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The Dickinson College

Women's Resource Center Newsletter

Carlisle, Pa.

Vol. 1, No. 2

Sexuality - Creating an Awareness by Gail Borjeson

On Tuesday, October 18, 1977, Diane Ronningen of the Dickinson College Counseling Center conducted a workshop on sexuality. Unlike previous sexuality workshops which were mainly information oriented, this clinic dealt with self awareness and the exploration of sexuality.

The group of approximately twenty women began by discussing the meaning of sexuality. As a group we defined sexuality as the acceptance of and confidence in ourselves as women. It was proposed that sexuality includes relationships not only between a man and a woman, but between a woman and a woman, a mother and child, and between a man and a woman in an intimate emotional rather than physical sense. It was further suggested that sexuality is developed, and it becomes apparent to us when we first learn to derive pleasure from our own bodies through masturbation.

Ms. Ronningen then suggested that each person write something which she considers to be a myth or fallacy concerning sexuality, and something she accepts as true. One fallacy discussed was the belief that a woman must experience an orgasm if she is enjoying sex. Orgasm was defined by the group, both technically and by our own beliefs and opinions. It was proposed that we can learn to have orgasms and its occurrence may be contingent upon many factors such as our physical and emotional state.

Another fallacy discussed was that it is unacceptable for a woman

to feel a sexual responsiveness towards another woman. We discussed this anxiety many of us have in being intimately close with another woman, and how difficult it is to relate to this feeling.

One fact the group considered to be true was the importance of open and honest communication in a sexual relationship. It is important to be sure that both partners want the same thing, or at least are aware of each other's feelings. If one partner wants a deep involvement from a sexual relationship, and the other simply wants a good time, someone may be deeply hurt.

The women generally responded with openness and enthusiasm towards the workshop. Ms. Ronningen stressed the point that intimate sharing was not required, just listening is all right. The clinic was not an encounter or therapy group. It was merely a means to explore and perhaps gain insight into our feelings about sexuality. On the whole I found the clinic to be both informative and interesting. More such workshops may be available if an interest is expressed by Dickinson women.



*Nobel Peace Prizes
Go to Two Ulster Women
by Debbie Cotton*



Two Ulster women, Mairead Corrigan and Betty Williams, were awarded the 1976 Nobel Peace Prize on October 10, 1977, for their movement to end the violence between Roman Catholics and Protestants in Northern Ireland.

"Their initiative," the Nobel Peace Committee said, "paved the way for the strong resistance against violence and misuse of power which was present in broad circles of the people. Mairead Corrigan and Betty Williams acted from a deep conviction that the individual person can make a meaningful contribution for peace through constructive reconciliation."

"Ms. Corrigan, now 33 years old, before meeting Betty Williams, was a quiet young woman working as a secretary. She was a deeply religious Roman Catholic and was known as a good family person, attentive to the people closest to her. Ms. Williams, now 34, had no children and was married to a merchant seaman. She had no outside work and was also known as a family person. Neither had ever been involved in any public activity beyond church,

school, and home.

On August 10, 1976, a British soldier shot the driver of an Irish Republican Army getaway car in the Andersonstown section of Belfast, not far from the Williams home. The car veered and struck three children, killing them. They were the children of Mairead Corrigan's sister.

Mrs. Williams made the first move that was to bring the two women together and ignite a movement. She went into Andersonstown, a stronghold of the I.R.A., and began asking strangers to sign a petition for peace and an end to the killing that had taken hundreds of lives on both sides since the late 1960's. As part of the petition drive, she and some friends organized a small peace march. It attracted about 200 women.

Ms. Corrigan saw it pass her house. She joined it, and she and Betty Williams that day became the joint leaders of a virtually spontaneous mass movement." (from the New York Times, 10-11-77). The Community of Peace People, as their organization is now known, has been showing some signs of uncertainty, searching for a direction as to ways for improving security in Northern Ireland.

