



# University of Idaho Women's Center

corner of Idaho and Line streets 885-6616

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The Women's Center Newsletter is published six times during the academic year. It includes announcements and information about the many services and programs offered by the Center to the University and Moscow communities, as well as items of general interest about women's issues. If you have announcements or information you would like included in subsequent issues, please let us know. Suggestions for changes, improvements, or additional items are welcome.

**Women's Center Hours**  
 8 a.m.-5 p.m. Monday-Friday

*Depend upon it, We know better than to repeal our Masculine systems.... We have only the Name of Masters, and rather than give up this which would completely subject Us to the Despotism of the Peticoat, I hope General Washington, and all our brave Heroes would fight....*

*John Adams in response to Abigail Adam's "Remember the Ladies" letter.... April 14, 1776*

*Women's Center programs educate, enrich and entertain. Bring your lunch and join us! Programs begin at 12:30 in the Women's Center lounge and are open to the public. If you have any suggestions for future programs, please call or stop by.*

## NOVEMBER/DECEMBER PROGRAMS 1991

**November 5**  
 Tuesday

**BECOMING A STRONG PARENT:** How do you define a "strong" parent? What are your goals in parenting and how do you keep them in focus? **MARIE GRIFFITHS**, a family and children's therapist, leads this interactive discussion on how to become the parent you want to be.

**November 12**  
 Tuesday

**BELLY DANCING FROM ANCIENT TIMES AND ITS RELEVANCE TO AMERICAN WOMEN TODAY:** Like all early dance, belly dancing originally connected many elements of religious worship at a time when religion was an integral part of daily life. Today's dance is a far cry from its ancient ancestor, yet traces of its distant past still cling to it and often reveal themselves in unexpected ways. Middle Eastern dance changed from a religious to a private to a professional entertainment and was exported to the west. It became on the one hand a subject of scandal and on the other, an enduring inspiration for western art. **JEANNE WOOD**, belly dancer and instructor of Middle Eastern dance, will share her insight and experience in this intriguing art form.

**November 19**  
 Tuesday

**PERSONAL HEALTH CARE STRATEGIES FOR WOMEN:** **DR. SUSAN GELLETLY**, Physician at the Student Health Center, will present ideas and strategies for personal health care with emphasis on maintaining health through awareness and actively choosing effective strategies for yourself.

**November 20**  
 Wednesday

**THE TRADITIONAL THANKSGIVING POTLUCK:** It's the time-honored tradition of the Thanksgiving Potluck. The Center will provide a BIG turkey and you bring the trimmings. Everybody will share the good times, good food, and good season. Feasting begins about noon.

**December 3**  
 Tuesday

**WOMEN AND BODY IMAGE:** **BETH WADDELL**, Counseling Psychologist at the Student Counseling Center will discuss transforming body image - how we feel about our bodies and ourselves.

**December 4**  
 Wednesday

**PROSTITUTION IN MOSCOW:** Yes, organized prostitution on the Palouse, complete with bordellos! This little known chapter in Moscow's development will provide an interesting hour of local history. **PRISCILLA WEGARS**, Archaeologist and Doctoral Candidate in History, will share her research of prostitution in early Moscow.

**December 11**  
 Wednesday

**CROSS CULTURAL CHILD REARING:** Join us for a panel discussion addressing differences and similarities in the way various cultures view and raise their children. Just how important are culturally specific child rearing practices to any culture's survival? This is a wonderful opportunity to gain understanding and appreciation of cultural diversity. After all, culture doesn't just happen, it's cultivated and nurtured in hopes for the future.

WE KNOW THE TYPE ON THE NEWSLETTER IS SMALL. WE HAVE RECORDED IT ON AUDIO TAPE FOR THOSE WHO HAVE A SIGHT IMPAIRMENT. LET US KNOW IF YOU WANT TO BORROW THE TAPE AND WE WILL SEND IT TO YOU.

WHEEL CHAIR AND BABY STROLLER ACCESS IS VIA THE TUTORING AND ACADEMIC ASSISTANCE PROGRAM IN THE NORTH END OF THE WOMEN'S CENTER BUILDING.

