

# W h o I a m

**Note from the Director**

Spring, 2006

Spring is here and with it the promise of new life and hope. Also, I feel my energy level rising as the days lengthen! Speaking of energy, we had a great deal of energy and enthusiasm at this year's planning meeting in February. 14 students, faculty, and staff brainstormed a variety of gender issues here on campus and worldwide and discussed ways to address these. Watch for our display at the Human Rights Fair as well as different alternate chapels scheduled for this spring!!

March is Women's History month. In 1981, the U.S. Congress passed a resolution establishing National Women's History Week. The week was chosen to coincide with International Women's Day, March 8. In 1987, Congress expanded the week to a month.

Because of this, we host an annual lecture named in honor of our sponsor, Nancy Riegsecker and her husband Marlin, focusing on gender and leadership. This year we are hosting our third annual Riegsecker Lecture on March 29, 2006. Joe Ehrmann, former football player, and current pastor and coach will speak on building leaders for the future. More detailed information on our speaker is included in this newsletter.

Gender and the Gulag... We were privileged to co-host a speaker, Anne Applebaum, who spoke about the history and motives of the former Soviet Union in establishing the Gulag, its notorious system of labor camps for political prisoners. Thanks to Joanna Matlak for coordinating this!

**March 2006** We're also sponsoring a group to attend "MuscleBound" at East Stroudsburg University. Read about their experiences in our next newsletter!

Future events... alternate chapels and other programming addressing sexual assault, singlehood and marriage, and reconciling racial injustice... Keep posted for updates!!

Peace...

Debra Berke  
Associate Professor of Family Science and Women's Studies  
Director, Messiah College's Gender Studies Project

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## Losing Our Feminist Leaders

By Jessica Valenti

February 8<sup>th</sup>, 2006

Within a week, America lost three great women who worked for social change in different ways. Who will continue their work?

America lost three amazing leaders in the course of only six days. Betty Friedan, Coretta Scott King and Wendy Wasserstein all worked for change in their own distinct ways, but the impact they had on women's lives spanned class, race and generation lines.

Clearly, icons like Friedan, King and Wasserstein can't be replaced. But the work they started must continue. A crucial question begs to be asked: Who will take their place?

Friedan was best known for her groundbreaking book *The Feminine Mystique*, which many credit with sparking the women's movement of the 1960s and '70s. Though critics have long noted that Friedan's work spoke to a specific group of women -- namely straight, white, and middle to upper class -- the housewives' "problem that has no name" resonated with enough women to start the mainstream second wave of feminism. A founder of the National Organization for Women and the organization's first president, Friedan continued to work on women's issues until her death at 85.

King's legacy was built on the work that her husband Martin Luther King Jr. began. After her husband's death, King devoted her life to working on nonviolence -- in 1969 she founded the Martin Luther King Jr. Center for Nonviolent Social Change. The Center focused its efforts on hunger, unemployment, voting rights and racism, issues that King believed bred violence. King was also an ardent supporter of women's and gay rights. Up until her death she worked tirelessly on civil rights.

Like King and Friedan, Wasserstein also spoke to an entire generation of women -- she just did it on stage. Since the 1970s, Wasserstein wrote plays that dealt with women's daily lives and their struggle with unrealistic social expectations. Wasserstein's best known play, "The Heidi Chronicles," won Tony and New York Drama Critics Circle awards for best play and earned her a Pulitzer Prize.

All amazing women. All leaders in their fields. And while there isn't much doubt that their work will be continued, there is some worry as to who will do it.

In a time when the so-called "opt-out revolution" reigns supreme in the media and mainstream columnists unconvincingly tell women that the "power is in the kitchen," we need a continuation of Friedan's work more than ever. Thankfully there are women like Linda Hirshman out there who not only debunk the happy housewife myth, but completely obliterate it. Wasserstein fans can rest easy -- people like Sarah Jones and the Guerrilla Girls are making strides for women in the arts, whether on stage or in masks. And of course, the growing opposition to the current administration and invasion of Iraq is building amazing momentum for the movement for nonviolence and civil rights.

It's clear that women are doing the work -- but where are the new icons? Is it that a successful women's movement simply doesn't need icons anymore, or are they out there just waiting to be recognized by a mainstream that still doesn't take kindly to feminism?

The idea of a new crop of mainstream feminist leaders is met with some wariness when talking with younger women. For many young women, especially those who work in grassroots organizations or who have taken their activism online, the idea of a feminist icon or leader seems a bit passe.

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Amanda Marcotte of the popular blog Pandagon notes, "There's a good reason to be optimistic that iconic feminist leaders are a thing of the past. Without having the same handful of feminist leaders to return to time and time again, maybe the media will be forced to acknowledge the geographic, racial and class diversity in modern feminism."

But for young women working on the national level in established organizations, there's a fear that a lack of a definitive leader means having to reinvent the wheel --convincing people that feminism is still alive and well.

Deva Kyle, the incoming program director of the Younger Women's Task Force, recognizes that the "essence of social movements is their ability to work as a collective," but worries that the idealistic notion of a nonhierarchical movement could be damaging.

"For people who aren't working within the movement, iconography is necessary. When there isn't an icon, people tend to think that a movement isn't there," says Kyle.

A valid concern, considering the popularity of feminism-is-dead or -dying articles.

Whether an icon is necessary to the survival of the women's movement is debatable. The fact that women are doing feminist work with or without an icon is not.

Despite stereotypes to the contrary, young American women are activists. You only need to look at a project like The Real Hot 100 to see just

how much progressive work they're doing. Dedicated to highlighting this work, The Real Hot 100 lists women from across the country who are breaking barriers and fighting stereotypes.

