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Blanche Hersh

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WINTER COURSES INSIDE !!

Note new courses on Latin-American Women, Black Women, Math/Science Anxiety, Political Autobiographies of Women, Women Returning to School, Parenting

WOMEN'S STUDIES CALENDAR (call x423 for more information)

- Tuesday October 25 - 1 PM, CC214; Brown Bag Seminar on Sexism in Language with Sarah Hoagland of Philosophy Department.
- Thursday November 3 - 3:30 PM, Northwestern University Scott Hall; talk by Bernice Sandler, Chair, National Advisory Committee on Women's Educational Programs; reception following at Program for Women office.
- Friday November 4 - 9:30-3:30 PM, Chicago Circle Center, 750 Halsted Street; Conference by Chicago Area Women's Studies Association and Council of Women's Programs; keynoter Arlene Kaplan Daniels, Workshops on Women's Studies, Re-entry Programs, Counseling, K-12 Nonsexist Education.
- Saturday November 5 - 1-5 PM, Palmer House, State and Monroe; Working Women's Conference sponsored by Women Employed.
- Tuesday November 8 - 1 PM, Auditorium; CCAB Lecture Series on ERA; Midge Miller, Wisconsin state legislator, and Phyllis Schlafly, followed by Workshop on ERA with Midge Miller, sponsored by UNI Ad Hoc Committee for Ratification of ERA, CC217.
- Friday November 11 - First Potluck Supper of Feminist Study Group; Martha Thompson, Sociology, will discuss her research on women and power.
- Tuesday November 15 - NOTE DATE CHANGE - 1 PM, CC216; Brown Bag Seminar on Women in Nontraditional Careers: Geography, guest speaker Jane Ratcliffe, Loyola.
- Wednesday November 16 - 12 N, CC214; Feminist Study Group will discuss "Mask of Beauty" in Gornick and Moran, Woman in Sexist Society, available in Book Nook.
- Tuesday November 22 - 1 PM, CC214; Brown Bag Seminar on Nonsexist Childrearing with Dorothe Weinberg, Psychology, and Sandra Styer, Early Childhood Education.
- Tuesday December 6 - 1 PM, CC216; Brown Bag Seminar on Women in Criminal Justice System with Mary Marzotto and Pat Sadow of Criminal Justice program.
- Wednesday December 7 - Potluck Supper - Feminist Study Group; Shirley Castelnuovo, Political Science, will present her research.
- Wednesday December 14 - 12 N, CC214; Feminist Study Group; Wendy Martin in Woman in Sexist Society.

(FORTHCOMING: January 20-21, "The Greening of Women's Studies: A Conference on Feminist Education in All Settings," at Northeastern; on January 20 evening, a Concert of Women's Music.)

WOMEN'S STUDIES COURSES FOR WINTER 1978



PLEASE POST

The following have been cross-listed as Women's Studies Courses because they support the goals of WSP: to encourage new knowledge about women's experience, history, contributions, and status; to bring a critical perspective to traditional areas of knowledge dealing with women and gender roles; to promote nonsexist education. Courses of Special Interest to Women offer skills or training in areas to which women are not traditionally oriented or in areas of special need to women. **Starred Courses Are New

REFERENCE #/DEPT	COURSE #	COURSE TITLE	CREDITS	TIME	PLACE	INSTRUCTOR
WSP 18442	101-01	INTRODUCTION TO WOMEN'S STUDIES	3	2-3:15PM T 2-3:15PM R	CLS 3-044 CLS 2-044	B. Hersh, WSP B. Cropper, Anth S. Castelnovo, P.Sci J. Sochen, Hist M. Thompson, Soc
<p>This course will be taught by an interdisciplinary team of women's studies faculty; it will introduce students to the methods and approaches used by the various disciplines in the study of women, and to basic concepts and issues relating to women.</p>						
ANTH 10133	350B-01	PROSEMINAR IN ANTHROPOLOGY: ROLE OF WOMEN CROSS-CULTURALLY	3	12-1:15PM TR	CLS 3-046	Barbara Cropper
<p>This course is conducted as a true seminar, based largely on student research. Each student chooses a culture area such as sub-Saharan, Africa, Polynesia, Circumpolar, South East Asia, etc., and prepares a research paper on the role of women in that area.</p>						
** HIST 13924	345Y-01	PERSPECTIVES IN HISTORY: LATIN AMERICAN WOMEN	3	10-10:50AM TR 11-11:50AM M	SCI S-201	Edith Couturier
<p>This course will focus on the lives of women in Latin America, past and present. Topics will include: Iberian Background; Religion, Marriage, and Family Life in Colonial Latin America; Indian and Mestizo Women; The Black Woman, Conditions of Slavery and Freedom; Material Conditions of Women's Lives; The Feminist Movement; Women in Politics, in the Labor Force, and in Social Revolution in Cuba.</p>						
HIST 13982	379G-31	CONTEMPORARY PROBLEMS: WOMEN IN MEDIEVAL SOCIETY	3	7-9:30 PM T	TBA	Sue Sheridan Walker
<p>A survey of the status of women in Europe during medieval times, from the late Roman and Barbarian period through 1500. The class will examine legal records, economic documents and literary works of this period to determine the extent and limits of power held by medieval women.</p>						
HIST 14005	390-31	PROSEMINAR IN U.S. HISTORY: WOMEN IN FILM: FROM SILENTS TO 70's	3	7-9:30PM R	SCI S-102	June Sochen

