

Pembroke Associates' News

BROWN UNIVERSITY

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Can anyone define the American family today?



THAT WAS THE question posed at the Associates' one-day symposium, "American Families in the Age of 'Family Values,'" which looked at the myths and truths of the American family as we enter the twenty-first century.

American Families the Focus of Symposium

Highlights of the speakers' presentations:

"To understand the current crisis of the family, it is necessary to have a fuller understanding of the history of men's roles in the family."

Frances Koblin Goldscheider, Professor of Sociology at Brown, whose recent work focuses on the affects of leaving home on young adults and their families, gave an overview and introductory remarks.

"To understand the current crisis of the family, it is necessary to have a fuller understanding of the history of men's roles in the family. However, since that history has taken men *out* of the family, we seem to hear 'family stories' as if they were only about women. Key changes in the family are normally seen as the rise in female-headed families, due to the increase in divorce and the growth of nonmarital parenthood, and the increase in cohabitation. Somehow all of these changes are perceived to be the result of the increase in women's work for pay outside the home, since they no longer need to marry or stay married. The assumption being made is that women have changed, not men. However, let us review some fundamental family history. Throughout most of the 19th century in the US and most of the rest of the world, married men and women were engaged in productive work within a household economy, usually within sight of each other and of the children, each training the children in their respective tasks.

The emergence of a wage economy for most men created a major transformation of the family. Women became dependent on male incomes, and became much more intensively responsible for all dimensions of the family training of children. Although prior to the 19th century most self-help literature on child raising was aimed at men (usually as sermons reinforcing their responsibilities to children's moral development), the 19th century saw women become increasingly dominant in the home (as men were in the new, economically-defined public sphere). The new contract was now written, in which women were responsible for caring for children, and men were responsible for supporting them both. This

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became encoded in divorce law, so that by the beginning of the 20th century, women were routinely given child custody at divorce and men were given maintenance payments of child support and sometimes alimony. Men's only expected involvement in children's lives was to support them."

Families and Children: in Crisis and in Court

The **Honorable Leah Sprague '66**, First Justice in the Milford (MA) District Court, spoke about families in crisis, specifically those whom she sees on a day-to-day basis in her courtroom.

"Frequently the public is surprised to hear what is going on in our courts. One of the things that usually surprises people, for example, is the number of cases which we handle: most particularly in our community courts where thousands of people pass through the halls and into our courtrooms every week.

As the resources available for families in trouble (and, particularly, for adolescents in trouble) have shrunk, these families, once their problems become critical, end up in our courthouses. We see families in crisis every day in a variety of contexts: criminal and juvenile delinquency prosecutions, domestic violence restraining orders, child in need of services petitions and neglect and abuse cases, mental health and substance abuse

commitments, and eviction proceedings, to name just a few. As a consequence, our courts have become the social service agencies of last resort, brokering services to meet compelling needs as part of the administration of justice.

A significant portion of the family crises which present themselves in court involve adolescents, whose manners of acting out (including drugs, alcohol, violence, sexual conduct) have become more and more perilous. These behaviors include sexually acting out at younger and younger ages.

While more teens who are sexually active are using contraception and not becoming pregnant, many teens who do become pregnant are not terminating those pregnancies, are not getting married, and are not surrendering their babies for adoption. We are thereby creating over half a million new American families every year which are being headed by teen mothers.

Judge Sprague interspersed her talk with examples of the kinds of cases she handles.

"When I saw Anna again, it was at school. She had returned for her senior year. Her bright eyes and smile belied the responsibilities she had assumed. She was still living at home, and she was seeing Richard again. Their child was not eighteen months old. A colleague told me that Anna was pregnant again with Richard's second child. Meanwhile, Richard had gotten another girl pregnant. He was about to become the father of three!"

A later report on Anna:

"Anna, along with her two children, is still living with her mother and is on AFDC. But Richard is in jail. He will not be rejoining this young family for at least another six months."

"We are...creating over half a million new American families every year which are being headed by teen mothers."

