Making Connections with Adrianne Andrews
An Interview by Connie Oxford, Graduate Student, Sociology

ADRIANNE ANDREWS prides herself on being a non-traditional academic. Prior to earning a Ph.D. in Anthropology from Northwestern University in 1989, Dr. Andrews began her career path immediately after high school working in private-sector corporate jobs. While balancing work, family, and courses at a local community college was “quite the juggling act in those early years,” the experiences Dr. Andrews gleaned from her non-traditional career trajectory into academia shape her approach to teaching and research.

Connie Oxford: What are some examples from your early experiences in the workforce that affect what you do in the classroom?

Adrienne Andrews: I’m really cognizant about what students face when they go out into the world after they earn their degree. I try to use examples from my own experiences and others in the corporate world and tie those into class topics. Mostly, I try to make class material relevant to people’s lived experience. I am especially interested in how sexism and racism impact people’s job opportunities.

Connie Oxford: And your research?

Adrienne Andrews: I am currently working on a book where I look at how educational attainment affects choices about marriage and career for women in academia from a multidisciplinary perspective. This has been an on-going project for about ten years that began as my dissertation research and I have since done many follow-up interviews. I am interested in how women think about the challenges they face, the opportunities they feel they have, and how they see themselves in the profession. Especially for the women I interviewed in the early stages of this project, it is interesting to see how changes in their own family structure affect how they think about their work. The connection of family life and work has been a theme not only in my research, but also in my life.

Connie Oxford: Can you say more about the connection of family and work?

Adrienne Andrews: Based on the women I interviewed, work sustains them through changes in family life. These women represent a variety of family structures: they are married, divorced, single, raising their own children, or are helping raise nieces and nephews. Through all of the changes in family life, their careers have sustained them. There is also a connection between educational attainment and work for these women. Many of the women I interviewed were the first to go to college in their family. The African American women in particular were strongly encouraged by their families to go to school and make something of themselves. I think a result of this is that work becomes something these women can depend on as marriage, relationships, and family structures change.

Connie Oxford: What about some of your other research projects?

Adrienne Andrews: My last book, Language Rhythm and Sound, co-edited with Joseph Adjaye, was one of the most fun, but also one of my most challenging projects. We looked at the connections between African and African American culture and film. I’m also working on a book proposal on archetypes of black women.

Connie Oxford: What have been your experiences in Africana Studies?

Adrienne Andrews: My formal education in Africana Studies was at the masters’ level in an education program. I had so many questions in my mind that were not answered in the standard curriculum. At that time, there were not that many Africana Studies programs and I was very lucky to have that resource. It was a wonderful program that helped me make sense of so much of what I was interested in learning. The program also gave me the opportunity to travel to Egypt and West Africa. I joined the Africana Studies department at Pitt five years ago and am very pleased with the core of dedicated faculty. My ambition has always been to be connected to an Africana Studies department.

Connie Oxford: And what about teaching Africana Studies courses?

Adrienne Andrews: When I was still a graduate student at Northwestern I began teaching a course at Roosevelt University on the African American Family. This course has really been the mainstay of my teaching repertoire. Before coming to Pitt, I taught in the Afro-American Studies Department at Smith College, on a pre-doctoral fellowship, where I taught courses on Women of the African Diaspora, African American Folk Culture, and the Sociocultural Development of the African American Woman. I have also been teaching Introduction to Black Studies, in addition to the other courses, in the Africana Studies program at Pitt. In the beginning, I thought that teaching these courses would be easy because of my experiences in my master’s program and I was steeped in the culture of African American Studies. I was in for a surprise! Part of the challenge of teaching African American Studies comes from its non-traditional nature in the curriculum. When I first started teaching, there were no textbooks or lecture notes to borrow from other faculty. Of course now, after teaching eleven years, I feel like it’s a piece of cake compared to earlier in my teaching career.

Connie Oxford: Whom would you recommend reading for those interested in Africana Studies?

Adrienne Andrews: Maulana Karenga’s Introduction to Black Studies and Lawrence Levine’s Black Culture and Black Consciousness. Karenga’s work is one of the first textbooks in Africana studies and is a great staple in the field. The works of Angela Davis and bell hooks are always good for thinking about the connections between sexism and racism. I have marveled at the goldmine of history once I discovered writings in Africana Studies. Two of my all time favorites have been W.E.B. Du Bois and Zora Neale Hurston. I have often said that if I could choose a mother and a father, it would be those two. What a marriage that would have been!
With Gratitude

The Women’s Studies Program would like to extend its sincere thanks to the following alumnae, current or former faculty, staff, and students, Board of Friends members, and friends. Without your support, we would not be able to offer as many lectures, programs, prizes, and special events. Please remember us and consider giving through Pitt’s Annual Giving Fund, our annual Program appeal, or any time that is convenient for you!

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Thank you!

CONGRATULATIONS

The “Women’s Studies Calendar of Events Speaker Series Fall 1999” has received an Honorable Mention Award in the Thirty-Fourth Annual Western Pennsylvania Printing Industry competition! This was a joint project with University Graphics, Marketing & Printing. This annual competition receives thousands of entries from graphic design studios, artists, advertising agencies, printers, and their customers throughout western Pennsylvania. A committee of industry professionals judges entries, and awards are given based on five criteria: printing quality, type selection and design, paper choice, creativity, and finishing work. Two levels of awards are given: Best of Category and Honorable Mention.

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901E Cathedral of Learning • University of Pittsburgh • Pittsburgh, PA 15260
(412) 624-6485 • (412) 624-6492 fax
e-mail: womnst+@pitt.edu • http://www.pitt.edu/~womnst

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Please send any pertinent news to our office. We welcome letters to the editor, articles, reviews, notices, and other materials. We reserve the right to edit all submissions. Deadline for the spring issue is February 15, 2000.

The University of Pittsburgh is an equal opportunity/affirmative action employer and does not discriminate on the basis of age, color, disability, gender, gender expression, gender identity, national origin, race, religion, sexual orientation, veteran status, or on the basis of physical handicap, if a qualified individual with a handicap can perform the essential functions of the position with reasonable accommodation.

This is a commitment made by the University and is in accordance with federal, state, and local laws and regulations. All relevant programs are coordinated through the Office of Affirmative Action, 300 William Pitt Union, University of Pittsburgh, Pittsburgh, PA 15260. For more information call (412) 624-7860.

FROM THE DIRECTOR

I hope that you notice Women’s Studies’ new address. Over the summer, our office was moved to a lower and more accessible floor of the Cathedral. Our new 9th floor space also features a bigger conference room, better to accommodate our overflowing brown bag presentations. So, please come visit us in our new home.

