

## Do women really have a choice?

*Women strive for "the strength, grossness, spirit, and gall of choice."*

Karen E. Campbell,  
Associate professor of sociology and acting  
director of women's studies program

I often tell students in my Introduction to Sociology course the following joke: "Economics is all about how people make choices; sociology is all about how people have no choices to make." A similar tension arises in feminists' conversations, with other feminists and with non-feminists alike. We are particularly familiar with the language of 'choice' in the debate over access to abortion. But there are broader questions: What is 'choice'? Are all choices equally laudable? How do we decide whether people—particularly women—are really choosing their roles, their occupations, their lives?

Clearly, U.S. women in the latter half of the twentieth century are more empowered to shape their lives than were our foremothers. Supreme Court Justice Bradley wrote, in 1873, that Myra Bradwell had no constitutional right to practice law because "Man is, or should be, woman's protector and defender. The natural and proper timidity and delicacy which belongs to the female sex evidently unfits it for many of the occupations of civil life . . . The paramount destiny and mission of woman

are to fulfill the noble and benign offices of wife and mother." Almost fifty years later, after more than seventy years of organized struggle, women in the U.S. gained political choice via the vote.

Between 1920 and the civil rights era

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*Economics is all about how  
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how people have no  
choices to make. . . .  
Do women's decisions  
to be prostitutes  
or homemakers  
reflect choice,  
constraint, or both?*

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of the 1960s, however, women's choices in social and economic realms remained closely circumscribed by custom and by law.

In 1924, the Supreme Court upheld a New York statute that limited the types of jobs women could hold be-

tween 10 p.m. and 6 a.m. (in *Radice v. New York*). In 1948 (in *Goesaert v. Cleary*), the Court ruled that Michigan could prohibit most women from tending bar. Several decisions from the 1940s into the 1970s left intact state practices that effectively excluded women from jury duty. As late as the 1960s and 70s, then, women were legally refused the chance to make decisions long open to men.

But the 1960s also ushered in a spate of legislative and court activity that eliminated many distinctions between women and men under the law—in definitions of adulthood, education and employment opportunities, child custody, and military and Social Security benefits. As a result, women's choices are broader than they were one hundred or fifty or even twenty years ago. Given considerable change in the social landscape, do we now assume that women freely choose whatever roles they fill? For example, should we applaud—or at least accept—the decision that some women make to trade sex for money?

In a recent article in *Signs* (Summer 1992), Christine Overall recounts the reaction of sex workers at a conference on prostitution: "The workers did not want others to speak authoritatively about their lives; they resented the as—see *AMOUNT*, page 2



## Amount of choice women have in picking their roles remains unclear

—from page 1

sumption that their work was necessarily demeaning and never freely chosen. Instead they defended their 'right' to be prostitutes and the value, dignity, and liberty of the work, which many of them take to be a 'profession'" (pp. 705-706).

Aside from the term 'prostitutes,' similar words might be spoken at a conference analyzing homemaking; feminists have often been accused—sometimes rightfully so—of denigrating women's decisions to be full-time homemakers.

Do women's decisions to be prostitutes or homemakers reflect choice, constraint, or both?

Women's choices in the realm of paid and legal employment are also scrutinized. Is it by choice that women are 99.8% of dental hygienists, and 10% of dentists? That women are 96% of child care workers, and less than 1% of auto mechanics? Yes, say human capital theorists such as Sol Polachek: women act pragmatically, and choose occupations that permit them to combine domestic responsibilities with employment.

Are women free to choose whatever occupations best meet their financial

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*How do we decide whether women are really choosing their roles, their occupations, their lives? Women act pragmatically and choose occupations that permit them to combine domestic responsibilities with employment.*

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and family needs? No, reply Paula England, Barbara Reskin, and Jerry Jacobs: through mechanisms such as socialization and discrimination, women are channeled toward certain types of employment and discouraged from entering others. Women's occupational choices are limited, often to jobs that pay considerably less than predominantly male occupations.

As Nancy Walker discussed in the

September 1992 issue of *Women's VU*, feminists hold diverse positions on women's issues, including the nature of women's paid and unpaid work. Some view prostitution as an expression of sexual freedom of a sort typically reserved for men; others regard it as an inherently exploitative occupation, with all women the losers. For some, full-time homemaking is a valuable choice reflecting women's nurturant nature; others describe it as capitulation to a patriarchal system.

