

1. Staff was involved in crucial constitutional revisions at the Atlanta staff meeting in October. A large committee was appointed to present revisions to the staff. The committee was all men.
2. Two organizers were working together to form a farmers league. Without asking any questions, the male organizer immediately assigned the clerical work to the female organizer although both had had equal experience in organizing campaigns.
3. Although there are women in Mississippi project who have been working as long as some of the men, the leadership group in COFO is all men.
4. A woman in a field office wondered why she was held responsible for day to day decisions, only to find out later that she had been appointed project director but not told.
5. A fall 1964 personnel and resources report on Mississippi projects lists the number of people in each project. The section on Laurel however, lists not the number of persons, but "three girls."
6. One of SNCC's main administrative officers apologizes for appointment of a woman as interim project director in a key Mississippi project area.
7. A veteran of two years work for SNCC in two states spends her day typing and doing clerical work for other people in her project.
8. Any woman in SNCC, no matter what her position or experience, has been asked to take minutes in a meeting when she and other women are outnumbered by men.
9. The names of several new attorneys entering a state project this past summer were posted in a central movement office. The first initial and last name of each lawyer was listed. Next to one name was written: (girl).
10. Capable, responsible and experienced women who are in leadership positions can expect to have to defer to a man on their project for final decision making.
11. A session at the recent October staff meeting in Atlanta was the first large meeting in the past couple of years where a woman was asked to chair.

Undoubtedly this list will seem strange to some, petty to others, laughable to most. The list could continue as far as there are women in the movement. Except that most women don't talk about these kinds of incidents, because the whole subject is discussable -- strange to some, petty to others, laughable to most.

The average white person finds it difficult to understand why the Negro resents being called "boy", or being thought of as "musical" and "athletic," because the average white person doesn't realize that he assumes he is superior. And naturally he doesn't understand the problem of paternalism. So too the average SNCC worker finds it difficult to discuss the woman problem because of the assumption of male superiority. Assumptions of male superiority are as widespread and deep rooted and every much as crippling to the woman as the assumptions of white supremacy are to the Negro. Consider why it is in SNCC that women who are competent, qualified and experienced, are automatically assigned to the "female" kinds of jobs such as: typing, desk work, telephone work, filing, library work, cooking and

the assistant kind of administrative work but rarely the "executive" kind.

The woman in SNCC is often in the same position as that token Negro hired in a corporation. The management thinks that it has done its bit. Yet, every day the Negro bears an atmosphere, attitudes and actions which are tinged with condescension and paternalism, the most telling of which are when he is not promoted as ^{the} equally or less skilled whites are.

This paper is anonymous. Think about the kinds of things the author, if made known, would have to suffer because of raising this kind of discussion. Nothing so final as being fired or outright exclusion, but the kinds of things which are killing to the insides -- insinuations, ridicule, over-exaggerated compensations.

This paper is presented anyway because it needs to be made known that many women in the movement are not "happy and contented" with their status. It needs to be made known that much talent and experience are being wasted by this movement when women are not given jobs commensurate with their abilities. It needs to be known that just as Negroes were the crucial factor in the economy of the cotton South, so too in SNCC, women are the crucial factor that keeps the movement running on a day to day basis. Yet they are not given equal say-so when it comes to day to day decision making. What can be done? Probably nothing right away. Most men in this movement are probably too threatened by the possibility of serious discussion on this subject. Perhaps this is because they have recently broken away from a matriarchal framework under which they may have grown up. Then too, many women are as unaware and insensitive to this subject as men, just as there are many Negroes who don't understand they are not free or who want to be part of white America. They don't understand that they have to give up their souls and stay in their place to be accepted. So too, many women, in order to be accepted by men, or men's terms, give themselves up to that caricature of what a woman is -- unthinking, pliable, an ornament to please the man.

Maybe the only thing that can come out of this paper is discussion -- amidst the laughter -- but still discussion. (Those who laugh the hardest are often those who need the crutch of male supremacy the most.) And maybe some women will begin to recognize today to day discriminations. And maybe sometime in the future the whole of the women in this movement will become so alert as to force the rest of the movement to stop the discrimination and start the slow process of changing values and ideas so that all of us gradually come to understand that this is no more a man's world than it is a white world.