“WOMEN, WAR AND PEACE” TO BE EXPLOR ED

“Women, War and Peace” is the theme of the Center’s first essay contest. Open to graduate and undergraduate students at Stanford, the contest is designed to evoke serious consideration of the issue of women's propensity towards peace. This theme is sufficiently provocative to encourage entries from students in a wide range of disciplines and to foster cross-disciplinary analysis.

While entrants are encouraged to treat the theme as they see fit, possible approaches include answering questions like the following: Why do women usually not make war? Are women and war natural enemies? Should women make more use of violence to achieve their goals? What can be done by women to create peace?

This contest was made possible by the generosity of one of CROW’s Associates who prefers to remain anonymous. A total of four prizes of $200 each will be awarded: two for essays by undergraduates; two for essays by graduate students. A panel of three faculty members will judge the essays on the basis of conceptual and logical clarity, documentation, writing quality and the practical or policy significance of the writer's conclusions. The winners will be announced at the end of April. The essays are due by 5:00 p.m. on March 30, 1982.

STUDY OF PERCEIVED CONFLICTS BETWEEN CHILDREN’S INTERESTS AND FEMINISTS’ ISSUES SUPPORTED BY FORD GRANT

The Ford Foundation has awarded $100,000 to CROW and the Boys Town Center for the Study of Youth Development for a joint research project that will examine the public policy implications of perceived conflicts between children’s interests and feminists’ interests. The co-directors of the project are Sanford Dornbusch, Boys Town’s Deputy Director, and Myra Strober, CROW’s Director. The project is designed to evoke serious consideration of the issue of women's propensity towards peace. The theme is sufficiently provocative to encourage entries from students in a wide range of disciplines and to foster cross-disciplinary analysis.

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Most life cycle approaches have not differentiated women’s experiences from men’s. Nor have they, by and large, recognized the heterogeneity of experiences by race and class. While this seven-lecture series cannot do full justice to the heterogeneity in women's life-cycle experiences, speakers will include data on minority and class variations. A number of speakers will focus on age-specific life-cycle developments for particular minority populations.

Historian Katherine Sklar of the University of California at Los Angeles will open the series on January 13, with a discussion of the variations in women’s life cycles that resulted from major demographic shifts between 1800-1980, such as declining fertility and increased labor force participation. Her talk will set the stage for examination of modern life-cycle development, which will be the focus of the remaining lectures.

continued on page 2
NEWS AND NOTES OF CROW AFFILIATES

MARILYN YALOM, Deputy Director of the Center, has returned to CROW after a six-month sabbatical in Paris. While abroad, Yalom continued her research on women writers and madness. She discussed her work on Marie Cardinal in a panel at the December meeting of the Modern Languages Association.

An unusual book by MARY MUNTER, director of the Communication Skills Program at the Stanford School of Business, has been published by Prentice-Hall. Munter notes that she “has carefully balanced the number of male and female management figures as well as secretarial figures” in the book, entitled Guide to Managerial Communication. The book includes a section about techniques to overcome bias: for example, generic terms that imply men are the people who are involved in management, job titles that end with the suffix “man,” and overuse of the masculine singular pronoun.

Chair of the Feminist Studies Program, ANN MELLOR, described the new course of study to the Stanford Junior Alumni/ae Association in Pasadena. Mellor also discussed her research on Mary Shelley’s Frankenstein and Mathilda — research which incorporates a psycho-feminist perspective.

MOLLIE SCHWARTZ ROSENHAN, editor of the Newsletter and Affiliated Scholar, has become Information Officer for the Stanford School of Education.

MYRA H. STROBER, Director of CROW, attended a meeting in New York City in late November of all of the Directors of Research Centers on Women in the U.S. The Directors agreed to form a National Council of Research Centers on Women which will assist the Centers in exchanging research information and raising funds. Mariam Chamberlain, former Program Officer at the Ford Foundation will be the first Chair of the National Council.

Four new scholars are visiting CROW this year. Affiliated Scholar PAULINE D. MILONE conducted research in Nigeria and Tanzania, with particular attention to the problems associated with the rural-urban migration of women. A sociologist, she has taught a seminar on Women and Development at Stanford and will do so again this spring. While at the Center, Milone is preparing a profile on Indonesian women.