The 1999-2000 speakers series featuring new feminist scholarship on women & religion and gender & sexuality is well underway. Thanks to a grant from the Pittsburgh Foundation, a special allocation from the Faculty of Arts and Sciences at Pitt, and contributions from a large number of community and campus groups, we have been able to bring to Pittsburgh the most distinguished scholars now writing on women and religion. Over the next months, we will have the chance to hear from the leading scholars of women in religious traditions that range from Islam and Judaism, to African American womanist Protestantism to Buddhism, and more. These events are being held both on the Pitt campus and in community locations in order to promote a dialogue between campus and community members on issues of women and religion.

In the spring we also continue our focus on gender & sexualities. Among other events, we will be hosting a reception for our undergraduate Women’s Studies certificate students to showcase their scholarship and artistic productions. This will feature a talk by Rachel P. Maines, Ph.D. whose new book, The Technology of Orgasm: “Hysteria,” the Vibrator, and Women’s Sexual Satisfaction (Johns Hopkins University Press, 1999) has received much acclaim. Please join us for these interesting and provocative events.

Kathleen M. Blee
ADRIANNE R. ANDREWS has been awarded a contract with the University of Pittsburgh Press for her manuscript, *Academic Women Speak: Multi-Cultural Narratives on Love, Marriage, and Career Among Women in Academe.*

SUSAN BERK-SEILGSON has been appointed to the editorial board of the journal, *Forensic Linguistics: The International Journal of Speech, Language, and the Law.* She has also been elected Secretary of the International Association of Forensic Linguists.


JEAN FERGUSON CARR has been named Director of Composition in the English Program. She writes, “At the moment it feels mostly like a very large assignment with no time off for good behavior. But it will grow on me. Coming with that is that I now chair the College Writing Board. I've also been named to the CAS Curriculum Review Committee. I continue to co-edit the Pittsburgh Series in Composition, Literacy, and Culture, which keeps producing volumes. I have things in the works—or I did before all these new jobs descended—but I'll save that for another time.”

IRENE FRIEZE has recently completed co-editing a special issue for the journal *Violence and Victims on stalking research.* It should be out early in 2000. Studies included data suggesting that low levels of “stalking” related behaviors are very common on and off the college campus. Both men and women do these low level stalking behaviors. More extreme and violent types of stalking are most associated with relationship breakdowns, especially those relationships that were violent.

JANET MONTEALARO gave a presentation in September on “Saving the Selves of Adolescent Girls” at Barnes and Noble, Waterworks Mall. She reviewed a decade of research by the American Association of University Women on adolescent females as well as recently authored books on the topic. Her essay, “Teaching and Researching Girls: Gender Literacy in the Middle School Curriculum” appears in the recently published *Breaking the Cycle: Gender, Literacy, and Learning, 7-12.* (Heinemann Boynton/Cook 1999) The book is edited by Lynne Alvino and Linda Cultum, Women's Studies faculty at IUP. Last April, Janet received a Pitt Student Government Association Award for outstanding faculty advising. This month, she was inducted as one of two new Honorary Members to the Golden Key Honor Society here at Pitt.

MARIANNE NOVY has arranged a reading of poetry about adoption, for the December 1999 Modern Language Association convention in Chicago, which will include Jan Beatty, Instructor, English, University of Pittsburgh and author of *Mad River,* and Kristin Herbert, MFA English, University of Pittsburgh, currently free-lance editor in San Francisco, reading their poems. This reading is sponsored by the Alliance for the Study of Adoption, Identity and Kinship, of which Marianne is co-chair.

LESTER C. OLSON is trying to track down audio or video recordings of Audre Lorde’s speeches. He writes, “I'm especially anxious to get copies of The Master's Tools Will Never Dismantle the Master's House,” ‘Uses of the Erotic: The Erotic and Power,’ and ‘Uses of Anger.’ If any of the faculty in Women's Studies happens to have a recording of one or another of Lorde's public speeches, I'd like to get a copy of it.”


GOOD-BYE TO IRIS YOUNG
by Lisa Brush, Sociology

Along with other momentous millennial events, the year 2000 marks the departure of IRIS MARION YOUNG. Dr. Young, Professor in the University of Pittsburgh's Graduate School of Public and International Affairs, is joining the faculty of political science at the University of Chicago.

Chicago's gain is our loss - a loss that will register throughout GSPIA, Women's Studies, and the lives of many individual students, faculty, and staff touched by Dr. Young's keen intelligence and passion for justice.

Dr. Young is a philosopher engaged in understanding the world in order to change it. Her writings in phenomenology, social and political theory, and policy analysis have contributed to the building of feminist theory as an intellectual tradition and activist practice. Dr. Young's intervention in the debates over Marxism and feminism inspired an entire generation of activist-scholars to combine analyses of gender and class. Her essay on “breasted experience” is on many feminists Top Ten list of favorite pieces of scholarship. Her international reputation attracted talented graduate students and her high standards and mentoring helped turn them into scholars in their own right. She has been generous with her time and energy to colleagues with interests sometimes very far from her own. One of Dr. Young's many gifts is being genuinely curious about projects and ideas far afield. She also knows how to bring people together across seemingly vast differences of discipline and politics, and always-enlivened Women's Studies steering committee meetings! We will miss her terribly, but wish her every success in the Windy City.
**GRANTS**

Third Wave Foundation ($100 to $5000):

To challenge sexism, racism, homophobia, economic injustice and other forms of oppression including projects that complement the foundation's three focus areas of reproductive rights, scholarships, and micro-enterprise. This is the only national organization created by and for young women. Third Wave, 116 East 16th Street, 7th floor, New York, NY 10003. Phone: 212-388-1898, Fax: 212-982-3321, E-mail: ThirdWave@aol.com

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**POLITICAL ACTION ALERT**

Please write to your member of Congress in support of contraceptive coverage and breast cancer treatment.

Dear Representative,

Please join the growing list of legislators co-sponsoring the Equity in Prescription Insurance and Contraceptive Coverage Act (H.R. 2120). The bill would provide contraceptive coverage to privately insured Americans by requiring insurance companies to treat prescription contraceptives as basic health care. Also, resist any attempts to restrict confidential access to reproductive health services for America's teens. Fifty million young people around the world are entering their reproductive years. The U.S. should take the lead in encouraging these teens to live healthy, responsible reproductive lives.

Thank you for taking positive action to secure family planning and reproductive health services for all Americans. This is a crucial step toward conserving our resources and protecting our environment.

Sincerely,

Dear Representative,

Please rectify a serious public health policy oversight that has denied thousands of women proper medical care. Please pass the CDC Breast and Cervical Cancer Treatment Act (S.662/H.R.1070). In 1990, Congress authorized federal funding for women without health insurance to receive breast cancer screening and diagnosis; this did not include any money for treatment. This act will remedy that oversight.