Some argue that women should be encouraged to cross barriers into higher-status, better-paid men's occupations; others insist that we should work to raise the value placed on occupations that reflect women's skills and strengths.

As these arguments suggest, women have burst some bonds that once defined their lives; others persist. Historically, men have less frequently faced legal limits on their choices of roles and occupations.

Debate among feminists about the degree to which women are free to direct their own lives will continue until women and men similarly experience what Muriel Rukeyser described as "the strength, the grossness, spirit, and gall of choice." ■

### Women's VU

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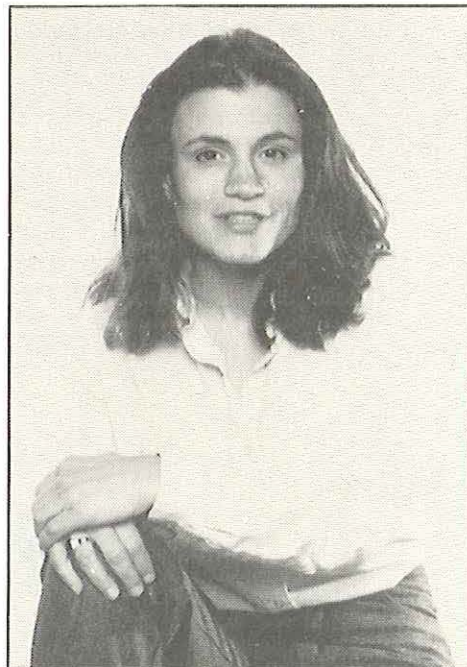
Photo on page 4 by Rebecca Fischer

## Alicia Quintano 'escapes' to Sarratt Cinema

Alicia Quintano has described her work in life as the "opening (of) a window on a woman's experience." The window will open a little further March 18 when Quintano brings her serio-comic one-woman show, "Escape from Fosdick: or, How I Learned to Speak My Own Desires," to Vanderbilt's Sarratt Cinema.

This free performance details the effects of eating disorders on a woman. Quintano mixes humor and drama in this informative performance. Throughout the country, Quintano has been praised for her highly personal storytelling abilities.

*Escape from Fosdick* begins at 8:00 p.m. in Sarratt Cinema and is sponsored by the Margaret Cuninggim Center, along with Students for Women's Concerns, and Women's Studies. ■



WOMEN'S VU FILE PHOTO

Alicia Quintano presents her one-woman show *Escape from Fosdick* on March 18.

# Author to discuss how images of beauty affect women

Kathleen Berryman  
A&S '93

In celebration of National Women's History Month, Students for Women's Concerns is bringing Naomi Wolf to Vanderbilt on Thursday, March 11 to speak at 7:30 p.m. in David K. Wilson Hall, room 103, about her best-selling book, *The Beauty Myth*.

Wolf's lecture focuses on how images of beauty have been used against women in society today. Her book cites and discusses such startling statistics and facts as: fashion modeling and prostitution are the only professions where women consistently earn more than men, every year in the United States 150,000 women die of anorexia, and fifty percent of all Western women believe—against medical evidence—that

they are overweight.

The idea for *The Beauty Myth* came about when Wolf was a Rhodes Scholar at Oxford University preparing to write her doctoral thesis. Wolf describes how, after noticing that notions of beauty were used by nineteenth and twentieth century male writers to defend the creative act as being implicitly masculine, the idea for *The Beauty Myth* was born: "I saw that beauty was not about women, but about a power struggle. I realized that a similar phenomenon in the contemporary world was taking place globally, and it had reached an emergency level."

Some of the awards won by Wolf for her writing include an Academy of American Poets prize, the Betts Prize, and awards from the *Lyric*, the Robert Browning Society, and the *Yale Literary*



WOMEN'S VU FILE PHOTO

Naomi Wolf, author of  
*The Beauty Myth*

*Magazine*.

A reception and book signing will follow Naomi Wolf's lecture. ■

## The Antoinette Brown Lecture, 1974-1993

The Antoinette Brown Lecture began in 1974 to bring distinguished women theologians and church leaders to the Divinity School to speak on a variety of concerns for women in ministry.

The lecture is named for Antoinette Brown Blackwell who, in 1853 became the first ordained woman in America.

