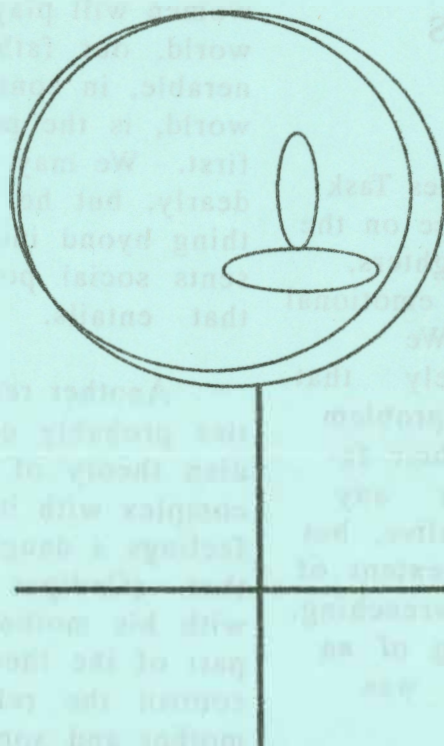


REACHING SIDEWAYS

A CONTINENTAL EXCHANGE OF IDEAS/VIEWS
OF
UNITARIAN UNIVERSALIST WOMEN AND MEN

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CONTENTS

- 2-15 A MESSAGE FROM DAUGHTERS ON FATHER'S DAY
16-17 WHY I CONTINUE TO WORK FOR WOMEN & RELIGION
17-20 AN IMPLEMENTATION PLAN TO ADDRESS THE
ISSUES IDENTIFIED IN THE SEXISM AUDIT OF
THE UUA
20-21 HOW TO RAISE A SUCCESSFUL DAUGHTER
21-23 EDITORIAL

A MESSAGE FROM DAUGHTERS ON FATHER'S DAY

The following material is taken from a service presented at Cedar Lane Unitarian Church, Bethesda, Md., on June 19, 1988, sponsored by the Women's Issues Task Force of the Board of Social Concerns.

OPENING WORDS

When the Women's Issues Task Force decided to do a service on the subject of fathers and daughters, little did we know what an emotional task we had undertaken. We understood somewhat vaguely that family loyalty might be a problem for women writing about their fathers-----particularly for any woman whose father was alive, but we didn't comprehend the extent of the soul searching, heart wrenching, emotion-laden summarizing of an important relationship that was required.

Both of our speakers today, Karen Yano and Jewell McHugh, experienced these problems as they wrote, but they, (and I, since I got them into this in the first place), felt somewhat justified when they learned that their experience was representative of women writing about their fathers. One author wrote that writing about her father was more difficult than anything else she had ever written. Another said that writing about her father made her feel as though she were pushing something uphill.

Why should writing about a father be so difficult for a woman? Perhaps a possible reason lies in the patriarchal world we live in, a world in which men determine what part women will play. In this kind of a world, our father, apparently invulnerable, in control of the outside world, is the patriarch we know first. We may love our father dearly, but he represents something beyond intimacy: he represents social power and everything that entails.

Another reason for our difficulties probably comes from the Freudian theory of the Oedipus-Electra complex with its focus on the sexual feelings a daughter has for her father. (Oedipus was a male in love with his mother, but somehow that part of the theory has not seemed to control the relationship between mother and son in the same way.) No matter how much or how little we as individuals accept Freudian theories, still the Oedipal theory is there----and has a foothold in popular psychology.

Whatever the reasons may be, the fact remains that there has been very little information from daughters about the relationship between them and their fathers, and most of what we have has been written in the past ten years.

From some of this writing, we have begun to learn about the

relationship through certain recurrent themes. We know that daughters have a tremendous need to please their fathers, to win approval, even though that approval may never be given. A daughter who goes against her father's will, or is critical of him, is inclined to blame herself. Quite recently there have been studies which show that a father's influence on his children is just as great as a mother's, that mothers and fathers symbolise quite different aspects of experience in the lives of their daughters.

What a father is to his daughter, then, their relationship, seems to be a major influence on the rest of the daughter's life.

Strangely enough, there are no criteria for fathering a daughter. (There are few criteria for fathering a son either, but a father can still feel successful if he takes his son to a ball game, or fishing, or camping, etc.) But what does a father do to be a "good" father to his daughter? He has a good deal of flexibility. He can choose his duties..... he can be attentive or cherishing, protective or authoritarian, neglectful or violent. There have been few rules, if any, for him to follow up until now. (A recent book by Nicky Marone called HOW TO REAR A SUCCESSFUL DAUGHTER, is a real attempt to set some criteria for fathering a daughter. The book is reviewed in this issue of REACHING SIDEWAYS.)

We still have a great deal to learn about the effect of the rela-

tionship between fathers and daughters before we can set the "ground rules" for the fathering of daughters. Many stories of women and their fathers must be told. Author Ann Douglas, in discussing the relationship between Margaret Fuller and her father, writes that her father treated her with as much seriousness as if she were a boy, and refused to allow her to use the "polite" expressions for the ladies of her time. Is that the reason that Margaret Fuller was such an outstanding woman.....because she was treated with the kind of seriousness that only a son at that time received?

Or, we can read author Sara Maitland who claims that she has two fathers. The first is her "material, biological" father who is no longer living. The second father is "alive, and well and rampaging inside me. He never goes away, although sometimes he is silent; he is never ill, never weakened, never leaves me alone." Ms. Maitland continues to talk about her internalized Father as also having the names of Husband, Companion and God. She writes, "...it has taken me a long time to realise that I carried with me the Father from whom I could not escape by escaping childhood, from whom I have not yet escaped, and from whom I have had, and still have, to wrest my loves, my voice, my feminism and my freedom....."

Is this the ordinary experience of daughters? Do we all have internalized Fathers who restrict our

doing as we wish?

