

THE SPINNER

THE WOMEN'S RESOURCE CENTER
College of Wooster

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THE REGISTRATION AND DRAFTING OF WOMEN

The National Organization of Women (NOW) opposes the registration and drafting of anyone. The elimination of sex discrimination in the military would, in and of itself, markedly improve our national defense. However, to adequately utilize women, as volunteers or as draftees, sex discriminatory practices must be eliminated. In fact, if the current restrictive legislation, regulations, policies and procedures are maintained in the military, the percentage of women cannot increase much beyond 15% whether or not there is a draft of women.

If a draft and registration is instituted, NOW believes it must include women. As a matter of fairness and equality, no draft or registration that excludes one half of the population in 1980 simply on the basis of gender could be deemed fair. Young people who have common aspirations, hopes and education will resent women being excluded. Women will pay with more limited opportunities and rights. Our nation will pay by limiting its resources. All will pay by the constant exclusion of females and their priorities from the nation's decision making.

Any registration or draft that excluded females would be challenged as an unconstitutional denial of rights under the Fifth Amendment. Two developments since the termination of the Vietnam-era draft weigh heavily on the question of women's inclusion in any future registration and draft and lead to the conclusion that excluding women would be found unconstitutional.

The first of these was the establishment in 1976 by the Supreme Court of a more stringent review standard for sex-based classification and the subsequent application of this standard to legislation containing sex-based classifications. The second development is the consistently high performance of women in all military categories to which they have been admitted as the result of recent changes in military policy.

There is no doubt that any attempt to institute registration and a draft excluding women would result in legal action. There are also very substantial grounds for believing that the courts would find any such attempt in violation of the Equal Protection Clause of the Fifth Amendment.

Between 1980 and 1992 the pool of young males will decrease by almost 25 percent. This drop, coupled with the increasing complexity of modern weapons and the even more limited pool of technically trained or trainable youth, leaves little room for rational argument against women's increasing participation in the military, on either a voluntary or involuntary basis. The military simply will not be able to operate without utilizing women.

Any draft, whether it includes women or not, will have deferments and exemptions based upon such matters as physical and mental health,

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WOMEN AND THE DRAFT (Continued from page 1)

specialized skills, or family dependents and obligations. The draft has usually been applied to young people, the overwhelming majority of whom are not married and do not as yet have family responsibilities. In any case, if women were included, such exemptions would have to be written to be applicable to either sex. Congress would retain the power to define the exemptions from compulsory service which then would be applied to both men and women.

The issues of fairness, legality and need notwithstanding, the full integration women in the military cannot occur until sex discrimination is routed out. The April 1977 report of the U.S. Commission of Civil Rights found 140 provisions relating to the armed forces in Title 10 of the U.S. Code which contained sex-based references. Not until discriminatory regulations, laws, practices and policies are off the books will women gain equal access to the opportunities available in the military.

Those who oppose the registration and draft for females say they seek to protect women. But omission from the registration and draft ultimately robs women of the right to first class citizenship and paves the way to underpaying women all the remaining days of our lives. Moreover, because men exclude women here, they justify excluding women from the decision-making of the nation.

When the word "protection" is used, we know it costs women a great deal. In this case, it fortifies a pattern of sex discrimination in our nation which manifests itself in many ways. One rape occurs every eight minutes. One out of every four American married women is a victim of wife beating. Eight out of ten murder victims in the United States are female. Women earn 59¢ for every \$1 a man earns in the same 40 hour week. The 13 million American women 65 years of age and over have an average income of less than \$3000 a year.

Do women know violence? Yes: women are the most frequent victims of violence. We must not forget that the great wars in Europe have visited far greater hardship upon the civilian population, largely untrained and unprotected women and children, than upon the military forces of combatants.

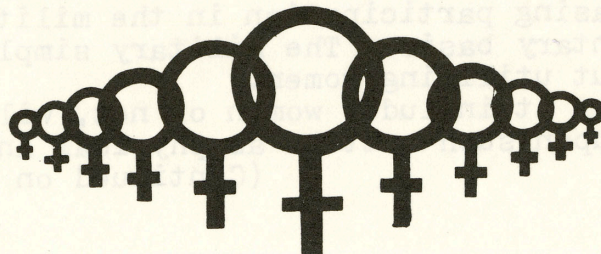
Do women know hardships? Yes: the cost of discrimination to women is too dear -- we pay with our lives.

War is senseless. Neither the lives of young men nor young women should be wasted. But if we cannot stop the killing, we know we cannot choose between our sons or daughters. The choice robs women as well as men. In the long and short run, it injures us all.