Sincerely,

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**WOMEN’S STUDIES PROGRAM**

**INTERNS NEEDED**

The Women’s Studies Program needs undergraduate expertise for maintaining its web page during the spring term. We invite a web designer who will make creative changes and innovations for our website. Women’s Studies is also seeking an intern who will represent our Program to undergraduates who are taking cross-listed WS courses. This intern position requires someone who is comfortable with public speaking and interacting with other undergraduates interested in women’s issues. Please contact Janet Montelaro if you are interested in one or both of these positions at jmj6@pitt.edu.

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**WOMEN’S STUDIES**

**INTERNSHIP RECEPTION**

On Tuesday evening, October 12, in the Lower Lounge of the William Pitt Union, over a dozen local agencies that serve as WS internship sites were represented. Representatives met individually with students to answer questions about their agency's mission and to explain how they serve women and children in the Pittsburgh area. Agencies included Women’s Health Services, Allegheny Reproductive Health Center, Greater Pittsburgh YWCA (Wilkinsburg), Pittsburgh Peace Links, Downtown Pittsburgh YWCA, YWCA Health and Wellness Center, The Corporate Collection, Sojourner House, Alliance for Progressive Action, and Planned Parenthood of Western PA.

Two of our Women’s Studies interns spoke to an audience of approximately 50 undergraduates, University staff, and faculty: Stacey Steggert related how her internship with the Pittsburgh AIDS Task Force has increased her knowledge about the disease and shaped her awareness of the complex social issues surrounding efforts to educate the public about AIDS; Stephanie Lutz spoke of her internship at Planned Parenthood and how she has learned both practical and philosophical lessons about reproductive rights issues through her experience.

Our Keynote Speaker was Elizabeth “Betsy” A. Burke, Medical Advocacy Administrator of the Women’s Center and Shelter of Pittsburgh. She has created new screening procedures for women who are victims of domestic violence. Because of her innovative work in this area, Betsy is the recent recipient of the Robert Wood Johnson Community Health Leadership Award. She has worked in the area of medical advocacy for victims of domestic violence for over 20 years.

The Women’s Studies Internship Reception is held each year to inform undergraduates about the wide range of possible internships that offer local opportunities to WS students who wish to acquire experience working with women or with gender-related issues. For more information about our internship program, please contact Janet Montelaro at jmj6@pitt.edu.
FILOMENA F. VARVARO, second year Research Associate, received her doctorate in Curriculum/Supervision/Nursing and was on the faculty of the University of Pittsburgh School of Nursing for the past 23 years. For 21 years, Filomena has and continues to serve as a volunteer at the Women’s Center & Shelter of Greater Pittsburgh. She currently serves as the Health Group Facilitator. Filomena is pursuing her doctorate certificate in Women’s Studies with an emphasis on domestic violence. She is particularly interested in self-esteem and abused women living in shelters. Also, she is researching self-esteem, ways of coping, and survival skills in women who are abused by an intimate partner as analyzed from autobiographical data and published novels. Filomena has received honors for her volunteer work with battered women and community service. These honors include the Senator John Heinz Award, the Richard S. Caliguiri Award, and most recently the JC Penney Certificate of Appreciation for volunteer community service. During the last 14 years Filomena has researched and published articles and given international presentations on her funded research on the longitudinal adjustment, recovery, and quality of life of women with myocardial infarction and congestive heart failure.

ANDREA HIBBARD, second year Research Associate, has completed her dissertation, “Victorian Cultural Fictions,” and will receive her Ph.D. in English from the University of Virginia later this year. Last year she studied the silver-fork novels of Catherine Frances Gore. This year, she will explore how the cultural forms and affective energies set in motion by best-selling American sentimental novels like Hannah Foster’s The Coquette and Susanna Rowson’s Charlotte Temple informed the notorious mid-nineteenth-century trial of Amelia Norman, who was accused of attempting to kill a man who seduced her. Newspapers, political reformers, and defense lawyers cast the defendant as a sentimental heroine, and Norman was acquitted against the weight of the evidence. Legal scholars trace the development of the seduction tort from its common-law origins, when men’s property interest in women’s bodies formed the basis of the course of action, to 1851, when some states began to grant seduced women standing to bring their own cause of action, and the question of women’s consent to sex became important for the first time. Her research will consider how sentimental novels helped lay the groundwork for this shift in the law by elucidating subjectivity for the seduced woman. Andrea’s husband, John Parry, teaches at the University of Pittsburgh School of Law, and shares her interest in museums, movies and cooking.

RHONDA CLARK holds a Ph.D. in History from the University of Minnesota and is an assistant professor of history at Mercyhurst College in Erie, PA. Her research examines women in Russian periodical publishing from 1860 to 1905 and finds that approximately 8% of official editors and publishers in Moscow and St. Petersburg during this time were women. These were not restricted to areas like fashion and children’s pedagogy, but also included literary journals and magazines on sports, religion, insurance, and other topics. She also serves as editor of the newsletter “Women East-West,” published by the Association of Women in Slavic Studies.

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ANNE CRAWFORD holds a Ph.D. in Psychology from the University of Kentucky. She has worked on evaluating the effectiveness of health intervention programs in public schools, particularly on dimensions of race, class, gender, and sexual orientation. She is continuing work on a study that uses a relative deprivation framework to examine mediating factors (self-efficacy and collective efficacy) on lesbian women’s perceptions of discrimination and their willingness to engage in social action to change the system versus their willingness to engage in self-directed behaviors in order to adapt to their environments, especially work environments.
FEMINISM & THE QUAKER RELIGION
by Bird Milliken

In keeping with our theme of women and religion, we include two excellent essays written by undergraduate students in Professor Janet Montelaro's "Women and Society" class. These reflect the personal views and explorations of their authors on issues of women and religion. They do not necessarily reflect the views or philosophies of the Women's Studies Program or its faculty.

The Quakers' tolerance is also represented in their refusal to participate in the military. As far as I'm aware, Quakerism is the only religion that actively protests war and violence of any sort. It baffles me how religion has been inserted within politics, so when people fight for their nation they believe they are also fighting for their God. I especially commend Quaker men for their denial of society's demands, which advocates pride and honor through violence in the military. Consequently, since Quaker men and women would never literally fight for their beliefs, it is a very pacifist religion. They are distinguishable from other Christian religions because they have never tried to impose or force their beliefs upon others. Therefore, Quakerism remains unpopular, probably because they've never fought for their "right" to be popular.