The Office of Women's Concerns of the Divinity school announces that Sharon D. Welch, director of women studies and associate professor of women studies and religious studies, University of Missouri-Columbia, is the 1993 Antoinette Brown Lecturer.

An alumna of Vanderbilt, Welch has established her reputation as one of the premier feminist thinkers in the United States.

Welch speaks on "Dancing with Chaos: Reconfigurations of Order, Truth and Goodness in the Quest for Social Justice," Wednesday, March 24, 8:00 p.m. in Benton Chapel.

For other events call the Divinity School at 322-4205.

## "Women focus on Women" in new Cuninggim Center exhibit

When women look at women they see unique qualities—they are sensitive to the everyday experiences of their kind, they empathize with the special set of joys and hurts that are peculiar to themselves, their eyes see underlying lines and shapes and contrasts because they know from personal experience they are there.

All of this special knowledge is brought to the camera lens by "Women Focus on Women"—an exhibit by five of Vanderbilt's women photographers.

Jamie Adams, a media technician at the Learning Resources Center, has been interested in photography for more than fourteen years.

Her images "represent textures, shadows, and movements within the still frame."

Mary Williams is a photographer for Biomedical Communications. She is especially interested in photojournalism; her pictures feature vignettes in the everyday lives of women.

Anne Raynor is well-known in the Nashville photography community for poignant images of people in the con-

texts of their lives.

Debbie Chessor has been a medical photographer for the Department of Orthopedics for eight years.

In her portraits of women she likes to bring out features that women do not know they have, and says that "angles and lighting can bring out hidden qualities that do not show in the mirror."

Penny Brooks, associate dean for undergraduate academic affairs and professor of psychology, Peabody College, is the only member of the group whose occupation does not involve the visual arts.

She likes nature photography and takes pictures as an adjunct to another interest—hiking. Her photographs in the "Women Focus on Women" exhibit are from a three-month visiting scholar appointment in Japan. She found Japanese women "different in many respects from American women but every bit as intriguing."

This exhibit runs from March 8 to May 29 at the Margaret Cuninggim Women's Center. Curator of the photography exhibit is Penny Brooks. ■

## A feminist's guide to surviving exacerbation

About one year ago I was a raging feminist. My awareness of the sexism inherent in patriarchal society was so finely tuned that I could find sexism in anything.

Aside from its pervasiveness throughout the media and major social and economic institutions of the world, I found misogyny lurking behind every aspect of male/female communication (including the way "male" comes before "female" in "male/female communication"). I saw oppression in the construction of language, of buildings, of whale reproduction. Was I paranoid, stark-raving mad, or right on target? I'll let you decide, but I was certainly not happy.

A year later, I am still a raging feminist—but I am so darn cheerful, I can hardly stand it.

The problem, as I see it, is that in a quest for feminist empowerment, one is often left with that bitter aftertaste. The solution . . . well, there is no solution. But, I have managed to come up with a simple guide to avoiding what I call Premature Feminist Exacerbation, or burnout, defined as the state of overexposure to knowledge of one's own

Anastasia  
Higginbotham,  
A&S '93



oppression as a female in this haven of privilege and patriarchy. Here is *Anastasia's Guide to Avoiding Premature Feminist Exacerbation*:

*Re-conceptualize your understanding of the processes of menstruation, birth, and menopause.* Recognize and celebrate your connection with the cycles of the moon and stars, your ability to create and nurture life, the freedom, wisdom, and power of the crone! (If that doesn't work, take Midol, bitch, and don't apologize, and watch the exploding truck scene in *Thelma and Louise* over and over . . .)

*Do not engage in arguments with woman-haters.* They get mad, you get mad; very little else can be accomplished.

*Buy a subscription to Ms. right away.* Receiving your copy of *Ms.* is truly the most glorious monthly event other than celebrating your connection with the

cycles of the universe.

*Never, never read anything about the practice of clitoridectomy.* If you don't already know what it is, I'm not going to tell you, and I urge you not to find out.

*Study the Goddesses.* Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna, the Blessed Mother—learn their stories and their names. They are magical and wonderful, and they're women!

*Hang out in women's bookstores (if you can find them).* Rediscover your history, buy bumper stickers, smile knowingly at the other women in the store, but don't accidentally read something about clitoridectomy while you're there.

*Fall in love with women.* Your mother, your daughter, your sisters (biological and otherwise), yourself—love them because they are all wise and beautiful women.

