

# Women, Planning to Join the Labor Force After Graduation? Be Aware of Discrimination and Your Rights to Fight It

"The women's revolution is challenging the patriarchal society—not to make a Matriarchal society, but to bring about equality between women and men: a diarchy. . . . What women have to say is that women are beautiful—but in our terms, not in the terms of the male poets or the religious teachings of the past which were very male-centered. . . . As a part of this rejection of the stereotypes of the 'eternal feminine,' women will challenge men to liberate themselves from the 'eternal masculine.' The challenge has to come from women because they are the ones that are oppressed. It's always the oppressed who challenge the oppressor to liberalize himself. . . . [This movement] is the potent weapon in overcoming paralysis and emotional dependency and all the other symptoms and syndromes of the feminine mystique. This is revolutionary because it means we are coming together to assert our own self-definition."

"This means that women's liberation is not just one movement among others. In coming together, women are fighting the oldest form of alienation — sexual alienation. Sexual alienation corresponds with racial alienation — whitey calling blacks passive and expecting them to be submissive and childlike. The women's revolution is also the most potent way to attack the increasing militarism and destruction of the environment."

The worthiness of these remarks [by Mary Daly, Ph.D. and S.T.D., associate professor of theology at Boston College, (stated in an interview presented in American Report)] should be endorsed by every woman, regardless of age, race, or background; unfortunately, too many women are content to remain unaffected or simply annoyed by such statements. Many older women dismiss the movement as a current fad contrived only for young women who burn their bras in the streets and smoke cigars. Many young ladies believe that liberation women regard the entire opposite sex as "male chauvinist pigs"; around their approving male associates, "Women's Lib" is mentioned only in jokes. Several misinterpreted, notorious episodes of extremism by a few publicity-starved females have almost succeeded in destroying interest in an important cultural movement.

How is it important? Why should an intelligent, practical-minded female bother to think seriously about the Women's Liberation Movement?

If a female is serving in, planning to serve in, or is dependent on a woman serving in the labor force, she should be, for her own sake, affected by the Women's Liberation Movement.

Forty-three per cent of all women 16 years of age and over were in the civilian labor force in 1969; of the 40.9 million women who were not working in the labor force, 32.5 million were not working because of home responsibilities, 3.5 million because of school attendance, and 2.3 million because of ill health. 49% of all women 18 to 64 years of age were workers in 1969.

Boredom, if not financial need,

is driving more and more women from the kitchen to full or part-time jobs. An increasing supply of labor-saving devices at home has diminished the time needed for household chores.

Generally the more education a woman has, the more likely she is to join the labor force. Records show that over half of the women with either a high school or college education entered the labor force; 71% of all women with five or more years of college were workers.

Evidently, the labor force is being greatly affected by women. Almost as greatly, though not as evidently in many cases, the feminist movement is affecting the labor force.

How? Discrimination is the main issue, and there are many kinds of discrimination in employment. Many women fail to realize that they are the culprits of discrimination because they have taken for granted their position for so long. Others realize it, but do not feel capable of altering the situation or willing to risk the position they do hold. Nevertheless, sex discrimination does exist and laws have recently been made in an effort to control it. Several examples of discrimination are outlined as follows:

1. State laws placing restriction on women with respect to hours of work and weight lifting on the job.
2. State laws preventing women from working in certain occupations.
3. Laws or practices operating to exclude women from State colleges and universities (not necessarily a labor discrimination).
4. Discrimination in employment by state and local governments.
5. Dual pay schedules for men and women school teachers.
6. State laws that require married women but not married men to go through a formal procedure and obtain court approval before they may engage in an independent business.

These are but a few of the many

labor discrimination practices, not to mention the plethora of other social injustices incurred upon women. Until recently, these policies had gone unchecked by the law. Since 1923, women had been proposing resolutions toward equal rights, only to receive the so-called "Hayden rider" whose qualifications were by no means acceptable to women who wanted equal rights under the law. It was under the 'rights' and 'benefits' of this "rider" that women were treated unequally and denied opportunities which were available to men.

But efforts of the true liberationists, despite much resistance and confusion, were finally successful. It took women more than 50 years to gain the adoption of the 19th amendment; it took almost that long to secure the provisions of equal rights for women in employment.

Finally, in 1964, the Federal Civil Rights Act was established, providing greater employment opportunity for women. This legislation stimulated other developments toward promotion of job equality for women. On June 9, 1970 an amendment entitled "Sex Discrimination Guidelines," proposed by the OFCC, was adopted.

While women have finally gained the approval and protection of their rights by the law, they still face the more unwilling and relentless forces of tradition and prejudice. The day-by-day struggle with antagonistic employers will take much longer to overcome. Opposition and complaints should be met with firm denial. To the common gripe that "women are out ill more than male workers; they cost the company more" — one might reply that a recent Public Health Service study shows little difference in the absentee rate due to illness or injury; 5.9 days a year for women compared with 5.2 for men.

How does all of this information

# NC-PIRG Strikes Again

By Janice Sams

The North Carolina Public Interest Research Group (NC-PIRG) will begin petitioning at Meredith on January 27 and 28. What for? For consumer protection, for environmental control, for legal aid in sex and race discrimination.

For the average college student who does not wish to go out and riot or whose exams get in the way of constructive reform, NC-PIRG has an answer. For a minimal refundable activity fund of \$3.00 per year, the student can help clean up the Neuse River or establish a better garbage disposal unit or even lower prices at supply stores or in housing rents. The \$3.00 fee hence would go to pay the salaries of professional lawyers and researchers who could do actual research on these problems and who would be in a legal position to do something about them. The group itself would be entirely student controlled, for, if students felt that their money would not be going in the right places, the students could ask for a refund and the organization could not continue.

Hence, the Meredith organization will be petitioning for support here on January 27-28 after a 3-day publicity drive which includes a Pancake Supper in the Hut on Sunday, January 23.

If the group can show the Meredith administration that the students support the activity fee, then the \$3.00 will be incorporated into the tuition and the professional researchers and lawyers can start cleaning up the Neuse River, or helping Southside people get jobs, or lowering the food prices, or---

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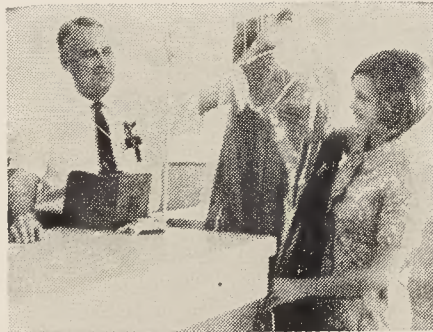
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