intellectually determined to participate in work, politics and intimate relationships in a strong, assertive way, deal with ever-prevailing patriarchal expectations and attitudes?

Kollantai leaves the reader with an inspirationly optimistic insight. While we identify with the emotional imbalance and pain of Vasilisa Malygina’s marriage, we work through the process in which she emerges from, and ultimately transcends, her suffocating attachment to Vladimir. This process leaves us with positive insights to the often-times distressing dialectic between the striving of a woman to be involved in relevant, consuming work, and her need for meaningful, mutual intimacy. Vasilisa goes beyond being mired in the confusions she experiences in her marriage and makes a determined move toward re-establishing her own life, freedom and work in a way that isn’t bitter.

Three Generations and Sisters deals with similar themes. The beauty of Kollantai’s work lies in the utter honesty of these revolutionary women regarding their vulnerability and acknowledgment of that simple, overwhelmingly important conflict between intellect and emotion. In addition, the relationships that develop between the women in the different stories reflect the determination of all the women to move beyond relating to one another merely as competition and/or superficial friends. The resulting relationships are incredibly enduring and satisfying.

*Love of Worker Bees* brings up many stimulating questions and some answers about the struggle to develop and maintain intimacy based on equality and mutual responsibility between women and men, and women and women. It also provides a sound basis from which to consider the concept of a thorough program for women’s liberation.

—Vicki Smith

**Sci-Fi Women**

At last, a breath of fresh air enters the realm of science fiction. This field has, for too long, been primarily occupied by the male gender, even though there are more than a few women who are outstanding science fiction writers.

The book, *Millennial Women*, proves to combine the ideals of feminism and the ingredients of great sci-fi to make a book that doesn’t grate on the nerve-endings with blatant sexism. The women who wrote and edited *Millennial Women* incorporate the theme dealing with women fighting to develop their own identity, instead of the usual theme of Captain Macho perpetually, invading a far-off galaxy called Nebulon.

The book consists of four short stories, a novelette, and a novel. The authors are all women with varying degrees of feminist thought.

One story, *Jubilee’s Story*, by Elizabeth A. Lynn, grasps most strongly the great feeling of sisterhood. Jubilee lives in a time when women who make their own choices are truly free from societal boundaries. She and her sisters touch a woman’s life briefly with their love and strength of sisterhood. Jubilee knows with unquestionable faith that this woman will re-enter their fold for she has seen the bond between the women who helped her and she will never forget its effect.

The other authors, for the most part, depart from the planet Earth, but seem to write rather unimaginatively about relationships between women and men and women. But it is a rare thing to see a sci-fi book by women about women.

*Millennial Women*, without a doubt, is a switch from traditional (?) science fiction. The book deserves recognition for exploration of a vast and virtually untouched frontier in space. It is one small step for Womankind.

—Sandra McKee
All Things Considered

Jamie Forrest

When we observe the area in which feminism has received its most widespread attention, we can see that we have focused our efforts largely on politics and in producing quality feminist literature. As a matter of fact, our literature is being written in such abundance that new sections in bookstores and libraries have been added just to handle "women's books."

But withal, we have not significantly bombarde the one institution more powerful than books or even political lobbying. I am referring to the cinema and the powerful message it carries. For while a best-selling book may have 50,000 copies in print, a popular film is seen by millions.

When movies first began in the 1920s, sweethearts like Clara Bow and Mary Pickford captured everyone's adoration and the "innocent-sexy" mold for women's film roles was established.

This trend was continued in the 1930s when women were either femmes fatale a la Jean Harlow or Greta Garbo, or took on roles as working women in careers carved out almost exclusively for their sex. They were secretaries, nurses, teachers and librarians.

In the 1940s, an industrial boom accompanied America's entrance into World War II. Men left their jobs for the battlefield and a million women entered the work force. Women worked on the docks, in steel mills and behind steering wheels in cabs and buses. They worked as airplane pilots and mechanics.

Thus, in the movies of the forties we see stars such as Katherine Hepburn, Ingrid Bergman and Joan Crawford tackling "man-sized" jobs. These films prompted more women to join the work force and thereby help the war effort.

As soon as the war ended, however, more than two million women were ousted from the working world as American men returned home to reclaim their civilian jobs.

Hollywood of the fifties then had to reinstate the adorabe wife image in order to make women content to give up their careers. In the movies of the fifties, women were encouraged to disassociate their identities from their jobs and define themselves entirely through their roles as wives, mothers and homemakers. In the movies of this era, ambitious career women happily quit their jobs in order to fulfill their female destiny by marrying the male protagonists, or else they fought to keep both their career and their marriage, ultimately making shambles of their domestic lives.

