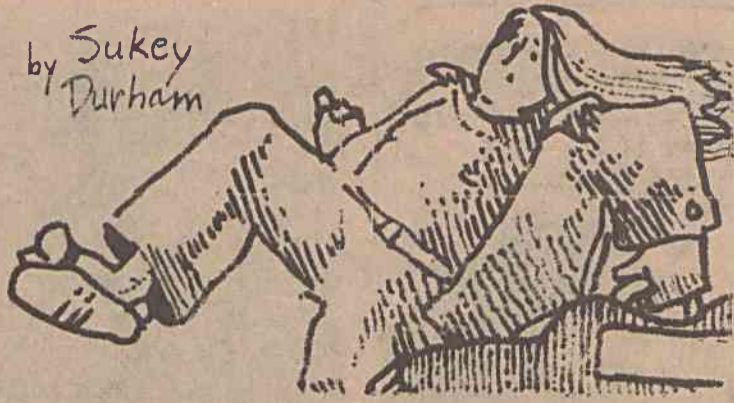


BRINGIN'  
IT ON  
HOME!

"I'm  
FURIOUS—  
FEMALE"

-PART 1

by Sukey  
Durham



The mass media in this country, with their usual lack of depth, have labled the 1960's as the "Decade of Dissent." While this instant cliché misses the mark, no one can deny that this country saw, and continues to see, ever larger groups of people representing a wide variety of interests, struggling to break out of old roles and confinements. This struggle for freedom has been experienced by Blacks, Indians, students, Mexican-Americans, and, not surprisingly, women.

Movements have become suspect in the last few years, not just to the paranoid "Silent Majority", but to activists themselves, who have worked in and for various movements. This distrust on the part of activists has stemmed from the realization that much of the thrust and effectiveness of programs is lost when the individual gives up his identity to that of a larger group. It is only when the individual can use his new awareness to change his own life that a movement is successful.

This distrust is nowhere more prevalent than in the Women's Liberation Movement. Because the movement depends on remaking a woman's role—sexual and psychological, as well as economic and social, it must not only be a program aimed at changing the social structures that define this multiple role, but a program of individual awareness and change as well. Needless to say, this necessary caution about movements make it difficult to define and discuss Women's Liberation, not only as a movement, but as a personal experience also.

But, reservations within the movement are slight compared to reservations from without. Perhaps because the role of women is such an integral part of our society, and because people have grown weary of trying to respond to so many new demands that are made on the society, Women's Lib. is viewed by spectators more as a crack-pot scheme than either a valid point of view or a threat. However, the basic reason for the ridicule and the aversion, particularly from other women, stems from the nature of the oppression of females itself.

In order that one group of people may be oppressed by another group, two mechanisms must be in operation. The first is the mechanism whereby the oppressed group is divided among itself, and its members are forced to compete with each others for favors bestowed by the group in power. Although analogies are not fool-proof, the point can best be illustrated by a comparison with the Black experience. In the institution of slavery, there were two types of slaves. One was the "field nigger" who worked in the field and lived in shacks, totally cut off from the other type of slave, who was known as the "house nigger." The latter lived in the big house, and served the master and his family. The domestic slaves looked down on their brothers in the field because they had a meaner existence and were not granted the

"privilege" of working directly under the master. This was an effective means of checking rebellion, since the slaves on a given plantation were divided amongst themselves. The same is true of women. They are taught from birth that their one function in life is to find a man, get married and make babies. This forces women into a frantic race to "chase a man until he catches her." Women are also taught that to find a man, they must compete with each other to be the most seductive, the sexiest, the best potential wife. Women who do not succeed in the race are looked down upon as being sub-human, because they have failed in carrying out their one scheme for self-justification. This competition effectively keeps women from joining together to fight the oppression.

The second mechanism is the internalization of oppression. Women must be made to internalize the norms governing their role; they must be made to believe that they are actually inferior to men and that their only place is "in the home." In the same way, Blacks were made to believe that they were stupid, dirty, lazy and a multitude of other myths. In both cases, any doubts as to the truth of these myths are accompanied by violent insecurity and self-hate. It is not surprising that so many women wind up on the psychiatrist's couch when this happens, since they are convinced they are neurotic when they first begin to resent the supposed "joys of womanhood."

Many women today are moving away from the myths that have held them for so long. We are directing our anger at a system that attempts to keep us imprisoned in the home. No longer is the resentment and bitterness directed inward where it can only breed frustration and self-hate. We are beginning to discover ourselves as adults, capable of making our own decisions and of defining our own lives. We are no longer children, frightened and insecure, forced to live vicariously through men.

The reasons for this new awakening, this new feeling of rebellion and anger are not hard to find. In the course of working in movements, especially those movements concerned with human rights and freedom, women began to realize that it was absurd to be working for the freedom of others, when they were really not free themselves. "The movement for social change taught women activists about their own oppression. Politically, women were excluded from decision-making. They typed, made leaflets, did the (dirty work). The few women who attained leadership positions had to struggle against strong convention." ("Toward a Radical Movement" by Heather Booth, Evi Goldfield and Sue Munaker.) It is no wonder that the spirit of social action and social change began to awaken women to their situation. There is no reason why women, any less than other oppressed groups, should be denied the right to self-determination.

## Deason Heads Institutional Research

What will the UNC-A campus look like in 1980? What kinds of students will be going to school here then? What will the faculty be like? One man who hopes to have some answers to these questions will be ahead of time is Mr. Paul T. Deason, Director of Institutional Research and Development at UNC-A.

With the help of a computer, Mr. Deason will collect and analyze relevant data concerning students, faculty, and facilities. By studying this data Deason hopes to be able to realistically determine present needs of UNC-A and project these needs into the future.

At present Mr. Deason's office is neganged in the role of co-ordinator and research center for the UNC-A self-study program in progress for the Southern Association of Schools and Colleges. Another priority application of the office's capabilities will be to help the Registrar's office cope with the growing job of registration and class scheduling.

Although student class schedules and other academic information will be among the

data collected for the Institutional Research office, Deason stressed that no personal information concerning the students or faculty will be compiled and that the current restrictions concerning the release of personal information will be strictly followed.

Mr. Deason brings to his new job a BA and MA in Mathematics from Middle Tennessee State University. Among other jobs, Mr. Deason has spent nine years at Western Carolina University training prospective teachers in the "new math".

"I am impressed with the student body and have found everyone - students, faculty, and administration - most co-operative," Mr. Deason stated. He is not, however, a complete newcomer to the UNC-A campus. During the academic year of 1965-66, Deason was an Instructor in Mathematics here. Picking up from where he left off, he hopes to get to know the campus well in order to determine the areas in which his office can be used most effectively.



"Rapid Transit" quotes a Coca-Cola V.P. on the firm's drink: "When a soldier in Vietnam has a Coke, it satisfies his need to identify with the American way of life. It reminds him of what he is fighting for." Common-weal. Vol. XCII. No. 19. Sept. 18, 1970.

RIDGERUNNER  
MEETING

WEDNESDAY  
OCTOBER 23

RIDGERUNNER  
OFFICE—  
STUDENT CENTER...

6:30pm.

EVEN IF  
YOU FEEL  
YOU HAVE  
NO TALENT,  
IF YOU'VE  
EVER  
READ A  
NEWSPAPER,

YOU HAVE AS MUCH  
EXPERIENCE AS WE DO.

COME ON UP! PLEASE.