



Arts Council hopes to buy Sandy statue

The recently organized University Council of the Arts has divided into 12 task forces to work on specific problems and projects.

April Dillon, organizer of the group studying curricular matters, said her group is trying to achieve more inter-departmental action.

The committee would like to include fine arts activities and information in the summer freshman orientation program and is studying the possibility of students receiving academic credit for attendance and participation in the arts.

The curriculum committee is also studying the possibility of a college, like the Centennial Education Program, dedicated to the arts.

According to Nelson Potter,

Chairman of the Council, the Union Program Council has budgeted \$3,000 for music and fine arts activities for the remainder of the school year and \$5,000 for 1972-73.

The council is considering presenting an arts fair in early December to raise funds to purchase "Sandy in Confined Space," a statue on loan to Sheldon Art Gallery. About \$10,000 has been raised since last fall to purchase the twelve thousand dollar bronze sculpture by Richard Miller. The fair would include an auction of original art work.

The arts council has presented a request for \$630 from the Teaching Council to hire a part-time secretary, Potter said.

Potter, a member of the philosophy faculty, believes the council has come forward at the right time. He attributed large turnouts for the recent opera and a concert by Audun Ravn to increased student and faculty interest in fine arts.

"Our basic goal is to increase the availability of arts on campus for everyone—students, faculty and the community," Potter said.

Arabian women fight tradition to join emancipation movement

by Kenneth D. Huszar
Newsweek Feature Service

RIYADH, Saudi Arabia -- As an airliner prepared to land recently at this Saudi Arabian city, a mini-skirted young woman who had been chatting vivaciously with other passengers took her flight bag and retired behind a curtain. Minutes later she returned, swathed from head to toe in the traditional "abaya", a full-length black gown.

"Thank goodness, I'll be leaving again in a month," she said as the plane taxied to the airport gate. "Until then, I'll be stuck inside four walls 24 hours a day."

Caught between the mini and the abaya — between the inviting freedom of modern ways and the strong force of tradition — Arab women are nevertheless making steady progress toward emancipation. Considering the obstacles they have had to overcome, theirs is a more truly liberating movement than Western women's lib.

As recently as 1960, fewer than 12,000 girls were studying in Saudi schools; today there are more than 120,000. In Kuwait, when girls were first allowed to attend primary school in 1937, only 140 enrolled; today, there are more than 50,000 girls in secondary schools. At the university level throughout the Arab world, one student in four is a girl, a revolutionary change from the recent past.

Education and nationalism are bringing Arab women toward equality with men in jobs and in political life. In Egypt, the traditional veil was torn off for good following the breakup of the Ottoman Empire in 1919 and women got the vote under President Gamal Abdel Nasser in 1956. Now, a new constitution guarantees them equal rights in "the political, social, cultural and economic spheres."

Egyptian women are at work in cigarette and television factories, spinning mills and food-processing plants. They actually dominate the faculty of Cairo University's College of Medicine. Where they have been accepted in the professions, there is full equality of pay. "In this respect, they're better off than we are," laments a middle-aged English lady in Cairo.

Despite such advances, of course, these women still represent a small minority. Activists like Leila Khaled, the Palestinian commando who hijacked two airliners, and celebrities like Gerogina Rizk, the newly crowned Miss Universe from Lebanon, may make headlines. But the real progress of equality for Arab women is a constant struggle.

"There is still a big gap between rights and reality," according to Dr. Hikmat Abu Zeid, Egypt's first woman cabinet minister.

There is a bigger gap between Westernized nations like Lebanon and the feudal sheikdoms of the Arabian Peninsula, between the cities and the rural hinterland and between the strata of wealth and class. Often the old and the new overlap confusingly.

In Kuwait, for example, restaurants still have separate sections for women, and men are forbidden to enter beauty parlors. Yet women are now appearing on television, a member of the ruling family has opened a boutique for imported dresses and at the

fashionable Ghazal Club husbands and wives socialize together.

That would be unthinkable here in neighboring Saudi Arabia. Saudi women are not even photographed for passports. Bedouin "morality squads" horsewhip women they consider indecently clothed and only the hands of a woman demonstrating cooking or child care appear on Jidda's TV screens.

Still, when village fathers resisted the opening of a girl's school not long ago, King

An Arab woman is expected to remain a virgin until marriage and will be returned to her family after the wedding night if her husband believes she has not. And divorce can still be accomplished simply by the husband's reciting "I divorce you" three times before a witness. Only men are permitted to dissolve a marriage, except in cases of impotence, insanity, desertion or dangerous disease.

So while some women are gaining more education and individual freedoms, a great



Jordanian women enjoy the pleasure of more freedom. But not all women are liberated.

Feisal dedicated the building himself. He has also made it known that he considers polygamy outdated; 70 per cent of Saudi marriages are monogamous today.

The religious basis for women's second-class role is the teaching in the sacred text of the Koran that "men have authority over women because Allah has made the one superior to the other. . . ." But there is a strong sexual origin as well.

deal yet remains to be done in the battle for female equality in the Arab lands. The cause, though, is attracting a determined set of new young leaders.

"It is the task of educated women to lecture, to make other women aware of their possibilities," says Jordanian student Leila Mashini. "But we don't want to merely imitate the West. Rather, we want the freedom to fit into our own society."

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