This course will view film as one important reflector of American culture and will analyze the social and political

of women in that time period.

** HIST 14011 392B-01 LITERATURE OF HISTORY: CONTRIBUTIONS OF BLACK WOMEN 3 8:30-9:50AM MR CLS 3-071 Margo Crawford

This course will explore the contributions of black women to our history through the use of written materials.

PHIL 16241 103D-01 CONTEMPORARY ISSUES: PHILOSOPHY OF FEMINISM 3 12-12:50PM TRF SCI S-129 Sarah Hoagland

An analytic investigation of recent work in feminist theory in order to understand women's situation and its foundations in culture, perception and reality.

** PHIL 16327 361F-31 "FEMININITY" AND THE PHILOSOPHY OF SCIENCE 3 7-9:30 PM W SCI S-228 Sarah Hoagland
(PRQ: 1 PHL CRS or JR STND or CI (consent of instructor))

An analytic examination of the concept of femininity as found in the biological and social sciences in order to facilitate discussion of the nature of objectivity in scientific investigation.

SOC 17711 214-01 SOCIOLOGY OF MARRIAGE AND THE FAMILY 3 12-12:50PM M CLS 2-094 Mary Ann Schwartz
(PRQ: SOC 202 or CI) 11-12:50PM W

This is a course on the sociology of marriage and the family. Areas of study include the historical role of the family (including the development of sex roles); family types (including family structures and living arrangements); sexuality (including parental attitudes toward sex, birth control and its implications for children).

** PIE 18367 283M-14 ASSERTIVENESS TRAINING FOR WOMEN 3 3:30-4:50PM WF CLS 0-040 Marge Witty
Women's Services

This course will combine readings from the disciplines of sociology, psychology and political science with training in assertiveness skills. We will treat unassertive, submissive behavior from the perspective of its being an attempt to achieve congruence with ascribed female roles.

** PIE/SEM 18269 283A-31 THE WOMAN RETURNING TO SCHOOL 3 7-9:30PM T CLS 0-040 Dorothy May
Psychology

This course will deal with the specific ways in which adult women grow and develop in the college situation and the interaction of particular educational events which affect the growth patterns of adult women.

** PIE/SEM 18396 383A-31 POLITICAL AUTOBIOGRAPHIES OF WOMEN 3 7-9:30PM M CLS 3-031 Carol Becker
English

Because there is a need for historical models that go beyond what is often described as the "failure" of women to take hold of their "psychological" reality, this course will concentrate on the narratives of women who have been involved in various social movements and whose lives have been defined by their actions in the world. Readings include: the autobiographies of Agnes Smedley, Emma Goldman, Elizabeth Gurley Flynn, Angela Davis, a collection of interviews with women of Appalachia entitled Hillbilly Women, and Marge Piercy's Small Changes.