Children and Poverty

Fayneese Miller, Director of the Center for the Study of Race and Ethnicity in America, and Associate Professor of Education and Human Development, led the recent successful effort to develop an ethnic studies concentration at Brown. Her own research focuses on young people, particularly on the social adaptation and social reasoning skills of adolescents, especially adolescents of color, many of whom live in poverty.

There are many questions to be addressed when focusing on children in poverty. What social and economic forces account for the high rates? What are the effects of poverty on the physical, cognitive, social, and emotional development of children? What role can public policy play in preventing or alleviating poverty's damaging effects?

During much of the last decade when the family values agenda occupied center stage, poverty among children in the United States has been on the rise, reversing the downward trend that had occurred from the 1950s to the early 70s. Children now experience higher rates of poverty than do elderly adults or adults in general. Poverty is also more prevalent for children in the United States than for those in most industrialized nations.

Many reasons have been suggested: a sluggish macroeconomic environment that lowered real incomes; an increased inequality in the distribution of income; the increasing number of families headed by women; decreases unrelated to business cycles in the labor force involvement of men, especially men of color. All of these factors, in varying degrees, contribute to the problem. Another factor is the relative absence of a lobbying group for young people. Many politicians fail to address the needs of children because children are powerless from a political perspective.

Welfare, affirmative action, aid to immigrants are values-oriented issues, and all have been substantially changed within the past year: President Clinton signed a new welfare bill, California passed an anti-affirmative action bill, and "caste-like" immigrants are not only losing ground, they are losing

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many educational and safety nets. The original policies were implemented in a time when American values were more communal or sharing-oriented. Poverty was seen as more encompassing and was less associated with the underclass than with the cultural fiber and moral responsibility of a nation.



Fayneese Miller speaking at the Family Values Conference.

Women in Today's Families

Martha Fraad Haffey '65 is Associate Professor in the Hunter College School of Social Work and vice president of a service that provides therapy for women, many of whom are in the process of divorce. Through her therapeutic work, Haffey has the impression that most families, even those with ample resources, experience a great deal of stress today, and she believes that the stress is caused by the lack of a coherent family policy in this country. This gap is a result of our inability to agree on a definition of family that is not rooted in the 19th-century masculine-defined welfare perspective. The values that drive our piece-meal family policy are based on a system that refuses to honor nurturing, connectedness, and change.

Family values in current usage come from an undefined belief that forms a concrete picture: two legally married heterosexuals, one a wage-earner and the other a nurturer. The two roles are separated by productive and reproductive functions, with the former valued more than the latter. This model relates to other values held very dear in our society: appreciation for the individual, and separateness. It further values competition; achievement entitles the winner to power over others and over resources. Exceptions to this model are "private troubles."

The Social Security Act is the primary organ of family policy. The insurance section acknowledges the impact of old age and loss of a job and upholds the role of government in making up for marketplace deficits. The public assis-

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American Families in the Age of "Family Values"

tance section is for the "exceptions," for example, welfare families with no male wage earner. These families are seen as having failed in the competitive race, and are given very limited resources.

Haffey proposes a feminine principle in public policy that recognizes that "exception" is the norm, and that nurturing, loving, and supporting are tasks for all families: single, gay and lesbian, extended, and traditional. All types of families are capable of doing a good job with adequate resources.

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What's a Father to Do?

Brad Sachs '78 is a family psychologist and founder and director of The Father Center, a clinical and research program designed to address the needs and concerns of expectant, new, and experienced fathers. He has made numerous radio and television appearances and writes the only nationally published magazine column focusing on fatherhood.

"Contemporary fatherhood came about as the result of three catalysts. First was feminism, when women began broadening their identities beyond how well they could care for their children,

and started cultivating sources of self-worth outside of the family. Second was the participative childbirth movement, in which men were invited to become active, involved caregivers even before their children were born. Third was the changing economy, which made it necessary for most families to have as many breadwinners as caregivers, and to develop less rigid sexual stereotypes and more creative divisions of labor.