Real Hot 100 cofounder Gwen Beetham says "Although not all of these women can be defined as Betty Friedan feminists or the new Coretta Scott King, I think that Betty or Coretta themselves would look at this list of amazing younger women and know that something went right. Whether it's an aspiring astronaut, a young minister, or even a sex shop owner, when you see all these women doing positive things for themselves and their communities, you can't deny that the gains made by the feminist movement are substantial."

The truth is, there is no new Friedan, or younger version of King. There will never be another Wasserstein. Their work was their own and spoke to a specific set of women. Younger women may not ascribe to the exact same ideals or work in quite the same way as their predecessors, but the spirit of the movement hasn't changed.

Moving forward, it sometimes pays to look back. King once said, "Struggle is a neverending process. Freedom is never really won; you earn it and win it in every generation."

As younger women struggle to move forward in a transitioning movement, perhaps we'll realize that it's the lack of an icon that will make leaders out of all of us.

Jessica Valenti is the executive editor of "Feministing"

<http://www.alternet.org/story/31954/>

## Taken from “Extent, Nature, and Consequences of Rape Victimization: Findings From the National Violence Against Women Survey”

By: Patricia Tjaden and Nancy Thoennes  
January 2006

### Introduction:

Rape is a significant social and health problem in the United States. Results from the National Violence Against Women Survey (NVAWS) revealed that 17.7 million women and 2.8 million men in the United States were forcibly raped at some time in their lives, with 302,091 women and 92,748 men forcibly raped in the year preceding the survey. NVAWS found that lifetime rape prevalence varies significantly by race and ethnicity. American Indian/Alaska Native women reported significantly higher rates of rape victimization over their lifetime than did women from all other racial and ethnic backgrounds (except Asian/Pacific Islander, of whom too few victims were in the study to reliably estimate rape prevalence). Mixed-race women reported significantly higher rates of rape victimization over their lifetimes than did Hispanic women and slightly higher rates than non-Hispanic white and African-American women. Information from NVAWS confirms previous reports that rape occurs at an early age for many rape victims. More than 50 percent of the female victims and 70 percent of the male victims said they were raped before their 18th birthday. These findings are noteworthy because women who were raped before age 18 were twice as likely to report being raped as adults. Given these findings, it is evident that rape prevention strategies should focus on rapes committed against minors as well as adults. Although rape is a gender-neutral crime, the NVAWS findings indicate that most rape victims are women and most rapists are men. They also show



that victim-perpetrator relationship patterns varied across the lifespan for women but not for men. Women who were raped as children (before age 12) tended to be victimized by relatives; as adolescents (between ages 12 and 17) women tended to be raped by intimate partners and acquaintances; and as adults (after their 18th birthday) women tended to be raped by intimate partners. In comparison, male victims tended to be raped by acquaintances regardless of their age at the time of victimization. The survey also produced compelling evidence of the physical, social, and psychological consequences of rape victimization. About 32 percent of the women and 16 percent of the men were injured during their most recent rape as an adult. Of the women who were injured, more than 35 percent received medical treatment. In addition, 33 percent of the women and almost 25 percent of the men raped as adults received counseling from a mental health professional as a result of their most recent rape. Almost 20

percent of the women and 10 percent of the men said they lost time from work. Despite a steep increase in rape research and public education in the past 30 years, rape continues to be largely underreported. Only one in five women who were raped as adults reported their rape to the police. Fear of their rapist, embarrassment, and not considering their rape a crime or police matter were the primary reasons women chose not to report their victimization to the police. These findings underscore the need for law enforcement agencies and victim service providers to expand their services to rape victims and do more to convince them that reporting their rape to the police is worthwhile and appropriate.

### About this Report:

In 1995 and 1996, the National Violence Against Women Survey (NVAWS) was conducted to measure the extent of violence against women. This nationally representative telephone survey asked 8,000 women and 8,000 men about their experiences as rape victims.

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Despite an increase in research on rape in the past 30 years, gaps remain in the understanding of rape victimization. The survey elicited information on the prevalence of rape victimization by gender, age, and race/ethnicity; characteristics of rape victims, rapists, and rape incidents; the relationship between rape victimization as a minor and as an adult; physical, social, and psychological consequences of rape victimization; and satisfaction with the justice system.

What did the researchers find?

Almost 18 million women and almost 3 million men in the United States have been raped. One of every six women has been raped at some time. In a single year, more than 300,000 women and almost 93,000 men are estimated to have been raped. Rape prevalence rates were the same for minority and nonminority women, but differences were found by specific racial and ethnic group. Younger women were significantly more likely to report being raped at some time in their lives than older women. More than half of the female victims and nearly three-quarters of the male victims were raped before their 18th birthday. Women who reported being raped as minors were twice as likely to report being raped as adults.

Although the word “r a p e” is gender neutral, most rape victims are female (almost 86 percent), and most rapists are male. Female victims are significantly more likely than male victims to be raped by a current or former intimate partner and to sustain an injury during a rape. Many rape victims suffer serious mental health consequences. Only one in five adult women report their rape to the police. About half of the women raped as adults who had contact with police and about half who

had contact with the courts were satisfied with their treatment.

What were the study's limitations?

Because only 24 women and 8 men reported during their interviews that they had been raped in the 12 months preceding the survey, the annual estimates should be viewed with caution. NVAWS most likely underestimates the actual number of annual rapes because it excludes rapes of children and adolescents and those who are homeless or live in institutions, group facilities, or residences without telephones. Because of the small number of Asian/Pacific Islander women identified by the survey who had been raped and the small number of men identified for several indicators (e.g., several race/ethnicity categories, relationship between early and subsequent rape victimization, injuries sustained during a rape), NVAWS could not develop reliable rape prevalence estimates or conduct statistical tests.