COURSES OF SPECIAL INTEREST TO WOMEN FOR WINTER 1978

DEPT/REFERENCE #/COURSE #	COURSE TITLE	CREDITS	TIME	ROOM	INSTRUCTOR
** PIE/SEM 18275 283B-02	SEMINAR ON PARENTING	3	2-4:30PM M	CLS 0-040	Dorothe Weinberg, Psych Sandra Styer, Early Childhood Ed
<p>Class members will agree on specific parenting problems or issues which will be explored through various approaches--interviews, speakers, discussion, small group presentations, and so on. Examples of topics of possible focus are parent-child conflict, non-sexist childrearing, learning to love, single-parenting, and step-parenting.</p>					
** PIE/SEM 18407 383B-02	SEMINAR ON MATH AND SCIENCE ANXIETY	3	10-12:30PM F	CLS 0-040	Gloria Dimoplou, Chemistry and Elizabeth Brutvan, Governors State
<p>This will be a research-oriented seminar to attempt to define Math-Science Anxiety, determine how prevalent it is and among whom, study approaches to alleviate the problem, and possibly develop a workshop to deal with it. (P/I grading)</p>					
PIE/SEM 18351 283M-11	ASSERTIVENESS TRAINING	3	Hours arr.	TBA TBA	Martin Steigman Special Ed
<p>This course will deal with: the nature of assertive behavior as contrasted with passive behavior and aggressive behavior, and how the individual can overcome them; techniques for increasing one's own self-assertiveness in a variety of situations, and for teaching others to behave more assertively. Readings will be drawn from psychological and psychiatric literature as well as from popular writings.</p>					
HPER/PEMA 20221 152-31	JUDO AND SELF DEFENSE	1	6-7:50PM W	GYM C	Herb Parsons
HPER/PEMA 20272 172-01	BASKETBALL (WOMEN'S RULES)	1	10-10:50AM MF	GYM A	Betty Guzik
** PSYCH AGED 17572 221-31	INTRODUCTION TO GERONTOLOGY	3	4-5:15PM MW	SCI S-351	Dan Kuzuhara
<p>This course will serve as a basic introduction to the study of aging. Although the biological and social-cultural aspects will be surveyed, the primary focus will be on the psychological processes of aging, with special attention to groups such as women that experience different and unique problems in old age.</p>					
PSYCH AGED 17589 385-01	PSYCHOSOCIAL DEVELOPMENT AND AGING (Prq: A Psyc 201, a Psyc Aged 221 or C/I)	3	11-11:50AM M 10-10:50AM TR	SCI S-351	Peggye Anderson
<p>This course will deal with psychological and social development across the life cycle, with special emphasis on the elderly. Life course development will be discussed in terms of differences and similarities between men and women, and its effects on the aging process.</p>					

WOMEN'S STUDIES IN ITS SECOND PHASE

by Gayle Graham Yates

Editor's Note: Beginning with this issue, we plan from time to time to reprint articles by scholars, teachers, and students in Women's Studies. Gayle Graham Yates is the Coordinator of the Women's Studies Program at the University of Minnesota and the author of What Women Want: The Ideas of the Movement (Harvard University Press, 1976). This was a personal statement written for a brown bag lunch at her school and reprinted in the Women's Studies Newsletter, Winter-Spring 1977. It is reproduced here with the permission of the author and the Feminist Press, and recommended for your thoughtful consideration.

Women's studies is in its seventh year nationally, its fifth year here, at least under that title. It is appropriate to take stock now and ask why women's studies? What is it about? Where is it going?

Women's Studies was born out of the women's movement, is still a child of the women's movement--the academic branch of that family. The women's movement is in what I would now call its fourth phase; women's studies is in a parallel second stage.

At the first stage, women's studies needed the politics of grassroots organization; needed all the community and academic charisma that it could muster, needed to organize as a women-only enterprise; needed to launch out into areas of experiential education that had not been tried before; needed to get a curriculum under way that was somehow acceptable to the college administration but was at the same time faithful to the feminist perspective or the array of feminist perspectives out of which it was conceived.

The point of departure for a second stage--after establishing a program and establishing its acceptability as a bachelor's degree-granting unit--is the less glamorous but essential phase of settling in: of making our presence felt as a potent and viable power within the university; of developing a more sophisticated curriculum that combines the experiential learning that we are gaining with new research that we are doing; of making a new discipline--not necessarily a "discipline" in university parlance of a department, but discipline in the sense of rigorous intellectual activity that must be taken into account by the university and by the society.

We need to put to rest for good that tiresome argument: if androgyny is really

the goal of women's studies, then oughtn't it work itself out of business? That is close to the argument Mary Daly disclaims in Beyond God the Father--of those who want to jump over the essential step of feminist rage at women being left out to a plateau of "human liberation." Women's Studies need not think of working itself out of business, for there is at least 25 years of research to be done on questions that have already been raised out of the embryonic feminist perspective: Where are the women? Where were the women? What were the women doing? What are the women's points of view? What about female experience, female psychology, female culture; What would physics be like if women had thought up how to do it? There are several more stages after that set of questions is pursued.