## BEING A MAN: HOW WE GO ABOUT OUR FATHERS' BUSINESS:

*A Word on the meaning of "Men's Movement" The groups most often included in the contemporary 'Men's Movement' are: 1) followers of the mythopoetic movement; 2) anti-abortion, fathers' and men's rights activists; and 3) pro-feminist advocates for social change. Not mentioned is society at large, which, after all, is mostly organized by and for white men. So, while privileged white men go to Wild Man weekends, men of color and poor whites go to basic training and the Gulf. (Bathrick and Kaufman)*

When Frances Wood asked me to write about the Men's Movement I began to think about why would the Center for Prevention of Sexual and Domestic Violence, a place where women constantly put themselves on the line by telling the truth about men and male institutions that commit violent crimes against women and children, ask me to write about men? Is it that they believe that because I work with men who batter women I am different from other men? My best guess is that I've been asked to write this article because they know that I'm struggling with the disturbing realization that in patriarchy there are no good guys and no bad guys. There are only guys who to one degree or another are going about the "business" of being guys. Kathleen Carlin, the director of Men Stopping Violence, once described pro-feminist men who work towards ending male violence against women as defectors from the patriarchy. While I find myself gripping the grains of truth in that description, I also know that at any given moment I may belly up to the bar of white male privilege; and, no one will 'card' me. Whether or not I am actually a defector I will always enjoy access to the perks of the "business" of being a man.

So what is this "business" and how did I come by it? Not long ago my eight-year-old son, Sam, broke his finger playing in a league basketball game. When I became aware of what had happened to him he was lying at mid-court grimacing and clutching his injured finger. As I left the stands to comfort him I became increasingly aware of a powerful voice inside me imploring Sam to get up, stop the sobbing, get himself together. Even as I knelt beside the medical technician as he checked for a fracture I was besieged by that message. The next day Sam asked me if, after the game, I was mad at him; if he had done something wrong. I don't know which was more distressing to me the accuracy of his observation or the clarity with which my message about the importance of his concealing pain was given and received. Without words I had succeeded in teaching him a cardinal lesson in the business of being a man. And I was again left wondering about where and how I learned those lessons.

Sometimes my work takes me into public schools. Typically I stop by the playground to get a reading of the social landscape - how kids are grouped by the school, how they're grouping themselves.

I'm often surprised by how little some things have changed since I was "recessing" 37 years ago. The raucous laughter, the perpetual interplay of verbal and physical jockeying for social position. It's at once playful and serious. It has particular meaning only for those who are in the middle of it.

The bell rings, there's a blur of formations, and I'm reminded of how, for a boy first or last had very significant

meaning. For that matter, being too short, too slow, too fat, to skinny, too anything was to be "out of it", "uncool" or just plain awful. Of course the rules for acceptance might change from week to week or from hour to hour, depending on who might be holding forth at the bus stop, on lunch line, in the locker room, in the boys room. It was at those in between moments and places, just beyond earshot to teachers, under the spell of older guys, where the rewards for being "in" and the penalties for being "out" were methodically and sometimes brutally spelled out. These were the locations where I learned extraordinary lessons about my body, my mind and my heart. Clothes were important, but I never could figure out how to use them. I tended to focus more on how much of my heart and my mind to reveal or conceal.

When Victor Guest showed up at school with a terrible case of acne, he was soon dubbed "zit" and relentlessly mocked until the day he cracked and dissolved in tears, trying to climb into his P.E. locker. By then I knew the importance of trying to keep pimples off my face, but from Victor's situation I learned that I would rather die than submit myself to what he got when he was caught crying. His greatest mistake, as I saw it then, was that he failed to hide his pain. For that failure he ended up the object of unrelenting derision. Sissy, pussy, wimp, wuss were the labels that followed him up and down the halls. For a boy, there could be no more degrading labels than those which compared you to girl or to a homosexual.

As I now decode the meaning of that labeling I can see the insidious implications for the way boys learn to feel about girls, about homosexuals, and about themselves. Pussy and sissy are labels for girls and for boys who are perceived to be like girls. To be like a girl, to share vulnerable feelings, to cry when hurt, is hateful. For a boy, then, the worst thing you can be, or be like, is a girl. Boys learn to feel contempt for girls and other boys who are like girls. They also learn to feel self-loathing for their own expressions of vulnerability.

In my experience, this lesson is at the root of misogyny - the hatred of women; and of homophobia - the hatred and fear of men being close to men. The "business" of homophobia and misogyny, born of the playground, nurtured by our elders, is at the core of the unspeakable acts of violence which men commit against women, children and one another.

While contemporary men have become increasingly aware of the effects of this "business", there is a disturbing tendency to focus first and mainly on the effects on ourselves. The "Men's Movement," in the form of the mythopoeists and the men's rightists are particularly caught up in finding and healing the wounded warrior within (never mind the carnage these not-yet-discovered warriors already wreak), and restoring our rights in the courts (an institution still maintained primarily of, by and for men). For men to focus on ourselves as victims must be terrifying for those whom we have traditionally held responsible for our feelings. It must be nightmarish for women, whom for centuries, we've blamed and punished for our problems.