Other helpful hints: never watch *The Accused* or *Cape Fear*, never take more than one women's studies class at a time, and never, never start your own women's newspaper.

I hope my guide will help you to become as empowered as you dare and as cheerful as I am. Good luck and Goddess bless! ■

## Florence Haseltine to address women's health in a new 'ERA'

Doctor Florence P. Haseltine discusses the role of women in women's health when she comes to Vanderbilt on March 16.

As director of the Center for Population Research at the National Institutes of Health, Haseltine believes that a new era in medical research will be characterized by a greater focus on women. Her lecture addresses health and equal rights issues of interest to all women.

Haseltine is a cofounder of the Society for the Advancement of Women's Health Research. The organization strives to have the government increase spending for medical research on diseases unique to women, to increase the number of female researchers, and to include women in studies of diseases that affect both sexes.

Born in Philadelphia, Haseltine received her B.A. from the University of California at Berkeley in 1964, her Ph.D. from the Massachusetts Institute of Technology in 1969, and her M.D. from the Albert Einstein College of Medicine. She is also a former associate professor at Yale University's obstetrics and gynecology department.

Throughout her career, she has been on numerous academic and governmental committees and has done extensive work in the field of women's health.

Haseltine's lecture begins at 8:00 p.m. in Light Hall, room 208. A reception follows in the lobby. The program is sponsored by the Margaret Cuninggim Women's Center; co-sponsors are the Nursing School, the School of Medicine, and the University Lectures Committee. ■



WOMEN'S VU FILE PHOTO

Dr. Florence Haseltine

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National  
Women's  
History  
Month

Margaret  
Cuninggim  
Women's  
Center



3 (Wednesday)  
Self-Image Discussion Group, 5:00 to 6:00p.m., Cuninggim Center. Meets again March 17.

March 8-21  
Sarratt Gallery Exhibition. "An Authoritarian Government Seen by Women: *Arpilleras* Made by Chilean Women." Co-sponsored by Cuninggim Center and Sarratt Gallery. (See Chilean women, page 7.)

8 (Monday)  
Book Group discusses *The Beauty Myth* by Naomi Wolf. Facilitator is Cindy Lehmbeck. New members welcome. 5:15 p.m. to 6:15 p.m., Cuninggim Center.

10 (Wednesday)  
Women's Studies Discussion Group, "Is Feminism Dangerous?" Facilitated by Wendy Carmichael, A&S '94, professors Mary-Kay Miller, French, and Jay Clayton, English. Open to everyone. 4:30 p.m. to 5:30 p.m., Cuninggim Center. Co-sponsored by Women's Studies.

Writers Workshop meets from 5:15 p.m. to 7:15 p.m., St. Augustine's Chapel. New members welcome. Workshop meets again March 24.

11 (Thursday)  
Naomi Wolf, author of *The Beauty Myth*, lectures at 7:30 p.m., David K. Wilson Hall, room 103. Sponsors are Students for Women's Concerns, Speakers Committee, Women's Studies, and Margaret Cuninggim Women's Center. Reception follows in lobby.

15 (Monday)  
Dissertation Writers Group meets at 4:30 p.m. at the Cuninggim Center.

16 (Tuesday)  
Women Against Authoritarian Governments, lecture by Wendy Hunter, assistant professor of political science. In conjunction with the Sarratt Gallery exhibit of *arpilleras* by Chilean women. 12:15 to 1:15 p.m., Sarratt 118.

Women's Health in a New "ERA," lecture by Florence P. Haseltine, PhD, MD, Director, Center for Population Research, National Institutes of Health, 8:00 p.m., Light Hall, room 208. Sponsored by the Margaret Cuninggim Women's Center; co-sponsors are the Nursing School, School of Medicine, and University Lectures Committee. Reception to follow.

17 (Wednesday)  
Faculty Women's Lunch and Conversation with Dr. Bernice Sandler, senior associate, Center for Women Policy Studies, Washington, D.C., 12:15 p.m., Cuninggim Center.

18 (Thursday)  
Escape from Fosdick: or, How I Learned to Speak My Own Desires. A seriocomic monologue by Alicia Quintano which deals with anorexia, 8:00 p.m., Sarratt Cinema. Sarratt Attractions series. Free.

23 (Tuesday)  
Reception to meet photographers exhibiting at Cuninggim Center's "Women Focus on Women." Come meet Jamie Adams, Mary Williams, Anne Raynor, Debbie Chessor, and Penny Brooks. 4:30 to 5:30 p.m., Cuninggim Center.