Who should read this study?

Criminal justice and public health researchers and practitioners; legislators, policymakers, and intervention planners at all levels of government.

For the full report and other publications and products of the National Institute of Justice can be found at: National Institute of Justice website [www.ojp.usdoj.gov/nij](http://www.ojp.usdoj.gov/nij)

**About the Authors** Patricia Tjaden, Ph.D., is Director of Tjaden Research Corporation and Nancy Thoennes, Ph.D., is Associate Director of the Center for Policy Research.

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Get to know one of Messiah's newest gender-related organizations

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Gender Roles Awareness  
(GRA)

This group is dedicated to primarily promoting awareness of gender issues and encouraging a growth in female leadership in the political, academic, and professional realms. It is also committed to facilitating and encouraging discussion of important yet sometimes overlooked problems, current events, and attitudes of conflict and tension between the male and female sex. It is committed to involvement in the Messiah College community as well as to surrounding areas through service.

This group will meet at least twice monthly. Each month, it will read and promote a book that we believe is important and relates to their cause. One monthly meeting will be committed to discussing the book and other popular culture items relating to gender issues. The other meeting will be spent coordinating outreach events, organizing our events calendar, and working on other projects and affairs to be held on campus.

Next month's book will be Self-Made Man by Nora Vincent  
The next meeting will be March 19 at 10PM in Larsen 237

To learn more contact Rachael Ewud at [re1175@messiah.edu](mailto:re1175@messiah.edu)

**Don't forget about these great organizations too!**

**Women's Rights Issues:** This group will take actions on behalf of women's rights internationally. (Agape Center)

**I'm Worth Waiting For:** Connected with a local chapter of this national organization, *I'm Worth Waiting For* focuses on developing awareness and support behind abstinence. (Agape Center)

**One in Four:** Men have the opportunity to teach others about rape prevention and sexual violence. (GSP Program)

**Lifesavers:** Volunteer at local pregnancy centers and supports pro-life activities. (Agape Center)

**Women's Studies Minors:** Those with women's studies minors or similar interests share resources, support, and attend local activities related to women's studies. (GSP Program)

If you would like more information or know a group that should be added, please contact the Gender Studies Project

# DON'T MISS THIS!

## Making Our Way 2006 Messiah College Women's Retreat

How, as women, can we make our way in God's world? What are some common obstacles women face in shaping lives of personal meaning and significant service? How can we attend both to our own spiritual needs and the needs of the world?

When: March 31-April 1, 2006

Where: Camp Eder, Fairfield, PA

Cost: \$20

Speaker: Jenell Paris, Bethel University

**Deadline for registration: March 24**

"One who wants fellowship without solitude plunges into the void of words and feelings, and one who seeks solitude without fellowship perishes in the abyss of vanity, self-infatuation and despair."  
Dietrich Bonhoeffer

If you would like a registration form, please send an email to [genderstudies@messiah.edu](mailto:genderstudies@messiah.edu)

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Through the database you can:

1. Find contact people
2. Discover resources, including internet sites, books and articles
3. Keep up to date with the Events Calendar

You are also able to submit events to the Calendar right online

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[www.messiah.edu/gender/](http://www.messiah.edu/gender/)

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NEWS

## 9 University Presidents Issue Statement on Gender Equity

December 7<sup>th</sup>, 2005

By: Scott Jaschik

The presidents of nine leading research universities on Tuesday released a joint statement pledging continued work to promote the advancement of women in academic positions. The statement said that “barriers still exist” that prevent progress for female academics, and pledged to change institutional policies, provide resources and to “promote a culture that supports family commitments” as part of the drive to help women.

Among those signing the statement was Lawrence H. Summers of Harvard University, who started off the year defending comments — for which he has since apologized — saying that bias was no longer as much of a problem for women in science. Other presidents who signed the statement were the leaders of the California and Massachusetts Institutes of Technology; Princeton, Stanford and Yale Universities; and the Universities of California at Berkeley, Michigan and Pennsylvania.

The statement was released by Berkeley, which held a meeting in the summer to follow up on a meeting of the presidents of these nine institutions in 2001, in response to an earlier MIT that faulted a variety of institutional policies in limiting the advancement of women. At the meeting this year, representatives of each of the universities gathered to share ideas on how to continue to help women in academe. The joint statement was released to encourage and draw attention to those efforts.

Because the discussion has its roots in an MIT report, and the comments by Summers created such an uproar this year, much of the public debate has concerned female faculty members in the sciences. But the joint statement said that the concerns extended beyond science, to women in “academic fields throughout higher education.” 9 University Presidents Issue Statement on Gender Equity December 7<sup>th</sup>, 2005 Scott Jaschik There were few details in the joint statement, beyond a mutual pledge to work on these issues. “While considerable progress has been made since 2001, we acknowledge that there are still significant steps to be taken toward making academic careers compatible with family caregiving responsibilities,” the presidents said.

“The future excellence of our institutions depends on our ability to provide equitable and productive career paths for all faculty,” they concluded.

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NEWS

## As Female Athletes Gain, Female Coaches Lose Out

February 21<sup>st</sup>, 2006

By: Doug Lederman

As the number and college sports teams for women continues to grow, hitting an all-time high, the proportion of women coaching those teams is in free fall, according to an annual study by two retired Brooklyn College professors.

Linda Jean Carpenter and R. Vivian Acosta have been studying and reporting on the representation of women in college sports for decades; the latest edition of their national longitudinal study, [“Women in Intercollegiate Sport,”](#) is the 29th in a series.