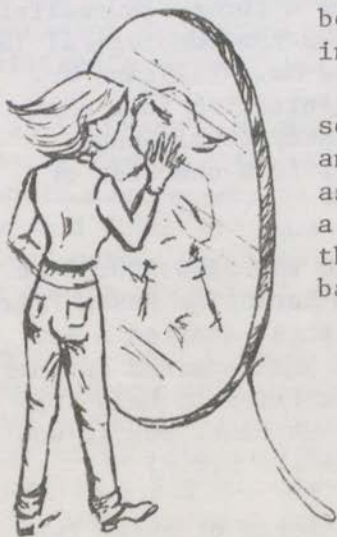
"The third major force in the movement is a former journalist named Cieran McKeown, who is recognized as the ideological leader. With the backing of Ms. Corrigan and Ms. Williams, Mr. McKeown has tried to steer the peace organization into what they call 'community politics.' They avoid party involvement, which would immediately cost them support from one side or the other in the conflict."

The organization is deciding how to spend the \$140,000.00 of Nobel Prize money and \$340,000.00 from a Norwegian Peace Prize won earlier. "It has brought a headquarters, started a few dozen local chapters around the province and invested in some small community center buildings. It has tried to help former terrorists find new lives in other countries, but it won't say how many it has helped so far." (from the N.Y.T)

Certainly the world has recognized the efforts of these two women as genuine. It is notable that they are the first women to receive the Peace Prize since 1946, when Emily Bach, an American pacifist won the award.

Comment:

When you looked into your mirror this morning, what did you see? The image of a student?, daughter?, girlfriend?, sorority sister?, wife?, mother? Our conceptions of ourselves play a great role in determining how we relate to other people and how we look at our future. We seem to define ourselves in terms of attachments - attachments to other people, to groups and to institutions. We lose sight of what we are as human beings and as women. We forget about the basic things that we share as human beings and as women that occasionally give rise to feelings of commonality expressed in such terms as Brotherhood and sisterhood. But these feelings of oneness cannot be symbolized by putting on a ribbon or becoming a member of a group. We want to understand the essence of what it is that makes us "women" is by taking a good look at ourselves and asking ourselves some fundamental questions. What do you see staring at you in the mirror? If what you see is the image of a young woman, have you ever stopped to consider what it means to be a woman? Do you define being a woman as being someone who is strictly feminine? As someone who is an adult? Think about the image of that person in front of you - have you integrated your conception of student with that of woman? The picture of someday becoming a wife and mother with that of becoming a career woman? The understanding of your feelings for others and your own sexuality? And most importantly, have you integrated what it means to be a fulfilled, responsive and independent human being with that of what it means to be a fulfilled, responsive and independent woman?



The first step in understanding ourselves as human beings, as individuals, and as adults, is to understand ourselves as women. After all, being human and being a woman are not "traits" that we acquire, they are what we are, you can't get more basic than that.

Women's Resource Center Newsletter

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TO: WOMEN'S RESOURCE CENTER

The American Studies Program of Dickinson College is happy to announce the sponsorship of a lecture to be given on November 10 by Dr. Philip Young, Research Professor of English and Fellow in the Institute for the Arts and Humanities, Pennsylvania State University. Dr. Young is widely know for his work on Hemingway and has appeared on the "Today Show" and "Mike Wallace at Large." Dr. Young's latest book, Revolutionary Ladies (1977), presents "the true histories of some forgotten American women...whose lives were shaped by scandal and turned upside down by the War for Independence. The aim of the book is to make America aware of a cluster of women whom its historians have chosen to ignore. In an age that offered females little latitude, their individual lives had such dimensions and complexity as to achieve a size that has seemed impossible. Collectively they establish a presence that Americans have not believed their tradition ever embraced."

Dr. Young's lecture entitled "Miss Moncrieffe on Her Own: Courtesan of the American Revolution" promises to be very interesting to students both of History and English. We would like to invite you to hear this lecture at 7:30 p.m., Thursday, November 10, in Memorial Hall and meet him at a reception following the lecture.

Lonna Malmshemer
Director, American Studies

CONCERNING THE HEALTH CENTER:

"I don't think the gynecological facilities here are adequate. I would almost always choose to go home if I ever needed treatment because what is offered here isn't that great. I was very surprised that there was no clinic - especially since half the campus is female. Carlisle doesn't seem to offer any good clinics, and even if it does, I would be hesitant to go to one. It also seems like its so much trouble to go see a counselor who will then get in touch with the gynecologist, who will be able to see you. I think what is offered now is better than nothing, but it's very inadequate. In fact, it's terrible.

