

# 56%



the women's interest magazine of  
The Crozier Center for Women

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*When the magazine was founded, 56% of the students at  
Kenyon were women.*

If you are interested in becoming involved with 56%, please  
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that would be of interest to women.

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## Melissa: A Poem of Love

by Rachel B. Kauppila

In Pre-Calculus

Rachel met Melissa.

Melissa was going to study primates

-

chimps, macaques -

Melissa was going to keep them out of small cages

sterile laboratories

circuses and television

advertisements.

Melissa was going to save them.

Melissa and Rachel went

to films with Audrey Tautou,

Javier Bardem,

films they vowed

one day they wouldn't have to read,

films about painters and poets and junkies.

The films were presents

wrapped in newspaper with yarn.

The theater held one hundred people

at most,

the sound quality was poor.

Two sagging couches sat on the wooden floor

at the front of the seats

and Melissa and Rachel always got there early

to claim them

with winter coats and scarves,

tote bags and cardigans.

Before the show they would wander in the

small art gallery,

maybe buy a chocolate bar with

raspberry

filling,

or a ginger beer. The wooden floor

always

creaked

as you stepped around the corner to

the narrow

hallway

that held the women's and unisex

bathroom

where the toilet paper was held by a

small tree

stump,

where Melissa, the world's fasted  
pee-er,  
would take 10 seconds flat to get in  
and out of  
the stall.

In the summer after work  
Melissa and Rachel drove out of town  
to Joe's Brook,  
parked by the side of the dirt road  
walked down a rock and tree covered  
slope  
and went skinny dipping  
to escape the oppressive humidity.

They spoke until their throats were  
raw,  
drank tea,  
smoked pot,  
listened to CDs of bands that still  
played at  
little bars and cafés,  
cooked mimosas from scratch on New  
Year's  
Eve,  
and kissed each other at midnight.

They drove four and half hours to  
Rhode Island

for an outdoor folk concert  
on the rocky ocean shore.  
They sat on a blanket in the grass,  
stretched their toes to the sun,  
ate ice cream and falafel  
and wandered among the stands  
of tie-die and woodcarvings and  
pipes.

Melissa wore a dark green stone  
hung on a black cord,  
around her neck  
translucent, irregularly shaped  
from New Zealand.

When Melissa spent the night,  
Rachel could sleep  
comfortably beside her  
when usually sleepovers meant  
dark circles,  
tension headaches,  
and mid-afternoon naps.

Melissa wore clothes that didn't  
match  
clothes with batik patches  
framed by gold threaded embroidery.

## The Abstinence Solution?

By Charlotte Nugent

Morning at Mount Vernon High  
School in Mount Vernon, Ohio is  
surprisingly invigorating.  
September sun slants through  
the halls and students and  
teachers move purposefully.  
School-ie smells permeate the  
air, cleaning fluids and musty  
textbooks. The bell rings and  
attentive students are ready to  
learn. Things are possible.

Morning at Mount Vernon  
High School might involve an  
all-school assembly. Students  
file into the theater and take  
their seats as thumping music  
plays. A huge bodybuilder  
dashes onto the stage and bends  
steel over his head. Another  
enthusiastically crushes pop  
cans with his bare hands. The  
choreographed routine ends, and  
the bodybuilders point  
commanding fingers at the  
audience and deliver their

message in testosterone-laden  
voices: "Don't have sex!"

A few hundred yards down  
the road, in a mint-green  
windowless office tucked away  
toward the back of the Knox  
County Career Center, a high-  
school girl with straight,  
shiny brown hair and warmly-  
toned skin listens attentively  
to the middle-aged woman  
across the table.

"Now, this form you're  
supposed to fill out at the  
doctor's," says Judy Foster,  
the coordinator of the Knox  
County GRADS program  
(Graduation, Reality, and  
Dual-Role Skills). This is her  
office. Her voice is soft and  
quick and frequently trails  
off, as if she were afraid of  
the very students she  
counsels. On the wall a baby  
in a flowerpot smiles.

"I already went to the doctor's!" the girl laughs. Her name is Vickie, and she is 18 years old, neatly dressed and with a ready smile. She takes classes at the career center and hopes to go to college and get a job in "a medical field."

When she attended Mount Vernon High School, Vickie was a member of the soccer, basketball and track teams. "Sports were my life, and that was the only thing I knew," she said. "Now it's changed."

Her baby is due on October 5. Like the 45 other students that Foster counsels each year, Vickie will become a teen parent in Knox County.

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There are 2400 girls aged 15-19 in Knox County<sup>1</sup>, and 133 of them become pregnant each year<sup>2</sup>. Around 84 of these pregnancies will end in births, 31 in abortions, and 18 in miscarriages or stillbirths<sup>3</sup>.

Though the Knox County teen pregnancy rate is considerably lower than the rate for all of Ohio, the perception exists that the rate in Knox County is "high."<sup>4</sup> "The sex education [at Mount Vernon High School] was disappointing because it provided little information to those who decided not to practice abstinence," said Miranda Canterbury, a junior at Kenyon and an MVHS graduate. "I think the focus on abstinence in some ways led to a very high teen pregnancy rate for our county."

Vickie's pregnancy was unplanned. "I was going to go

get the [Depo Provera] shot, and then they told me I couldn't get it - you can get it 1 to 5 days from your period, and I thought I was on my 6th day," she said. "So I missed it. I was getting on it, though."

Is there anything that Vickie could have learned in her health class in school that would have prepared her to avoid pregnancy? "If somebody would have said that it's so much trouble to have a baby, to get it here and have the house and all that - you don't think about that stuff," she says. "It's hard. I think that probably would have scared me. It's a lot of responsibility."

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The health class offered at Mount Vernon High School is one semester long and required for all freshmen. According to the health teachers Susan Kennon and Scott Dapprich, about 3 weeks total are spent on sex education, of which 50% of the instruction is provided by outside speakers from around the community - psychologists, nurses, and staff from the Knox County Health Department. According to Kennon, this is because of a shifting philosophy on sex education in the Mount Vernon school district.

"Ten years ago, [sex education] really wasn't taught much," said Kennon. She is in her mid-thirties, and her trim figure implies a woman who spends a lot of time at the gym. She refuses to sit down and speaks to me in fast clipped sentences, standing in the middle of a hallway as students swirl around her. "We wanted to do a more comprehensive program, and [bringing in speakers] seemed like a better way to do that...It's a very conservative community. Once everyone realized that what we were teaching [about sex] was fact-

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<sup>1</sup> United States census, 2000.

<sup>2</sup> Ohio Department of Health. 55.4 out of every 1000 girls ages 15-19 become pregnant in Knox County each year.

<sup>3</sup> Alan Guttmacher Institute, a reproductive rights research and advocacy group. They found that 63% of Ohio teen pregnancies end in birth, 23% in abortion and 14% in stillbirth/miscarriages.