In 2006, it finds, members of the National Collegiate Athletic Association sponsored 8,702 teams, up from 8,402 in 2004 and 6,436 in 1998. The 2006 figure translates into an average of 8.45 teams per college, which has risen steadily from 5.61 in 1978, the first year of the study.

But as those numbers have increased, the proportion of women coaching women’s teams has declined. In 2006, 42.4 percent of the head coaches of women’s squads were female, down from 44.1 percent in 2004 and 47.7 percent a decade earlier, in 1996. Because few women coach men’s teams — about 2 percent of the total — only 17.7 percent of all college coaches are women.

“So even though there has been a massive growth in female participation in athletics, there has been a massive decrease in female participation as coaches,” Acosta and Carpenter write.

The report also offers a mixed portrait of the role of women as sports administrators. In 2006, 18.6 percent of sports programs for women were led by female athletics directors, which is up from 17.8 percent in 2000 but down from 21 percent in 1994.

## *Riegsecker Lecture*

*March 29<sup>th</sup>*

*Speaker: Joe Ehrmann*

*Anderson Auditorium, Frey Hall (open to public) 7-8pm*

*Reception and Book signing, Frey Hall, 8pm*

*Come join us for this annual Gender Studies Project lecture!*

### *Get to know the Riegsecker Lecture Speaker Reverend Joe Ehrmann*

Joe Ehrmann is married and the father of four. Joe was an All-American football player at Syracuse University and has been named to S.U.'s All-Century Football Team. Joe is also a recipient of the Arrent's Medallion, Syracuse University's most distinguished alumni honor for his contributions to society. He played professional football for 13 years and during his football career he matriculated at Dallas Theological Seminary and Westminster Theological Seminary. Joe was ordained in 1985.

He has spent most of the past 20 years addressing issues of poverty, racism, domestic violence and child abuse. He is the founder of The Door, an inner-city, community-based ministry and was selected by the *Baltimore Business Journal* as the Renaissance Person of the 1990's for his dedication and commitment to Baltimore City's betterment. He is also the co-founder of Baltimore's Ronald McDonald House, which is dedicated, in his brother's name. The House has served over 35,000 families from all over the world since its inception.

Joe and His wife Paula, a psychotherapist, are co-founders of Building Men and Women for Others (BMWO) which holistically addresses issues of masculinity and femininity. BMWO also seeks to redefine and reframe the social responsibility of sports, coaches, parents and players as well as addressing issues of violence and child advocacy. Joe is also a preaching Pastor of the 4,000 member Grace Fellowship Church.

Joe has been featured in *Parade Magazine* (8/29/04) which called him "The Most Important Coach in America" because of his work to transform the culture of sports. He also is the subject of the NY Times Bestseller *Season of Life* by Jeffrey Marx, published by Simon and Schuster. He is a nationally known speaker and seminar leader.

## Women's Funds Strive to Cover Philanthropy Gap

By Bojana Stoparic - WeNews correspondent

NEW YORK (WOMENSENEWS)--A woman in New Delhi facing social isolation because of her sexuality is able to find support at a counseling program for lesbian, bisexual and transgender women run by Sangini (India) Trust. A sex worker in Hong Kong being harassed by police can learn about her legal rights at a resource center created by the advocacy group Zi Teng.

These are the sort of grassroots projects that, in many parts of the world, are struggling to survive in a funding climate increasingly cool to women's rights.

Last year, the Association for Women's Rights in Development conducted an online survey of over 400 women's rights organizations around the world and found that half of the respondents said they receive less funding than five years earlier.

In a subsequent report, the Toronto-based group found declining support for women's rights programs across all sectors, including once reliable governments and foundations. Sources of funding that have cut back in their support of women's organizations range from the Ford Foundation to Norway.

"We were shocked by how little money was being given to women's rights," said Diana van Maasdijk, director of development and communications for Mama Cash, a Dutch fund which, with 23 years of operation, is the oldest international women's fund. Mama Cash provided some of the funding for the report.

Zi Teng, in Hong Kong, and Sangini (India) Trust, based in New Delhi, however, are thriving, thanks to grants from women's funds such as Mama Cash and the Global Fund for Women in San Francisco.

88 Days Later

Now, five of these women's funds are about to conclude a fundraising campaign that has spotlighted the lack of funding for women's rights.

Mama Cash; the HER Fund in Hong Kong; Nirnaya Indian Women's Trust in Secunderabad, India; Tewa in Chakupat, Nepal; and the Mongolian Women's Fund in Ulaanbaatar launched their 88 Days Campaign on Dec. 10, Human Rights Day, and will wind it up 88 days later, on March 8, International Women's Day.

The dates were chosen to emphasize that women's rights are human rights, said Supriya Rao, a program associate at Nirnaya.

Mama Cash said it has so far raised over \$135,000. Tewa reports raising around \$4,000 by the end of February. None of the other funds could tell Women's eNews how much they had raised so far, but said they would make announcements after the end of the campaign.

The funds are conducting their campaign independently and in different styles. Two funds--Tewa and the Mongolian Women's Fund--have distributed pouches and jars to community members to collect donations. Mama Cash has run its campaign on the Internet.

The money raised by women's funds--which distribute about \$15 million globally each year--is meager compared to official development assistance or the money distributed by large foundations. But as overall funds get scarcer, the importance of this special funding pool is growing.

"By providing resources to marginalized groups--such as indigenous and rural women, lesbians and young women--women's funds are making a significant impact in balancing access to resources," said Lydia Alpizar Duran, a spokesperson for the Association for Women's Rights in Development.