CATHARINE MACKINNON, who has been a Visiting Professor at the Stanford Law School, has become a Visiting Scholar at CROW. The author of Sexual Harassment of Working Women: A Case of Sex Discrimination, Mackinnon has written widely on issues of feminist theory. During the next months Mackinnon will continue the research and writing of a book on feminism, Marxism, method and the state.

Harriette McDaidoo of the School of Social Work at Howard University will describe the experiences and support networks of Black single mothers in her lecture on young adulthood. Her talk is co-sponsored by the African and Afro-American Studies Department.

Middle adulthood as a series of stressful responses to structural limits is the focus of Leonard Pearlin’s lecture. Dr. Pearlin, a sociologist, is the newly-appointed Director of the Program of Human Development and Aging at the University of California at San Francisco.

For the final lecture on February 24th, Medical School faculty member Julian Davidson of the Department of Physiology will discuss post-menopausal issues.

All lectures will be held Wednesdays at noon in Terman Auditorium of the School of Engineering.

CENTER RECEIVES UNUSUAL GIFT

A collection of the posters announcing past lectures series have been dry-mounted (coated with a protective sealer and mounted on wood) and presented to the Center by Candy Berry and Julie Sorrell, the owners of the Frameworks. Many of these posters are illustrated: some with original art works, others with rare photographs and woodcuts. Taken as a group, they are aesthetically pleasing and provide an unusual chronicle of CROW’s history as a sponsor of public events. The posters are on display in the Conference Room at Serra House.

The Frameworks, which is located in downtown Palo Alto, is a woman-owned business. Sorrell, a former librarian, and Berry, an ex-financial analyst, find the challenge of their own business extremely rewarding. Both women have been involved in training workshops for women interested in opening their own businesses.

SPEAKERS BUREAU

The Center maintains a directory of scholars affiliated with CROW who are willing to speak to local groups and organizations on a wide variety of topics. If you would like to make use of this service call Mollie Rosenhan, Bureau Coordinator, at Bethany Alley at 497-1994.
WOMEN'S LATER YEARS CONFERENCE TO COMPLEMENT LECTURE SERIES

"New Perspective on Women's Later Years," a one-day conference for Bay Area residents of all ages will complement the Jing Lyman Lectures on the "Ages of Women." The conference on Saturday, February 20, co-sponsored by CROW and the Department of Family Medicine at the Stanford Medical School, will take a preventive and therapeutic approach to the problems faced by older women. Participants will hear national authorities lecture on issues of later life.

Conference speakers, each of whom is a published researcher on their presentation topic are: Grace Baruch of the Wellesley Center for Women on "A New Look at Women at Mid-Life," Helena Lopata of Loyola University on "Coping With Widowhood," Tamara Hareven of the Center for Advanced Study on the Behavioral Sciences on "The History of Aging," Mort Lieberman of the University of Chicago on "Middle Age Children and Their Older Parents," and Carol Estes of the Center for Policy Studies on Aging on "The Economics of Aging."

To enrich contacts among conference participants, optional luncheon discussion groups will be available. Organized around topics of personal interest, these informal discussions are designed for information-sharing and network-building. In some cases a resource person will be assigned to the group. The topics include: "Housing Alternatives for Older Women," "Osteoporosis: Maximizing Health in Later Years," "Women in the Middle: Caring for Younger and Older Generations," "Creating Fun in Your Life as an Independent Woman," "Health: Holding on to It," "Women Aging Without Children," "Women's Creative Economics in Inflationary Times," "Double or Triple Jeopardy: Dealing with Ageism, Racism and Sexism," "Retirement: Yours and His," "Resources for Managing Bereavement," and "Displaced Home-makers: Starting Again at Mid-Life."

The conference will be held in Fairchild Auditorium, at the side of the Stanford Medical Center. Fairchild has easy adjacent parking and wheelchair access. Pre-registration is required by February 16, as seating is limited. The registration fee is $10 ($2 for Seniors and Students).

CONFERENCE ON WOMEN IN BUSINESS WORLD

CROW and its Associates will present its first program for Business Women on January 30. "The Advancing Woman" acknowledges the progress made by women in business in the last decade and will examine strategies to circumvent persistent obstacles to further advancement. The conference will feature CROW researchers and speakers nationally prominent in issues of concern to professional women.

A very full conference program includes a welcoming address and introduction to CROW by President Donald Kennedy. A luncheon at the Faculty Club will feature Professor Barbara Babcock, Stanford School of Law. She will speak on "Women and Power," based on her experiences as Assistant Attorney General in the U.S. Justice Department.