<sup>4</sup> The Ohio state average is 75.1 pregnancies out of every 1000 girls ages 15-19..

based, and we weren't trying to teach anyone morals or values, they felt comfortable... If we never see another guest speaker come, it wouldn't change what we taught."

However, MVHS graduate Joel Beckett, a sophomore at Kenyon, said that some of the speakers brought in by the school were over the top. He was present for the bodybuilders assembly and describes part of the routine in which one of the men threw a tennis ball through a volleyball net "at like 8 million miles per hour" and compared the result to pathogens passing through a condom. "That's about as bad as it gets," he said. "It was ridiculous. And most of us thought it was ridiculous. But that's the kind of thought or feeling they want to instill in the students."

Like many teachers, Kennon lamented the short amount of time available to teach health but believes the class does a good job of covering what students need to know. "We have to cover [state] standards in a certain amount of time," she said. "You may want to teach 5 weeks on any subject in any class. That's not an option anymore."

Dapprich added, "Our main thing is, we want to get the facts out to the students and let them make their own choices and decisions."

But former MVHS students dispute that "the facts" about sex are truly what health at MVHS presents to students. "I'm not sure how much if any contraceptive methods were discussed," said Lauren Burley '08, an MVHS graduate. "In fact, I tend to think that wasn't really touched upon." Kennon insists that STDs are talked about frequently throughout the semester-long health class, although the time spent on "'This can prevent pregnancy' [is actually] just one day."

"They did not teach much about contraceptives and little about" sexually transmitted diseases (STDs), said Canterbury. "The extent to which we learned about STDs was showing pictures of what some of them looked like."

Beckett also does not remember learning about birth control, but he remembers those pictures. "What I remember about the sex education...was like a scare tactic," he said. "They showed you all these slides of the STDs you could get and all the bad things that could happen to you...It wasn't an issue of 'If you're going to have sex, these are the things you need to protect yourself;' it was 'Don't have sex.'"

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One of the regular speakers in the MVHS health class is Joann Kerr, who runs the Knox County Health Department's abstinence education program. About \$100,000 is spent each year on abstinence education in Knox County, or about \$20 per person between the ages of 15 and 19; much of this money comes from federal and state grants. Kerr, along with two other women in the office, spends much of her time visiting classrooms around the county and providing abstinence instruction to students. The average program she presents to students is 4 days in length and includes a "teen panel" on which a variety of teens - some have remained abstinent, some are parents - tell younger students why they, too, should remain abstinent.

"Abstinence is the best choice, physically and emotionally, for them to make," said Kerr. She speaks more forcefully than Foster but physically could be her twin; it appears that, for the students in Knox County, Ohio, the fount of sexual knowledge

assumes the form of a kindly middle-aged woman. "When we try to write a list, they tell us there's not really a good reason to be having sex as a teenager, considering the consequences."

Kerr said her program, in stressing positive relationship-building and critical thinking about sex, is more comprehensive than traditional sex education.

"We're focusing more on the positives, not just on the sex part," she said. "We make it really comfortable for them to speak about sex."

Kerr also has students discuss media influences on sexual activity. "We talk about Grand Theft Auto," she said. The popular video game allows characters to have sex with prostitutes and kill them to get their money back. "We ask them, 'What are the people who make this game doing? Do they care about you?'" said Kerr. "[The students] all say no, they want your money ... I say how does that make you feel? All the kids say 'used,' 'stupid,' 'angry,' 'manipulated,' 'disgusted.' ... I tell them 'You have to decide what you value. You can't let anyone else decide.'"

President Bush's fiscal year 2005 budget included more than \$270 million to support abstinence education.<sup>5</sup> Because Bush is an avowed born-again Christian, and because of the popularity of abstinence education with many conservative Christian groups, opponents of abstinence education accuse its promoters of pushing a religious agenda. Kerr denied that Knox County's program does this. "It's not a religious program - we don't talk about religion at all, we talk about values," she said. In her experience, "young

people who choose to be abstinent probably have...spent time in their religion or in their faith or have a conviction. I think that's the value system they've chosen. But I also see kids who have chosen abstinence because they think it's the best choice."

Foster, who works daily with pregnant teens and teen parents of both sexes, brought up religion unbidden in our interview. "A lot of [the students] I work with are at risk to begin with," she said. "They don't have that parental support. And not to say this is good or bad either ... [but] they don't have a religious background. These are my personal values coming out here ... I probably shouldn't but I do - I'll talk to a parent about values and how they're going to raise this child, and I ask them 'Have you thought about raising the child in the church?'" Foster said this usually elicits a surprised reaction from her students, but she thinks it's an option they should consider. "It gives [children] a strong self-worth or self-value," she said. "They're not wandering in the fields, so to speak."

Kerr also dismissed the idea that teaching students to wait to have sex until marriage isolates students from non-traditional families or students who may never get married. "You can't focus on every particular situation," she said. "We certainly don't go in and judge kids, ever... If they're choosing a non-traditional lifestyle, that's their choice, but at this point in their lives, having sex has a lot of consequences for them."

What about kids whose parents are simply divorced? "We talk about [how], especially now, a lot of [them] don't come from mom-

<sup>5</sup>

and-dad families," said Kerr. "But I will say to kids, what do you think a baby wants when they're born? And the kids will always say 'a mom and a dad.'"

I have a penchant for laughing at inappropriate moments, and I struggled to keep a straight face as I wrote this down. "A mom and a dad." Did Kerr survey a recent crop of babies? I imagine newborns pondering the questionnaire. "I believe a heteronormative nuclear family in the Western model is precisely what I desire," muses one baby. The rest nod sagely and fill in the Scantron bubble.

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By the internal measures that Kerr takes to assess student learning, abstinence instruction in Knox County is working, after a fashion. Before undergoing Kerr's 4-day abstinence course, 60% of MVHS sophomores in one class surveyed said they had "made the decision to remain abstinent until marriage." After taking the course, 67% of students reported making this choice.

Yet before the course, most students - 90% - felt confident that they could already "withstand pressure from friends, T.V., movies and other media outlets to have sex before marriage," and 89% already thought that "there are risks involved in engaging premarital sex."

Student comments on the survey range from the polite to the puzzling:

"Should be shown to an earlier age group because many more young people are having sex." (There were several variants on this theme).

"It was OK, but they should show pictures with girls and guys that have crabs and herpes."

"I bet a lot of people in this class need lectured on it."

"Don't say 'genital warts' or 'vagina.'"

"If health teachers are going to preach 'safe sex' then they should teach forms of safe sex for gays as well."

"It was intense. Bring candy next time."

Perhaps most tellingly, 60% reported that the presentation had not affected their decision to remain abstinent "in any way." One student summed up this attitude with a teenager's eloquence: "It was a good one but it wasn't for me. I do what I want to do, I listen to who I want to listen to, and that is just the way I am."

