

What type of person supports women's liberation??

The media suggest that women's liberation has declared man as the natural enemy but Judith and Leonard Worell believe the real enemy is the psychological makeup of all those who oppose the movement - men or women. By administering four tests of personality and behavior to University of Kentucky students, they came up with psychological portraits of opposing and supporting groups of both sexes.

"The opposing male," say the Worells, "is more concerned with social status, with being proper and respectful. He tends to be controlled by opinions of others and has lower confidence in his ability to guide his own destiny. In dealings with other people, he is likely to be rigid, conforming, inflexible and submissive to authority."

The male who supports women's lib, in contrast, "is the independent, capable, thoughtful, self-determined man who considers the world from a logical point of view. Because he is secure in his own capabilities and less dependent on the opinion of others, he does not fear social change. Therefore he feels free to accept competition from women and welcomes them as equals."

The opposing female, like the opposing male, scores high in authoritarianism and external control and is conforming, fearful, excessively neat and inflexible. On the other side, the Worells report: "Given the extensive negative publicity on what kinds of women support the liberation movement - that perhaps they are deviant, that they are kooks, that they are not really female - it is both refreshing and encouraging to find that in almost every respect they resemble the average American college girl." According to the Worells, the one compelling characteristic that sets these women off is a strong desire for autonomy...to be independent, self-sufficient and free from external control.

Both male and female opponents of women's liberation were considerably influenced by that long-forgotten figure in psychological studies - the father. While there were no significant differences in the mothers' patterns of behavior among all groups, the father was the prime shaper of emotional dependence and attitudes in both male and female opposing groups. To quote the Worells: "He comes through as the unwitting culprit. He is apparently the agent responsible for developing cohesive attitudinal styles which provide the basis for a negative response to women's liberation. Moreover, given the constancy of our finding across a number of personality variables, it seems probable that these motivational and cognitive systems extend to other behavioral patterns."

"If this is true," conclude the Worells, "then the father may contribute a major portion of the variance accounting for resistance to social-change movements." Possibly a generation of new vipers has been discovered.

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socialist women organize against the basis of their oppression

We've long suspected that there's been a plot against us. We wanted to climb trees and ended up playing with dolls. We wanted to be engineers and were streamered into being secretaries instead. We attempted to express our natural sexuality, and paid the price of our sin with unwanted pregnancies. WE thought we looked fine but somehow found ourselves competing with the mirror image of Vogue magazine.

When we did come together to fight Miss America contests and the antiquated birth control and abortion laws which prevented us from controlling our own bodies and when we started being proud of being women rather than ashamed of our failure to meet up to the sex-goddess-madonna-little woman behind every successful man-image, the plot thickened. We were ridiculed as being bra-burners, man-haters, lesbians and yes, worst of all radical extremists! We don't mind

pleading guilty to few of those charges.

Through the developing unity with other sisters who have similarly felt the existence of such a plot we've begun to pinpoint the source and develop a strategy for our liberation.

When we get together to fight for control of our bodies, for abortion on demand and free birth control, we have to fight the government, the laws, the courts. When we get together to fight for equal pay for equal work, we have to fight the boss. When we get together to fight for an end to the channeling of women, we have to fight the educational system. When we carry out activities our actions are lied about and distorted by the press. In short we have to fight the whole system -- a system run by a few rich men for profit rather than for human need.

Whose system is it? We will take no responsibility for this system. This system speaks and listens only to money, a rare item in most of our pockets. It's the boss that profits from

using women as a pool of cheap labour. It's the boss that profits from the streaming of women having sole responsibility for child raising the boss that profits from the laws which, in preventing us from having control over our bodies, makes us economically and socially unstable and dependent on men.

It is this same system which has not only divided men from women, women from other women, but black from white, student from worker, and Quebecois from English Canadian. Our strength can only come in understanding how our struggles as women link up with theirs.

The women's liberation movement is part of a more general movement against the exploitative capitalist system. Women have gained confidence out of the struggles of black people and the growth of the movement against the war in Vietnam and have returned to these movements their experiences and strength in organizing as women.

The women's liberation sentiment is everywhere that women are, but the organized women's movement is as yet somewhat narrow and limited in its scope. It has many different forms from consciousness raising to mass action oriented groups. It will only be through the pressure of masses of women militantly organizing against their oppression that we can develop into the necessary force that can seriously challenge the stranglehold the system has on us.

Radical feminists must see as their perspective organizing women around those demands which relate most closely to their everyday lives and at the same time draw together the largest possible numbers.

At this point in time it is the abortion issue which has indicated the potential to mobilize the largest number of women and it is on this issue the government has made clear its inability to meet our most basic democratic demands. As socialists and feminists we realize that the issue of abortion is crucial to the growth of the women's movement.

Question No.	Correct Response	Score	Any Other Response
I	a	5	0
II	d	5	0
III	d	5	0
IV	a	5	0
V	c	5	0
VI	a	5	0
VII	a	5	0
VIII	d	5	0
IX	b	5	0
X	a	5	0
XI	d	5	0
XII	d	5	0
XIII	a	5	0
XIV	c	5	0
XV	b	5	0

50-75 Wow! Great! You're really clued on; you're on the road to liberation.

25-49 Not bad! You're very bright and captivating but like the safe middle of the road.

15-24 Well, you're really nice, but you live a turtle's life.

0-19 Take the quiz over and try to change your answers.

white on black / blue on blue...

He is playing masculine. She is playing feminine.

He is playing masculine because she is playing feminine. She is playing feminine because he is playing masculine.

He is playing the kind of man that she thinks the kind of woman she is playing ought to admire. She is playing the kind of woman that he thinks the kind of man he is playing ought to desire.

If he were not playing masculine, he might well be more feminine than she is--except when she is playing very feminine. If she were not playing feminine, she might well be more masculine than he is--except when he is playing very masculine.

So he plays harder. And she plays--softer. He wants to make sure that he could never be more feminine than she. He therefore seeks to destroy the femininity in himself. She therefore seeks to destroy the masculinity in herself.

She is supposed to admire him for the masculinity in him that she fears in herself. He is supposed to desire her for the femininity in her that he despises in himself.

He desires her for her femininity which is his femininity, but which he can never lay claim to. She admires him for his masculinity which is her masculinity, but which she can never lay claim to. Since he may only love his own femininity in her, he envies her her femininity. Since she may only love her own masculinity in him, she envies him his masculinity.

The envy poisons their love. He, coveting her unattainable femininity, decides to punish her. She, coveting his unattainable masculinity, decides to punish him.

He denigrates her femininity--which he is supposed to desire and which he really envies--and becomes more aggressively masculine. She feigns disgust at his masculinity--which she is supposed to admire and which she really envies--and becomes more fastidiously feminine. He is becoming less and less what he wants to be. She is becoming less and less what she wants to be. But now he is more manly than ever, and she is more womanly than ever.

Her femininity, growing more dependently supine, becomes contemptible. His masculinity, growing more oppressively domineering, becomes intolerable. At last she loathes what she has helped his masculinity to become. At last he loathes what he has helped her femininity to become.

So far, it has all been very symmetrical. But we have left one thing out.

The world belongs to what his masculinity has become.

The reward for what his masculinity has become is power. The reward for what her femininity has become is only the security which his power can bestow upon her. If he were to yield to what her femininity has become, he would be yielding to contemptible incompetence. If she were to acquire what his masculinity has become, she would participate in intolerable coerciveness.

She is stifling under the triviality of her femininity. The world is groaning beneath the terrors of his masculinity.

He is playing masculine. She is playing feminine. How do we call off the game?

by Betty Roszak and Theodore Roszak
Masculine/Feminine