The program also includes Professor Myra Strober, economist and Director of CROW, who will address the question "Is Reaganomics for Women?" Ronnie Fert, President of the National Association of Female Executives, will also examine the Washington scene in "This Government's Impact on Women in Business."

Business women's responses to their governmental and financial situations will be tackled by Judith Briles, Palo Alto financial planner and author of A Woman's Guide to Financial Savvy (1981)., in a talk titled "Financial Strategy Leads to Success." Laraine Zappert, clinical psychologist and CROW Research Associate, will deal with more personal impacts and responses in "Is Stress the Price of Advancement?"

Business women's management of their dual roles within couples and organizations will be discussed by therapists and researchers Marjorie and Morton Shaevitz in "Career Couples in Organizations." Lenore Weitzman, Senior Research Associate in Sociology, will discuss other personal management issues in "Personal Property and Marital Property After Divorce."

The conference was planned with the generous assistance of Judith Briles of Briles and Associates, Palo Alto, and Florence Goldby of the Associates of CROW. Conference materials and publicity were designed by Agnieszka Winkler, President of Commart Communications of Santa Clara. Printing was underwritten by Chevron U.S.A., Inc.

Conference participants are required to pre-register. There is a registration fee; for pre-registration materials, please call CROW (497-1994).

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"New Perspectives on Women's Later Years" Conference Pre-Registration

Please reserve ________ places @ $10 $________
Please reserve ________ Senior or Student places @ $2 $________
I would like ________ box lunch(es) (a deli sandwich and fruit salad @ $5) $________
Enclosed is my tax deductible gift to CROW $________

Total Enclosed $________

Please write in 3 choices for luncheon discussion groups.
(Choose from listing in article, above. Groups limited to 25.)

__________________________________________________________
__________________________________________________________
__________________________________________________________

Page 5
Rethinking the Family: Some Feminist Questions.

A Review by Ann Swidler, Department of Sociology

Feminist "rethinking" can be hard to do these days. It is as if we already know the answers — whether anger at women's oppression or the celebration of women's achievements — before we start. All the more remarkable then is the refreshing achievement of this interesting, substantial collection of essays in which the "rethinking" the title promises actually occurs. Rethinking the Family reflects a mature, subtle, and creative feminism, alive to the complex links between feminist possibility and the contradictions of the wider society.

Rethinking the Family grew out of the CROW lecture series in the Spring of 1979. It was prepared for publication under the auspices of the Center. Diverse in substantive focus, the twelve essays that make up this volume range from broad theoretical analyses of the ideological meaning of "family," to Linda Gordon's intriguing history of feminist attitudes toward contraception, to William J. Goode's insightful observations about the social psychology of men as a dominant group, to Clair Brown's thoughtful analysis of the distinctive economics of housework.

Despite their diversity, these essays maintain a coherent intellectual focus. First, they convey a rich sense of the cultural and historical context of women's struggles with the family. Family itself, as Rayna Rapp argues, is not a particular set of kin or a kind of household organization, but an ideological construct. In "Is There a Family? New Anthropological views," Jane Collier, Michelle Rosaldo, and Sylvia Yanagisako point out that while kin arrangements of some sort are universal, the family as center of emotional and personal life is the product of a distinctive social and cultural order, one that distinguishes sharply between "public" and "private" realms. The Family as we know it is not a 'natural' group... but a sphere of human relationships shaped by a state that recognizes Families as units that hold property, provide for care and welfare, and attend particularly to the young... a realm of love and intimacy in opposition to the more 'impersonal' norms that dominate modern economies and politics" (p. 33).

Recognition of the powerful role of culture also informs the fascinating essay, "The Fantasy of the Perfect Mother," by Nancy Chodorow and Susan Contratto, who point out that feminist writing itself reflects a set of recurrent psychological themes: The "belief in the all-powerful mother" whose nurturing, for good or evil, is the sole determinant of her children's well-being; and the "fantasy of maternal perfectability" which idealizes a purified maternalism as a perfect image of life-giving love. Both images embody infantile fantasies which stand in the way of careful, accurate representations of how children actually develop and of the role of other social institutions and caretakers besides mothers in children's development.