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Curiously, the few parents I called about their children's sex education classes at MVHS did not seem to know or care very much about it. When I called her on a Sunday afternoon, Leanne Hill, parent of an MVHS freshman, told me she would have to ask her son about the class. "When did the twins take it? Have you had health?" I heard her asking in the background. She returned to the phone. Her son hasn't taken the MVHS health class yet. "We sent the kids to Catholic schools and we rely on our beliefs as Catholics," said Hill. "We don't rely on the schools for that. We take a very bold approach toward talking to the kids."

Hill recommended the parents of another child in her son's class, and I called Kathi Horlacher. She said her son rarely talks about his health class, and she does not know what the sex education curriculum involves. "I'm hopeful that the class will help," Horlacher said. "We're very open here in our family. My kids know that any questions they want to know, they can ask."

Most parents think they are open to talking about sex. But how many people have actually had these conversations with their parents, would actually go to them for advice? My guess: not many.

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In 2004, Henry Waxman (D), who represents several wealthy Los Angeles suburbs in the House of Representatives, commissioned a study of 13 abstinence education curricula used around the country, 4 of which are used by Kerr's office. While one of these 4 ("Sex Can Wait") was found to have no errors, three of them ("Choosing the Best Path," "Choosing the Best Life" and "WAIT Training") have significant errors, according to the Waxman study.

Some of them promote gender stereotypes, such as WAIT Training, which lists "financial support" as one of the "5 Major Needs of Women" and "domestic support" as a one of the "5 Major Needs of Men." The curriculum goes on to say that "just as a woman needs to feel a man's devotion to her, a man has a primary need to feel a woman's admiration." WAIT Training also teaches students that "while a man needs little or no preparation for sex, a woman often needs hours of emotional and mental preparation."

Hours of preparation? Are these people out of their minds?

Other curriculums imply that sex causes mental illness. "Choosing the Best Path" says that a host of problems - including jealousy, poverty, "heartbreak," substance abuse, depression, and suicide - "can be eliminated by being abstinent until marriage." Furthermore, WAIT Training includes "tears" and "sweat" in a column titled "At risk" for HIV transmission. But according to the Centers for

Disease Control, "contact with saliva, tears, or sweat has never been shown to result in transmission of HIV."<sup>6</sup>

I flipped through some of the abstinence literature after talking to Kerr at the health department. The front of one brochure read "You didn't get pregnant. You didn't get AIDS. So why do you feel bad?" I feel frustration at the endless characterization of sexual activity as something one should feel worried or guilty about. On the inside, it showed a picture of a happy couple ripped in half. "After you've had sex with someone, breaking up hurts twice as bad," it said. "When you trust someone completely and then that person walks away, you'll feel used in a way you never have before."

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But who is using whom? It is true that no school in Knox County teaches a strictly abstinence-only sex education curriculum. "If a high school wants us to talk about birth control, we'll go and I'll talk about birth control to the kids," said Kerr. "But I don't use it as an alternative."

Kennon said she did not know of any Ohio schools that taught abstinence-only sex education. "I know a lot of the Catholic schools aren't even doing abstinence-only now," she said. "In other states, that may not be the choice. But it seems to be the consensus here that that's not the responsible thing to do."

Kennon paused. "We don't choose to take out information because we don't think they can handle it," she said. "Keeping them ignorant is not the way to keep someone safe."

6

What are students in Knox County really learning about sex? The consensus among students: not much. "I don't think it was very effective," said Beckett of the health class. "I think that the teachers at Mount Vernon need to be a little bit more in tune with the fact that the kids are probably having sex. Ninth grade is like the last time we hear about it, and it's still like they're teaching it to seventh graders."

"I personally think teaching abstinence is a positive thing, but in reality not everyone is going to practice abstinence and they need to be aware of safe methods of practicing sex and ways to prevent pregnancy," said Canterbury.

And then there's Julie, whom I also met at the career center when she arrived that morning for her counseling session with Foster. She is 17 and studies hospitality at the career center, which seems to mean she works at catering events for credit. Her baby is due in April. She tells me about her pregnancy and her relationship with her boyfriend. "We just love each other so much we wanted to have a baby together," she says. "We wanted to show each other we loved each other, so we could actually have something together, something to fight for."

But why not wait until you graduate? I ask. Her answer is unexpected and frightening. "It's because I didn't want to lose him, my fiancé," she said candidly. "Because I thought we were going to break up again."

I scribble this down, fumble for another question. What do you ask a 17-year-old girl who thinks a baby will patch up a failing relationship? Why do you feel cynically but painfully certain that soon Julie will be raising a child alone?

I ask about the only thing I can think of: her health class at Danville High School. Did she think it had prepared her for what she was now facing?

Julie nods. "Yes," she says. "I think I'm prepared."

*Vickie is living with her boyfriend and is on maternity leave after the Oct. 11 birth of her baby daughter Alyssa.*

## Students for Students

After talking to students, faculty, and staff "Students for Students" drafted these three goals for the semester- and the future of the club.

1. Compiling a resource list for students that includes the names and contact information of both on- and off- campus facilities. This list will be a guide to finding

physicians, psychologists, psychiatrists, and clinics in Knox County, as well as, Mansfield and Columbus. Additionally, it will include the names of some counselors in the area who are available to people who just want to talk about the course of their lives or issues in their lives in an informal manner. We realize that transportation is often a

problem on a campus as isolated as ours, so Students for Students can also arrange rides to and from appointments for those who need them.

2. Establishing a dialogue with the counseling center, so that we can provide a comprehensive guide for the students about its set-up. We know that students often feel apprehensive approaching the counseling center, and we hope that having a better understanding of the instances in which the counselors have responsibilities to the administration will encourage students to take advantage of the great counselors we have here when they feel comfortable doing so.

3. Creating an atmosphere that promotes student support and individual responsibility. We think it's important that students can rely on each other for help and to get the answers they need. As a community it is our responsibility to take care of each other any way we can. Students for Students hopes to encourage this attitude of self-empowerment through ownership by sponsoring random acts of kindness, such as passing out cookies

on Middle Path, handing out funny t-shirts, or putting together a concert in Weaver.

If you are interested in helping out please come to Crozier on Tuesday or Thursday at eight. Those meetings are not just for people who want services, but for anyone interested in sharing their ideas or expressing their support. We have met with several members of the faculty and counseling staff who support our organization whole-heartedly, but we'd love to hear more from the students.

Thank you,  
Students for Students



Blair Burnette

by

## **Introducing Margaret Lewis: Kenyon's New Women's Health Specialist**

by Christina Kucher

This year Kenyon welcomes Margaret Lewis as the new Women's Health Specialist. Lewis attended Oberlin College and graduated in 1994 with an English Degree. Inspired by a doula (a childbirth support and information specialist) friend, she received

her Masters in Nursing from Columbia University, and is now a Certified Nurse Midwife. Lewis specializes in well-woman care and coffee, as she and her husband also own Middle Ground.