National Organization for Women (1980)

EQUAL RIGHTS AMENDMENT

"EQUALITY OF RIGHTS UNDER THE LAW SHALL NOT BE DENIED OR ABRIDGED BY THE UNITED STATES OR BY ANY STATE ON ACCOUNT OF SEX"



WOMEN'S STUDIES AT WOOSTER: A PROGRAM AND A PRESENCE

Women's Studies is so real a presence for me that I cannot easily assess its presence for the campus as a whole. For many students and faculty, it may simply be one of those peripheral programs: an interdisciplinary minor comprised of a rather small smorgasbord of courses housed in a variety of traditionally defined departments. For others, it is a program encountered occasionally and meaningfully, though not centrally. And for still others, it is a central phenomenon in the process of defining an education: not because its structure is long-standing and visibly powerful but because it is a program committed to continual reassessment of education itself.

In the curriculum, the Women's Studies program offers eleven courses regularly: two interdepartmental and nine within individual departments; it also frequently sponsors one-time offerings of courses within departments. Approved as a formal program only two years ago, it grew out of just such one-time offerings, developed individually or jointly by faculty who perceived a need in the curriculum and who felt a personal and professional urgency to satisfy that need. Clearly it is a program in flux, an "unstable" program. But its instability is precisely its value. For as the tools of academe are used in serious analysis of women's experience, we inevitably discover new connections which need to be made, new perceptions which have been overlooked, even new processes which need to be developed. The "stable" departments, after all, grew out of a similar sense of discovery, process, reanalysis of old ways of structuring knowledge: a classical education of a hundred years ago, Florence Howe reminds us, was based on little that is familiar to us now as comprising the essential curriculum. Women's Studies, then, is defined in large part by the energy of discovery, of pushing outward the boundaries of traditional analysis. However small or loosely structured, it can and ought to serve as a catalyst within the curriculum, an agent for unsettling structures which may have become too settled.

But Women's Studies is not likely to define "its" methodology. Because it is centrally concerned with re-claiming the experience of women from a cultural and intellectual invisibility, it will continue to draw upon a whole range of methodologies. Much of its function is to find connections: between ideas and social structures, between past and present, between patterns of thought in different disciplines, and between the experiences of individual women. In her essay "Toward a Woman-Centered University," Adrienne Rich identifies the need:

As the hitherto "invisible" and marginal agent in culture, whose native culture has been effectively denied, women need a reorganization of knowledge, of perspectives and analytical tools that can help us know our foremothers, evaluate our present historical, political, and personal situation, and take ourselves seriously as agents in the creation of a more balanced culture.

Women, then, become visible as active agents in the past and toward an altered future.

But what does all this mean for an individual Wooster student about to select a schedule of classes? What should she or he expect to gain from enrolling in a single Women's Studies course? That, of course, will vary markedly from one student to another. But regardless of previously held convictions about women's roles or women's cultural invisibility, a

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GRANDMA'S OLD ROCKING CHAIR

I know an old mother with silvery hair
 sitting alone in her old rocking chair.
 She seems so neglected by those who should care
 Sitting alone in her old rocking chair.

Her hands were all calloused and wrinkled and old
 A life of hard work was the story they told.
 And I thought of an angel as I saw her there
 Sitting alone in her old rocking chair.

It wouldn't take much to gladden her heart
 A small token on somebody's part
 A letter would lighten her heart there
 Sitting alone in her old rocking chair.

I know some children in an orphan's home
 Who would think they owned heaven if she were their own.
 They'd never be willing to see her there,
 Sitting alone in her old rocking chair.

-----Emma Kaufman

FOR SYLVIA

I found you warmed and white and
 peaceful in sunlight
 your world increasingly private,
 unreachable;
 and you smoothed my brow the way
 you used to
 and remembered the children, their
 father, and
 asked if I'm well, how it goes
 with me now.
 I shared my joy and pain, confusion
 and fears
 weary of struggling with changes.
 Your small chuckle came from
 deep within
 and you reminded me "it's not
 over."
 Ancient old woman laughing
 shooing me away to new
 beginnings....
 still.

Marcia Kasabian



OLD WOMEN

Even as a teenager, Emma Kaufman was able to perceive one of the possible realities of old age - loneliness. Many older people in our society today are lonely. For some, the aging process brings with it a loss in physical ability, for others it may be that families or friends have moved far away or that spouses have died. One, or all, of these factors may lead to withdrawal from work, recreational, or familial activities. The changes, both physical and social, that accompany the aging process may foster a sense of loneliness.

Emma Kaufman, in this song, tells of an old woman "sitting alone in her old rocking chair." It is not uncommon that women are portrayed as being alone in old age. The number of women over 65 is larger than that of men. In 1975 there were 100 women for every 69 men in the United States. And, only one third of the older women live with their spouses as compared to three-fourths of the older men.