Or perhaps we should listen to the voice of author Olivia Harris who writes that fathers want daughters in their own image, with masculine prowess, achievement and independence. She goes on to say, "For many women, to do 'well' in public terms is the only way they can hope to attract his attention. Life becomes an anxious struggle to live up to impossible, and often imaginary standards, apparently the only means of communicating with a person who has no real sense of their lives, but wants a mirror for his own."

Are these experiences, these feelings, common to all women? What effect has each of the fathers of these authors had on his daughters?

Of course we don't know. We need the stories of many more women, women who are not perhaps as skilled as professional authors, but who can tell us about themselves and their relationships with their own fathers, and the effect on their own lives. We begin this process today.

Sara Best

Chevy Chase, Md

EDITORIAL cont'd from page 23.

Meanwhile, to keep all of you from falling into the blackness of feminist fatigue, let me share with you some of the material I received from Linda Schaldach . . .two more **STOPPERS** from Annie Wilson Schaeff's book, WOMEN'S REALITY.

STOPPER: Let's not talk about women's liberation. Let's talk about human liberation instead. There are already too many things that divide us. Let's not look at the ways in which we're different. Let's focus on the ways in which we're alike."

RESPONSE: The only persons who can really afford the luxury of these sentiments are white men. They do not need to explore differences because they run the system. When we are deprived of the freedom of exploring what it means to grow up female in a White Male System, we are robbed of our experiences and our souls. Our differences gives us our identity."

STOPPER: "You have bought into the White Male System. You are not a feminist!"

RESPONSE: "When feminist or Female System ideas become dogmas to which all women must conform, then they too become stoppers"

Aren't the responses to Anne Wilson Schaeff's "stoppers" just what you always wanted to say, only you couldn't think of anything like that until the moment was past? Both the statements and the responses also are an indication of the sameness of the criticisms of feminism. But that subject deserves another whole issue of REACHING SIDEWAYS.

A STORY OF SEVERAL GENERATIONS

I would like to take this Father's Day to tell the story of several generations. Fathers and daughters in the Bendix family have had complicated relationships. However, outside events have played such an important part in molding these relationships that I must describe the historical context in which our family evolved.

My grandfather, Ludwig Bendix, was a lawyer in the German Weimar Republic. He was a thoughtful man who wrote over 300 books and articles during a lengthy professional career. He became a judge, specializing in labor disputes and wrote about the process of decision making on the bench. Despite his scholarly detachment, he had a surprisingly practical streak when it came to matters of arbitration. When he was assigned a courtroom after he obtained his appointment, he redesigned it. He had craftsmen remove the dais and the barrier between the judge and the parties in the dispute. He then installed a large conference table so all participants could discuss their differences facing each other. He found that with discussion and negotiation, the disputes could be resolved more easily. He apparently relished the role of mediator rather than that of the ultimate legal authority.

His insight into this process is all the more surprising when one considers the patriarchal, authoritarian nature of the German legal tradition.

Naturally, he could not escape this social context entirely. My grandmother had been an accomplished actress on the German stage in the days when ladies did not pursue this profession. She played the roles of the sweet young thing, and pictures of her show she must have had quite a stage presence.

My grandfather referred to her as 'always the ingenue', even when she was in her sixties. However, she managed his household, took care of all practical details, hired and fired servants, took dictation, served as his secretary, kept the family together during the years of his imprisonment, organized emigrations to Palestine and the United States, and functioned in increasingly difficult and complicated situations with grace and charm.

As political events in Germany began to shape the future of the Nazi regime and the end of the Weimar Republic, they also spelled the end of any normal family relationships. Between 1933 and 1937 when my grandparents were able to leave

Germany, my grandfather spent time in Spandau prison, as well as Lichtenburg, Dachau and Brandenburg concentration camps. He spent a total of 2 1/2 years in prison but his faith in the power of the legal system remained undaunted. He continued to work on a legal brief against the Commandant of the Dachau concentration camp until just before leaving the country for Palestine.

My father Reinhard was 17 when my grandfather was arrested the first time. When he was asked to greet his teacher with the Hitler salute, he refused and was expelled. He spent the next several years supporting the family. However, after my grandparents emigrated, there was little to keep him in Germany. Affidavits were obtained to facilitate his emigration to the United States. This was accomplished in 1938, just before the war broke out.

My father arrived in New York with \$2.00 cash and a large crate of family belongings. He met and married my mother in 1940. They faced numerous challenges...opposition from her family because he was Jewish, the necessity to provide for my grandparents who were unable to support themselves in Palestine, and the need to earn a living and attend school at the same time.

Gradually things improved.

My father obtained his Ph.D in 1946, began teaching, and in 1948 obtained a teaching position at the University of California at Berkeley. During that year, he also brought my grandparents to California. He was the first Ph.D on the sociology faculty and remained there until he retired two years ago. During his tenure there, he also taught political science, and has written extensively on emerging nations, comparing economic, social and political developments.

My early memories are of growing up in a house located on the campus where the Law School now stands. Berkeley in the '50's was pretty quiet. My father's teaching schedule permitted him to remain home during the mornings and write or do research. I remember the sound of the typewriter and the odor of pipe tobacco, and having to keep myself occupied so as not to interrupt. My mother worked as a free lance illustrator for anthropological textbooks and assisted him in editing his manuscripts. I have a vivid memory of dancing around some priceless pottery shards, full of impatience to do something, while my parents studied and drew.

In 1961, my father obtained a grant to conduct research in India and Japan. The prospect of traveling to far away places with three children aged 11. 9

and 5 must have been a daunting one. We made the difficult decision to separate, and my brothers and I attended a boarding school in Switzerland. For most of the next 10 years, the family shuttled between Europe and California while my father had a series of teaching assignments which kept him away from the Berkeley campus. The school we attended was far less pressured than the Berkeley equivalents, and quite isolated from the political upheavals which were taking place in the 1960's.

I graduated early and was accepted at the University of California in 1966. The following year, I applied to study at the University of Goettingen in Germany. My father obtained an administrative position with the same program and I lived in the student dorm about 15 minutes from their home in a beautiful medieval town.