Last fall, the Crozier Center hosted an informal information

session with Lewis to educate Kenyon women on STD testing and birth control availability at the Health Center. Margaret offers pap-smears that include a Chlamydia test for \$30. Kenyon's most prevalent STD, the Human Papilloma Virus (HPV), can be detected by observing pap-smear abnormalities. HPV is associated with cervical cancer and may not always display symptoms. Lewis warns that condoms do not always protect against HPV, because it can be spread through skin-to-skin contact though there may not always be visible signs of infection.

The Health Center offers a variety of birth control methods, including Ortho Tri-Cyclen, Ortho Tri-Cyclen Lo, Alesse, Desogen (the same as Orthocept), and the

Nuvo Ring, for \$5 a month. To receive a prescription, the Health Center simply needs the results of a recent pap smear. Plan-B is also available for those in need of emergency contraception within 72 hours of intercourse.

Lewis is available at the Health Center by appointment for consultations and pap smears on Tuesdays and Thursdays, from 1:30 to 4:30. Still confused about birth control options and STDs? Grab a cup of your favorite coffee from Middle Ground or visit the Health Center or Crozier for published information on birth control options and STDs.



by Annie Lambla

## **The State of Marriage: Voluntary or Mandatory, but Always a Mess**

by Jessica Freeman-Slade

Marriage is and has always been one of the most problematic identity-shaping experiences in America. My perspective on this has little to do with the current debate over marital rights (i.e. whether everyone should be able to be married) or even what kind of

morality is communicated by joining people in legal bonds. Rather, the fundamental flaw of modern-day marriage is found in the imperfections of the illusion, as dreams for marital bliss are at direct odds with the reality of married life. Through

accounts from young divorcees in her book The Starter Marriage and the Future of Matrimony, Pamela Paul argues that marriage has become a cure-all for individual insecurity and rootlessness, as well as for uncertainties in the labor and economic market. With a volatile economy and wars over morality and religious ideology, marriage remains the purest institution because of its foundation in love. "We boost up marriage because marriage is important to society, and society in turn supports marriage." Because of this, people enter marriages with "dreams--and often fantasies--of what married life will bring," and their romantic lives become methods of escape. These fantasies, however, quickly dissipate when married couples run into their first obstacles and wage their first fights. So much emphasis is put on perfection that the first flaw in a marriage often appears insurmountable. Rather than simply accepting these problems as part of the marriage experience, we desperately try to identify their causes, in the hopes that we may circumvent them. "The Dalai Lama says we Americans always want a cause for our unhappiness, that we are uncomfortable with the mysteries of life," Faulkner Fox says while struggling with her own maternal discontent in Dispatches from a Not-So-Perfect Life. "I am American to the bone. I want causes, and then I want solutions." When we enter marriages expecting for utopia, the imperfections we find become landmines, and divorce soon becomes the only way to move on. By investigating the American dissatisfaction with marriage, Paul and Fox show its failure to function in contemporary society.

The timeliness of Paul and Fox's writings becomes particularly evident as we examine the current cultural war between the pro-single and pro-marriage movements. While some would argue that shows like *Sex and the City* glorify single life, others would say that they assert (as do most modern sitcoms) that there is no worse fate than that of the single man or woman. In contemporary pop culture, inexperience in love and marriage marks one for mockery.

*Bridget Jones* and *The 40-Year-Old-Virgin* are equal lepers outside of the most prevalent method of socialization - that is, socialization through images of mass cultural ideology. The demand to get married trumps all other endeavors, which contributes to its status as a \$40-100 billion-dollar yearly industry. We are constantly inundated with messages of romantic love and marriage as proof of that love, and so we buy into it. Even as more women enter the workforce, marriage rates continue to rise.

Is this because, as Paul asserts, young people today represent a new kind of moral conservatism, more interested in the stability of marriage than in the uncertainty of single life? Have we evolved beyond the Me-Generation, where independence and individual rights became the most important determinants in human relationships? Many young people today rebel against the individualism of their often divorced parents by acknowledging the need for compromise and sacrifice in their marriages. More interracial and interfaith marriages occur, and participants in such willingly acknowledge the possibility of disagreement. Acknowledging the limitations and potential problems of marriage makes it much more realistic.

"To portray marriage realistically is by no means to denigrate or discourage it," Paul writes. "Instead, it would enable people to understand what's involved before entering into it, and increase their chances for success if they do." Fox demands the same perspective within her own marriage: "I'm thirty-nine now, and I'm expecting a more multifaceted lens from myself." Marriages are more popular, but they're also changing form. Fox and Paul's perspectives become especially relevant as my generation attempts to define their own concept of marriage, for they explicitly demonstrate how old definitions of marriage cannot function as a means to happiness.

Both authors do an excellent job of demonstrating dissatisfaction with marriage from the inside out, forming a

persuasive argument against the reliance on marriage as a means of securing identity and position in the world. While writing about the realities of her life as a wife and mother, Fox explores the ways in which her new life makes her feel more limited than before. As a partial professor, a part-time poet, and a stay-at-home mom, Fox begins to express her discomfort at being a fraction of her previous self, and at being alienated from a role of wide social relevance. "Shouldn't we be doing work the world deems productive and worthy of payment?" she asks. "Certainly, it would be crazy for an American woman to wait for the United States to recognize--and pay--women for mothering. On the other hand, are sing-alongs really necessary?" The marginalization of wives and mothers occurs because their roles are seen as less vital to the national economy, and so the illusory promise of maternal glory quickly diminishes in the face of imposed irrelevance. "Did they feel like less of a person, on occasion, without the job they used to have? Or were they, perhaps, relieved to leave it behind?" Fox's struggle is her hope to maintain a sense of herself as an individual, a grasp at maintaining a unique identity while satisfying the role of "wife" and "mother."

Paul points to the same problem of identity maintenance in her text, and successfully demonstrates how hopes for new identity and purpose contribute to the failure of starter marriages. "Marriage is something that should only be undertaken after a process of self-discovery," Paul warns. "Before you've shaped your own identity, you're liable to either hold on desperately to the few aspects of it that do exist or submerge yourself entirely in the identity of your spouse. Either way spells disaster for a marriage." The argument here is meant to dissuade young people, and especially young women, from marrying young. The trouble with marrying straight out of college is that most of the attraction to marriage comes from a fear of being alone. After college, students with previously well-structured, socially-inundated

lives are suddenly left without an instant community. "Reared by the Me Generation, today's young adults find themselves searching for an elusive, ineffable sense of 'we.'" The sense of "we" can be found in marriage, where the certainty of a (temporary) life companion becomes comforting. However, marriage and motherhood do not restore the kind of identity one forms in college; rather, the new roles become the foundation of a new identity, which often jars with the one from college days. Young wives are alarmed to see changes in their spouses and themselves after exchanging vows. Paul writes, "A woman decides to be 'the perfect wife' only to find out she doesn't know what that means or is unable to deliver on the meaning [...]" Bethany admits, "I turned into this screaming-banshee wife that I didn't even recognize [...] I didn't know how to be 'wifey.'" The problem is not only that we give up our single identities for married ones, but that people often don't have an universal or even coherent idea of what it is to be a husband or wife. All we have to go on are mass-produced images of the social norm, which is often impossible to achieve. The recent college graduate who turns to Donna Reed as her role-model wife will soon find herself dissatisfied and yearning for an identity separate from her husband. Marriage cannot be a path to personal growth: "using marriage to find oneself is all about the individual, reducing the relationship and one's spouse into the means to an end and letting the marriage dissolve when it no longer serves one well." Paul attempts to discourage the selfishness of Me-centered Marriage, and in doing so convinces the reader that marriage as a means of self-discovery is a doomed enterprise.