Reaching More Groups Globally

Funds that specialize in women's causes give grants that average between \$1,000 and \$15,000. Despite the small size of their grants, these funders are reaching more organizations globally. They were cited most often by women's organizations as a source of funds in 2004, according to last year's Association for Women's Rights in Development survey. In 2000 they were the third most frequently noted funder, behind public foundations and agencies.

Recipients say women's funds tend to be more supportive of groundbreaking and controversial issues. "They seem to be more driven by conviction and belief than other donor agencies," said Anandita Kushwaha, executive director of Sangini (India) Trust, the counseling center in New Delhi. "The giving becomes an act of solidarity."

In 2004, the most recent year for which statistics are available, women's funds held around \$24 million in net assets, earned \$28 million, and distributed \$15 million to women's projects worldwide.

The Global Fund for Women in San Francisco is

## THE GENDER STUDIES PROJECT

the heaviest hitter. It gave \$7.5 million of the grants disbursed and controlled \$20.7 million of the net assets. Mama Cash came a distant second, disbursing \$3 million that same year and claiming \$4 million in assets.

Between 1999 and 2003 less than 1 percent--or around \$400 million--of total annual official development assistance given by the by the members of the Paris-based Organization for Economic Cooperation and Development went to projects that had gender equality as a primary goal, according to its own analysis. The organization is composed of 30 democratic and developed countries.

Since 2000, countries such as Norway and Holland, which have been some of the strongest supporters of women's rights, have shifted from giving to specialized women's rights groups. Instead, they have focused on a so-called gender mainstreaming approach, in which aid recipients are expected to filter gender concerns throughout all their development programs. As an example, Norway, which had supported a fund for women in development at the Inter-American Development Bank, in 2005 switched gears and asked that the money instead go to paying gender consultants on other projects.

### 'Gender Mainstreaming' Effect

Gender mainstreaming has tightened the purse strings on women's organizations and promoted a technical and apolitical approach to women's issues, the Association for Women in Development report claimed. Many women's rights advocates surveyed in the report said gender-mainstreaming projects lost sight of eliminating male-female inequalities as a primary goal.

Between 1998 and 2003, women's rights organizations lost over \$20 million in annual funding from the Ford Foundation, one of the biggest givers to women's organizations. The New York-based fund gave \$72 million to women's rights efforts--both at home and internationally--in 2003, down from \$93 million in 1998. The number of grants directed to women and girls also went down, to 381 from 440.

Other large foundations, such as The David and Lucile Packard Foundation in Los Altos, Calif., and the W.K. Kellogg Foundation in Battle Creek, Mich., followed a similar trend.

A major countervailing funding force was provided by the Seattle-based Gates Foundation. Created in 2000, it gave over \$320 million to women and girls in 2003. However, most of that was concentrated in the health and education sectors, and the money was concentrated on 41 recipients, such as EngenderHealth, an international women's health organization based in New York, and the Population Council, another international organization that works on reproductive health issues and is headquartered in New York as well.

Few small women's rights groups or organizations working on political or economic issues received any of that funding.

The rise of politically conservative governments and religious fundamentalism has made the promotion of women's rights increasingly unpopular, the Association for Women's Rights in Development noted in its report.

The women's projects they surveyed indicated that, outside of Europe and North America, it was more difficult in 2005 than in 2000 to find money for reproductive and sexual rights, political and civil rights, and health issues not related to HIV-AIDS.

Funding was easier to raise for work on HIV-AIDS and violence against women. Organization for Economic Cooperation and Development research also showed that development aid in support of gender equality focused on education and health, as did the Gates Foundation's grants.

Bojana Stoparic is a freelance writer based in New York.

Women's eNews welcomes your comments. E-mail us at [editors@womensenews.org](mailto:editors@womensenews.org) .

## *Staff Entry*

### "Clarifying General Impressions: Feminism a la Friedan"

By: Robin Lauermann  
Assistant Professor of Politics

The recent passing of Betty Friedan should prompt us to reflect on the relevance of her work begun in *The Feminine Mystique* (1963). Given the sometimes negative perceptions that some individuals have of feminism in general and her work in particular, it is a consideration that is certainly overdue for some of us. Rather than seeing the goals that were shared by most advocates in the several waves of feminism - social, economic, and political equality - some choose to perceive drastic threats to society, family, as well as encouragement of promiscuity. Just as with any other "ism" or movement, there were a diverse band of people, men and women, arguing for a diverse group of goals. Today when one considers the still present stereotypes of feminism, Friedan's work speaks to contemporary audiences as much as it did to those of her time:

It is a strangely unquestioned perversion of history that the passion and fire of the feminist movement came from man-hating, embittered, sex-starved spinsters, from castrating, unsexed non-women, who burned with such envy for the male organ that they wanted to take it away from all men, or destroy them, demanding rights only because they lacked the power to love as women" (82).

Yet, as she and others so rightly recognize, many women involved in the movement were married mothers who were not looking to separate from their families. While times, as they say, have changed - women's educational and employment opportunities have certainly increased - rumblings among some individuals and groups within society would, through either gross misrepresentation, outright ignorance of the content of the movement's ideas, or fear of personal challenge, encourage us to disregard the insights offered, even as many have never given the arguments a first-hand examination.