Despite an increasing acknowledgment of the importance of fathers, however, and many tangible and intangible signs that men are deepening their commitment to their children, there remain many obstacles to the creation of the kind of egalitarian family that meets the needs of men, women, and their children.

From a societal standpoint, we need to make it clear that creating the opportunities for fathers and mothers to meet their growing family's needs is a priority, and provide the support necessary

for parents to successfully balance their commitments to home and work without sacrificing either.

From a marital standpoint, women have to be willing to share some of the power and authority within the family if they are going to invite their husbands to become more responsible, and responsive, caregivers.

From an individual standpoint, men need to take the risk of departing from the scripts written for them by their forefathers, and summon the courage to invent a more supple masculine identity, one which places emotional providing on the same level as financial providing, and which defines active, engaged child-rearing as the wisest, most efficient investment of their time and energy."

Also speaking about the role of fathers was **Malcolm Anderson**, Director of Outreach and Teen Programming at the IN TOWN Providence YMCA. In October of 1995, Anderson participated in the Million Man March in Washington, D.C., an event which he described as one of the most moving of his life. Anderson spoke of his commitment to young people: as a former teacher of English, Social Studies, and Physical Education, as a current facilitator of workshops and educational forums for teens, and as a coach of young athletes.

Anderson sees himself as a role model for the young men and women with whom he works. He spoke of his two-year old daughter as the "greatest joy in his life," and of how she sometimes accompanies him to the office. He firmly believes that it is important for young people to see him not only as that guy who is always preaching about the importance of education, but also as a loving, caring father who spends quality time with his beautiful daughter.

Two-parent Families

Rhona Mahony '79 talked about her recent book, *Kidding Ourselves: Breadwinning, Babies, and Bargaining Power*. She asked us to picture this kind of family: a married couple in which the woman is the breadwinner, supporting her children and significantly outearning her husband, who is the main caretaker of the children.

"If roughly half of the people devoting themselves to the care of children were male and roughly half female, then women would have a chance of achieving economic equality."

In her book, Mahony argues that we need to see millions of this type of family before we will see economic equality for women. Women cannot match men's earnings, advancement, or contributions to public life while they are doing 90% of the unpaid work of raising children, cutting back on their hours of paid work, and so on. If roughly half of the people devoting themselves to the care of children were male and roughly half female, then women would have a chance of achieving economic equality.

A way to achieve such equality, Mahony argues, is for young women who are high earners to marry for love, not money. If women relax the stringent, traditional requirement that their husbands be high earners, they will have stronger bargaining power within the family. While writing her book, Mahony surveyed 60 couples in which the father did as much childrearing, or more, as the mother. Typical cases consisted of a female doctor, accountant, engineer, or lawyer married to a male social worker, artist, musician, or high-school teacher. The women and men in these marriages had gone to similar colleges and were equally bright and hard-working, but they had made practical economic decisions that made non-traditional fathering more likely and more stable.

Maureen Monks is a partner at Butler & Monks, The Women's Law Collective in Cambridge, Massachusetts, where her practice has concentrated on family law for the last ten years. She has authored several publications on the legal issues faced by lesbian, gay, and bisexual parents and couples, and she spoke about these issues.

There are an estimated six to 19 million children of lesbian and gay parents in the United States. While most of these children were born or adopted during a prior heterosexual relationship

of their gay parent, many lesbian, gay, and bisexual citizens are now choosing to have or adopt children in their families. Lesbian, gay, and bisexual parents face many legal and social obstacles in maintaining custody and visitation rights against their former straight partners as well as members of their families of origin. Additionally, many state laws make foster care, adoption, and alternative means of reproduction either difficult or impossible for gay people.