"I really don't know what I'd do if I didn't have the opportunity to go home, if I ever needed treatment. I think it's totally backward of the school not to have a real clinic offering gynecological services and counseling. What do they expect people to do?"

-Comment by Dickinson woman.

Karen Horney Women in History by Elizabeth Pincus



Dr. Karen Danielson Horney, a German-born psychoanalyst author, was, to Isidore Portnoy in The Encyclopedia of World Biography, "a pioneer of neo-Freudianism." This is to say that, although she participated in many international congresses in which Freud was a leading figure, Dr. Horney, influenced by new currents of twentieth century science, developed her own theories of psychoanalysis, many of which contradicted those of Freud. Her ability to question the widely accepted psychoanalytic theories of Freud as well as her pioneering ability made Karen Horney an outstanding woman in history, one whom we should all find worthwhile to study.

Karen Horney was born in Hamburg, Germany on September 16, 1885. She received her medical and psychiatric education in Berlin. Having earned both degrees, Dr. Horney began her medical practice in 1913, then taught at the Berlin Psychoanalytic Institute from 1918-1932. In 1932, she moved to Chicago, where she served as associate director of the Chicago Psychoanalytic Institute until 1941. At that time, Dr. Horney made her definitive move away from the Freudian group. A specialist on neuroses and how they grow, Karen Horney's main dispute with Freud was over his belief that thwarted basic drives are the cause of all mental ills. Dr. Horney maintained that limited emotions are often due to contradictory values in society. In the case of the United States, she predicted that the conflicting goals of success through competition and Christian unselfishness would cause psychic instability among future generations. Another impulse behind her move away from Freud was Dr. Horney's opposition to many of his theories in the field of feminine psychology. A woman herself, Karen Horney repudiated Freud's idea that penis envy and the rejection of femininity are the basic factors in a woman's psychology and her wishes for a man and for a child.

While formulating these and other ideas, Karen Horney's creative talents blossomed. Between 1937 and 1951 she wrote five books and several articles. Among those published were The Neurotic Personality of Our Time and Our Inner Conflicts. Simultaneously, Dr. Horney exhibited her leadership ability in the founding of the Association for Advancement of Psychoanalysis, and as founding editor of the American Journal Of Psychoanalysis. When she died in 1952 in New York City, she had also helped lay the groundwork for the Karen Horney Clinic, which was established in 1955.

Expressions

i am a
D
E
V
I
A
N
T
of
society
i do not
conform
to the
norm

i am a
deviant
because
i am true
to myself
and refuse to
lose my
identity by
playing
a role on
SOCIETY'S STAGE

We are women--people
free to do what we want
live the way we choose
look the way we like
say the way we feel.

You must accept all this.

-Author unknown

For Your Information:

Budding barristers, wrought-up writers, daring drawers..need printed pages to release your pent-up potential??? We are here!!! Send sinful sensibilities, silly sayings and serious stuff to Box 1821.....We want to hear from YOU!!!!!!!

What are you up to these days?(Besides finishing a paper, studying for an exam, etc.). We'd like to know what kinds of marvelous (and not so marvelous) things women at Dickinson are doing and planning. Tell us when, where, what, how, and why....Be you student, faculty, sorority, etc.... we want to get you into our lines.....The Women's Resource Center has its weekly meeting on Mondays at 5:00 in the siderooms....bring your tray and wile an hour away....we need names, suggestions, ideas for speakers... help us get our calendar filled.... stop by or drop us a note.... Box 1821.....The Halloween witch that flew by recently... ever stop to think about the meaning behind that crooked nose and pointed hat???It says a lot about women.....and men and women....

Dr. J.R. Cline from the Food and Drug Administration says,"oral contraceptives are probably the best choice for healthy young women who are sexually active. This is the group in whom the serious risks are least. Pregnancies in young teenagers are a growing problem in this country, and the health risk of pregnancy in this age group is far greater than those health risks of teenagers who take oral contraceptives....."

"The choice between "The Pill" and an intrauterine device basically would depend upon age, previous pregnancies, the desired degree of effectiveness, and certain risk factors. Someone who is obese, smokes, or has a family or personal history of blood clots and cancer should shy away from birth control pills and pick some other method of contraception. IUDs are increasing in popularity; however, some women do not tolerate this form of birth control well, particularly young women who never have had children."