The second unifying theme of Rethinking the Family, giving new depth to its feminism, is its repeated concern with the link between feminist goals and the pervasive struggle between individualism and community in our culture. In this way it reclaims the family for feminist analysis. While it reminds us that the illusion of harmony, nurturance, and community the family represented was won at the cost of women's lives, it refuses to abandon the claims of solidarity and community that the family represents as valid aspirations of a feminist politics.

Issues of individualism and community emerge powerfully in Susan Westerberg Prager's "Shifting Perspectives on Marital Property Law." Two systems of marital property law evolved in the United States, one based on the shared interests of the married couple and the other on the individual rights of each partner in a marriage. Recent reforms in marital property law have attempted to protect women's interests by making equality the central focus of the law. They require a "sharing oriented system" when "there is economic inequality," but otherwise substitute a "system based on individual rights" (p. 117). But Prager points out that marriage in our society creates bonds of interdependence, so that individuals within marriages continue to make decisions in part on the basis of the good of the couple as a unit, rather than according to a purely individualistic calculus. In such cases, even where there is equality in economic resources and opportunities between women and men, there may continue to be a need for marital property law based on sharing principles.

Similar issues are raised in other essays, such as Linda Gordon's history of the reversal from the nineteenth to the twentieth centuries in feminist stances toward birth control. Nineteenth-century feminists who opposed contraception were trying to protect women's autonomy (in part by preserving their justification for refusing sexual intercourse) and to enhance the status of women's traditional role. These feminists experienced a profound contradiction in their ambivalent attitude toward individualism. The essence of their feminism was their anger at the suppression of the capabilities and aspirations of individual women. Yet, "... what civilization meant to nineteenth-century feminists was the tempering of the individual struggle for survival by greater social values and aspirations that, they believed, women supported through their nurturing role in the division of labor" (p. 46). Gordon then suggests that liberating women as individuals is still only half the feminist struggle, and the other half is building new forms of community which do not require the sacrifice of women's lives.

Another essay places women and the family in strikingly new historical perspectives. Eli Zaretsky's "The Place of the Family in the Origins of the Welfare State" argues that the waves of reform in America, from the establishment of asylums and prisons in the nineteenth century through the social reforms of the Progressive Era, should not have been seen as an extension of state power into the traditional arena of the family. Rather, the American state extended its power precisely in ways that reinforced individualism and a privatized, autonomous family.

Rethinking the Family is an excellent collection which will be of interest to general readers as well as to feminist scholars and to those who teach Women's Studies or courses in the History, Sociology, or Anthropology of the family. Clearly written throughout, it combines fresh analysis of large theoretical questions with fascinating treatment of concrete issues. Its feminism challenges and engages the reader to think creatively about complex questions — such as problems of individualism and community — which are central for women and families in contemporary society.
REMEMBERING SHELLY ROSALDO

On October 11, 1981 anthropologist Shelly Rosaldo suffered a fatal accident while doing field work in the Phillipines. Her death evoked a profound sense of loss in the Stanford community. Shelly was a vibrant and active presence among feminists at Stanford. As a past member of the CROW Policy Board, as a part of the teaching collective that developed the second part of the experimental cross-disciplinary course on the Victorian heritage of women, as a participant in the CROW Group, as a member of the Task Force on Women's Studies and the co-chair of the Feminist Studies Committee which grew out of it, and as an Associate Editor of Signs, she gave generously of her time and imagination. And these were but a few of her many feminist involvements.

Like many intellectual leaders, Shelly's ideas and personal style elicited strong reactions from those who worked with her. In the following comments, adapted from the eulogies given at a memorial service for Shelly, two women, who knew her both as a friend and as a colleague, share their memories with our readers. M.R.

Shelly once sent me a reprint of an article that related woman's condition to her position in the economy. On it Shelly wrote a single line: “Jane — thought you'd be interested — it doesn't quite work, but . . .” To me, this one line epitomizes Shelly's intellectual style.

“Jane — thought you'd be interested —” reflects the continuous, almost reflexive, sharing of ideas and materials that characterized her collaborative work with colleagues.

“it doesn't quite work” reveals that very sharp critical eye.

And then that “but . . .,” which signifies both Shelly’s way of looking for what was good in an analysis and her commitment to engage in the kind of dialogue that begins from what is good but goes on to make it even better.

Those of us who knew Shelly can remember times when she used her incredible intellect and sharp tongue to tell someone that their ideas were absolutely worthless. Shelly had no trouble at all playing the academic, put-down game of “I’m smarter than you.” What is remarkable is that Shelly played the game so rarely. Shelly most commonly used her intellect to draw out the ideas and dreams of others, not to shut them out. Discourse was not a way of showing her superiority and another's inferiority. It was a way of exploring, supporting and moving to new understandings.