An amazing aspect of the Quaker religion is their concept of a meeting for worship. This occurs when Friends (or Quaker members or visitors) gather at a meeting house, generally on late morning Sundays. Instead of having pews face an altar, there are four sections of pews, facing the center of the room. However, not all meeting houses have pews, they may simply have chairs. For one hour, Friends sit in silence and reflect, pray, or and contemplate, however they perceive a more enlightened state. If someone feels compelled to speak about anything relevant, they stand and do so. Friends leave a moment of silence before the next person rises, so as to respect and reflect upon what has been said. I admire Quakers' willingness to hear what anyone has to say. They do not rely upon a supposed religious authority figure to teach them lessons; instead, everyone potentially has something inspiring to offer the group. What this translates to is an extreme equality between the sexes. A woman's voice within Quakerism has always been just as important as a man's. I pity other women who hold strong religious convictions to a religion that doesn't whole-heartedly support them and their beliefs. I feel blessed to be involved with Quakerism. I never have to justify any persecutions based on sex, race, age, gender and sexual identity within our practices and teachings. Other women within any other religious sects cannot make such a claim.

Since anybody can express any opinion during a Quaker meeting for worship, acceptance and tolerance again must come into play. Meetings do not center around the Bible and its lessons, or on Jesus Christ, or even the concept of God. In fact, Quakers rarely use the term "God"; instead they term their faith as the Inward Light, the Way, the Spirit of Truth, and countless other names. They rebel against gendered terms, and the concept of God is no exception. To me, referring to God as "He" is extremely offensive, for it was a man who denoted God in human terms; of course God would then be male. It surprises me that more women don't have a problem with the fact that an idea as complex as religion can be subordinated to a central "He." Can you imagine the controversy if everyone started calling God "She"? Well it will never happen, because the Bible doesn't read like that.

It was a relief learning that Quakers do not focus their life around preaching or reciting the Bible or Koran or any other book for that matter. The piece of writing most influential to Quakers is called...
Faith and Practice. It outlines every angle of the Quaker religion and life, using non-gendered terms (yes, even in its section about marriage, not once is female, woman, wife, male, man, or husband used). It also has testimonies from various notorious Quakers. For instance, twenty different quotes could be used to explain how Quakers perceive the idea of prayer. This is to show how Quaker beliefs vary; yet differing opinions and convictions help promote their fundamental beliefs about tolerance. The quotes or testimonies include women and men from centuries ago until yesterday, again illustrating the Quakers’ ability to accept diversity.

In fact, many Quakers were abolitionists, fighting for the rights and welfare of African-Americans, Native Americans, prisoners, and women. We built underground railroads and helped pave the way for feminists. The first women’s rights convention was at Seneca Falls in 1848, and four of the five women who organized its success were Quaker. This Religious Society of Friends has a history to be proud of, as it has always looked out for others, no matter their religious beliefs.

Modern organized efforts by Friends are somewhat limited considering society still competes with its philosophies. Adding to that

FEMINIST REFLECTIONS ON RELIGION
by Juliana Haas Mihelic

I was never a religious sort of person. As an infant, I was baptized Catholic, but never attended church on a regular basis, except for a brief period when my Dad took me, but I was too young to remember. The reason my parents never took me to church was because Dad was Catholic and Mom was Protestant. Religion was always a sore spot in their marriage, and because they had numerous fights over which faith to raise my brother and I, they just stopped fighting about it and stopped going to church as well. Because of their disagreement over it, we never talked about religion in our house. My Mom and Grandma made sure that we knew about God, the Ten Commandments and the Golden Rule, but these never meant much to us since they were out of context. Somehow, though, we acquired a conscience, a sense of right and wrong. We were taught that we could talk to God anytime, anywhere about anything.

As I got older, I sensed that maybe I was missing out on something. My Dad’s mother was a devout Catholic, as was her mother, and rarely missed church, even when she was battling cancer. My maternal great-grandmother was actively involved in her Presbyterian church. She played the organ for services every Sunday and cooked huge meals for church events, such as bazaars and funerals. After they died, I remembered how important the church had been to them and wondered why they had been so devoted to it. Should I follow in their footsteps?

Although I was never a practicing Catholic, my husband-to-be Mark was, and we were married at St. Vincent’s Basilica in Latrobe. It was the largest, most beautiful church I had ever seen, and Mark lived right down the road from it. I figured that if I had to have a big Catholic Church wedding, I was going to do it right. The very atmosphere of the church felt holy, and it made Mark’s family happy, because they were devout Catholics.

I really didn’t think much about religion for years after that, because I was too busy working and Mark never attended church on a regular basis. Like most Catholics, we attended church only on Easter and Christmas. I thought we were being hypocritical, but it suited me fine because of my busy lifestyle. When I gave birth to my daughter Sarah in March of 1994 and my son Matthew in May of 1996, I was careful to select Biblical names for them. I began to think of religion as a possible tool I could use in raising my children. I thought that maybe religion would provide a solid foundation for them to build their lives on.

Then tragedy struck that confirmed my thought that I should formalize my religious beliefs. My brother Will, a heroin addict, died of an overdose in July 1996, at the age of 28. As I sat in church during the funeral service, I realized that I had no formal belief system to comfort me. Did Will believe in God? Did I believe in God? What will happen to his soul? What about mine? I was overwhelmed with grief and needed someone to confide in who could answer my questions. It was then that I decided to go through the Rite of Christian Initiation of Adults (RCIA) to receive my first Holy Communion. I thought the Church would have a magic formula that would help me save my children from a fate like my brother’s.

In September 1996, I eagerly began the RCIA process, hoping to discover some truths about myself and the world that I thought had been hidden from me for so long. The RCIA team members were all women; a group leader and three assistants, one of which was a nun. The parish priest attended occasionally, and each of us chose a sponsor of the same sex for our first Holy Communion. The team members were friendly and knowledgeable, and the other students seemed as eager to learn as I was.

I asked numerous questions (and received numerous answers), among them: When we say the Rosary, aren’t we praying to Mary? (No, we are just asking her to relay our prayers to God); Why isn’t there a child-care nursery during services? (The family that prays together stays together); Why do I have to confess my sins to a priest if God knows everything I do? (A priest is like a counselor who can relieve you of your guilt); the list went on and on. I asked the priest: Did my brother’s soul go to heaven? (If you pray enough, it might; Why can’t I use birth control? (Because it prevents you from having a baby that God wants you to have); Does God have more important things to worry about? (He plans each and every one of our lives); Then why is there so much suffering? (We are not meant to know why). In answer to my question about evolution vs. creationism, the priest told me that the Pope declared it is okay to believe in
evolution. But in my mind those ideas are in conflict. Needless to say, I wasn’t always satisfied with the answers I got.

