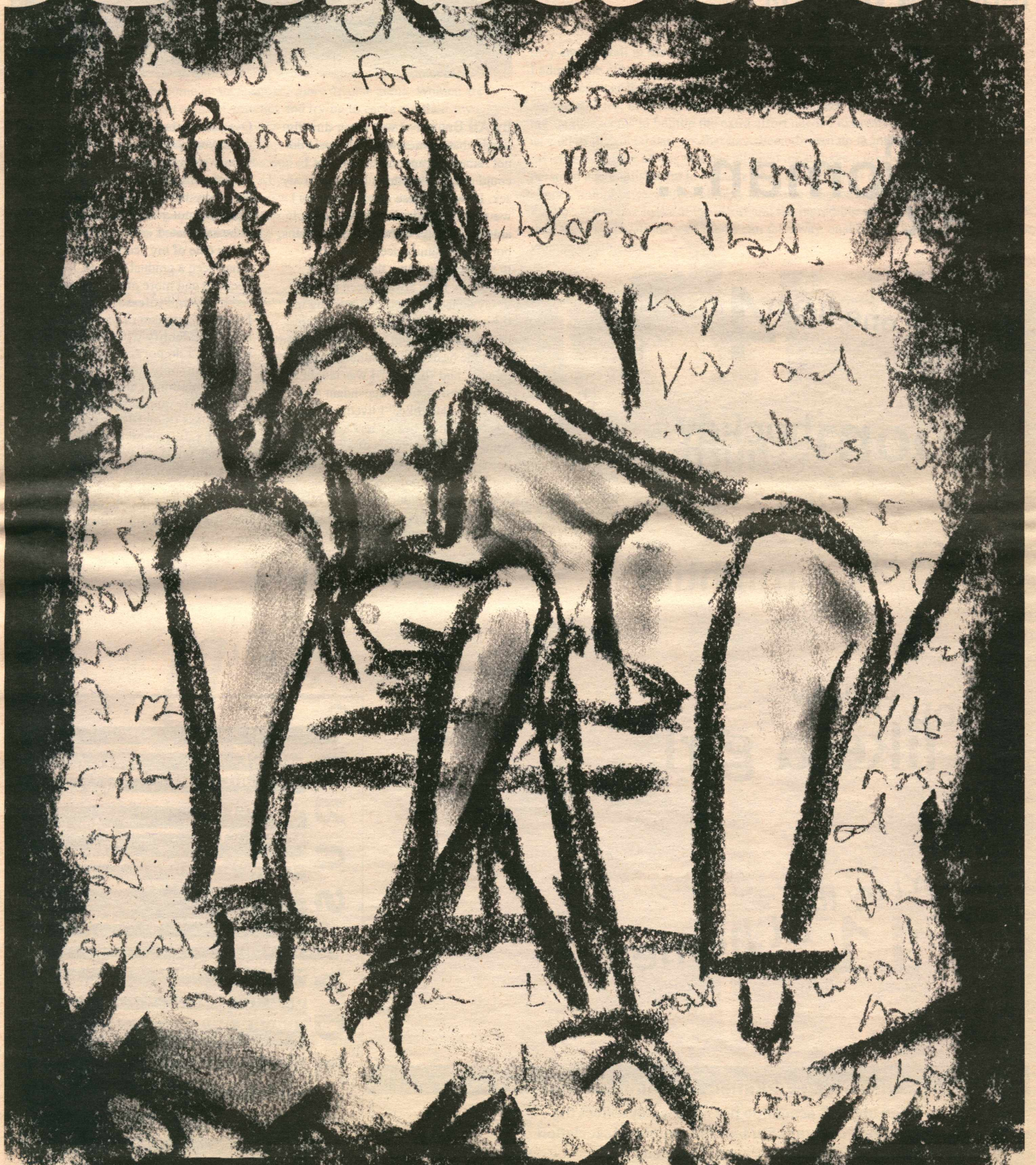


Trusader



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february 06 2004

"No one can make you feel inferior without your consent."
-Eleanor Roosevelt

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by Ali Brown I was never directly taught that women were inferior, I do not remember anyone *saying* that I could not do something because of my sex. However these misconceptions I would learn through subtle lessons. I am the daughter of two Mississippians, born into a family deeply rooted in southern heritage; the echoes of patriarchy have always been present in my concept of self. After living in the south for ten years, certain values became ingrained in my thinking. Apart from the basic table manners, "yes m'ams" and "no sirs," I was taught to be submissive, male-dependant and above all "ladylike." I lived in a culture where physical beauty and social graces were the primary focus of a female's existence. And more substantial, internal attributes were only secondary, if acknowledged at all. (Now as I relate this, I realize this dogma is not limited to southern culture.)