This time was difficult for both of us. I had lived at home when studying at Berkeley, but I had already spent over 3 years living away from my family. A deferred rebellion took place during that year, and I never returned to live with my parents. In 1969, I obtained a teaching position in Switzerland, and subsequently married David.

The most difficult part of this decision for my parents to

accept was that I dropped out of school. David and I decided to raise a family, and my parents were convinced I would never return to school. In fact, I wasn't able to complete my undergraduate work until 1981, 14 years after I started. I did not tell my parents I had returned to school until I was completing my final semester at the University of Maryland.

When I subsequently returned to graduate school, and obtained my Master's Degree, both my choice of major and my determination elicited an outpouring of support from my parents which I had not anticipated. I was, and am, very grateful to them for their efforts on my behalf.

I am struck at the similarities I find between my relationship with my father, and the descriptions I have of my grandfather. The most obvious similarity is that every interaction takes place at distances of thousands of miles. My parents have continued to lead a rather peripatetic lifestyle, regularly spending summers in Europe and winters in California. In recent years, my father has been writing a great deal about his family. I am particularly indebted to him for his book titled FROM BERLIN TO BERKELEY. In this autobiography, he wrote the following about my grandfather: "My father was (skilled)

as a mediator. He was capable of much sympathy. Taking the side of each party in turn was in tune with his conviction that each fact has many sides, and much could be said for the 'truth' of each beholder. He was profoundly convinced of the hazards of real adjudication . . . and he (made) these hazards clear in non-technical language. His negotiating stance exerted a strong personal attraction...He feared the personal damage which often resulted from the rigidities of the law. (He also) had sympathy for the disadvantaged, and a genuine passion for an equitable settlement of disputes."

In my current role as a rehabilitation counselor, I find myself often mediateing disputes between employers and employees. When I read the passage I just quoted for the first tijme, it came as a shock of recognition - - the description captured the essence of my approach as a counselor. I am involved in attempting to find solutions for people who have been injured on the job and cannot return to their previous employment, so an understanding of labor and business practices is essential to assisting them. I also find myself called on as an expert witness, so I too have some contact with the practice of law. My clients come from all walks of lifwe, and empathy for their

situation is a critical part of the counseling process.

I find that the evolution of my career has been a pivotal element in my relationship with my father. During this last year, we have carried on a fairly consistent correspondence in which I have described some of the vicissitudes of field work with unmotivated clients. My father's responses have been perceptive, interested and supportive. I believe we are continuing to evolve this dimension of our personal relationship. I wrote to tell him that I was using his writings to prepare for Father's Day, and he wrote back to say how touched he was that his writings had been useful.

I have come to accept that my father is more comfortable if he is given an opportunity to reflect on events rather than having to react to them right away. However, the physical and emotional distance is deceptive, since he finds ways to tell us what he is thinking. He is mostly comfortable sending us a message as he recently did in a lecture titled "A PERSONAL TESTIMONY ON 20TH CENTURY SOCIAL CHANGE" in which he said "pessimism and nihilism are not enough" to deal with the 20th century. He went on to quote de Tocqueville:

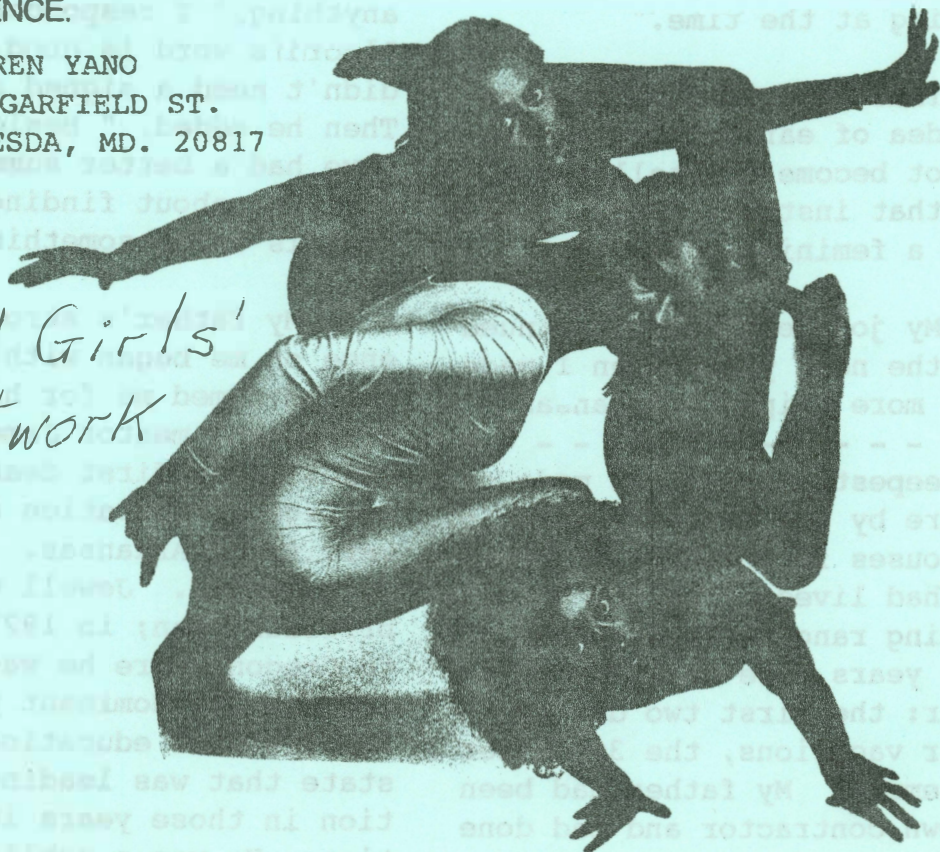
I BEGIN TO ASK MYSELF WHETHER ANYTHING SOLID AND DURABLE CAN BE BUILT ON THE SHIFTING BASIS OF OUR SOCIETY. . . I SHOULD ALWAYS BE REPEATING THIS...ONE OUGHT TO BE FIT FOR EVERYTHING AND PREPARED FOR EVERYTHING, FOR NO ONE CAN COUNT ON THE FUTURE. I SHOULD ADD THAT (ONE) SHOULD RELY ON NOTHING THAT CAN BE TAKEN AWAY; BUT TRY TO ACQUIRE THOSE THINGS WHICH ONE CAN NEVER LOSE TILL ONE CEASES TO EXIST: FORTITUDE, ENERGY, KNOWLEDGE AND PRUDENCE.