30 (Tuesday)  
Noontime Seminar. Subversive Subtexts: The Maternal in *L'Ex-pere de la Nation* (Ex-father of the Nation) by Amimata Sow Fall. Led by Mary-Kay Miller, assistant professor of French, 12:15 p.m. to 1:15 p.m., Cuninggim Center.

31 (Wednesday)  
Lisa Lewis, author of *Gender Politics and MTV*, will give a slide presentation about her book, 4:10 p.m., Sarratt 118. Sponsored by Women's Studies and co-sponsored by the Cuninggim Center.

# Whitcher's invention of 'American humor'

Morris rediscovers the satire of Frances Miriam Whitcher

Barbara Clarke  
Women's Center librarian

*Women's Humor in the Age of Gentility: The Life and Works of Frances Miriam Whitcher* by Linda A. Morris is a fascinating book on a writer who was well-known and very influential in the nineteenth century, but who was almost forgotten until recently.

Whitcher specialized in satire, and in dialect or vernacular humor, which "is widely regarded as the first humor that was distinctively American in language, spirit, and subject." Most of Whitcher's work was originally published under the pseudonym of Frank, partly because she was a very private person, and partly because her characters were based on people she knew.

Whitcher published some poetry, but she is known mostly for her short stories; her most famous characters were the Widow Bedott and Aunt Maguire. Most of her articles were originally published in Joseph Neal's *Saturday Gazette* and in the monthly *Godey's Lady's Book*. She wrote particularly well about women, and about the humor she found in their relationships with one another.

Although Miriam Whitcher died of tuberculosis in 1852, when she was only thirty-nine, her work lived on. In 1855 her Widow Bedott sketches were collected and published as *The Widow Bedott Papers*, and this book was still selling well thirty years later. In the late 1880s a play entitled *The Widow Bedott* was performed in New York, with a man playing the title role.

Morris, who teaches at the University of California at Davis, believes that "Whitcher is most important to us now because of her early role in the emergence of a distinctive women's humor tradition in America, and because of the artfulness of her humor."

*Fanny Fern* is a new work by Nancy A. Walker, professor of English and director of the women's studies program at Vanderbilt. Fanny Fern was the pseudonym of Sara Willis Parton, who wrote many newspaper columns, two novels, and several children's books between 1853 and her death in 1872. She

## IN THE LIBRARY

New acquisitions in the  
Cunninggim Center library

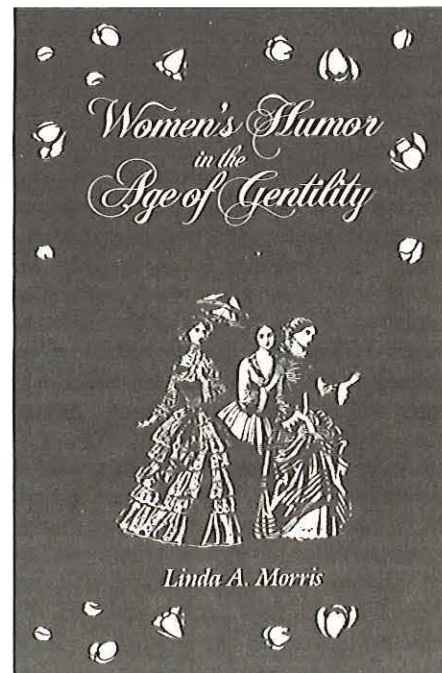
is another notable nineteenth-century woman writer who was very well-known during her lifetime, but who had been almost forgotten until recent years, when some of her works were reissued.

Fern was the most highly-paid columnist of her day. While she wrote for papers in Boston and New York, her columns were reprinted widely. Many of these columns were satirical; she often satirized hypocrisy and pretension, and made caustic remarks about the frivolous customs of high society. Walker writes that "the newspaper columns in particular reveal better than any other source Fanny Fern's concepts of progressive social reform, her feminist and abolitionist sympathies, her wit, and her wisdom."

Much autobiographical material can be found in Fern's two novels, *Ruth Hall* and *Rose Clark*, which, like the collected volumes of her newspaper columns, reached a wide audience. At the time of her death, the writer was very well-known, well-respected, and financially independent.