Today there is still vocal dismissal of, if not outright resistance against, the women's movement in some quarters as the accomplishments of the movements are lost in perceptions of the work of "radicals". There is too much disconnect between perceptions of feminism and actual support for its very goals. Consider, for example, this author's analysis of the 2004 National Elections Studies (NES) survey indicating the very tepid rating of an average 54 degrees on a feeling thermometer towards feminism, which allows placement from 0 degrees (highly unfavorable) to 100 degrees (highly favorable). While perhaps not reviled, feminists are neither perceived in a very positive light. When one examines support for the goals of feminism, without that phrase itself included, support is much stronger. In response to the 2004 NES question which asked people to provide their response to the following statement - "Some people feel that women should have an equal role with men in running business, industry, and government" - 62% of a representative sample supported the strongest response supporting equal roles and only 6% expressed resistance to any level of equality. This is indeed an encouraging development. Yet, the divergence suggests a lack of understanding of the motives of the movement. Perhaps there are many, men and women alike, who need to look back not to mere impressions of the movement, but to the actual ideas of the works themselves. Friedan's work, particularly, is instructive, as it provides not only the historical context of the first and second waves of feminism, but is also combined with a critical insight into the psychological and sociological research of her time. For those who get caught up with, or put off by, definitions, maybe Friedan's conception will be clearer. She, and many others in the earlier first (suffrage) and second (social, economic and political) waves of feminism were pushing for an allowance of a woman to reach "full humanity" including the right to determine and pursue one's own identity.

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Friedan's work was sparked by personal experience, perceptions from frequent conversation and commentary, as well as the results of a survey which she conducted, that indicated that many housewives suffered from high levels of unhappiness and desperation. They were taught to expect fulfillment from being a housewife and mother and not look beyond for any individual enrichment. This feminine mystique into which they were inculcated "says that the highest value and the only commitment for women is the fulfillment of their own femininity. It says that the great mistake of Western Culture, though most of its history, has been the undervaluation of this femininity... It makes the housewife a model of expectations for all women, rather than one choice in pursuit of one's identity" (43). Housewives were socialized to live their lives through rather than with their husbands and children. This path produced an identity crisis because women were not encouraged to think about who they were as individuals. Friedan asserts that this "stunting or evasion of growth that is perpetuated by the feminine mystique...[they] were stopped at a stage of evolution far short of their human capacity" (82-84). Friedan's charge encouraged women to look beyond the feminine mystique that seemed to be encouraged from all quarters, family, education, and society.

Interestingly, what she also evidences is that the encouragement of a domestic role for women in the 50s and 60s was not a continuation of recent past roles of but a retrenchment and even reaction to women's empowerment that had developed in the years prior to World War II. Women had gained a footing in the professional world, only to begin to cede it once the culture began to challenge them. In 1930s, Friedan notes that women were cast in stories and coverage as they were in life, as adventurous heroines and spirited career girls. Yet, beginning in the late 1940s, the media emphasis changed to focus on the "housewife" formula (54). Articles previously engaging women's intellect in complex American and international issues were stripped down to coverage of simplified daily practicalities. Culturally women were presented with a choice between two extreme stereotypes "In that corner, the fiery, man-eating feminist, the career women - love-less, alone. In this corner, the gentle wife and mother - loved and protected by her husband, surrounded by her adoring children" (101). Furthermore, this mystique spread through numerous misleading and faulty assertions

regarding psychological, sociological, and family development.

Friedan notes that the prejudices of previous eras did not die, but were reborn through the ideas of Freud which argued that women envied men and wanted to become like them. Compounding the cultural support of past prejudices, social science research had been used to bolster support; functionalism began as the study of an entity by nature of its role - a housewife - and developed into a perspective that what was is what ought to be. Educators saw young women who were bright and capable, but unwilling to pursue challenging intellectual work because they felt it would be a waste as they would only to have to "give it up"; and so came the development of home economics and other courses designed to groom women in this feminine mystique. However, Friedan's work is insightful for her integration of research which challenged these studies and the prejudices which provided their foundation.

Friedan draws significantly on research which uncovered a basic "human need to grow" (117). This research revealed that women were not more efficient housekeepers or necessarily producing children who were better equipped to function in the world, because a lack of additional outlets to develop one's own person led to a stunted development. Her most radical idea, at least at first blush, is a comparison of the life of a housewife to that of a prisoner in a concentration camp - yet she persuasively parallels the way in which both environments bred dependency and passivity. In either case:

[i]t is not possible to preserve one's identity by adjusting for any length of time to a frame of reference that is in itself destructive to it. It is very hard indeed for a human being to sustain such and "inner" split - conforming outwardly to one reality, while trying to maintain inwardly the values it denies. The comfortable concentration camp that America women have walked into, or have been talked into by others, is just such a reality, a frame of reference that denies women an adult human identity. By adjusting to it, a woman stunts her intelligence to become childlike, turns away from individual identity to become an anonymous biological robot in a docile mass...They must refuse to be nameless, depersonalized, manipulated, and live

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their own lives again according to a self-chosen purpose. They must begin to grow (308-9).

While she concedes that the house cannot realistically be considered a concentration camp, documented research reveals that dependence-inducing conditions may lead to personal and familial problems. For Friedan, and for others in the feminist movement, the concern focused on according women the same rights as their husbands received, most importantly, a right to determine one's own identity. For otherwise, Friedan warns "If women do not put forth, finally, that effort to become all that they have it in them to become, they will forfeit their own humanity" (336). This search in no way precludes a family life, it just requires independent time and thought to pursue it. Women who have proceeded, like Friedan, note that it is not about choosing between individual identity or family, but instead about choosing who the woman wants to be, because it is an authentic choice and not because societal pressures have told her who she must be.

I could try to end this piece in some glorious conclusion about the advancement in society, which certainly has occurred. However, I think I will instead, leave you with some food for thought – words written by Friedan about the women who came before, in the first wave of feminism, which lasted from the mid -1800s until the time just past the passage of the Nineteenth Amendment granting women the right to vote in 1920.