However, the vast majority of the social science research to date has refuted many of the myths and stereotypes on which biased policies have been created and enforced. In tested areas such as intelligence, emotional health, peer relationships, and gender identity, children of lesbian and gay parents have been found to develop just as normally as children of non-gays. All studies indicate that children of gay parents do not necessarily assume the sexual orientation of their parents as adults. Such research has been crucial to efforts to create and enforce the equal rights of lesbian, gay, and bisexual families in the legislatures and in the courts. Monks discussed several recent custody cases and legislative initiatives illustrating how the legal system, like our society in general, continues to harbor prejudice against gay parents, which at the same time, is beginning to meet the needs of the changing definition of "family."



Maureen Monks at the Family Values Conference.

THE PEMBROKE RESEARCH

"The Future of Gender"

Once a grammatical term, the word "gender" has, in the course of two decades or so, come to be accepted as a common term indicating male or female. When it was first coined, "gender" was used to indicate social and cultural characteristics of maleness and femaleness, as opposed to the biological difference between the sexes: hence, the sex/gender split that feminist scholars have found so useful for their research. This year's seminar set out to see if the term is still a useful one for scholars and researchers. What does it mean that the U.S. legal code has adopted the term while the Pope has condemned it? What is the status of "gender" in biological research? Has "gender" paradoxically equalized men and women so that masculinity and femininity are seen as comparable rather than as unequal positions of power?

This year's seminar included Brown faculty, the three post-doctoral fellows, faculty affiliates, and selected graduate and undergraduate students who studied gender's uses and limits in a variety of fields.

Post-doctoral fellow **Teresa A. Barnes** is exploring the history of parenthood in twentieth-century southern Africa. Barnes has lived and worked in southern Africa for the past twelve years. A Brown alumna from the class of 1979, she received her doctoral degree in African economic history from the

University of Zimbabwe in 1994. Her current project combines her training as an historian of the culture and economics of southern Africa with her interest in feminist theory. In her work on the changing roles of mothers and fathers, she looks at what makes a father different from a mother in southern African cultures; at what the different responsibilities, freedoms, and rights of mothers and fathers have been historically, and at the ways roles change or remain the same in times of economic and social crisis. By analyzing the consistencies and fluctuations in parental gender roles across time and in various political, geographic, and economic situations, Barnes is able to con-



Post-doctoral Fellows Charles Shepherdson and Katherine Rudolph.

SEMINAR

sider the part that gender plays in relation to other factors in the lives of men and women in southern Africa.

Post-doctoral fellow **Charles Shepherdson's** project is entitled

"Nature and Culture in Psychoanalysis." Trained in literature and philosophy, Shepherdson looks at the academy's recent renewal of interest in psychoanalysis. Feminist critics have seen new possibilities in the field, despite their reservations about Freud's work, because it elaborates a conception of subjectivity and sexual identity that is more complex than some forms of socio-historical analysis. A revival of interest in psychoanalysis means, as well, a revival of debates between Anglo-American and French philosophical traditions. In the American context, the distinction between "sex" and "gender" is a socio-historical formation (masculinity and femininity), but many of the fundamental terms of contemporary psychoanalytic theory cannot be grasped in terms of this alternative. In contemporary French psychoanalytic theory, the "body" is neither regarded as a natural fact, nor as a product of culture; similarly, "sexual difference" refers neither to "sex" nor to "gender." Because French theorists such as Jacques Lacan and Julia Kristeva have been read through the nature-nurture debate, many of their basic terms remain obscure. Shepherdson's project aims to clarify this difficulty, to suggest some of its consequences for contemporary debates about embodiment and sexual difference, and to develop some concrete examples (through discussions of anorexia, maternity and femininity), in order to make the clinical aspects of psychoanalysis more central to current work in the humanities.

Katherine Rudolph teaches philosophy at DePaul University. Her project looks at the ways much contemporary feminist theory is paradoxically indebted to the seventeenth-century philosopher Rene Descartes. The debt is paradoxical because most feminists would consider their views to be considerably removed from the thinker whose work had as its foundation a strict rationalism and separation of mind and matter. Rudolph demonstrates otherwise.



Left to right: Telia Anderson, Elizabeth Francis, an undergraduate participant, and Henrietta Moore at the March Roundtable.