Nancy A. Walker also has edited a new edition of *The Awakening*, Kate Chopin's 1899 novel. This volume is part of a series designed especially for college students. It provides readers with detailed information about the life of the author and the historical context of the novel. It also includes five critical articles by notable writers; these commentaries had been published previously, and each is accompanied by a bibliography.

*Rethinking the Family: Some Feminist Questions* edited by Barrie Thorne and Marilyn Yalom is a revised edition of a well-known 1982 publication. Five of the original essays have been reprinted, there are eight new chapters, and the editors have updated the introduction. The newly-added chapters have all



previously appeared elsewhere.

One theme of feminist rethinking is that the "traditional" family is not the only legitimate or desirable form of the family. Feminists, who have become increasingly aware of diversity, also ask what the family does for and to women, not what women do for the family.

Included are chapters on anthropological views of the family, fatherhood, the perfect mother, black families, gay families, and family, race, and poverty today.

We have recently acquired the videotape *Betrayal of Trust: Acquaintance Rape in America*. This thirty-minute tape is accompanied by some excellent instructional material suitable for both women and men.

Other new acquisitions include: *Homophobia: A Weapon of Sexism* by Suzanne Pharr and *When Food is Love: Exploring the Relationship Between Eating and Intimacy* by Geneen Roth. ■

Looking for a place to study for exams?  
The Cunninggim Center library is open until  
8 p.m. on Tuesdays and until 5 p.m. all  
other weekdays.



## Chilean women take a look at totalitarianism

The women of Chile get their chance to speak out in Sarratt Gallery's new exhibit, "An Authoritarian Government Seen by Women: *Arpilleras* Made by Chilean Women."

This exhibit consists of colorful cloth tapestries known as *arpilleras* which portray daily life in Chile as well as historic Chilean events. Women from all over Chile crafted the collection, and it will be on display at the Sarratt Gallery from March 8 to 21.

In conjunction with the Sarratt exhibit, Wendy Hunter, assistant professor of political science, will give a lecture titled "Women Against Authoritarian Governments" on March 16. The lecture will take place in Sarratt 118 from 12:15 to 1:15 p.m.

Both the exhibit and the lecture are co-sponsored by the Margaret Cunningham Women's Center. ■

## Women must avoid the stigma and denial of alcoholism

Carlene Hunt, Ed. D.  
Private therapist

### Some facts regarding women and alcohol:

- Nine out of every ten women will stay with a male alcoholic while nine out of every ten men will leave a female alcoholic.

- It is believed that women comprise forty to fifty percent of alcoholics, yet women make up less than seventeen percent of the treatment population, and treatment programs are based on male assessments of care.

- Major barriers to treatment are:

1. Stigma and denial—both a woman's and her family's.
2. Child care—who will take care of the children?
3. Limited financial resources—women's income averages less than men's, and women are more likely than men to be poor.

Research has shown that women's drinking and drug use and their adverse effects are strongly associated with the drinking behavior of their spouses, partners, family, and friends.

Women are now drinking at earlier ages, thus increasing their chances of becoming alcoholic.

While there certainly have been some significant gains in recent years in the treatment of alcoholics, both male and female, the recovery of the female alcoholic remains much like taking the ambulance to the bottom of the cliff.

For thousands of years both men and women have drunk alcohol. John Steinbeck IV called alcoholism the "most ancient of lifestyle sicknesses." In the writings of ancient Greece, there were fervent warnings about the effects on a

fetus of drinking while pregnant, although no mention was made of the possible harm to the mother. In ancient Rome a man had the right to kill his wife if he thought he smelled wine on her breath.

A major obstacle to a woman receiving the help she needs is the stigma of alcoholism. Implied are that she is indiscriminately sexual, out of control and negligent in her role of taking care of others. Research has demonstrated that alcoholic women are not sexually indiscriminate, but the myth promotes sexual victimization.