Jane Collier

Shelly and I worked together in a number of groups over the past five years. When I think over these collective projects I am reminded how much Shelly contributed to the building of a community of feminist scholars. But it is not on our institutional projects that I want to focus. Rather, I want to remember now what it felt like to interact with Shelly — personally, intellectually and politically. As I recall our interactions, I realize there were two kinds of forces that held us in a unique connection.

One kind of force I can describe best by imagining Shelly as a mass of ideas and energy from which came a constant tug — a kind of intellectual magnet, which pulled me into her sphere. She had a gentle but compelling reach that always kept me from drifting too far away. What made the pull irresistible was her insistence that we both stood to gain from listening to each other — that the flow of energy was always in two directions. She offered her thoughts and listened to mine, with no sense of competition. But it was understood that we were not looking for some common ground, for simple agreements. What drew me to her for good was the realization that I was valued, precisely for the ways in which I differed, even disagreed with her. And I learned to value most her willingness to hear my point of view, and to reconsider her own, and her courage in insisting that I do the same. I was drawn to Shelly not simply because she was wise and caring, but most of all because she was willing to work hard at friendship.

There was another kind of force that characterized Shelly. Both in our personal relationships and in intellectual sharing, her energy was directed toward whatever was problematic, difficult, complex. Shelly would enter into the hard places, insisting on hearing criticism, anger. Eager to explore conflicts, her ideas moved in this direction too — toward the hard points, the contradictions, the difficult questions. And she taught many of us to value her approach.

The way Shelly loved to pose problems — about gender and about everything else — seemed to defy political categorization. And yet Shelly was a thoroughly political person. She was willing to put herself on the line, sign petitions, circulate letters and take public stands. But more important, I have now come to realize how much her politics were a part of her everyday world. Shelly lived communally, rejected traditional sex roles and constantly struggled to change.

Shelly left us as a community of feminist scholars and students. She also left us a model of an integrated life, where the line between the public and the domestic dissolved. Most of all, though, because she drew us to her so closely, influenced us so deeply, she hasn’t left us at all. Her voice and her vision remain within us, helping us to face the most difficult questions, as she did, with caring, with courage and with mutual trust.

Estelle Freedman

A fund in memory of Shelly Rosaldo has been established at Stanford. Those wishing to contribute may send their donations directly to the Center at Serra House.
CALENDAR

THE JING LYMAN LECTURES
THE AGES OF WOMEN: A LOOK AT WOMEN'S LIFE CYCLE DEVELOPMENT

Wednesdays at Noon
Location: TERMAN AUDITORIUM (Room 153)

January 13
"American Women's Changing Life Cycles, 1800-1980" by Kathryn Kish Sklar, Professor of History, University of California at Los Angeles.

January 20
"Toddler and Infant Experiences Study (TIES): The Socialization of Young Black Girls" by Grace Massey, Research and Development Coordinator, Valata Jenkins-Monroe, Clinical and Training Coordinator, Institute for Development Studies, Oakland, Ca.

January 27
"The Emergence of 'Femininity' During Childhood" by Eleanor Maccoby, Professor of Psychology, Stanford University.

February 3
"Puberty and Gender Identity" by Herant Katchadourian, Dean of Undergraduate Studies and Professor of Psychiatry, Stanford University.

February 10
"Developmental Tasks of Young Adult Women" by Harriette McAdoo, Professor of Social Work, Howard University.

February 17
"Social Structure, Sex Roles and Distress in Middle Age" by Leonard I. Pearlin, Director, Program of Human Development and Aging, University of California at San Francisco.

February 24
"Menopause: Medical Problem or Growth Experience?" by Julian Davidson, Professor of Physiology, Stanford Medical Center.

SPECIAL EVENTS

January 30
"The Advancing Woman" one-day conference. To be held in Terman Auditorium. Pre-registration required. See article or call CROW for details. (497-1994)

February 20
"New Perspectives on Women's Later Years" one-day conference. Co-sponsored by CROW and the Div. of Family Medicine at the Stanford Medical School. Location: Fairchild Auditorium. Pre-registration required. See article or call CROW for details.

Center for Research on Women
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Stanford, CA 94305 / (415) 497-1994
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