The connections she finds between contemporary feminist theory and Cartesian theory have to do with the ways each conceive of the body. In an effort to dislodge long-held notions of the essential femininity of the woman's body—biology as destiny—feminists, along with a range of current thinkers, have given much attention to the ways in which bodies are constructed socially and culturally; their studies point, indeed, to striking differences in the ways bodies are experienced in other cultures or in earlier historical periods. In the course of demonstrating the "constructedness" of the body, much such work vigorously underlines the **arbitrary** relationship between cultural meanings and the "body itself." This, Rudolph argues, is where such theories owe a debt to Descartes, who sees no natural relationship of any kind between "expression" (language and thought) and the body. In examining the tensions and not-fully-rational elements in Descartes' work, Rudolph poses fundamental questions about Western criticism's continued reliance on the Cartesian model.

Some of the other members of this year's seminar were: **Lewis Gordon** (Associate Professor of Afro-American and Religious Studies) who considers

the relationship of gender to philosophy and questions of racism; **Leslie Bostrom** (Assistant Professor of Visual Art) who draws connections between feminist theory and the changing images of men and women though visual art; **Elizabeth Francis** (Visiting Assistant Professor of Women's Studies) who analyzes gender relations in modernist art and American culture; **Rogaia Mustafa Abusharaf** (Visiting Scholar) who looks at the politics of female circumcision in relation to Western and non-European feminisms; **Telia Anderson** (Graduate student, Theater Arts) who incorporates narratives of racial and gendered passing in her work on the theater; **Linda Brimm** (Visiting Scholar) who traveled from her position as a clinical psychologist in France to consider with us American theories of gender.

Together, the seminar studied how gender is used as a category of analysis across disciplines. We considered the ways the concept of gender illuminates our work and the ways it cannot help us. In particular, psychoanalytic theory appears to provide feminists with a set of tools that gender cannot. Psychoanalysis offers a theory of "sexual difference" which is based in psychic and bodily structure. Psychoanalysis reminds us that the unconscious effects history, culture, and individuals, that we cannot readily "fix" sexism, and that the individual cannot simply be equated with the larger social or political groups to which she or he belongs.

When a girl suffers from anorexia, for example, she sees a body that is not physically present. And while advertising, peer pressure, and sexism in general contribute to her misrecognition of herself, such explanations cannot explain why some girls become anorexic, why other don't, and why some men and boys are also similarly ill. Psychoanalytic theory and clinical practice can offer ideas and possible explanations about anorexia that theories based solely on gender identity cannot.

The Research Roundtable

The topic of this year's research roundtable was "The Limits of 'Gender'." During the course of the two-day event, noted feminist scholars spoke on a broad range of topics. **Joan W. Scott**, founding Director of the Pembroke Center and professor in the School of Social Science, The Institute for Advanced Study, discussed the possibilities of "gender" twenty years after her ground-breaking work helped bring the concept to feminist theory and history. Lawyer and Professor of Law at Rutgers, **Drucilla Cornell**, presented her vision of a legal code which can consider the multiple positions of individuals in society and in relation to the law. **Lin Chun**, a political scientist, traveled from the London School of Economics to speak on feminism in China during and after the Cultural Revolution and to remind us of the difficulty and importance of translating concepts like "gender." Anthropologist **Henrietta Moore** argued for the continuing importance of the category of "gender" in cross-cultural anthropological studies. **Willy Apollon**, director of a Quebec clinic for young people suffering from psychoses, spoke of the ways "gender" does and does not make sense in psychoanalysis. And political theorist **Wendy Brown** reflected on the changing role of gender in women's studies. Though participants and speakers often disagreed as to the limits of gender, the exchange produced unexpected connections and rich debate on the future of feminism.