The myth that these women were unnatural monsters was based on the belief that to destroy the God-given subservience of women would destroy the home and make slaves of men,. Such

myths arise in every kind of revolution that advances a new portion of the family of man to equality. The image of the feminists as inhuman, fiery man-eaters, whether expressed as an offense against God or in the modern terms of sexual perversions, is not unlike the stereotype of the Negro as a primitive animal or the union member as an anarchist. What the sexual terminology hides is the fact that the feminist movement was revolution. There were excesses, of course, as in any revolution, but the excesses of the feminists were in themselves a demonstration of the revolution's necessity. They stemmed from, and were a passionate repudiation of, the degrading realities of women's life, the helpless subservience behind the gentle decorum that make women objects of such thinly veiled contempt to men that they even felt contempt for themselves. Evidently that contempt and self-contempt were harder to get rid of than the conditions which caused them...But in turning their backs on the old feminine image, in fighting to free themselves and all women, some of them became a different kind of woman. They became complete human beings" (87).

While she is writing about a previous era of the women's movement, given current perceptions of feminism in America today, she could have easily have been writing about her own contributions. We should do right by her in remembering what she actually advocated, the development of "full humanity" for women, and we can only do so by judging her work for ourselves.

**Did you know?? Messiah College has a Women's Studies minor! For more information, go to the Human Development and Family Science Department website and look under Minors, or contact Debra Berke at dberke@messiah.edu.**

*Quote of the Month:* We must not, in trying to think about how we can make a big difference, ignore the small daily difference we can make which, over time, add up to big differences that we often cannot foresee.  
Marian Wright Edelman (1939-present) *Families in Peril* (1987)

## Take a look back....

### In 1963 women could not:

- Wear slacks in the office
- Attend many top-tier colleges
- Keep certain jobs if they got married or pregnant
- Join many professional societies or social organizations
- File sex-discrimination claims against employees
- Take out a loan or get credit without husband's approval
- Work as police, firefighters or other skilled trades
- Put children in day care because child care was limited

### Women in labor force:

1965: 26.2 million  
2003: 68.3 million

### Science and Engineering: Number earning undergraduate degrees

1966: 45,634  
2001: 202,583

Harrisburg Patriot News 3-1-06

# MARCH IS WOMEN'S HISTORY MONTH!

## Highlights for This Month in U.S. Women's History:

- ▶ March 8 - A day internationally recognized as International Women's Day - it's origins tracing back to protests US and Europe to honor and fight for the political rights for working women

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- ▶ March 20, 1852 - Harriet Beecher Stowe's novel, "Uncle Tom's Cabin", is published and becomes America's first book to sell over 1 million copies
- ▶ Mar 30, 1888 - The National Council of Women of the US is organized by Susan B. Anthony, Clara Barton, Lucy Stone, Julia Ward Howe, and Elizabeth Cady Stanton
- ▶ March 17, 1910 - Camp Fire Girls is established as the first American interracial, non-sectarian organization for girls
- ▶ March 12, 1912 - Juliette Gordon Low assembled 18 girls together in Savannah, Georgia, for the first-ever Girl Scout meeting
- ▶ March 4, 1917 - Jeannette Rankin of Montana is sworn in as the first
- ▶ March 6, 1934 - Eleanor Roosevelt becomes the first First lady to travel by air to a foreign country
- ▶ March 2, 1973 - Women begin pilot training for the US Navy
- ▶ March 1, 1978 - Women's History Week is first observed in Sonoma, California
- ▶ March 21, 1986 - Debi Thomas becomes first African American woman to win gold medal in a world skating competition
- ▶ March 23, 1917 - Virginia Woolf establishes the Hogarth Press with her husband, Leonard Woolf.
- ▶ March 1, 1987 - Congressional resolution naming Women's History Month is passed
- ▶ Mar 31, 1776 - Abigail Adams writes to husband John who is helping to frame the Declaration of Independence: "Remember the ladies..."

## New board game that celebrates women's lives and achievements!!

### **EVE's Quest duo prove that 'girls got game'**

Just when you thought board games were starting to become, well, boring, along comes something new to spice up the genre once again.

Joanna Broadhurst and Odette McCarthy were

restless with the usual board game fare, and so they decided to create for themselves a game they'd enjoy playing. At the same time they noticed a lack of women's voices and accomplishments in the standard board games available, so they decided to reinvigorate the market simply by adding women's voices to the mix.

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The result is EVE's Quest, a new genre of board game that involves charades, drawing, singing, intuition challenges, and of course, the all-time favourite, trivia questions, while at the same time celebrating women's contributions to culture, science, history and much more.

"We noticed that women's issues and accomplishments were missing from many of the popular trivia or charades-type games available on the market," says game creator Broadhurst. "Such a small, almost invisible percentage of questions or activities ever relate to women's lives. We decided to change that by making women the focus."

Just when you thought you knew everything about women...

While EVE's Quest celebrates women in all their diversity, the game is designed for everyone - men and women -- from ages 14 to 114. Players (as teams or individuals) move around a brightly coloured circular board adorned with different letters. The object of the game is to earn enough letters to spell out one of 5 worthy titles: Mother, Sister, Diva, Woman, Goddess.

"Players have to answer a trivia question or engage in an activity, depending on the category they land on and the card they draw," says game co-founder, McCarthy. "The questions and challenges draw on popular culture (movies, songs, TV), history, literature, media and more - encompassing a broad range of issues and topics - so that the game is intended for everyone and no one type of player can dominate the game."

And while EVE's Quest has plenty of American content, it is not US-specific, drawing on a wealth of North American and international female facts and figures as well.