"Sexpots" such as Marilyn Monroe, Jayne Mansfield, Brigitte Bardot or Rita Hayworth were incapable of intelligent thoughts. And giddy virgins such as Doris Day or Debbie Reynolds were incapable of base instinct or the hint of sexual appetite. Faithful housewives such as June Allyson, Claudette Colbert and Myrna Loy reinforced the concept of domestic bliss for the woman who helped her man achieve the success he deserved.

The anomaly that women are the majority of the human race, half its brains, half its procreative power, most of its nurturing power, and yet are its servants and romantic slaves was shown with peculiar force in the Hollywood film. Through the myths of subjection and sacrifice, the film industry has maneuvered to keep women in their place.

A movie heroine could have the same desires for power and a career as a man only if, at the climax, those desires took second place to her sacred love for a man; otherwise, she forfeited her right to that love . . .”

Do You Recognize This Woman?

The Susan B. Anthony dollar makes its debut July 2. This is the first time an American woman's likeness, other than a mythical figure, has appeared on a US coin.

The cooper-nickle clad coin has Anthony's profile on one side and the symbolic American eagle landing on the moon, on the other.

Although the coin is round, it is slightly larger than a quarter.

One of the major ceremonies introducing the coin will be in Rochester, N.Y., where Anthony was arrested for trying to vote in 1872. She died in 1906, 14 years before her cause triumphed with ratification of the 19th Amendment.

—Joan Weinert
Arriving at a feminist perspective is a profoundly personal experience. The process forces one to re-examine many otherwise unquestioned customs and relationships. But there is no turning back. Feminism adds enlightenment and especially strength because women realize they have a right to make many more choices than society commonly permits.

Through Demeter we hope in some way to reach every woman. It is with this thought that we are beginning a new series. Each month a woman will be writing a chronicle of the process she went through in becoming a feminist. Each article will be personal for no formula exists for becoming a feminist. We encourage others to send in their own accounts of their emergence as feminists.

Talking about my perception of feminism has been a difficult task. I've been floundering, pondering over many past experiences that have contributed to the formation of my feminist thinking. This particular book (there have been so many!) or that role model (so few of them) have all reappeared in my reminiscing.

In 1973, reading The Feminine Mystique and getting to know my new friend Ruth Hooke seemed purely coincidental. Ruth was 42, married with two children, educated, and feverishly involved in the blossoming women's movement. I accepted, without question, her demand to work in a school that offered uneducated women a chance to earn their high school diploma, while her children and husband would naturally contribute meaningfully to the running of the household. Reading The Feminine Mystique made me more sensitive to the fact that Ruth's demand would not always have been tolerated nor appreciated.

With Ruth's encouragement, I explored more feminist literature, Woman in Sexist Society, The Female Eunuch, The Dialectic of Sex, novels by Doris Lessing and Marge Piercy, all articulated a reality that I had only felt, but had not been able to clarify. There was a sexually and culturally defined position for women; these readings helped me to sort out the history and meaning of this position.

Needless to say, this experience was only the beginning of a long and searching process. The following years of reading, thinking, and activism have brought me to a position which is shaped by my earliest realizations about women, yet which encompasses more than just an analysis of the oppression of women.

For me, the early analysis which feminism provided — that which critiqued the power dynamics of relationships between women and men — which expanded to include an analysis of power dynamics in all our relationships — whether it be economic, political, environmental or medical.

Feminism seems to me to be a logical dimension of humanism; a critique of society which says more than "I want to be equal, economically and politically, to men," but rather "I want to see a new and radically different society — one organized around positive, life-oriented values, which strives for full psychic, economic and social development of all people."

Feminism has provided me with questions to challenge my social surroundings, my history and indeed, all of world history. It leaves me with a positive vision of social change, and a model on which to base my ideals for non-oppressive, non-hierarchical relationships, work modes, and social-political organization.

— Vicki Smith

Women's concerns are shown as being apart from the culture as a whole; as something that can only be seen in a "woman's movie."

It appears that the movie industry and feminism are now at a delicate point. A few positive changes can be seen, but we must not let them lull us into complacency. Because the cinema carries such an influential message, we must watch this medium very closely indeed. For the message that it sends must be one of honesty and accuracy in its treatment of women.

"Women must come to rely on their own judgement as the rule of their lives — they must only bow to the authority of reason, instead of being the modest slaves of opinion."

— Mary Wollstonecraft