Regardless of gender though, older adults are often "neglected by those who should care." Most older adults want to remain as independent as possible, but they still need emotional support from their families and friends. Emma Kaufman suggests that it doesn't take much to brighten the lives of older people - many times, just knowing someone cares is enough. Think of the older people you could bring happiness to if you took the time to care.

Emma Meyers Kaufman, a lifetime resident of Wayne County, was a teenager when she wrote this song. One of thirteen children, she herself raised eight children. Now, at the age of 79, she has twenty grandchildren and ten great-grandchildren. A pleasant woman, Emma Kaufman enjoys visiting with her family and friends. Having suffered a stroke three years ago, which left her paralyzed on her right side, she is now living in Horn's Nursing Home here in Wooster.

Linda Morrow

If a woman has spent a large part of her life to date raising a family, she has some important decision to make about what to do with her new freedom and next thirty years of her life. She may find that her options are terribly limited, since the labor market does not value her abilities and potentials. She may want to talk with other women about these problems, and there are groups getting together to discuss just these issues (The Gray Panthers, Now Task Force on Older Women etc.). The women involved in them recognize that the needs of older people are not separate from the needs of society as a whole. We are all going to grow older, and we must all work to eliminate age discrimination.

We as women must work to change society's negative attitude toward aging. We know that we can be as valuable to others and to ourselves after menopause as before-in fact more so as we grow in wisdom and experience. It may be hard to grow older in a society that worships youth, but we must challenge the stereotypes which minimize our abilities; we must challenge social and economic forces in our culture which falsely glorify youthfulness. Let us reaffirm our potential for personal growth and meaningful contribution to society at every stage in the continuum of life.

Boston Women's Health Collective

WOMEN STUDIES AT WOOSTER (continued from page 3)

student can expect a certain amount of unsettling. Without being expected to adopt a "party line," she or he will be expected to reevaluate traditionally held beliefs and values from a perspective defined by female experience. Whether the course is in sociology, psychology, literature, or art-- and all of these are available spring quarter, in addition to two interdepartmental courses--it will undoubtedly disturb some of the student's fundamental assumptions. To turn one's academic attention seriously toward the experiences of women is to realize the extent to which our education has withheld information about women and about the implications of visible male dominance in our cultural institutions. Once a student gains access to such information, she or he will inevitably confront both personal and academic experience with a new awareness of that experience through language, methods, and values. As a focus for the very connection between intellectual processes and lived experience, Women's Studies is unsettling. But it is also energizing as it gives us new access, new perspectives, a new sense of the connections that can be made.

Wooster has seen this year and will continue to see the energy we can derive from focused attention on women and women's issues beyond the curriculum. Recently, we have experienced the network of activity in the Women's Resource Center's Women's Week, the heightened awareness of the complex issues embedded in women's lives in the series on Ethics and Values in Contemporary Film, and the focuses attention on feminist theory surrounding Mary Daly's lecture. Spring quarter will continue this process with the presence on campus of Florence Howe as the J. Garber Drushal Distinguished Visiting Professor of Women's Studies, with the extended attention to women artists in the symposium on Women in the Arts, and with the one-day campus visit of author Tillie Olsen. All of these and many other campus events join with the energy of students and faculty talking together about their own continuing reanalysis of gender-based experiences.

Women's Studies is a program at Wooster: an interdisciplinary academic program which offers a minor consisting of six courses. But much more than that, Women's Studies is a presence at Wooster, a presence which requires a continuing expenditure of energy and which, in turn, can provide the campus with a focus of energy in a continuing critical analysis of cultural norms and values.

Joanne Frye

Welcome Patricia Wismer, a new member of the Religion Department faculty, to the College of Wooster. Ms. Wismer graduated from the College of New Rochelle and is expecting her Ph.D. in theology from the University of Chicago. In the fall quarter of 1980, Ms. Wismer will co-teach with Leslie Day of the Greek and Latin Department a course called Sex Antagonism in Western Literature. A new course, Women and Religion, will be offered in the spring of 1981 by Patricia Wismer. Ms. Wismer enjoys talking to people, swimming and is a closet poet.

When we women begin to see the beauty in ourselves and in each other--when we realize that our resentments are natural, not unnatural--when we understand that our personal problems are social ones and must be solved together--when we ask a hearing in our own right as human beings, female people--then we will have the power to free ourselves and demand, not plead for, peace and social justice.