One of the problems I had with the Catholic Church was its reverence for Mary. I expected that she would be a strong role model to emulate, but who can emulate perfection? Women who use Mary as a role model have set themselves up for failure, and I believe that is the way it is planned. Church leaders probably realized that women would be humbled by their inability to meet the standards of perfection set forth by Mary. I personally don’t understand why women would want to emulate someone who has been reduced to only a vehicle for the birth of a man, anyway.

In the spring, just before the Easter service when we would receive our first Holy Communion, came the clincher. The team told us that Catholics believe that blessing the bread and wine during mass transforms them into Jesus’ actual body and blood. I couldn’t help myself, I asked another question: You mean they become a symbol of his body and blood, right? (No, they become His body and blood, not a symbol of it.) I thought I was being expected to believe that I was cannibalizing Jesus when I took Holy Communion?! This was the moment when I began to question my motives for being there. I think it was my natural tendency to question things combined with a lack of formal church attendance that allowed me to so easily and frequently question the things they were telling us. Nobody else seemed to question what they were saying; I began to wonder if it was just me. I know that religion is based on faith, but how many ridiculous things did they expect me to accept? I went through with my first Holy Communion on Easter Saturday and attended church until the RCIA group broke up for the summer, but I never went back.

In spring 1998, I took Sue Lau’s honors class, Women and Religion. After the class ended, Sue invited me to join her inter-denominational women’s religious group, Sunday Sowing Sisters, which is a forum for group discussion of religious issues facing women today. Both class readings and group discussions have confirmed my suspicion that much of organized religion was instituted (by men) as a mechanism to control people (largely women) and gain power over them. It seems that in many places there were egalitarian societies with woman-based religions that revered women for their ability to give birth. In came conquerors from the North who imposed their patriarchal beliefs on these people; out went the Goddess religions. But it was not so simple. Many aspects of the Goddess religions had to be retained to keep new believers happy: feast dates and holidays were kept; the image of Isis holding her son in her lap was transformed into Mary holding Jesus. This not only happened in Europe, but was repeated in the Americas as well. European colonists established Indian schools to instruct the Native American “heathens” in their “superior” Christian ways.

In order to diminish the power that women held in the Goddess religions, God was gendered male and created the first man, Adam, in His image. Women were merely an afterthought, created only for the pleasure of man. This scene is repeated over and over in religions worldwide and has serious implications for women who are caught in its grip. Most religions put men in charge and sanction the abuse or neglect of women in the name of their god. Religion has been used through the centuries as an excuse for social injustices, such as slavery and misogyny. For example, Islamic women must wear a veil that covers their faces so men will not be tempted by their beauty.

Male religious leaders often applaud stay-at-home moms for maintaining strong “family values,” while criticizing working moms for putting their own interests before their children. This has created enormous amounts of tension between these two groups of women.

Since people founded the U.S. with a belief in a Christian God, people of other faiths are routinely discriminated against. They are forced to observe Christian holidays with a day off from work, but are not given the same courtesy on their own religious holidays; they are forced to take days off for them, with or without pay. Some religious groups are fighting for prayer in schools, to honor the Christian God this country was founded on, but they do not consider the growing number of non-Christians in attendance at those schools. This attitude of Christian apathy towards people of non-Christian faiths persists in our country.

The Christian Coalition and fundamentalist Christian groups think it is their duty to force the rest of us to conform to their beliefs. Middle-aged white males usually lead these groups. Christianity gives them something to hide behind when they are afraid to confront something or someone new or different than themselves. For example, Dr. James Dobson, of Focus on the Family Ministries, has recently been crusading to “reform” homosexuals. Because the Bible says homosexuality is wrong, he has been releasing statements to the media about the possibility of homosexuals becoming straight through large amounts of sincere prayer. He is helping to create an atmosphere of hate towards homosexuals because of his faith in the “truth” of a 2,000-year-old book. It is in this atmosphere that Matthew Shepard recently died in Wyoming.

I don’t feel comfortable with a Christian religion that promotes women’s subservience. Promise Keepers, the recent movement by fundamentalist groups to re-establish men as the head of the household and make women submit to them is a good example. The Catholic Church, even though it is experiencing a serious dearth of male priests, still refuses to ordain women because, according to their edition of the Bible, Jesus had no female disciples, therefore, the Pope will not allow it. The Christian Coalition has a stranglehold over the Republican Party that requires candidates to be pro-life, regardless of their personal convictions. This has led some radical Christian groups, such as Operation Rescue, to violently clash with pro-choice groups. Occasionally, they resort to killing abortion clinic employees in their desperate bid to impose their will on others, as happened with Dr. Barnett Slepian, an obstetrician in Buffalo NY, who was shot to death in his home. The killer completely disregarded the same Bible commandment he was trying to enforce, “Thou shalt not kill,” in order to stop Dr. Slepian from his work.

I cannot believe in a male image of God that discriminates against women, sanctions slavery and penalizes homosexuals for being themselves. I have done some research on egalitarian religions like the old Goddess and Pagan religions, but they don’t feel quite right. I think I am going to seek guidance on Native American religious beliefs. Native Americans revere women for their ability to give birth and the elderly are honored for the wisdom they have accumulated. Homosexuals are thought of as holy, not scary. All of the earth is sacred and animals are respected because all life energy is believed to be connected and therefore an extension of our own. This belief system is so incredibly beautiful in its simplicity that I can’t wait to pursue it. Isn’t that the way religion is supposed to make you feel? My story does not end here; I expect my spiritual journey to last a lifetime.
The Women's Studies Program proudly announces the winners of its nineteenth annual Graduate Student Research Prize Competition. This competition recognizes excellent student research in women's studies and gender studies. The Prize Competition is co-sponsored by the University Honors College; Provost's Office; Associate Dean for Undergraduate Studies; Faculty of Arts and Sciences; College of General Studies; Graduate School of Public & International Affairs; University Center for International Studies; School of Education; School of Law; School of Information Sciences; School of Social Work; and Katz Graduate School of Business.

First Place Winner - $500

SANDRA COLLINS for her paper “From Hysteria to Heroics: Female Heroism as Gender Symbol.” Understanding the notion of female heroism deserves reconsideration apart and away from masculine archetypal systems such as those traditionally employed by structural folklorists. Contextual considerations of stories that focus on female figures suggest another dynamic to conventional military models. Using non-traditional female figures from the Hebrew Bible for a case study and employing a hermeneutic of suspicion suggested by Carolene Walker Bynum in her critique of van Gennep and Turner’s theories of liminality, the argument can be made that female heroes are symbols of continuity and, as such, serve as evocative resonant gender symbols that form and inform our cultural understanding of what constitutes vibrant, self-conscious female personhood. Ms. Collins is a graduate student in the Religious Studies Department. Her advisor for this paper was Dr. L. Keith Brown. Her major advisor is Dr. Paula Kane.