The reality of marriage, the struggle of making a relationship work, should not have to eliminate the institution; instead, it should enable us to change the institution one marriage at a time.

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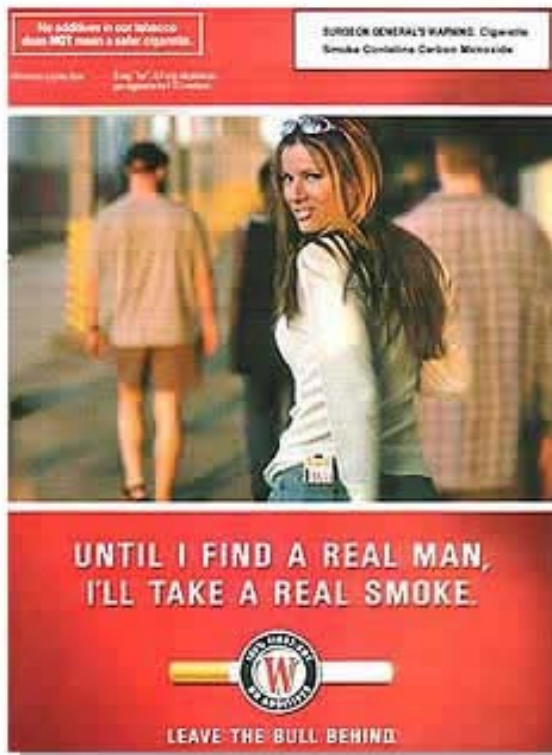
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by Blair Burnette

## Women and Tobacco Advertising

by Risa Griffin



An example of cigarette advertisements directed towards women. This image is taken from <http://tobacco.health.usyd.edu.au/site/supersite/resources/docs/gallery/advertising.htm>.

Tobacco is the only product legally sold in the US, which, when used properly, leads to death. 400,000 people in the US die each year because of their own tobacco use. More and more information is surfacing about how truly harmful smoking is, yet 4,000 youth try their first cigarette each day. This is not because American youth are imprudent, or because the pro-health forces are not working hard enough, but because tobacco companies are doing everything in their considerable power to glamorize and normalize tobacco use. Tobacco companies spent \$15.1 billion on marketing and promotional expenditures in 2003. This immense sum was used to do research on how to target tobacco companies' greatest resources, youth, women, minorities and the poor. Predictably, these efforts work, one in four female high school seniors are regular smokers.

Tobacco companies have targeted women and girls in their advertising for decades, and as a

result, 178,000 women die from tobacco-caused illnesses each year. In 1987 lung cancer surpassed breast cancer as the number one cancer killer of women in the US. Women face many unique challenges related to tobacco use. They are more vulnerable to many tobacco related diseases than men. They also face gender-specific consequences of smoking, such as harm to reproductive health and complications during pregnancy. On top of these biological obstacles, women have been under attack by tobacco companies' manipulative advertising tactics for the past several decades. Tobacco companies first began to see women as a large and previously untapped market in the early 1920s. They quickly launched advertising campaigns targeting these new potential customers. In 1923 women consumed only 5% of all cigarettes sold. Due to intense advertising campaigns, this number had jumped to 12% by 1929. In 2003 20.7% of women smoked. The rate of adult women smokers has remained fairly constant since 1985; however, the incidence of smoking among adolescent girls continues to increase. It is not difficult to see the link between the amount of advertising aimed at women, and the rates of their tobacco use.

The approach taken by big tobacco in advertising to women has changed only slightly since its start in the 1920s. Throughout the decades, the main and most successful idea behind tobacco advertising is to market an idea or feeling rather than the product itself. In 1923 Chesterfield began to manufacture some of the first cigarettes targeted to women. They included features that were designed to appeal just to women, such as an ivory tip, a red fashion tip to blend in with the smoker's lipstick, or a plain end. This new approach capitalized on the recent changes in society in which women were beginning to assume a new role brought about by the new freedoms earned by the women's suffrage movement. This idea of smoking representing independence or freedom is still used today to attract women

smokers.

Tobacco companies also appeal to women's insecurities, claiming that cigarettes can act as appetite suppressants, and always portraying female smokers in advertisements as young, attractive, fashionable and thin. In 1928 Lucky Strike launched the "reach for a Lucky instead of a sweet" campaign, claiming that "to stay slender" Lucky was the way to go. The campaign was successful, quickly shooting Lucky Strike into the position the nation's number one selling cigarette, and helping the company to set the standard for all future targeted advertising by tobacco companies.

This association between beauty, power, social desirability, and smoking, is one that tobacco companies have fought hard to establish. They paid filmmakers to change the norm of having only female villains smoke. A 1935 survey revealed that 30% of movie heroines smoked on screen, while only 2.5% of the female villains smoked. This trend has carried over to present times. Today while only 19% of Americans of high socioeconomic status smoke, 57% of their counterparts in movies are tobacco users. Leading women are more likely to smoke in movies than men. Tobacco companies are paying billions to have movies reinforce the idea that women with money, power, good looks and desirability smoke.

One of the most successful cigarette ad campaigns was launched in the 1960s by Virginia Slims, a subsidiary of Philip Morris. Capitalizing on the feminist movement and women's fight for equality, the catchphrase "You've come a long way, baby" became an emblem of the time, associating smoking with empowerment. The fact that women are trivialized in this statement by being referred to as "baby" seems to go unnoticed. In the six years following the introduction of Virginia Slims and the liberation theme of the accompanying ad campaign, the number of teenaged girls who smoked more than doubled.

Virginia Slims' next campaign used the phrase "It's a woman thing" to convince young women that in order to be truly female, a.k.a. young, beautiful,

thin and popular, one must smoke. More recently, as health education and awareness are rising in the US, tobacco companies are forced to work even harder to manipulate young women into becoming lifelong smokers. They are continuing their efforts, spending billions of dollars telling women to "Find Your Voice" by smoking Virginia Slims. However, the empowerment message of the ads is convoluted by mixed messages: women can be independent, but only if they are beautiful; women will be desired, but only if they are sufficiently "female." One ad shows a cute, young girl with a low cut shirt attempting to write on a notepad. The caption above her head reads "Some days I need a closet organizer for my thoughts." Any possibility that this woman may be intelligent or sensible is quickly eradicated by her use of metaphor.