KAREN YANO
8706 GARFIELD ST.
BETHESDA, MD. 20817



"I'VE BEEN PUTTING OUT A NEWSLETTER DEALING WITH MY DAY'S ACTIVITIES, BUT RECENTLY ALL MY DAY'S ACTIVITIES CONSIST OF PUTTING OUT THE NEWSLETTER."

Old Girls'
Network



GROWING UP FEMINIST: FATHER MADE A DIFFERENCE

In November of 1986, I attended, at Henderson State University in Arkadelphia, Arkansas, the 50th reunion of my college class of 1936. When called on to give a brief resume of my life since college, I gave only one item of specific information, my marriage to Tom, since it was the best thing that had happened to me in all that time, and said: "Recently, I have begun a review of my life with the hope of learning who I really am . . . As I look back over the years, I see that I was always more truly independent-- more of a feminist, as we would say today -- than I was aware of being at the time."

That surprised me because the idea of early independence had not become crystallized before that instant. Had I really been a feminist years ago?

My journeys back continued into the next year, when I made three more trips to Arkansas - -
 - - - - -
 The deepest impressions made on me were by the visual remains of the houses in which we (my family) had lived. The three still standing ranging in age from 42 to 67 years were built by my father: the first two during summer vacations, the 3rd after retirement. My father had been his own contractor and had done much of the carpentry work on

them. They are as true today to the original lines as the day they were built, as honest as the builder.

The houses reminded me of my father's honesty. He had emphasized keeping one's word. In the summer of 1936, when teacher's jobs did not pay enough to live on for a whole year, I accepted a job in a small school at the bottom pay level. Later in the summer I learned of an opening with a salary 50% higher. I suggested applying. My father was shocked. "You promised them," he said. "But I haven't signed anything," I responded. "An Alcorn's word is good. They didn't need a signed document." Then he added, " Besides, you have had a better summer without worrying about finding a job. That is worth something."

My father's strong influence on me began with my birth for he named me for his good friend and mentor James Ralph Jewell, the first dean of the college of Education at the University of Arkansas. My name is Dean Jewell. Jewell was a brilliant man; in 1927 he went to Oregon where he was for two decades the dominant person in the field of education in a state that was leading the nation in those years in education. He was a public speaker

much in demand. He gave me subscriptions to CHILD LIFE, then SAINT NICHOLAS, then NATIONAL GEOGRAPHIC. In addition, every birthday and sometimes at Christmas there were beautiful books.

Two or three times a year he sent long typed letters telling me about his work (in which he never talked down to me), and about the places to which he traveled for speaking engagements. I saw the Northwest first through his eyes. On my 14th birthday he wrote: "And finally I found what I have been looking for for a long time - - a copy of Mark Twain's JOAN OF ARC. Years ago I told my daughter I thought it was the most splendid book for a girl about a 'she-ro' that there was in the English language." For my 18th birthday he sent me a book of essays by Virginia Woolf, the talented British feminist author. Dr. Jewell was a true Godfather to me.

The most traumatic event of my early years came when I was six. My father and mother were both hospitalized, he with a back injury, with the possibility of not being able to walk, and she with the deadly flu of the World War I period. Neighbors took care of us; I had the measles then, the worst illness of my life. We all recovered, but I always remembered what my parents emphasized - - each of

us had to get as good an education as possible and be prepared to make a living for ourselves. I must add here that father had become ill first and that the school board had asked mother to take his place at the school. She was an excellent choice, a good teacher who knew the teachers and many of the students, and was known and respected in the community.

When I was very young, I did not experience adverse discrimination. In elementary school, I did not know any boys who did as well as I did in school, but girls' clothes were a handicap in games. As I grew older, I could not enroll in industrial arts classes and I knew I could not be admitted to some schools. I avoided some courses because the teachers made jokes about women that made me uncomfortable and I could not say how I felt. We did not have such words as *macho*, *sexist*, *sexual harassment*. I was able in most such cases to do the study alone later if I needed it, a high price to pay, but I had protected my sense of self-esteem in the only way I knew.

My best memories of my childhood and my father's influence center around the dining room. We ate three meals a day together every day in that room. As soon as we were able to be placed in a highchair, we were seated beside Father who

had the responsibility for introducing us to foods and teaching us how to eat. We grew up liking everything. It was usually a very pleasant time. Conversations were varied; we talked about everything. Teasing was never allowed, not there or anywhere else.

When I was 18 I deliberately stopped dating my first, steady boy friend, someone I had loved since I was in junior high, because we seemed headed straight for marriage and I was not ready for that. I made that decision alone and never discussed it with anyone.

But did I develop true independence of action through my teens and twenties? The best example I can give comes from my middle twenties. World War II was beginning. I was teaching in my hometown. An abandoned CCC camp there was turned into a camp for conscientious objectors, CO's as they were called. They did soil conservation work such as planting pine trees. The camp management was not allowed enough money for a good diet and other basic needs. The men provided their own clothing and spending money. The camp was under the auspices of the Brethern Church and many of the men were Brethern from Pennsylvania, Maryland and West Virginia. There were also some Methodists. Many CO's had not finished high school.