Second Place - $300

LINDA STEVENSON for her paper “Women Legislating for Social Justice in Mexico: The Policy Process of Sexual Harassment, 1983-1998.” With the passage of the grand transitions toward democracy in Latin American countries in the 1980s, in this decade new measures for the mix of simultaneously occurring authoritarian and democratizing processes were necessary. Her work examines several levels of these processes by using a unique combination of political movement and policy analysis to focus on women's participation, representation, legislation, and the implementation of gender-specific laws, in relation to broader national-level democratization processes in the case of Mexico from 1983 to 1998. This paper presents an overview of a broader project by presenting a specific focus on the policy issue of sexual harassment, as a part of an inextricable contextual comparison with three other policy issue studies which attained varying degrees of legislative success and success in implementation during the same period. The policy issues include: 1) state support for victims of sex crimes, 2) affirmative action quotas for women on electoral lists, and 3) the decriminalization of abortion. The conclusions reveal key factors and conditions that aid in defining the difference between the success and failure of gendered policy issues in Mexico in this period. Ms. Stevenson is a graduate student in the Political Science Department. Her major advisor is Dr. Susan Hansen.

Third Place - $200

JONATHAN WEISS for his paper “Feminism as a Way of Life: Plato, Wittgenstein and Feminist Philosophy.” Ms. Weiss argues that there is something fundamentally misguided in the debates between gender skeptics such as Judith Butler and (what we might loosely term) “gender realists” such as Susan Bordo. He tries to locate the problem at a point of intersection between these two strands of feminist thought that has heretofore gone unremarked: the distinction common to both of them between feminist theory and feminist practice. Although for both thinkers, the former is often accompanied by the latter (and vice versa) as if by its shadow, they are nonetheless notionally separable. And, as an examination of their work reveals, not only can they be in tension with one another, but this tension can also present “dilemmas and “crises” for feminism. This division is symptomatic of a more general transformation in Western thought, one that can be traced back to the scholastics of the late medieval period and that culminates in the work of Descartes and the inauguration of “modern” philosophy. One might characterize this transformation as that in which philosophy becomes, resolutely, a theoretical activity – the province of a putatively isolable intellect – as opposed to a more dynamic and all encompassing life activity. While no doubt Butler and Bordo would consider our Cartesian legacy immanent to the aims of feminist philosophy, they both have nonetheless failed to disavow themselves of a crucial part of that legacy. And it is this failure, Ms. Weiss argues, that disfigures the arguments on both sides of the debate. In the course of this argument, he looked to two unlikely sources of inspiration for feminist philosophy: Plato and Wittgenstein. Ms. Weiss is a graduate student in the Philosophy Department. His advisor for this paper was Dr. Kenneth Manders. His major advisor is John McDowell.

Honorable Mention

MICHELLE RODINO for her paper “Breaking out of Binary: Reconceptualizing Gender and its Relationship to Language in Computer-Mediated Communication.” Ms. Rodino is a graduate student in the Communications Department. Her major advisor is Dr. Carol Stabile.

All submissions received blind reviews. The Women's Studies Program would like to thank the members of the graduate review committee: Dr. Irene Prieto (Chair); Dr. Maureen Porter; Dr. Ann Sutherland Harris; Dr. Kathleen Blee, and other faculty who served as reviewers: Dr. Mary Duquin; Dr. Roberta Ness; Dr. Iris Young; Dr. Dvora Weisberg; Dr. Randi Koeske; Dr. Renate Blumenfeld-Rosinski; Dr. Lester Olson; and Dr. Susan Berk-Seligson.
The Women's Studies Program proudly announces the winners of its nineteenth annual Undergraduate Student Research Prize Competition. This competition recognizes excellent student research in women's studies and gender studies. The Prize Competition is cosponsored by the University Honors College; Provost's Office; Associate Dean for Undergraduate Studies; Faculty of Arts and Sciences; College of General Studies; Graduate School of Public & International Affairs; University Center for International Studies; School of Education: School of Law; School of Information Sciences; School of Social Work; and Katz Graduate School of Business.

All submissions went through a process of blind review by a committee of Women's Studies faculty. The Women's Studies Program would like to thank the members of the undergraduate review committee: Dr. Lisa D. Brush (SOC/WOMNST) (Chair), Dr. Karen Peterson (HSADM/WOMNST) and Dr. Janet Montelaro (ENG/WOMNST).

**First Place Winner - $300**

ELIZABETH BOWEN for her entry "Toyland's Superstar: America's Icon: The Barbie Doll and Its Implications for the Changing Conception of Womanhood." Ms. Bowen is a freshman in the College of Arts and Sciences. This paper was done for History 1660: Gender Relations in the U.S. Since 1950. The instructor was Dr. Maurine Greenwald. The reviewers were especially impressed with the author's synthesis of cultural critique and material issues of marketing, and with the categories that organized the analysis.

**Second Place Winner - $300**

KATIE B. LAMBROU for her entry "Breast Cancer in Chinese Women: Maintaining Traditional Medical Practices with Increasingly Modern Needs." Ms. Lambrou is a senior in the College of Arts and Sciences. The instructor was Dr. Joseph Alter. The reviewers were very impressed by the fascinating treatment of the relationship between culture and health. A discussion of traditional Chinese issues of disease etiology and treatment set the context for evaluating current responses to breast cancer among Chinese women, with revealing comments about gender in traditional and modern Chinese culture.

**Honorable Mention: Special Award for a Paper Co-Authorred with Faculty**

JENNIFER JACKSON for her entry "Pretty versus Powerful in the Sports Pages: Print Media Coverage of U.S. Women's Olympic Gold Medal Winning Teams." Ms. Jackson is a senior in the College of Arts and Sciences and collaborated in this research with University of Pittsburgh faculty. The instructor was Dr. Audrey Murrell. The reviewers thought that this paper stood out in its well-organized content analysis of media representations of women in sports.

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**WSP Research Associate**

The Women's Studies Program is pleased to announce the continuation of our Research Associate Program for the 2000-2001 academic year. This is an UNFUNDED position without salary. The application deadline is May 14, 2000. Recipients will be notified in late May.

**PURPOSE:**

The Research Associate Program is intended for scholars interested in research relating to women or gender that do not have a formal full-time affiliation with the University of Pittsburgh. Research Associates will gain a stimulating intellectual environment for pursuing their research and meeting others with similar interests.

**DESCRIPTION:**

Each Research Associate will be selected for up to a two-year term. Preference is given to those working on topics related to research interests of our Program faculty. Two to four Research Associates will be selected for 2000-2001. Research Associates will be able to use Women's Studies Program academic stationery and to have university library and computer privileges. It is also expected that each Research Associate will present a formal colloquium and will become involved in Women's Studies activities. Research Associates may wish to apply for external grant funding.