While women's studies aims to provide courses and to do research from the point of view of women, it also intends to move toward fundamental change in the university, as Adrienne Rich describes in "Toward a Woman-Centered University" (Women and the Power to Change). We want women to exercise power in the institution, but also to create a place where the power of female experience is acknowledged and carried out. It is a truism in education that education is for the transmission of facts and values. Women's studies seeks to transform values and to muster the facts to bring about transformation and change that will reverberate in society.

How will this occur in practice?

First, there is curriculum. We have begun to offer a liberal arts curriculum on topics about women under the rubric that they are taught with some form of feminist consciousness.

My hope is that some of these courses--Women and Literature; Women and the Law; Comparative Study of Women, an Anthropological Perspective, for example--will move into departments. We would then draw on

them from the departments, and their presence would also be influential in the departments. (Editor's note: at UNI these courses are already offered by the departments and only the "core courses", the introductory and senior seminar courses, are offered by WSP.)

Then our core courses could be thoroughly interdisciplinary. The feminist journal, Signs, in its first editorial describes three patterns of interdisciplinary work: "one person, skilled in several disciplines, explores one subject; several persons, each skilled in one discipline, explore one subject together; or a group, delegates of several disciplines, publish in more or less random conjunction with each other in a single journal." It is my hope that we can be a program interdisciplinary in all three senses.

Interdisciplinary might also come to mean the use of methods and information from the research of multiple disciplines. It might also mean designing curriculum from a new pattern rather than blending one or more traditional disciplines. For example, I have been thinking about a pedagogy based on C.G. Jung's four types of cognition: thinking, intuition, feeling, sensation. These are similar to categories proposed by theologian Paul Tillich: the cognitive, the aesthetic, the social and the personal. Curriculum organized around such patterns might offer a basis for a new constellation of interdisciplinary work.

Second, there is the practical question of who is to teach women's studies? Must she/he have the conventional academic credentials, namely, the Ph.D? I would say some should, some shouldn't. There are now a great many Ph.D.'s being earned with a focus on women, and those people promise to be stellar women's studies professors. But also, not unlike other University units such as the Medical School or the Law School, community people with experience of value for students ought to teach women's studies courses.

Can a man teach women's studies? I think that in this second stage my answer to that question is yes. Last spring at the Women and History Conference at the National Archives in Washington, Anne Firor Scott defined the distinctiveness of doing women's history as doing it from the point of view of women. It seems to me that as long as a man can work from that empathetic point of view of women, he is welcome and can make a useful contribution.

A third question is the political one of the exercise of power.

We have answered the question of whether we want to work inside the University by being in the University. The University is an institution holding power in the society. We want to develop an approach that will develop power for women within it. I think that that means that internally in the program we have to be reconciled with each other--that we must come to have a tolerance that some people want to do women's studies to be role models for women students and for the society; some people want to do women's studies to bring about ideological acceptance of specific forms of thought; some people want to do women's studies to carry out specific bits of research about women on items of sociological or psychological knowledge. Saying that women's studies must do all of the above is the beginning of a healthy pluralism in academe. The dominant masculinist method in academic circles is one of present and attack--at the society meeting, one scholar reads a paper and two more are scheduled to attack it; or one scholar writes a book and the reviewers feel compelled to find matters about it to attack. As Adrienne Rich writes in "Toward a Woman-Centered University," argumentation is still today the dominant academic mode, a legacy from the Middle Ages. To present a method of openness to shared work, of the facilitation of each other's work through women's studies would be a challenge to the pugnacious mode of academic competition.

It would also add the dimension that is essential to women's studies--that our work is intimately connected with our lives. We must be reconcilers among women of different class backgrounds, of different ideologies, of different sexual preferences, of different aspirations.

This is a socially-activist objective, not objective learning, but women's studies has been activist from the start.

We have to learn to tolerate the differences among us. Yes, the pro-abortionists and the anti-abortionists can both be feminists, but they must both learn to analyze the components of the issues with clarity and competence must learn to identify the emotions

that they are using in their arguments; must trace out the people and the institutions that have influenced them to think as they do before they entitle themselves to the claim that what they are doing is women's studies.

Women's studies is not an objective science, but one of the objectives it may bring to the university is the re-discovery that nothing is. If I adequately understand it, even physics and mathematics (and I do not understand very adequately, for, though I consistently tested as a young student to have a higher mathematical aptitude than verbal

aptitude, I was channeled toward the verbal, humanistic disciplines as more appropriate for a girl and thus now have a great ignorance of mathematics and science) if I understand adequately, even physics and mathematics are posited on hypotheses gained from the imagination.