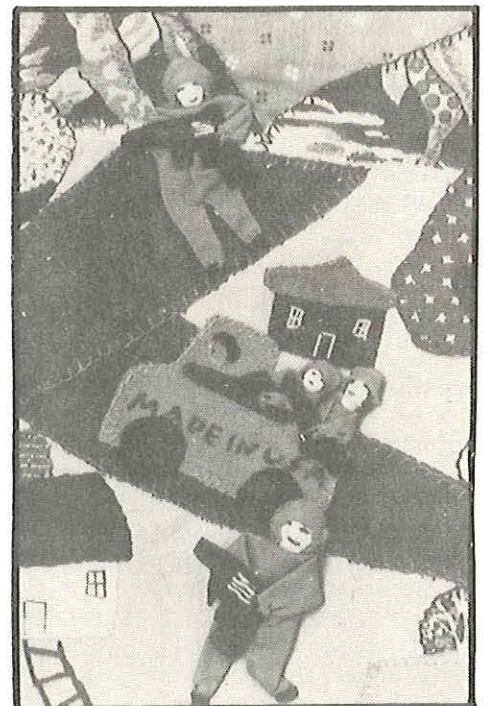
Men are terrified by women who are out of control. Some men fear women's threats to their dominant status. Many men worry that if women don't take care of children, the old and infirm, then who will?

As a result, caregivers as well as alcoholic women may focus on myths rather than on serious issues associated with alcoholism, such as violence and sexual abuse.

The stigma of the disease and the accompanying denial present a very difficult barrier, but not an impossible one. We do not live in isolation from others; we live in connection. Women know that. Armed with correct and helpful information, we can help our mothers, daughters, and friends confront their disease and take back their lives.

The reality is that there are women around us addressing these issues, getting the help they need and living happy and useful lives. It takes honesty, courage and commitment on the part of both alcoholic women and the people who are a part of their lives to make a change.

Carlene Hunt is a therapist in private practice and teaches a course entitled *Women and Addiction in the Vanderbilt School of Nursing*. ■



A featured work from Sarratt's *Arpilleras* Exhibit. *Arpilleras* offer an alternative view of the political, economic, social, and cultural realities of lives shaped by sixteen years of military rule in Chile.

# Announcements: National Women's History Month

Additional information on items listed below is available at the Cuninggim Center. For more information, call 322-4843.

## WOMEN'S HEALTH WEEK AT THE VU MEDICAL SCHOOL MARCH 8-12

Women's Health Week is sponsored by the VU School of Medicine Women's Association. All programs are free and open to the public.

■ Tuesday, March 9, Dr. Fredia Wadley, director of Lentz Public Health Center, speaks on "The Government's Mistresses: Mothers on Welfare." 12:00 to 1:00 p.m., Light Hall, room 208. Bring your lunch.

■ Wednesday, March 10, Dr. Perri Klass, pediatrician and renowned author of *Not An Altogether Benign Experience*, speaks on her experiences in medical school. 12:00 to 1:00 p.m., Light Hall, room 208.

■ Thursday, March 11, Dr. Georgianna Jones, co-founder of the first in-vitro fertilization program, speaks on "The Changing Definitions of Parenting." 4:00 to 5:30 p.m., Light Hall, room 208.

## AWARDS CEREMONIES

The third annual Athena Award ceremony will be held on Friday, March 26 from 6:30 to 8:30 p.m. at the Parthenon. Tickets cost \$10 each and can be purchased at Davis-Kidd Bookstore. For further information call Terri Hedges at 259-2244.

## PRESENTATIONS/WORKSHOPS

Jane Curry's one-woman show, "Nice Girls Don't Sweat," is the newest in her repertory of humorous performances. She will share her light-hearted vision of the woman athlete on Monday evening, March 22, at 7:00 p.m. in 126 Wilson Hall.

The performance is sponsored by the Women's Studies Program and is



WOMEN'S VU FILE PHOTO

Jane Curry

free and open to the public.

Curry writes her own material and plays all the roles in each of her skits. Some readers may remember Jane Curry's 1990 visit to Vanderbilt when she presented two hilarious skits, "Samantha 'Rastles' the Woman Question" and "Just Say Know: Educating Females for the 21st Century."

"Women on the Inner Journey: A Celebration in Black and White" is a multimedia presentation led by Noris Binet, local artist and dance therapist, to bridge racial and cultural barriers and to heal women's wounds. The presentation is March 13 from 9 to 11 a.m. in Vanderbilt's All Faith Chapel. Co-sponsored by Chaplains' office and Women's Studies.

## SELF-DEFENSE FOR WOMEN

Marlene Hall, crime prevention officer with Police and Security, will present nine hours of self-defense training for women March 10, 17, and 24 from 6:30 p.m. to 9:30 p.m. in the Cuninggim Center. Space is limited. Registration required.



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## Women's VU

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