**APPLICATION PROCEDURE:**

To apply for one of the Research Associate (RA) positions, please submit the following materials:

- A curriculum vitae;
- Copies of recent or significant publications;
- A brief statement of what you would like to do as a WSP RA;
- Names of at least two people who might be contacted for letters of reference.

**SELECTION PROCEDURE:** (All applicants will be reviewed by the WSP Steering Committee)

- Relevance of the proposed project for Women's Studies at Pitt;
- Demonstrated research ability;
- Evidence that the position would be helpful for the career development of the applicant;
- Ph.D. or equivalent in research experience.
AFRCNA 0035 Antebellum Black Women’s History
AFRCNA 0054 Man/Woman Literature
AFRCNA 1008 African American Folk Culture
ANTH 1772 Anthropology of Women
ANTH 1787 Special Topic in Cultural Anth: Gender & Health
COMMRC 1123 Rhetorical Criticism
ENGLIT 0203 General Writing: Women’s Studies
ENGLIT 0360 Women & Literature
ENGLIT 0520 Intro to Fiction Writing/Women’s Studies
ENGLIT 1280 Contemporary American Women Writers
ENGLIT 1910 Senior Seminar – WWI Women Writers
HAA & A 1307 Painting in the 17th Century Holland
HIST 1662 Women’s History: Gender Relations in the US since 1950
HIST 1154 European Family
PSY 0184 Psychology of Gender
PSY 1110 Psychological Aspects of Human Sexuality
PSY 1112 Psychological Aspects of Human Sexuality (W)
REL 1620 Women in Religion
REL 1624 Women in Judaism
SOC 0446 Sociology of Gender
SOC 0460 Minority Groups
SOC 0476 Work and Occupations
SOC 1467 Topics Mental Health and Illness
WOMNST 0030 Women & Society: An Introduction to Women’s Studies
WOMNST 1142 Feminist Theory
WOMNST 1900 Internship
WOMNST 1901 Independent Study

APS 2133 Gender & Education
BIOETH 2698 Special Topics in Bioethics: Feminist Approaches in Bioethics
EPIDEM 2720 Environmental Causes of Reproductive Failure
HRS 2532 Dimensions of Aging: Cultural & Health Description
HSADM 2562 Seminar in Family Planning
HSADM 3007 Ethnographic Approaches to Program Evaluation
PS 2118 Gender, Race & Public Policy
SOCWK 2011 Social Work Practice with Families
SOCWK 2049 Direct Practice with Children
SOCWK 2064 Child Maltreatment: Physical Abuse
SOCWK 2096 Clinical Social Work with African-American Families
SOC 3491 Topics in Social Stratification
WOMNST 2240 Special Topics: Gender & the State
WOMNST 2902 Directed Study

WOMNST 1142 Feminist Theory
This is a comprehensive introduction to feminist theory, drawing upon the interdisciplinary body of scholarship that comprises the field. Of particular interest are those historical moments in which codes of sex & gender are being actively contested & redefined, moments that we will provisionally refer to as crises, or moral panics. Several response papers, a midterm & final paper are required.

WOMNST 2240 Special Topics: Gender & the State
What is “patriarchal state”? How is nationalism gendered? How is focus on the status of women different from focus on the way institutions are engendered? What are the limits of state power? We will examine materials from within & beyond the discipline of anthropology that focus on gender, nationalism, transnationalism & the state. We will study the theoretical, conceptual, & ethnographic connections between gender & the state & consider the ways in which nations are engendered through processes of colonialism, nationalism, & socialism. The readings focus on gender & revolution; reproduction & family planning; nationalism & sexuality; sex work & the state; & other topics of interest to students, & the importance of gender with regard to forms, imposition & responses to state policies & how such topics are linked to forms of power, & to state, national, transnational, & gender identities.
The Women’s Studies Program announces the 20th annual prize competition for the best student research on women or gender issues and concerns. The purpose of the competition is to provide recognition for excellent student scholarship in the field of women and gender studies. The competition is open to all students at the University of Pittsburgh. Total prizes of up to $500 will be awarded for the best graduate and undergraduate papers. DEADLINE: Wednesday, May 31, 2000.

GUIDELINES:
1. Undergraduate entries must have been prepared initially for a course, seminar independent study, or internship at this University. Entries may be revised from their original form. A standard cover sheet must accompany the entry to provide information about the course, instructor, and nature of the assignment. Four copies of your paper should be submitted.

2. Graduate entries may have been initially prepared for a course, seminar, directed study, thesis, dissertation, or as a piece of independent research done at this University. Along with reports of empirical research conducted by the student, entries may also include critical essays or analytical reviews of published research in a particular area. Published submissions are acceptable. Entries should include a short preface, no longer than one paragraph, that orient readers outside of their specialty area to the papers’ particular approach, methodology, or theoretical framework, or to the audience for whom the paper was written. A standard cover sheet must accompany the entry to provide information about the nature of the research project. Four copies of your paper should be submitted. Those submitting dissertations need only submit two copies. A cover sheet must accompany the entry.

NAOMI GREENBERG:
An Outstanding WS Student
Naomi Greenberg is a senior majoring in Interdisciplinary Studies and pursuing a Women’s Studies Certificate. This year she was awarded the Chancellor’s Undergraduate Teaching Fellowship for the 1999 fall semester. Naomi is doing her teaching fellowship in conjunction with Professor Janet Montalvo’s course Women and Society, an experience she’s finding extremely rewarding and challenging. Naomi chose to major in Interdisciplinary Studies because it provided her a unique opportunity to combine three disciplines into one major. Her areas of concentration are Women’s Studies, Sociology, and Political Science. Women’s issues are are the heart of Naomi’s interests, and it is for this reason that she also chose to pursue a Women’s Studies Certificate. As a Women’s Studies Certificate student, she has taken advantage of the opportunity of doing an internship in a setting working directly with and for the benefit of women and children. Last summer, Naomi interned at Miryam’s Center and Shelter, where she worked closely with economically challenged women who suffer from mental illness. In addition, Naomi is also working on an Independent Study project through the Women’s Studies Program doing research on domestic violence in lesbian relationships. Naomi graduates in December, and looks forward to finding a job working with women and entering graduate school.