For example, if a player draws a "Radical Rebels" card, they may have to answer a trivia question about US activist and author Angela Davis, or French martyr and Catholic Saint, Joan of Arc,

or German alternative musician Nina Hagen. An "In the News" card may mean answering questions about the first female director to win a Palme D'Or at the Cannes Film Festival (New Zealander, Jane Campion), or involve matching leading international female sports players with their sports.

Drawing an "I am" card might mean having to act out object categories, such as high-heeled shoes, a garter belt or tweezers. While a "Dare I Draw/Dare I Sing" card may mean belting out a Joni Mitchell tune or doodling a sketch of Roseanne Barr.

### *Girls Got Game*

Broadhurst and McCarthy are modelled on girl power themselves, having conceived of the game while they were both on a maternity leave from their jobs as a social worker and program coordinator in international development. "We spent countless hours researching all there is to know about women's accomplishments around the world. There was no shortage of material to work from," says Broadhurst.

They also had to research the board game market while they were at it, and assess their market prospects and avenues of funding. "It was a challenge, but one that we were prepared for. We knew that this game deserved to exist, and it has been exhilarating to hear how much fun people are having playing EVE's Quest," says McCarthy.

Creators donate to charity EVE's Quest is available just in time for International Women's Day (March 8) - and also offers the consumer something a little extra. Leading women's health charities will receive a donation for every game sold in the US. "We felt it important to give something back to the community," says Broadhurst. "We wanted to celebrate women's lives, but help organizations that improve women's lives as well."

*EVE's Quest makes its mark north of the border*  
EVE's Quest has already become a hot item

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north of the border. Canadian consumers bought more than 1000 copies of EVE's Quest in less than 3 months of its being on the market in a wide selection of quality games and book stores. February 2006 marks the launch of EVE's Quest in the US,

where it is sure to become another board game classic.

For more information on EVE's Quest, visit: [www.evesquest.com](http://www.evesquest.com)

We would love to hear from you! If you have ideas or submissions for *Who I Am* please contact McKenzie Griffin, Box 5540, email [GenderStudies@messiah.edu](mailto:GenderStudies@messiah.edu). Or stop by the Gender Studies Project office in Hoffman 315 Phone ext. 7214

### Susan Brownmiller to Speak at KU as Part of Women's History Month Observances

Kutztown University - Susan Brownmiller, feminist author and journalist, will speak at KU on Thursday, March 23, at 7 p.m. This free event will be held in Schaeffer Auditorium as part of Women's History Month observances. Her topic is "What the Women's Movement did, and how we did it."

The speech will discuss her most recent book, *In Our Time: Memoir of a Revolution* (1999), regarding the evolution of rape, pornography and the Women's Liberation Movement in the latter half of the twentieth century. Publisher Weekly's Frances Goldin states, "Brownmiller offers a gripping mix of lively stories about her own experiences and interviews with other participants in one of the most influential social movements of our time."

Brownmiller was an active participant in the Civil Rights Movement and came to national renown as a radical feminist. Her other books include the influential *Against Our Will: Men, Women, and Rape* (1975), which changed the nation's perception

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of rape and turned her into a feminist icon overnight; *Femininity* (1984); and *Seeing Vietnam: Encounters of the Road and Heart* (1994).

Her work also has appeared in periodicals such as the *New York Times Magazine*, *Esquire*, *Rolling Stone*, and *Newsday*. Her best known essay, "Let's Put Pornography Back in the Closet," which looks at the sex industry within the context of the First Amendment, was first published in *Newsday* in 1979 and reprinted in the anthology *Take Back the Night: Women on Pornography* (1980).

The program is sponsored by the Kutztown University Women's Center and made available through a Social Equity grant funded by the State System of Higher Education Office of Diversity and Equal Opportunity. For more information, contact Grace M. Hill, Coordinator, Women's Center & Women's Studies, Kutztown University, POBox 730, Kutztown PA 19530

### Reflection on the Anne Applebaum Lecture

By: Karrie Craft

Thursday, March 2nd at 7:00 pm in Frey 110, Anne Applebaum addressed a mixed audience of Messiah College students, faculty and other members of the local community. Before Ms. Applebaum's lecture based on her Pulitzer Prize winning book entitled, *Gulag: A History*, Dr. Dean Curry representing the Honor's Program gave an introduction laced with the author's many admirable laurels, which include a bachelor's degree from Yale, further graduate work at Oxford and The London School of Economics, as well as years of experience working for such esteemed publications as *The Economist* and *The Washington Post*. As Applebaum noted with much appreciation, the event was hosted by the Messiah History Department and a wide variety of organizations including The Sider Institute, Provost's Office, Friends of Murray Library, College Republicans, International Justice Mission and The Gender Studies Project.

However, gratitude should also be given to Joanna Matlak of Murray Library for her initiative in promoting and organizing the event with Professor La Grand of the History Department. Since Ms. Matlak was raised in Poland under the Communist Dictatorship and later immigrated to America in the late 1980's she not only remembers many of the atrocities of the Soviet Regime discussed in Applebaum's work, but lived them. Those who are privileged enough to know Joanna learn that she is not only a survivor, but is indeed an eloquent and moving witness to history. Appropriately enough, Ms. Applebaum emphasized the need for more discussion about these infamous acts against humanity as perpetrated by the totalitarian Soviet Government. Perhaps, Applebaum argues, some good can be accomplished by such cognizance. Just as it says in the famous line from Orwell's 1984, "Who controls the past controls the future. Who controls the present controls the past."

Those who value human dignity would be wise to follow the lead of these noble women and not let history be ignored or forgotten.