The camp manager's son was in my homeroom at school. In making a routine visit to his home, I learned of the need for books at the camp, textbooks for the school and others for recreational reading. I helped in the collection of these. My parents worried. They had lived in the Ozarks where a printing press was destroyed during World War I when the editor dared to criticize President Wilson's labor policies. At home almost every man I knew under forty was in service. Many had been in the National Guard at the beginning of the war. At this time I was in a leadership position, working with college-age people in the local Methodist Church. Some CO's came to a Men's Bible Class and were told that they belonged in the Youth Department, so they came to the college class where they were welcomed as participants. One of my friends said to me, "We think you are encouraging them to come to our church." As a member of the church since I was thirteen, and a teacher who had known nothing but education all of my life, I could not have acted any other way. The situation became more tense for some of the CO's when they had to go into town, but that town was spared any embarrassment. In the Spring of 1943 a tornado leveled the camp. It was not rebuilt; the men were transferred to other camps.

The greatest debt I owe my father is for the hours he spent

listening to me. He was the best listener I have ever known; I discovered this by accident the first year I was away from home. The college at home was then a two-year school; in my third year I transferred to a small college about two hours from home. I had always expected to go to the University at Fayetteville where the rest of the family had gone. But it was 1934; the state was bankrupt; salaries were cut to the bone; payments were sometimes made with script; and barter became a way of life. About this time my sister was employed as a teacher of math at Henderson. Arrangements were made for our room and board and my tuition to be part of her pay. I soon became unhappy. My grandmother died; I was homesick; I was two years younger than most of my classmates; they seemed unfriendly; I had been poorly advised on course selections; my roommate was a tense person with whom I had nothing in common. This was also when I had broken up with my boy friend.

One Saturday late in the fall my father stopped by on his way home from a meeting in Little Rock and I asked to go home overnight. He knew something was wrong. On the way I began telling him all my woes; then I began crying. I must have carried on for an hour. I wanted to quit school; I was willing to do anything, any kind

of work, anything but come back next term. Finally I stopped. Then he began slowly, very slowly, as if he were thinking aloud, that there was the matter of my sister's pay, maybe she could negotiate some other arrangements. He did not remind me that there were no jobs at home, that I had friends sitting around doing nothing. He talked to me as if I were a sensible adult and as if something might be worked out. He was inviting me to think about how this could be done.

By then I had begun to feel better. I had gotten it out of my system; someone had taken my problems seriously and was asking me to participate in the solution. Suddenly I was better. I don't remember being unhappy at school after that. I had discovered that he listened to me and did not scold or tell me how foolish I was. For the next few years when I was in school or teaching in places no more than two hours from home, I arranged for him to take me in the car at holiday or vacation times. Those rides meant everything to me. I had not had a close chum since we had moved when I was eight. Now I know he benefited too because he was alone on the other leg of the journey. It was almost 40 years before I learned why he could come home from a long ride looking rested. He needed the solitude one gets at such a time. I learned that when I was going to

JPD meetings in Pennsylvania. I would leave the Interstates, take the back roads and travel at a slower pace. Solitude is a restorative.

Every afternoon at home Father would stop for a pot of tea. In the wintertime when there was no gardening he would call the dog and go for a long walk. When the conditions were right, he would take a gun and come home with quail; for dinner - - or whatever was in season. He knew how to live well and set a good example.

He said to me once, "You are not good to yourself. You don't set aside time for yourself, to do the things you like to do, just for fun. You can't live that way." I answered, "But I don't have time." He replied, "Of course you do. Schedule that time first; and let those other things come where they will."

I tried his advice the next summer at school, putting all my classes and study on Monday through Thursday; Friday was catch-up day; Saturday and Sunday were for anything else, off campus if possible, out of town. Though it was graduate study, that became the easiest term I ever knew, with top grades too, a wonderful summer. I have never done so well since!

In 1936, shortly after my

father died, I found an envelope postmarked 1916 among his papers. On the back in his handwriting were the following notes: "Jewell, age 4 months, 10 days, I placed a spoon in her hand; she passed it from one hand to the other, reached for it with her mouth, when near felt of it with her tongue, and chewed on it. . . dropped it, cried hard...stopped when I put my watch in her hands. . ." The notes continue telling of my crying when my brother (2 years) took the watch, and of smiles when I heard my mother's voice, and of other reactions.

Twenty five years ago, when I first read these notes, I thought how far ahead of his time he was. The techniques he used were new in the 1940's and '50's. When he made notes of my infant behavior, he may have been involved in a study of child behavior. But this is indicative of the close attention he always gave each of his children. I was the third child of five born to my parents, truly the middle one. Regardless of birth order I was never neglected, or allowed to feel so.

If a child is treated equally at all times, she will believe that she is equal and she will act so. She may be surprised if she is not treated as an equal by others.

The older I become the more I know how much of a difference my father made in my life. Nicky Marone, in her very useful book on HOW TO FATHER A SUCCESSFUL DAUGHTER, says that in rearing daughters a father has two votes to a mother's one (meaning double the influence) because each counts as a parent, but father also votes as a paradigm for all men.

In a recent TV interview, Nicky Marone gave these five suggestions for fathers who want to help their daughters.

1. Give time and support to your wife. Daughters see this as support for themselves.
2. Stand up for women before other men and in the world in general. Men listen to men.
3. Don't be a perfectionist. Don't insist that your daughter be a "good girl". She needs to learn to stand up for herself, make some mistakes and win some arguments.
4. Never tease her about her body. She gets too many destructive messages from the world around her.
5. Love her unconditionally. Never give the message that love goes if she does not conform.

If I judged my father by these standards, he would come through with flying colors.

Jewell McHugh, 11702 Karen Dr., Potomac, MD 20854

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EDITOR'S NOTE: In the editorial in the last edition of REACHING SIDWAYS, I wrote that I had been asked why I didn't leave Women & Religion concerns and work for the homeless. I didn't answer because I was too weary to even consider going through my reasons. Linda Schaldach of Portland, Oregon, has written a response for me, and others who are asked similar questions.

WHY I CONTINUE TO WORK FOR

WOMEN & RELIGION

You were wise not to answer, although you might have said, "This kind of question tells me you will never understand my answer." We can save a lot of energy, usually spent explaining and educating (again!), and examine the questions instead.