The Graduate Student Conference

The second annual interdisciplinary graduate student conference, "Locating Feminisms," was held at Brown on February 28 – March 2, 1997. Sponsored by the Pembroke Center, this year's theme was "Feminist Work." A group of graduate students from a range of departments at Brown planned the three-day event to look at how feminism informs intellectual and creative work. Graduate students from Brown and all over the US, as well as from Canada and England, presented papers on a variety of subjects ranging from the possibilities of feminist ballet, to the politics of demography in A.F.D.C. allocations, to lesbian identity in film, to feminist anthropology. In addition, this year's conference included an art gallery, screenings of new feminist videos, and readings from new plays. Universities represented at the event included Berkeley, Rutgers, University of Alberta, Columbia University, University of Minnesota, New York University, and Oxford.

This following article was published in the College Hill Independent. Michelle Walson B'99 is a frequent Independent contributor. Barbara Anton and Elizabeth Weed made some editorial changes.

*In addition to this program, the Associates co-sponsored the opening convocation for Women's History Month, featuring **Esmeralda Santiago**, author of When I was Puerto Rican and America's Dream. Then on March 12, a panel discussed "Women, the Law and the Women's Movement."*

*Speakers were: **Honorable Leah W. Sprague '66**, District Court Judge in Milton, Massachusetts; **Honorable O. Rogeriee Thompson '73**, District Court Judge in Rhode Island; **Joan MacLeod Heminway '83**, Attorney at Skadden Arps Slate Et Al. in Boston. A lively discussion followed and, as often happens in these forums, students went away with names and addresses and ideas to help them in thinking about a career in law.*

“Bridging Generations: Women’s Experiences at Brown: 1930’s – 1990’s.”

*Left to right: Margaret Porter Dolan ’39,
Fredi Solod ’50, and Diane Scola ’59.*



Herstory: Women’s History Month 1997

By Michelle Walson ’99

HISTORY WAS REMADE on Tuesday, March 11, in Alumnae Hall when alumnae from each decade gathered for a panel discussion, sponsored by The Pembroke Center, entitled “Bridging Generations: Women’s Experiences at Brown: 1930’s – 1990’s.”

The reminiscences of these women—their words from the distant and not-too-distant past—layered upon each other, colliding and accumulating into a sonorous oral history that resonated through the air of the Crystal Room.

Elizabeth Francis

Assistant Professor of American Civilization and Women’s Studies, moderated the discussion. In her opening remarks, she suggested our indebtedness to the generations of women students and faculty who are part of a historical movement that continues with the students of today. It’s “not only what we learn,” Francis said, “but the context in which we learn, the culture that supports that, and how we use and benefit from our education.” Thus, in honor of the theme of this year’s Women’s History Month, “Expressing the Unspoken,” Brown and Pembroke women from generations past speak. The following is a compilation of their comments and conversations both during the panel discussion and in an interview beforehand.

Expectations coming to Brown

Margaret (Peg) Porter Dolan ’39

A retired teacher in the public schools: Always you thought you were going to college. You didn’t know how at times, because it was the Depression at the time when I went.

Fredi Solod ’50

A freelance writer, who worked for the Development Office at Brown: I got to Brown in 1946 so I think my expectations were different from most college freshman up until that time, because it was right after the war. Coming from a middle-class Jewish background in a very warm cultural environment, very close, to a university which is fresh out of a world war, being introduced to so many new things...that was very exciting. It prepared us for going into whatever the world was going to be when we got out.

MISS M M PORTER

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Margaret
Porter
Dolan's
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Diane Scola '59

Co-owner of a jewelry company in Providence; I am the third Rhode Islander on this panel who went to Classical High and went on to Pembroke... I had two older brothers who went to college; I was expected to go to college. So everything was expected of you whether you were male or female... There was no doubt in my mind that even though I was a woman I was still going to college. Now expectations after college... yes, they might have been limited at that point, but not how you would perform at college.

Beverly Zweiman '66

A lawyer, chair of The Pembroke Center Associates Council; I was particularly interested in Pembroke because of its coordinate status. This was a very unusual setting because you could have an all girls' school but have a coed education. Pembroke had its own admissions office, its own administration and deans, own yearbook, own newspaper, own student government, own dining rooms, yet all of our classes were on

Brown's campus with Brown men and we got a Brown degree. I liked it then and I still appreciate the ability to have experienced both: what women now consider, particularly women who choose to go to all women's colleges, the empowerment that came from being with all women on campus and having a coed education.