FROM THE LIBRARY -
New Database by Laurie Cohen,
Women’s Studies Bibliographer
The library now has the “GenderWatch” database on its web page (http://www.library.pitt.edu/). “GenderWatch” joins “Women’s Resources International” as a provider of information about numerous aspects of women’s studies, including birth control, family issues, domestic violence, gender and society, women and sports, etc. “GenderWatch” is an enlarged and improved version of the database “Women’s R” with local, national, and international coverage, with more than 140 publications represented. 5000-6000 updates are added to the database on a quarterly basis, which includes periodicals, newsletters, academic journals, conference proceedings, and government reports. Searching the “GenderWatch” database is relatively easy, and there is both a novice and advanced searching mode, with plenty of online help. In addition to the fact that “GenderWatch” supports a wide range of disciplines and subject areas, the articles indexed within it are full-text: you can print or download the entire article or publication. Select the “GenderWatch” database from the list of Indexes to Articles and Publications on the ULS Home Page, and have fun exploring. If you want a more personalized session on the database, or you want to include it in a classroom presentation, call Laurie at (412) 648-7731.

STUDENTS FOR
REPRODUCTIVE FREEDOM
Formed on Pitt Campus
Students for Reproductive Freedom is a pro-choice organization aimed at protecting reproductive rights and health for all women. The Pro-Choice Committee of the Campus Women’s Organization formed the group in an effort to gain more recognition for the issue of reproductive rights, broaden our resource base, and expand our membership base. We are in the process of applying for recognition from the University as a separate organization. Some of the current activities include information tabling, pro-choice escorting, and the Pennsylvania Contraceptive Coverage Campaign. Future ideas and plans include letter writing campaigns and a Voter’s Guide for the 2000 primaries and elections. We are also encouraging discussion of the issues involved in reproductive freedom either through public forums or informal talks. For more information, please email presst2@pitt.edu.
CAMPUS WOMEN’S ORGANIZATION (CWO),
502 William Pitt Union, www.pitt.edu/~cwo
As the largest feminist group on campus our goal is to educate,
support, inspire and encourage all campus women. CWO offers
information, resources, community action, volunteerism, and support
to all those interested in issues of civil rights, equality, femi-
nism, and organizing. Past events include Take Back The Night,
International No Diet Day, the Annual Size Acceptance Forum, and
Emergency Contraception Talk with Dr. Melanie Gold, Sexual
Assault and Rape Roundtable, and The Women’s Poster Project. CWO
works closely with other campus organizations such as Rainbow
Alliance and The Asian Students Association. In the past CWO has
cosponsored such events as Letters To Thien, a documentary show-
ing and discussion about Asian hate crimes and The Transgender
Seminar. CWO welcomes students, faculty, staff, and community
members, male or female, to help us take action, educate and em-
power yourself and others. Contact CWO at cwo@pitt.edu or call us
at (412) 648-4863. Emily Jean Habermehl, Secretary,
<ejhst13@pitt.edu>, www.angelfire.com/pa/cwo.

FEMINIST COLLECTIVE
Is a student-run organization at Pitt that seeks to encompass a broad
understanding of feminism that includes the fight against sexism,
racism, homophobia, classism and other forms of oppression. We
seek to make the link between these oppressions and understand
how they affect all women. We strive for education through speak-
ers and informal meetings, while initiating concrete action for
change in the local community.

Since the spring of 1999, the feminist collective has allocated
much of its resources to the equal rights alliance and the fight for
domestic partner health benefits and human rights justice at Pitt
(the battle is still being fought!)

Meetings of the Feminist Collective/ERA are held every Tues-
day at 9 pm in 106 David Lawrence Hall. Speakers for the fall in-
clude Sabrina Sojourner and Dr. Robin Conners, discussing self-
jury among women. Informal meetings of the Feminist Collec-
tive are on an as-needed basis. Victoria Zaitz, vzstt+@pitt.edu.

THE CENTER FOR WOMEN
IN POLITICS IN PA
at CHATHAM COLLEGE
The Center for Women in Politics in Pennsylvania was established
at Chatham College last year with the mission to increase the level
of political participation among women in Pennsylvania through
education, public and research work. The Center is pleased to an-
ounce an exhibit from the National Women’s Hall of Fame in Sen-
eec Falls, NY. The exhibit—Come Stand Among Great Women-A
Portrait Gallery of Great American Women—will be open to the
public from November 2 through December 1 at the Chatham Col-
lege Art Gallery in Woodland Hall. The exhibit features biographi-
cal panels honoring 20 women in the National Women’s Hall of
Fame. For information call (412) 365-1892.

BOARD OF FRIENDS
of WOMEN’S STUDIES MEETING
This meeting was held on Monday, November 1, co-chaired by Bar-
bara Shore and Charlene Cornelia Hines. Attending were Kelly Allen,
Casey Capitolo, Barbara Chisholm, Susan Hansen, Charlene Cornelia
Hines, Deborah Kutcher, Sandi Larson, Karen McNeal, Janet
Montelaro, Marilyn Patete, Barbara Shore, Janera Solomon, and
Stephanie Spence. The Board reviewed its mission to build support
for Women’s Studies, and to set new priorities. Suggestions in-
cluded representing the Women’s Studies Program to the commu-
nity, extending the educational mission of WS outside the Univer-
sity, fundraising for WS, improving our networking with businesses
and agencies in the community, and programs such as caretaking
of aging parents, women writers, women and politics. The next
meeting is on Monday, December 6, from 8:30-10 a.m. in 901 Ca-
thedral of Learning. Any interested persons can contact Janet
Montelaro at 412-624-0326 or jjm6+@pitt.edu.
SMALL GROUPS FOR WOMEN STUDENTS ONLY!

WOMEN – FOOD AND SELF ESTEEM

In the Company of Women
Exploring personal issues while giving and receiving support

Woman to Woman
Exploring issues of gay and bisexual women

For more information:
Contact the Counseling Center at 412-648-7930
Or visit our website http://www.pitt.edu/~counsel/
WOMEN'S STUDIES PROGRAM

Has WSP meant something to you? Here's a way to say "Thanks": Support our ongoing Programs and New Initiatives in Women's Studies. Your support is needed and appreciated.

_____ $1000 Chancellor's Circle

_____ $500 Patron     _____ $250 Sponsor

_____ $100 Donor     _____ $50 Friend

_____ Other amount ($_____)

Checks should be made payable to "University of Pittsburgh." Please note "Women's Studies" on the memo line of your check. Please mail this form with your contribution to Women's Studies Program, University of Pittsburgh, 901E Cathedral of Learning, Pittsburgh, PA 15260. Thank you!

First-time contributors of $100 or more receive a WSP mug!

Sign up for our New E-mail list

In the spirit of conserving the earth's resources, time and postage costs we invite you to send us your e-mail address. You can sign up on our web page at http://www.pitt.edu/~womnst or you can e-mail us at womnst+@pitt.edu
Have you changed your address recently?
Please notify WSP so we can make sure you
don't miss a single issue of Women's Studies News!