Virginia Slims practically owns the field in terms of using independence as a marketing tactic. Virginia Slims' latest magazine ad campaign further insults and degrades women. It uses the slogan "See Yourself as a King," and shows an ancient Egyptian female pharaoh to tell women that smoking will not only make them more powerful, it may go so far as to put them on the same level as men, or even kings. The condescension in this campaign is evident, and the companies continuous linking of empowerment to smoking shows an obvious contempt for women's health issues. As Virginia Slims tries to encourage women to feel like royalty, the death rates of women due to lung cancer are rising at a time when death rates for other kinds of cancer in women are waning.

The colossal use of manipulation in tobacco advertising directed toward women is degrading, and takes advantage of a woman's desire for empowerment, independence and respect. In fact, tobacco companies are robbing women of these very things, telling them that they are not pretty enough, thin enough or desirable, that cigarettes are the key to empowerment, and that their own health and livelihood must take a

backseat to the priorities of big

tobacco.

## Femmes on Campus: Sara Clarke Kaplan

by Rachel B. Kauppila

### Sara in Brief:

- Born: Boston, MA, but grew up primarily in Washington, D.C.
- College: BA from Yale, will have PhD from UC Berkeley in the spring of 2006
- Position on Campus: Visiting Instructor of American Studies, and Women's and Gender Studies
- Siblings: a sister, Samantha, who is four years older than Sara
- Orientation: queer
- Status: with partner of 5 years, Kirstie Dorr
- Role Models: Angela Davis, Audre Lorde
- Role Models on Campus: Ric Sheffield - who can "create change and produce consensus at the same time" and whom she believes is truly a "visionary" and Marla Kohlman, who is simply "incredible" and "knows that she is so smart she doesn't have to take shit from anyone anymore" and at the same time is "one of the most generous people" Sara has ever met
- Favorite Books: Beloved, anything by Toni Morrison
- Favorite Movies: *Set it Off*, loves Julia Roberts, especially *Mystic Pizza*
- Music: Indigo Girls, Kanye West, Jay-Z, De La Soul, Dar Williams
- TV Shows: recognizes that she watches trash, but loves "America's Next Top Model" and "The L Word"

Since the fall of 2004, the Kenyon College community has had the privilege of having the wonderful and beautiful Sara Clarke Kaplan as a professor of American Studies and Women's and Gender Studies. Other than the fact that Sara is queer and has impeccable fashion sense, how much do you really know about this amazing woman? On a blustery fall afternoon I interviewed Sara at Middle Ground with the intentions of informing the greater Kenyon

community about this powerhouse of a feminist we have on campus.

Sara Clarke Kaplan was born in Boston, Massachusetts and lived there for four years before her family moved to Washington, D.C. after realizing that raising two biracial children in a "lily-white suburb" might not be the best idea. For a while, Sara was a child model and actress in commercials for stores and companies like K-Mart. After an experience with an unsympathetic judge following the death of her dog, she decided that was not the life for her. Sara spent most of her childhood in D.C. where she attended private schools and her father worked as a civil rights lawyer for the government. When she was in middle school, her parents divorced.

When she arrived at Yale after high school she was convinced that she was going to be a constitutional lawyer and began a major in history. She switched to a theater major for several years - acting, directing, stage-managing and working as a stage tech. At the end of her sophomore year, she decided to take some time off from college to rethink what she wanted to do. She went to New York City and worked on an Off-Broadway play for a semester. She realized then that in order to do theater, a person must have a need to do theater more than anything else in the world, and Sara did not feel quite that strongly. She quit the play and spent six months traveling around Africa, through Uganda, Tanzania, Kenya and Rwanda. It was the first time she had traveled on her own in the Global South. While abroad, she began to think about the politics of these countries as opposed to the politics in the US. She returned to Yale to major in American studies as well as theater, for at that point at Yale American studies were required in order to enter into Ethnic studies. She spent two more years at Yale, and after graduation, she left with the goal of being a "thorn in the side of the Democratic party."

After Yale, she moved back to D.C. and lived in a house across from her mother. She spent two years working for the National Geographic as a research editor which included copyediting, fact-checking, pre-story research, and some text editing. She decided to go back to school after she realized that a nine-to-five was not for her. She applied and was accepted to UC Berkeley for Ethnic Studies, and will receive her PhD in Comparative Ethnic Studies in the spring of 2006 - she is still working on her dissertation, but she is confident it will be done by May.

Sara originally came to Kenyon as a Dissertation Fellow and has stayed on as a replacement for both Peter Rutkoff and Laurie Finke of the American Studies department and the Women's and Gender Studies departments, respectively. At Kenyon, Sara lives with her partner of five years, Kirstie Dorr, whom she met at UC Berkeley where they were both involved in political organizing on racial issues. Sara is very grateful that Kirstie agreed to come to Ohio with her. Kirstie is also working on her dissertation here and is a Visiting Instructor in International Studies.

When asked about her sexual orientation, Sara identifies as queer, rather than as gay. She feels that the word gay is a constraint. According to Sara, identifying as gay implies a "we're just like straight couples, we just love different people" mentality. For Sara, being queer is not simply a sexual preference; the definition includes a challenge to American politics surrounding gender, sex, and marriage.

Sara's recognition of her queerness began at the she was fourteen when she had her first relationship with a woman, a fellow classmate. "Being queer in high school is difficult in 2005," Sara says, "but being queer in high school in 1989 was miserable." When the relationship ended she decided it was just too hard. She was not able to come out her until her sophomore year in college when she was nineteen. At Yale, where the saying went "one in four maybe more," the

queer kids were the 'cool kids;' they had the best apartments and the best parties. She is grateful for the incredibly supportive environment that she was in for that transition. Her difficult experiences in high school have compelled her working with queer youth. Sara says, "figuring out how you feel about desire and your body is already so hard [in high school and college]. When you don't have any role models, and you don't have anyone to tell you it's going to be okay, it's even harder."

For the most part, her family was supportive when Sara came out. Her mother was surprised but understanding; she had come out as a lesbian after her divorce. Sara's father was very upset at first, but now, he too is very supportive. Sara's sister, Samantha, who is four years older than her, is "totally awesome" with her queerness, and is in general Sara's very best friend other than Kirstie. Having grown up in a closeted lesbian household, Sara understood the possibilities of a good and loving same-gender relationship, but was also very aware of the social penalties. At that time, one could not be out and raise children without risking a legal battle with the state for custody of the child.

When asked about the relationship between feminism and lesbianism, Sara agrees that it has always been a fraught relationship. She says that, unfortunately, "liberal feminism has always been guilty of defining itself in opposition to lesbianism," as well as "arguing for equality only in terms of male privilege and ideas of masculine achievement" instead of defining feminism in terms of women. Sara recognizes that some of the most powerful radical third world feminists have always been dykes (with the side note that lesbians are reclaiming the word "dyke," much like blacks have reclaimed "nigger," and women are reclaiming "cunt"). She is "reluctant to cede feminism to straight feminists because it would not exist without the contribution of lesbians" such as Audre Lorde,

one of her role models, along with Barbara Smith and Gloria Anzaldúa. Sara defines feminism as "the overturning and challenging of hierarchical relations of oppression" and maintains "feminism and queer politics are inseparable." She identifies herself as a radical feminist of color.