Focusing on ourselves also postpones, if not dismisses outright, the process of our taking responsibility for our violence against women and children. When Marie Fortune talks about what will make justice for battered women, she

NOVEMBER/DECEMBER 1991 NETWORKING CALENDAR

Monday	Tuesday	Wednesday	Thursday	Friday	Sat/Sun
NOV. 4	5 Women's Center Program -12:30-6:00 ATHENA ELECTION DAY	6 Doris Leader Charge SUB Ballroom 7:30	7	8	9/10 INTSWAW IN BURLEY
11  VETERAN'S DAY	12 Women's Center Program -12:30 *Lesbian Supper Club	13	14	15 NTS Brown Bag  11:30-1:30	16/17
18	19 Women's Center Program -12:30-	20 Women's Center Program -12:00- POTLUCK	21	22 NTS Brown Bag 11:30-1:30	23/24
25	26  H A P P Y *Lesbian Supper Club	27  T H A	28  N K S G I V I N G THANKSGIVING DAY	29	30/DEC. 1
2  HANUKKAH	3 Women's Center Program -12:30-	4 Women's Center Program -12:30- 6:00 ATHENA	5	6 NTS Brown Bag  11:30-1:30	7/8
9  NO EXAM WEEK	10  *Lesbian Supper Club NO EXAM WEEK	11 Women's Center Program -12:30- NO EXAM WEEK	12  NO EXAM WEEK	13  NO EXAM WEEK	14/15
16  FINAL EXAMS	17  FINAL EXAMS	18  FINAL EXAMS	19  FINAL EXAMS	20  FINAL EXAMS	21/22

For more information about these events, see this newsletter or call the Women's Center, 885-6616.

\*Lesbian Supper Club, the 2nd and 4th Mondays of the Month, 6:00pm. For more Information Call 335-6830.

lists first "truth-telling". In her words truth-telling happens when: "The silence which surrounds the violence is broken. Truth-telling is not merely a rendering of facts; it is giving voice to a reality. But the truth told must be a truth heard, or it is of no use. Hearing the truth means acknowledging that the violence has occurred." For batterers, for all men the first step towards our stopping violence against women is to claim responsibility for it through truth-telling.

Some of my new age men friends argue against the necessity of this step, calling it "shame inducing" work. The violence is shameful, but claiming it doesn't induce it. Shame is fed in the keeping of a secret, not the telling of it. John Stoltenberg talks about "revolutionary truth-telling". He speaks about truth-telling as liberating rather than a paralyzing act. My understanding of the term is that telling the truth about our personal acts of violence against others is a necessary first step towards healing our relationships with them.

The patriarchal "business" of maintaining misogyny and homophobia is also destructive to ourselves. We need to attend to the pain men have inflicted on men, to explore life affirming ways of being on this earth. To engage in that work, however, without first practicing revolutionary truth-telling is dangerous for women and children, and, for us, "business" as usual.

*Dick Bathrick co-founded with Gus Kaufman, Men Stopping Violence (MSV), a private, non-profit organization in Atlanta, dedicated to ending men's violence against women. (by Dick Batherick c 1991) Article from WORKING TOGETHER Vol. II, No. 3, Spring/Summer 1991*

**WOMEN'S CENTER ACCESS:** Wheelchair and baby stroller access to the Women's Center is facilitated by a ramp on the north end of our building, on Idaho Street. In order to get to the Women's Center from this direction, one must first pass through the Tutoring and Academic Assistance office and travel south along our veranda.

**ATHENA:** Tuesday, November 5, the program is entitled "Surviving Graduate School"-Women's Concerns. Thursday, December 4, there will be a Holiday Social with News Briefs on Committee Action. Both meetings will be at the University Inn, Idaho Room. Social Hour is at 6:00, dinner at 6:30 and meeting at 7:15.

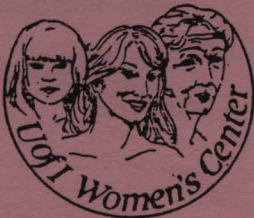
**AAUW BOOK SALE:** Sat., Nov. 2, Fairgrounds, 8am-5pm

**DORIS LEADER CHARGE** a Rosebud Sioux, brings perspectives of Native American culture to the UI SUB Ballroom, November 6, 7:30. Ms. Leader Charge is one of only a few thousand Sioux still fluent in both the language and Lakota culture. She portrayed Pretty Shields in the film "Dances with Wolves" and she translated the film's script into the Lakota language.

Ms. Leader Charge will speak of the Rosebud Sioux today, how they once lived, the importance of religion in everyday life and the effect a forced educational system has had on native cultures. She will share stories of the struggles and triumphs of her people.

A work shop in Native American beading is also tentatively scheduled.

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