Sometimes we have done women's studies without enough facts. But we are now moving, it seems to me, out of the necessity to ask the most pressing and personal questions that affect our experiences towards the accumulation of facts to build the new values that we are developing.

* * *

NOTES OF SPECIAL INTEREST TO WOMEN'S STUDIES PEOPLE

Resource Center Hours for Fall are: Monday 10-12; Tuesday 2-4; Wednesday 9-11; Thursday 3-4; Friday 11-1.

Resource Center Additions include a valuable collection of abstracts of articles on Rape plus a Rape Bibliography, compiled by the St. Louis Feminist Research Project; also new books, journals, and regular updates on newspaper clipping file.

Great Lakes Women's Studies Association Newsletter is \$3 for year's subscription; this is in addition to NWSA dues, but CAWSA members will receive it as part of their membership for next year; CAWSA dues are now \$6 including newsletter. Send CAWSA dues to Paula Wolf, GLWSA subscriptions to Blanche Hersh.

New Board Members: Three WS majors and one WS Faculty member have been appointed to fill vacancies in the Women's Studies Board: graduate student Valli Opsahl (also teacher-counselor in BOG/BA program); undergraduates Carolyn Bieszczat and Rosina Weister; Sociology professor Martha Thompson.

Three members of the Women's Studies Faculty presented papers at the Women Historians of the Midwest Conference in St. Paul, October 21-23: June Sochen, History; Nancy Green, Educational Foundations; Blanche Hersh, WSP.

OFFICE OF WOMEN'S SERVICES

Under the direction of new Coordinator Marge Witty, Women's Services has varied activities planned. Assertiveness training for Women will be offered every Wednesday, 3:30-5 PM, from October 19 until November 23. Peer Counseling Training is offered Mondays, 2-4 PM. Both meet in B-114. Women's Services also seeks to interview UNI women regarding their needs in the University. If you are willing to give half an hour of your time, contact Marge Witty at x375 or drop by B-114.

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Editor: Blanche Hersh, Coordinator WSP
Layout and Design: Joan Terek, WSP

The Facts Behind Some ERA Myths

by Sylvia Porter

(reprinted from Chicago Sun-Times March 30, 1977)

A full five years after the Equal Rights Amendment was passed by Congress, it is still three states short of being ratified to become a part of our Constitution. Why has so reasonable a measure been so long delayed?

Because of a deliberately waged campaign - characterized by scare tactics and misinformation - to create confusion and misunderstanding. Below are six myths that have been circulated about the ERA, along with the facts.

MYTH: If the ERA is ratified, husbands will pay Social Security twice, once on their own earnings and again on the value of their wives' services as homemakers.

FACT: This is simply not true! Any changes in the Social Security law would be in the direction of recent Supreme Court decisions, giving husbands and widowers of women workers the same rights as female spouses now enjoy. The rumor that ERA would double a husband's Social Security tax liability is a vicious lie.

MYTH: Under ERA, a husband would no longer be obliged to support his wife. A wife also would have to "provide half the family income," adds Phyllis Schlafly, vehement opponent of ERA.

FACT: The ERA would not require any mathematically equal contribution to family support from husband and wife, an analysis of ERA in the Yale Law Journal of April 1971 states. If one of the couple was a wage earner and the other worked in the home, the wage earner, regardless of sex, would have the duty of supporting the other spouse.

MYTH: The ERA is an anti-male measure.

FACT: The title of this proposed amendment is "Equal Rights for Men and Women." Its purpose, says Mary A. Delsman,

in "Everything You Need to Know About ERA," (Meranza Press, \$4.50 paperback), is to declare that "women and men have equal legal standing and that individuals should be treated as individuals, not all one way because they are all one sex."

MYTH: There would be no separate bathrooms for men and women and the sexes would not be segregated in living quarters in dormitories, prisons, etc.

FACT: This is not true. The ERA deals only with public legal relationships. And even in the legal area, sex classifications based on physical or functional differences would continue.

MYTH: Women would be drafted and assigned to combat duty.

FACT: Young women would be subject to any draft, but not be required to perform military duties for which they were not qualified. Some might be assigned to combat duty, many would not be.

MYTH: Upon ratification of ERA, states would be required to validate homosexual marriages.

FACT: All that ERA proposes to do is to give males and females equal rights. By definition, a marriage is the union of a man and a woman. ERA will not change that definition.

PROGRAM NOTES
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Northeastern Illinois University
Bryn Mawr at St. Louis Avenue
Chicago, Illinois 60625

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