Sara feels strongly about many feminist issues. She is passionate about the reproductive rights of poor women and women of color. She is a welfare rights organizer and activist as well as a prison abolitionist. Sara explains prison abolitionism as endeavoring to "create a world in which prisons are no longer necessary," as she doesn't believe that "prisons work to resolve the social problems they're supposed to." Sara is also a member of INCITE! - Women of Color Against Violence which "[works] against violence against women of color on all levels, including state violence" as well as forced sterilization and unequal access to non-long term forms of birth control.

When asked about her view of Kenyon and how it can be both welcoming and threatening to a queer woman of color, she begins by pointing out how "small, intimate, and close-knit" the college is, and how "idealistic and idyllic" the "Kenyon bubble" has become. However she says, all these characteristics are based on presumptions of commonality, commonality that is not always there. Kenyon "erases structural differences among people within those commonalities and draws attention away from the fact that communities are founded on exclusion." She makes sure to point out that this exclusion occurs not only at Kenyon but in all small communities alike. Kenyon's small size also makes it harder to talk about the issues of race and sexual orientation because "nobody wants to rock the boat," nobody wants to "bring up the hard issues." Another downside of this assumption of commonalities comes in the form of generalizations made in the classroom about "universal truths." At Kenyon, most students come from positions of privilege and many of the assumed

commonalities students feel turn out to be false.

In terms of Sara's own reception at Kenyon, she sometimes finds it difficult being the first highly educated woman of color many of her students and colleagues have ever encountered. Sara recognizes that, for some, seeing a black woman in such a position of power is very difficult. She recognizes, however, that these issues are a part of American reality that Kenyon cannot avoid. Sara also realizes that most of the prejudice and injustice that she faces both at Kenyon and elsewhere are rooted in a lack of exposure to queer women of color, not malign intent. Although that does not make the actions less hurtful, it does make them "something to take in stride as an educator of inexperienced kids."

Sara would like to express her love for Kenyon, saying that there are "hard things about being in the middle of nowhere, and hard things about being in a really small community," but that there are also "really wonderful things." She "learns from teaching her students everyday." She says she has "some really amazing students" and "some really great colleagues" and that one of the most amazing things about the close contact she has with her students is that she can "watch [her] students grow overnight into responsible, socially aware adults. That's a gift, that's the gift of teaching."



## Michael Levine: Leading Expert on Eating Disorders

According to The National Institute of Mental Health, about five to ten million people in the United States suffer from eating disorders, including anorexia nervosa, bulimia nervosa, and binge eating disorder. Of this five to ten million, about ninety percent of the cases are females; ten percent are males. Michael Levine, Professor of Psychology here at Kenyon, has devoted many years to the study of eating disorders and body image.

When Levine came to Kenyon in 1979, he had no knowledge or understanding of body image problems or eating disorders. He taught abnormal psychology and at this time, there was only a page or two about anorexia, with the implication that it was an extremely rare and questionable disease. Levine says, "If someone asked me if I had heard of it, I'd have said 'sure', that's all." He reflects, "I thought a little about gender and culture and health, but it wasn't encouraged to think about such sweeping ideas."

Levine's wife was the founding mother of New Directions, an organization in Mount Vernon concerned with raising awareness

about domestic violence. The organization invited Levine to be a member of the speakers' bureau, where he would be the only man. This was the first experience he had with domestic violence and the first time he thought about the further implications of gender roles. He continued preparing and delivering talks about domestic violence. In 1981, he received a phone call from Norma Fladen asking him to give a talk to a group of people with family members suffering from bipolar disorder. Subsequently, he was asked to be on the board for the Mental Health Association, where he joined other people from the community in their mental health education projects.

"In spring of 1983, somebody said, 'You know, we ought to try to put together an intensive program on a specific topic'" Levine explains. Tracy Schermer, the college physician, suggested anorexia nervosa as the topic. "I thought he was joking because I only knew it as an esoteric condition," says Levin. But Schermer was serious. He put Levine in touch with an awareness raising organization for anorexia

and bulimia. And from this collaboration, the first Eating Disorders Awareness Week (EDAW) was born. It took place during the fall of 1983 with Levine as the principle person overseeing it. He is proud to say that the first ever EDAW was in Knox County.

By the end of 1984, the man who was overseeing the Kenyon alumnae bulletin resigned, leaving the photographer at the time, Phil Samuel, in charge. In search of ideas for the next bulletin, Samuel was put in touch with Levine to discuss eating disorders. Levin was surprised, again, and even thought it was a bad idea to put such a negative spin on the bulletin. These hesitations did not stop him from contributing to this as well. The bulletin reached a man who had been at Kenyon only one semester and now was the Director of Publication for the National Education Association. After reading the issue, he called Levine, explaining that he was doing a series of books about the problems high school students face, and asked Levine to write a book on eating disorders.

Around that time, Levine had been teaching a seminar on childhood psychopathology with Linda Smolak. Both noticed that very little work had been done regarding disordered eating and body image problems from a developmental perspective. Stemming from Smolak's idea, there began collaboration between Levine, Smolak, and some students doing research in the area. They looked at the transition from elementary to middle school and how this puts children at risk of developing negative body images and eating disorders. Together, they edited and wrote four books on developmental psychopathology and eating disorders, their newest being *The Prevention of Eating Problems and Eating Disorders*.

By the mid nineties, Levine became increasingly involved in prevention. He helped to make Eating Disorder Awareness and Prevention, EDAP. Levine served on the Board of Trustees for seven years, working as the president for two. He is now a consultant of NEDA, National Eating Disorders Association.

Looking back on his life, Levine says he is amazed. "What started as a volunteer speaking for New Directions...has taken me to Madrid. It's taken me to London...connected me with people in Italy, Belgium, Iceland. It's been quite a transforming experience in many ways."

Today, Levine and Smolak still work together, but also have taken on separate interests. Levine has moved into the area of prevention, especially concerning the relationship between mass media and body image. He has begun an eating disorders seminar at Kenyon, as well.

Levine says he is very proud of the eating disorder awareness on campus. Three of ten professors in the psychology department are doing work in the area of body image and eating disorders, as well as a lot of students. He says it's "really been gratifying for me because...of the students who've worked with one of the three [professors], something like five or six have gone on to earn PhD's or Doctorates in this area." He goes on to say that it's "been a tremendous experience personally, but I think, I hope, it's been a really good experience for colleagues and students."