This question, like many asked of feminists, is an indirect criticism. It says, in effect, 'REAL oppression is economic.' Here we have a classic STOPPER, to keep women in their place. Anne Wilson Schaeff identified stoppers in WOMEN'S REALITY. Their purpose is to produce guilt, and thus maintain the status quo. This one implies a hierarchy of suffering, where oppression of women/sexism is comparatively less important.

If you answered, "Women &

Religion work is for the homeless!" , she would not understand. A basic feminist dilemma is that we want to communicate, but people whose consciousnesses aren't raised to an awareness of sexism really can't hear our DIFFERENT VOICE. Thus we are ineffective in changing patriarchal religion.

The previous editorial in REACHING SIDWAYS underlined our demise - - "Women's concerns are going - - going - - gone." Indeed, gone equals homeless. This is the second category of homelessness. The third is the burned-out women who leave. These two are often related. Yes, in Women & Religion, I'm working for the homeless!

Our first, initial homelessness was recognized formally 10 years ago. The W&R Resolution evolved and originated because women are spiritually homeless and oppressed psychologically in patriarchal, sexist religion.

The Resolution's purpose is to INCLUDE women, to offer us a spiritual home by opening sexism's locked doors. Those excluded and locked out, those homeless and disenfranchised, are women's souls. And when women are tokenized or marginalized, the doors of equality are still locked!

Impoverished women and men on the streets are the visible

homeless. Impoverished souls of women in UU churches, as well as Catholic churches, are the invisible homeless.

Believing struggle is a name for hope.

LINDA SCHALDACH

PORTLAND OR

AN IMPLEMENTATION PLAN

TO ADDRESS THE ISSUES IDENTIFIED IN THE SEXISM AUDIT OF THE UUA
SUBMITTED BY THE IBIS CONSULTING GROUP IN MARCH 1988

EDITOR'S NOTE: The above plan, submitted at the UUA Board of Trustees meeting, has been analyzed and critiqued by the Women & Religion Task Force of the Pacific Central District. I am presenting the material as prepared by that Task Force in order to conserve space.

TO: MEMBERS OF THE UUA BOARD OF TRUSTEES
RE: SEXISM AUDIT
REPLY TO: ELIZABETH FISHER

BERKELEY CA

The Women & Religion Task Force of the Pacific Central District congratulates the members of the UUA Board of Trustees for commissioning a Sexism audit. We also feel this audit articulates major areas of concern that are key to

affirming and promoting the inherent worth and dignity of every person. We urge the Board to accept this audit and to adopt appropriate methods of implementation.

The PCD W&R Task Force has reviewed in depth the sexism audit, the Implementation Work Plan, and the Memorandum to the UUA Board of Trustees by the UUA Administration regarding the Sexism Audit Report. As we analyzed the implementation plan, actions suggested by the Audit Committee fell into three main categories:

1. Administrative policies and procedures.
2. Ministerial practices and theological training.
3. Revisioning our Mission and Institutional Relationships.

On the attached pages we have grouped the implementation recommendations into these three categories and suggested what course of action we feel would be appropriate and effective.

The administrative issues must be dealt with immediately. We call upon the Board to instruct the Administration to implement these changes at once at 25 Beacon St. so that we will be assured that our Association provides a work environment for its employees that is free from harassment, supportive, and empowering.

Categories two and three are more complex and will require thorough discussion and careful planning to implement. The sexism audit, however, provides a framework for a profound and necessary long range planning effort

needed to develop, articulate and disseminate throughout the UUA (and more broadly) a vision of a gender inclusive association" as recommended in Point 7 in the Implementation Plan. By involving our exoisting committees and organizations, we can use our collective abilities to discover the needed solutions. ED'S NOTE:: I have put my comments in this print when I am overcome by the administration's refusal to act on the results of their own survey.

I. ADMINISTRATIVE POLICIES AND PROCEDURES.

#2. Adress the exempt/non-exempt split at 25 Beacon St.

Both the audit implementation and administration plans agree that a Headquarters Committee should be formed to study this issue. The administration memo, however, makes no mention of a time line for action. We agree with the audit that recommendations should be made concerning corrective action by Sept. 15, 1988. We also hope the committee will consider topics suggested in the audit. The HQ Committee should include equal representation from non-exmpt staff.

#9. Revise Search Committee handbook to include information on legal requirements in the hiring process.

We agree with the audit and administration recommendations.

#11. Conduct workshops on self-empowerment and sexual harassment for all staff at 25 Beacon Street..

#12. Provide a series of management development seminars for all managers based on self-empowerment principles.

#14. Develop an orientation pro-

gram for 25 Beacon with the goal of developing staff cohesion as well as providing information.

(All three of these are handled together because the comments by the PCD Task Force are the same for all)

Unlike the Administration, we feel this action needs no study but rather requires a plan for implementation. A required budget for training should be presented to the Board by January 1989. Actual workshops should be held by April, 1988.

#13. Review and revise personnel policies.

We are happy to see that the Administration has added a policy on sexual harassment to the personnel handbook. We feel the committee outline under #2 should deal with the remaining issues suggested by the audit committee and should have new policies in place on the remaining issues outline in the audit by Oct. 31, 1988 **as suggested in the audit.**

(ADMINISTRATIVE PRACTICES AND PROCEDURES THAT AFFECT BOARD OPERATIONS OR THE CONGREGATIONS)

#4. Provide visible and concrete support for efforts to promote inclusive language by committees and organizations.

The lack of inclusive language still plagues many services. The UUA should provide on-going programs that offer suggestions and educational materials that can be used to help encourage a wider acceptance of gender inclusive language in all facets of the lives of our societies. (ED'S NOTE:: The administration believes such support is already provided and monitored by administration and Board !!!!!)

#8. Review composition, mandate and support to Women and Religion Committee.

We feel that decisions about the makeup of the W&R Committee should be made in consultation with the current members of the committee. We also feel that this audit report broadens the charge of the committee and increases the tasks the members of this committee are expected to perform. Therefore, additional financial support to cover these expenses is required and should be allocated by the Board. (The administration thinks this is "within the purview of the Committee of Committees.")