Dorsey Baker '78

Co-Acting Director of Alumni Relations: I found my way to various college guides and the secret guide that my friends and I looked at was The Underground Guide to the College of Your Choice, published in 1974, full of such choice pieces of information as the ratio of cats to chicks (men to women). That book actually, believe it or not, helped me choose Brown

because I was encouraged to aim for a school that would provide a very top-notch education, and yet I also came from a fairly small town, and Brown, because of its curriculum, had established an atmosphere... of challenging yourself rather than competing. And so when my parents said to me, 'You're applying to University of Michigan, Michigan State, and you pick one other school,' Brown came to the top of the list.

Joan Heminway '83

A lawyer, vice-chair of the Pembroke Associates Council: I faced a bit of resistance from one side of my family about my going to an Ivy League school. One side of the family definitely thought that my parents would be wasting their money sending me to a good school as a woman and really believed that I should just go into teaching and go to a two-year school... I remember being told by my grandfather on that side one Thanksgiving that my plans to be a professional meant that "if you want to abandon your children to a day care center that's fine with me."

Sara Agniel '97

I guess I have an entirely different story. I had a plethora of choices when I was looking at schools. I applied to seven different schools. And I went to a high school with 300 graduating seniors, 100 of whom applied to Brown. I picked Brown because there was academic freedom here — the whole idea of learning for learning's sake.

Joan MacLeod Heminway '83 and Sara Agniel '97 in March of 1997 at Women's History Month, Bridging Generations.



Discrimination/equity

'39

It never seemed that evident to us. It didn't bother us particularly. And then you had integrated classes with the men as you became juniors and seniors.

'59

It was probably the most non-discriminatory experience of my life. I learned all about sex discrimination once I left Brown. Now here I was feeling I can do anything, I can be anybody. I mean, I ended up in a man's world and all of a sudden there's such a thing as sexual discrimination? That was the surprise, but other than that, educationally everything was really wonderful.

'50

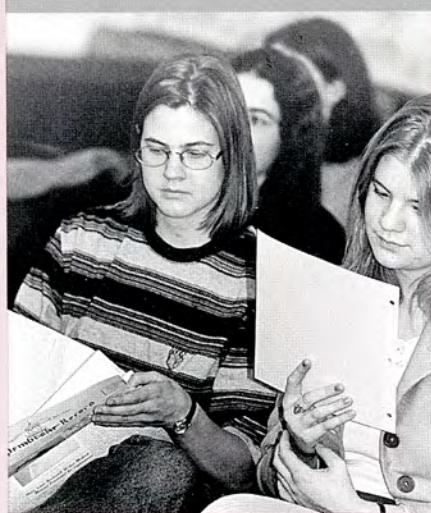
No, I never felt any. Absolutely not...I'll tell you what was segregated was the Blue Room. You couldn't go to the Blue Room without a man.

'66

The Pembroke Center... I think that the women who sit on the Associates Council are intensely interested in gender issues, keeping the name of Pembroke alive, trying to actually make sure that the women who are coming through the women's studies program and through the university have a connection to the college as it existed before as well as to its present form as a complete merger. I would hope that all of you who are here today will remember that if you see programs through the Pembroke Center this is the kind of work we do to help achieve equity for women.

'97

I think there's a real strong presence of powerful women professors, but there's also an incredibly present absence. To this day, there's a lack of women on the faculty here. . . .but there's that openness, every professor with office hours and their door open, and there is that mentoring relationship with male and female professors which is still very important.



Undergraduate students look at the Pembroke Record and photographs from 1939 that were circulated by Margaret Porter Dolan '39.

Politics/activism

'50

We were political in a way in the '40s. The first Republican club on campus started in 1948 at Brown... It was an opportunity for women to become involved. We didn't march... in those days, and we didn't take up any kind of arms, and we didn't have protests, but we did join groups and that was very exciting for those of us who were never able to do that before except Girl Scouts.