Kathie Amatniek

HISTORICAL PROFILE: MARIE SKLODOWSKA CURIE (1867-1934)

Marie Sklodowska was born in Warsaw; her mother died young and Marie spent much time helping her father, a high school teacher, in his laboratory. As a university student she became involved with a student revolutionary movement (that part of Poland was under Russian rule at the time), and she found it prudent to move to Cracow, which was under more lenient Austrian rule. But soon she moved to Paris where she found work washing glassware and setting up apparatus at the Sorbonne. Her scientific knowledge made an impression, and she was allowed to work for her doctorate under the increasingly more well-known physicist, Pierre Currie. They were married in 1895.

Becquerel had discovered the effects of uranium on photographic plates, and Marie Curie started her search for the cause. She found that thorium also had this radioactive effect and that the amount of radioactivity was proportional to the amount of uranium or thorium present. She then found that pitchblende, the mineral from which all uranium has been extracted, had 4-5 times the activity that could possibly be accounted for by uranium. She reasoned that there must be some other radioactive element present, and she and Pierre were given one tone of pitchblende by the Austrian government from the uranium mines in Joachimsthal, Bohemia. All the uranium had been extracted, but all the other common elements and some uncommon ones were present, so a massive analytical task of separating all the elements and analysing each fraction was involved. The task was begun in a factory and in time was reduced in size to that suitable for a laboratory. A radioactive element found in the bismuth fraction was named polonium after Mme Curie's native country. Another radioactive element was found in the barium fraction and named radium. For these accomplishments she received her doctorate and shared a Nobel prize in physics with Becquerel and Pierre Curie in 1903. In 1906 Pierre Curie was hit by a truck and killed. Marie Curie succeeded him as Professor of Physics at the Sorbonne, becoming the first female professor at that University. In 1911 she was awarded another Nobel prize, this time in chemistry for her further work on radioactivity.

Louise Hellwig

SCIENCE DEGREE: PASSPORTS TO THE JOB MARKET

A degree in science or engineering may facilitate a women's entry into the labor force. A recent report states that women trained in those fields during the last fifteen years are more likely to be currently employed. According to Labor Force Participation of Women Trained in Science and Engineering and Factors Affecting Their Participation, the higher the degrees the greater the percentage of labor force participation. Among older women with science degrees, the principal reason for being out of the labor force was child rearing. But mothers with these degrees were more likely to be in or to return to the labor force than all mothers with four or more years of college, particularly when their children were six years of age or older. According to the study, 85 percent of those women are in the labor force, a fact that substantiates the tendency of women trained in the sciences to resume their careers after taking some time off.

Project on the status and education of women

WOMEN'S RESOURCE CENTER'S NEW BOOKS

The Women's Resource Center is planning to host the Great Lakes College Association Student Women's Studies Conference on April 18 through April 20. Various publishing companies have contributed books on women to display at this conference. Following is a list of newly acquired books by the Women's Resource Center.

Carmody. Women and World Religions.

Sue Cox. Female Psychology: The Emerging Self.

Jo Freeman (editor). Women: A Feminist Perspective.

Mary Hiatt. The Way Women Write.

Judy Loed (editor). Feminist Collage.

Betty Michelozzi. Coming Alive From Nine to Five.

Allen Miller (editor). Christian Declaration on Human Rights.

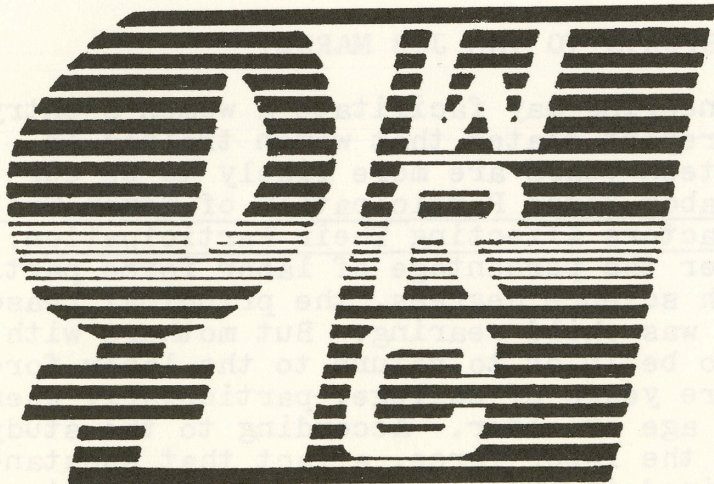
Mollenkott. Women, Men and The Bible.

Dorothy Sayers. Are Women Human?

Ann Stromberg and Shirley Harkess. Women Working.

Lenore Weitzman. Sex Role Socialization.

The Resource Center would like to thank all professors and students that suggested books to add to the Women's Resource Center's library. New books will be ordered at the beginning of next quarter and if there are any other suggestions for additions to our library, please let someone in the Center know.



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