#10. Add to the Congregational Handbook a section on sexism, sexual harassment and legal rights of employees.

We were disappointed to see that the Administration had no plans for adding such a section to the Handbook. This is a great tool for Congregations. Most congregations have employees and these issues can become serious problems. The UUA needs to offer suggested policies to the Congregations as an addendum to this important document. The Handbook is loose leaf which makes it practical to send out a section to be inserted.

(The administration memo says as follows:

"There are no current plans to up-date the Congregational Handbook and there is no section in it on employment practices. We would suggest referring this project to the Extension Dept. for consideration.)

#15. Shorten and revise, for easier uses, 'CHECKING OUR BALANCE: AUDITING CONCEPTS, VALUES AND LANGUAGE.'

We agree with the Administration's implementation suggestion and understand that this rewrite is underway.

#16. Distribute Sexism Audit Reports to all districts and each congregation.

We agree with the Administration that an article in the WORLD - - reviewed by those who are very familiar with the audit to insure accuracy and completeness - - is an excellent idea. We also feel additional methods of informing congregations about the audit and on-going activities resulting from it should be developed. The W&R committee should suggest such approaches to the Board as they develop.

II MINISTERIAL PRACTICES AND THEOLOGICAL TRAINING

#1. Encouraging the theological schools to conduct sexism audits.

This project is a high priority. We feel that the Joint Theological Schools Committee as well as the Panel on Theological Education could be of assistance in getting sexism audits going in the theological schools. The instruments used for the UUA Audit should be made available to the theological schools.

#3. Improve the Search and Settlement processes.

We urge that a copy of this audit be forwarded to the Ministerial Settlement Task Force by the UUA Board and that they report back on the action they will take on the issues included in the audit by Dec. 1, 1988.

#5 (a) Expand the mandate of the RE Advisory Committee to study - - in collaboration with the MRE concerns group - the issues of sexism . . . the review of the present study of RE in terms of gender, salaries, compared to parish ministers . . .

We agree with the Administration that this project is better referred to the UUMA and LREDA. We recommend that the Board request a follow up report from these organizations by January 1989.

III. REVISIONING OUR MISSION AND INSTITUTIONAL RELATIONSHIP

#5(b) Examine ministerial authority in terms of such things as empowerment of the laity, participation, and shared responsibility.

This item is at the heart of our association's vision. The Administration's recommendation that this be referred to the UUMA is inadequate since the UUMA includes only ministers. The audit suggests formation of a new Task Force with broader representation. Since we feel this is a critical area of long range planning, we do not feel a task force is an adequate solution. Rather, we suggest that these issues be considered by each of the following committees and organizations: Commission on Appraisal of the Status of the Denomination, Long Range Committee, and Joint Theological Schools Committee. We also recommend that the Women and Religion Committee be responsible for following up with each of these groups to insure the issues are being considered, assembling the recommendations, and reporting back to the Board by April, 1989 on the collective vision.

#7. Develop, articulate and disseminate throughout the UUA (and more broadly) a VISION of a gender inclusive association.

This vision of a gender inclusive association will grow from the activities undertaken to fulfill #5. We believe once this exciting process is underway, the Board will enthusiastically aid in disseminating this vision throughout the UUA and even more broadly as the audit recommends.

**HOW TO FATHER A SUCCESSFUL DAUGHTER
NICKY MARONE**

McGraw-Hill Book Company, New York, St. Louis, San Francisco, Toronto, Hamburg, Mexico, 1988

The first and most wonderful thing about Nicky Marone's book is that she is attempting to tell fathers how to be good fathers. Marone is a teacher, an unusually good teacher I am sure, who has, as she tells us, observed adolescent behavior for eleven years, and watched girls change their behavior from achievers to the kind of behavior they imagine to be "feminine" behavior, the kind that attracts boys. She claims that feminist consciousness raising has had no effect on the behavior of adolescent boys and girls who are still assuming the "same old, worn-out self-defeating poses of twenty years ago." Further, she has observed that the girl who receives the least amount of male attention and approval at home is the one who seeks it most at school, and that fathers' understanding and advocacy are the vehicles through which a daughter rejects the stereotypical "feminine" behavior and has the courage to develop into a person who can use her own power.

Marone then devotes the rest of her book to advising fathers both of the techniques and strategies they can use to encourage "assertive, risk-taking achievement-oriented behavior" in their daughters and of the way to prevent the wrong messages from reaching their daughters.

At the end of the book, she states that her hope is for the "achievement of balance, the creation of a truly flexible society, where a trait is just a trait, without the label of masculine or feminine and where all are encouraged to express their natures, talents and visions free of the shackles of gender restraints."

Marone's two checklists for fathers in her book are perhaps the best means of sampling the kind of specific advice she is offering. Here are a few of her suggestions:

1. Counter negative input she has received like, "Girls are not supposed to be good in math." Maybe your daughter is the one who is.
2. Teach her that both feminine behavior and masculine behavior are available to her depending on the circumstances in which she finds herself. Teach her to modulate her behavior according to the circumstance in which she finds herself.
3. Teach her to take risks and overcome fear.

4. Read your daughter the brief biographies of the successful women offered in Appendix B.
5. Examine your own beliefs about women.
6. Be involved in all aspects of housekeeping and child care.
7. Stand up for females and their rights in front of other men. Attempt to change some male attitudes.

EDITORIAL

Some time ago, (I forget how long), Ellen Goodman wrote a column in which she talked about "feminist fatigue." She defined this fatigue as "a special kind of weariness: At the persistence of old attitudes and at the idea of explaining it all again."

I am able to quote the name of the disorder and the definition because Linda Schaldach of Portland, Ore. was kind enough to send me a copy of Goodman's column, along with other material, and remind me of the malady that I, and unfortunately, numerous others are suffering from. We are, as Goodman describes us, ready to move on, and yet we are confronted "with people pushing us back." Sometimes we feel as though we are "caught in a game of chutes and ladders, and wonder if we have the energy to climb the same paths again and again."