'59

When I came to Brown I was very conservative. I was a member of the Young Republican club on campus; however, you knew enough that when the Communist Party wanted to come on campus you signed the petition. And I also think that because of my education, today I'm more a Democrat than anything else.

'66

I was right in the middle of the '60s. I was really on a cusp... My class was probably the first class that had a number of women who went to graduate school. It was a watershed time. We had parietal rules, and we had May Day, and we had Spring Weekend; with that, we had the assassination of President Kennedy, we had the Civil Rights movement... The old conservative Ivy League was there side by side with all of these revolutionary happenings... You were in this very protected societal environment with everything exploding around you.

'83

There was actually a lot of activism. I grew up in an extremely conservative town, where basically the whole town was Republican, white, Christian, and I fit into all of those molds. So when I came to Brown it was the first really mixed experience I had in all of those ways: racially, religiously, ethnically... It was a real mind-opening experience for me.

When I came here my eyes were just opened and I saw so much more as a woman, as a student, as a future lawyer. It was the place where I became what I am... I do pro bono work in my legal practice, particularly in helping people who have been persecuted stay in this country, political asylums, religious asylums... I also represent tenants in landlord/tenant proceedings... I use my legal degree in a way that enables me to explore some issues that are very important to me.

'97

I think that a lot of the services that have been established over the years by women who have fought for them are now taken for granted by the men and women who use them... there's a kind of remembering that has to go on so that we don't backslide. I think that a lot of the politics that women are involved in now has to do with making the feminist movement reach out to more than just white women.

Marks of a generation

'39

My rise to power in my class came when I came to be chairman of the Sophomore Masque. It was a wonderful presentation. Previously I'm sure they just did myths and things like that, but we had a very progressive authoress and she gave a presentation and we all partook of it. The whole class was in it. We had music and it was designed to talk about the economic, the political, the recreational, the religious, the domestic, and international. You don't think we were progressive. All you people modern in the '70s, '80s and '90s, but we were that modern, because she talked about capitalism and labor, she talked



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about politics and wars. It was beautifully done. And finally the last phase of this masque was youth saving the world, and it does.

'50 Let me talk about the men. One of the advantages of being a city girl and having a car was that guys who came to Brown who did not have cars were very fond of you. And you could take rides out to the country and to the Cape... There were 800 and some odd men to 200 and some odd women, which is a very nice ratio... And having so many men around to choose from or to choose you was not too terrible.

And I was very much interested in — besides men — literature. We had a microcosm of the beat generation on campus and there were a number of very good writers. We would gather

together and we would read and we would have our candle in a wine bottle and we would have all the accouterments of the literary life and that was very exciting.

'73 And also I think the late '70s were a hugely exciting time with a lot of ferment, women's studies just really exploding lots and lots of ideas. The Sarah Doyle Center became a center for organizing for things that women students felt we needed and didn't have at that time. There was no shuttle service; a student caucus organized and lobbied hard to get that started. The first "Take Back the Night" march occurred during that time. Louise Lamphere [a faculty member] was suing the university for sex discrimination.

'83 I got here and the merger was a done deal; it just seemed right. I have come to appreciate some of the rich history, not only today, but in discussions we have at the Pembroke Center Associates council meetings. But I saw none of that. I really was a product of everything that went before me. I didn't focus so much at Brown on whether I was male or female, it was more what I was doing and learning about what everybody else was doing, learning about all the diverse characteristics of the students on campus.

Summary

'83 The bottom line is that this place, as I said before, made me who I am, and it wasn't just the classroom activity and it wasn't just from a gendered perspective. But yes, I did feel very empowered as a woman coming out of here, and I think we're all saying that from different eras. And that's a really good thing. If people from seven different decades at Brown can all say that they walked out of this place knowing they could do it, feeling that everybody on the outside felt they could do it too, that's an amazing testament to Brown.