But Levine's experiences in this field differ slightly from that of his female colleagues. As a man researching a predominately female issue, he has experienced different treatment. Levine says, "I've been able to go places, say things, and be listened seriously where women aren't taken as seriously. I've been able to use the prejudices that exist to make points about prejudice and gender and eating disorders...that some women have been making for a long, long time but haven't been listened to." He also sees the drawbacks - that he must be constantly aware of this prejudice. However, he sees it as having a positive affect on him. He says of this subtle gender prejudice, "It is one thing to talk about, another thing to be aware in everyday life." Raised in the 1950s, Levine remembers that "males were encouraged to consider themselves to be hunters and girls to be the prey, objects."

He says he now struggles everyday not to judge or objectify.

Since he started teaching at Kenyon in 1979, Levine has seen a lot of changes in terms of body image, eating disorder cases and awareness among students. Now, he says, there is a greater awareness on campus - about the nature of eating disorders, about what one can do to help a friend with an eating disorder, and about what the warning signs will look like. The counseling center is also much more adept at helping than it used to be. "I've seen what many people have seen - more people seem to be coming to colleges like Kenyon because there are many well-informed people and the counseling center is equipped," notes Levine. However, he has noticed negative changes as well. "The stakes seem higher," he observes: eating disorders seem more serious and they are often compounded by another disorder, like depression, cutting oneself, or obsessive-compulsive disorder.

So what needs to change to promote positive body image and a

decrease in eating disorder frequency? Levine remarks, "Whenever I talk to the media...I've talked to Newsweek, People, NRP...American media really wants to maintain the American emphasis on the individual. The media likes to tell the same story about eating disorders, which Levine calls "the descent into hell and back", describing the story of someone who has had problem, hit rock bottom, found a saving grace and saved him or herself. "The story I would like to tell," Levine explains, "is what are the ways that all of us are creating that give rise to a spectrum of weight and shape and body image problems...I want to talk about sexism...the mass of mythologies we have about dieting...prejudice toward heavy women...I want to talk about us." This story charges the enacting of change on us. Levine hopefully concludes, "I'd like somehow to change the story...I really believe we can do this."

## **So what can you do to help a friend who might have an eating disorder?\***

### Warning Signs

- Has your friend lost or gained a significant amount of weight recently?
- Does she avoid eating meals or snacks when you are together?
- Does she categorize foods into "good foods" or "bad foods"?
- Does she calculate the number of fat grams and calories in each bite?
- Does she talk or worry about her size and shape?
- Does she weigh herself often?
- Does she exercise because she feels like she has to, not because she wants to?

### How to Help

- Learn as much as you can about eating disorders.
- Know the difference between facts and myths about exercise and nutrition. Knowing facts will help you reason against any inaccurate ideas your friend may be using to maintain her disordered eating.
- Be honest. Talk openly and honestly with the person who is struggling.
- Be caring, but be firm. Your friend must be responsible for her actions and their consequences.
- Tell someone. Don't wait until the situation is so severe that your friend's life is in danger.

## What Should I Say?

- Use "I" statements.
- Avoid occasional "You" statements.
- Avoid giving simple solutions.

## What if She Won't Listen?

- If she won't listen, tell someone who will listen, someone who can help.
- Remember: you cannot force someone to seek help, change their habits, or adjust their attitudes. You will help your friend most by sharing your feelings honestly and knowing where they can go for help.

## What Can I Do to Help Prevent Eating Disorders?

- Consider and be aware of the ways your beliefs and attitudes about your body and others' bodies are influenced by society.
- Be a good role model in your attitudes about food, body image, and weight-related issues. Avoid making negative comments about your body or anyone else's.
- Take good care of yourself. Eat well. Get plenty of rest. Enjoy a bit of exercise. Interact with people you love and enjoy being with.
- Talk to others about the natural differences in body types.
- Learn and tell family and friends about the dangers of dieting, the importance of eating a variety of foods, and enjoying moderate exercise to feel healthy and strong.
- Do and say whatever you can to support and encourage self-esteem.

\* Taken from the brochure "How to Help a Friend with Eating and Body Image Issues" by EDAP. More information available in the counseling center and Crozier.

## Schedule of Upcoming Events:

Sunday, Feb. 26<sup>th</sup>

7:30 pm. Crozier

Steve Hands' mother, owner of a yarn shop in Detroit, sells her wares. Please come and check out her beautiful selection of wool, silk, cashmere and acrylic yarns!

## Eating Disorder Awareness Week: February 27<sup>th</sup> - March 3<sup>rd</sup>

Show your support for those struggling with eating disorders by wearing one of the purple ribbons that will be distributed at various locations around campus all week.

Monday, Feb. 27<sup>th</sup>

- 7-9 pm. Peirce Lounge  
Question and Answer Session, Eating Disorder Experts Dr. Linda Smolak, Dr. Sarah Murnen and Dr. Andy Gillespie speak on various Eating Disorder Topics. Sponsored by EDM.
- Lunch and Dinner in Peirce:  
Buy a *Love Your Body Day* t-shirt in the lobby of Peirce to show your support.  
Sponsored by Crozier.

Tuesday, Feb. 28<sup>th</sup>

- 12-1 pm. Peirce Lounge  
"How to Support a Loved One Who is Struggling With an Eating Disorder," with Daniel Ison, College Counselor.  
Sponsored by: Kenyon Men.

Wednesday, March 1<sup>st</sup>

- 7-9 pm. KAC Theater  
"Body Image and Media," lecture by Dr. Michael Levine. Sponsored by the Health and Counseling Center and the Crozier Center for Women.

Thursday, March 2<sup>ND</sup>

- 7-9 pm. Peirce Lounge  
Student Panel Discussion: Students who have recovered from an Eating Disorder discuss recovery. Sponsored by the Health and Counseling Center Women's Group

Friday, March 3<sup>RD</sup>

Wear Purple to show your support for individuals struggling with Eating Disorders.

- 12 am. Hard copies of photos for consideration in the Kenyon Women photo contest and exhibit are due. Please leave hard copies on the piano in Crozier, and check your emails for how to digitally submit photographs.

## **Crozier Celebrates Women's History Month: March 19<sup>th</sup> - 31<sup>st</sup>**

March 19<sup>th</sup>-31<sup>st</sup>

- Photos from the Kenyon Women photo competition will be shown in the Horn Gallery.
- The mural in the upstairs library room of Crozier will be open for painting.

Wednesday, March 22<sup>nd</sup>

- 10:15 pm. KAC Theater. KFS shows the film *All About My Mother*.

Thursday, March 23<sup>rd</sup>

- 6 pm. Crozier Center for Women  
Potluck and discussion, with special guest Sara Kaplan speaking about "The Margins of Women's History." Please join us!

Friday, March 24<sup>th</sup>

- 8 pm. KAC Theater. KFS shows the film *Vera Drake*.

Saturday, March 25<sup>th</sup>

- 8 pm. KAC Theater. KFS shows the film *Citizen Ruth*.

Stay tuned for news of more events for Women's History Month as plans get finalized!