My own fatigue has increased this past year as I wondered if anybody at all was still working in Women & Religion----anybody, that is, except

the awe-inspiring Pacific Central District, and maybe a few other individuals scattered here and there.

I am no longer exhilarated, or energized by such events as the report by the Sexism Audit Committee and their Implementation Work Plan. Remember the original sex audit, the "Checking Our Balance: Auditing Concepts, Values and Language?" I recall seeing a first draft of that audit in 1981 at the Women and Religion Conference in Lansing, Michigan. And now, six and one half years later, the UUA has at last undergone such an audit, and a committee has suggestions to implement the projects suggested by the Sexism Audit Committee! We UUs are not exactly rapid at taking action. We talk a lot, but we seem to accomplish very little-----and what accomplishment we do make is very, very slow. Or is it that anything that has to do with women, the traditional work horses of the church, need not be taken very seriously?

What made me fall even further into the depths of despair, were the responses of the UUA Administration, (described as William F. Schulz, and Kathleen C. Montgomery in the memo written to the UUA Board of Trustees). Over and over again, their responses to the recommendations of their own Sexism Audit Committee indicated that they have little interest in making any real changes. For example, the fifth recommendation of the Sexism Audit Committee was as follows: "Review expectations for ministers and ministers' roles and make recommendations to the Board particularly focussing on.....(b) examin-

ining ministerial authority in terms of such things as empowerment of the laity, participation, and shared responsibility."

As Elizabeth Fisher, of the Pacific Central District, says so well in her analysis already quoted: "**This item is at the heart of our association's vision.**" She then calls for the input of many committees and organizations to consider these issues. The Administration, however, would like to have this project referred only to the UU ministers' association, the UUMA. The fact that **empowerment of the laity, participation, and shared responsibility are an issue in the sexism audit is because the UUMA is either unwilling or incapable of dealing with the situation.** The UUA clergy, as a group, does not see their "ministerial authority" (a term which has no place in 20th century UUism), as an empowerment of the laity. They are involved with bread-and-butter issues-----like Search and Settlement processes. The UUMA is very much like a union for ministers, and I cannot imagine a union which wished to empower their bosses.

The rest of the Administration's memo has similar recommendations, and most of them, in the light of common sense, won't work for the same kinds of reasons that the UUMA will not find a way to empower the laity. And so we will be back to where we started- - -except that this time we will be told that a Sexism Audit Committee has made some recommendations, these are being acted on by appropriate committees, and we must be patient.

Oh my, I am fast reaching a state of feminist fatigue again. I must confess that I couldn't even read the recommendations of the Administration through at one sitting because I was so exhausted at their unwillingness to seriously work on the problems of sexism in our denomination.

Knowing all of this made me ask myself if I should continue my work on this journal. I kept thinking that the whole UU effort is so doomed to failure that I might better put my efforts elsewhere. It didn't help that I had received several cards from women who wrote that they have left the UU church and were therefore no longer interested in receiving REACHING SIDEWAYS. I know just how they feel and I sympathize.

In the midst of this deep feminist fatigue, and the kind of despair it engendered in me, I found at my publication deadline this spring that I had received only one article for REACHING SIDEWAYS. My fatigue reached a point at which I could barely move. Then, I heard from Marjorie Smith in Seattle, Wash., and from Linda Schaldach in Portland, Or. - - - not at the same time, and not in the same way. Each of these two sisters, whom I have never met, reminded me that I am not alone, that there are other women all over the continent who feel very much as I do, and that we need to communicate with each other.

Shortly thereafter I received the newsletter of the Florida Women & Religion Committee which was full of material about their retreat in June of this year, designed, they wrote to

REPLENISH YOUR SPIRIT. And lo, and behold, mine began to be.

I began to remember. This journal was originally started as a means of exchanging ideas and views among women and men in the Joseph Priestley District. We expanded to become a continental journal because we found we were a means of communication (networking is the word used today, I believe,) for women and men on a continental basis. We continue to receive contributions from women and men ----both original contributions from new readers, and renewals from old friends.

So why should I mind what 25 Beacon Street does or doesn't do? Why should any feminist care? We can and will continue our work in our individual churches, even if we no longer feel free to express our ideas to the majority of our congregations because we have been categorized as "radical feminists." We are what we are - - and we need the support of each other through our own avenues of communication.

Such thoughts are not those of a fatigued feminist.. I am, at least for now, recovered. Thank you, Marjorie Smith, thank you, Linda Schaldach. Thank you, Florida Women & Religion Committee for sending your announcement of your summer retreat to me.

I shall not set a publication deadline for REACHING SIDEWAYS for our fall issue. But please do your writing as soon as you can so that I can publish in October. (cont'd page 4)

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A THANK YOU NOTE

The cost of this issue has been met by the contributions which we have received from friends of REACHING SIDEWAYS. All of the diligent labor of the publishing crew does save money, but the cost of printing and postage must still be paid.

To every one of you who have contributed to REACHING SIDEWAYS, we say thank you. The date on the address label shows the time of your last contribution. We deeply appreciate your support.

If there is no date on your address, then we have not received a contribution from you. You are receiving REACHING SIDEWAYS because we believe the issues in this journal are important to you. But we cannot continue indefinitely to send your copy. We need contributions from each reader who now receives REACHING SIDEWAYS. There is no other source of revenue or assistance which enables us to continue to send our journal to all who receive this issue. We will certainly fulfill our commitment to those who contribute.

Our suggestions for amount of contribution are:

- \$4.00 covers the direct cost of three issues
- \$10.00 enables copies to be sent to Unitarian Universalist officials who may not subscribe, but to whom we wish to send our message.

Please notify us by check in the mail of your wishes. If you have friends who might be interested in our journal, send us their names too and we will mail them a complimentary copy.

PLEASE WRITE YOUR CHECK as follows:

REACHING SIDEWAYS, JPD
% Tom McHugh, Treasurer

Potomac, Md.