Over the years I have come to reject misogynist philosophy. However, it is only recently that I have begun to consider myself a feminist. It used to be a term that frightened me and was definitely not a one I would have wanted to be associated with. I am not certain of the date of my "conversion." Perhaps it has been a gradual change, less of a decision and more of a progression.

It was in Professor Grinder's Literary Criticism class that I truly began to identify with the label of feminist. I do not remember the exact discussion, only that he was irate about something concerning women's equality. He questioned the females in the class (8 of 10, the typical English ratio) about whether or not the issue upset us. I was so shocked that a Christian male was supporting a feminist agenda. It was one of the first times I had heard any Christian discuss the issue of women's rights in a positive tone.

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In preparation for this week's issue, I consulted other faculty members, hoping to learn from their perspectives. I spoke with Professor Tami Gismondi (English) and Dr. Mark Gismondi (Political Science) about their views on the subject of feminism. Both Dr. and Professor Gismondi consider themselves equity feminists. And both presented views distinct to their respective departments.

In a political perspective on the issue, Dr. Gismondi alluded to MLK's stance on civil rights. "King asserted the rights of African Americans within the greater context of a liberal framework." In other words, King worked for the rights and equality of all people, not only African Americans and it proved successful. Dr. Gismondi believes that effective feminism would take such an approach.

Tami Gismondi provided a literary approach to understanding the issue, with this response:

"Within the Christian community, the word feminism often evokes the most visceral opposition, a reaction that results largely, it seems, from a misunderstanding or perhaps just too narrow an interpretation of what the word in fact signifies. The confusion lies in the fact that feminism encompasses so many varying and even conflicting ideas. Wrongly associating it solely with the female set of "men-hating," "bra-burning" radicals, many Christians denounce anything that smacks of "feminist rhetoric" as evil, immoral, decidedly unbiblical. Ironically, feminism – or concerns about the condition of women in society – emerged largely from within Christendom. Many early feminists – men and women alike – were those in the church who began pointing

to vast discrepancies between the biblical ideal and actual state of women. Charlotte Bronte, for example looks to the virtuous woman of Proverbs 31 and sees a woman who is wise, educated, independent, resourceful, and active both in the home and the workplace. "That woman," she declares, "was a manager." She continues:

King of Israel! Your model of a woman is a worthy model! But are we, in these days, brought up to be like her? Men of [England]! Do your daughters reach this royal standard? Can they reach it? Can you help them to reach it? Can you give them a field in which their faculties may be exercised and grow?You would wish to be proud of your daughters and not blush for them – seek for them an interest and an occupation which shall raise them above the flirt, the maneuvered, the mischief-making tale-bearer. Keep your girls' minds narrow and fettered – they will still be a plague and a care, sometimes a disgrace to you: cultivate them – give them scope and work – they will be your gayest companions in health; your tenderest nurses in sickness; your most faithful prop in old age." Charlotte Bronte, Shirley (1849; Oxford UP, 1979) 392-393.

Arguments, like Bronte's, asserting a woman's right to education and opportunity were made on the basis that such freedoms would only serve to strengthen her moral character and thereby benefit not only women but all of society. At the very heart of such feminism is nothing less

than a plea to aspire to a more truly Christian ideal, a vision that hardly warrants demonization."

Throughout this week, we have collected articles from various students concerning the issue of women's rights. In doing this our intention was not to shock, male-bash, or demonstrate any sort of anger. That is not what feminism is about. We only hope to clarify misconceptions and encourage people to consider this important issue.



"Shari Gibson cleans rug" -Oasis 1962

dearest student body, (editorial)

Dearest student body,

I am writing as a woman concerned with the dignity of my sex. Yikes, a serious and austere beginning but a valid concern. I have always considered myself a feminist, being nicknamed femi-nazi among other unpleasant titles. Why? Actually, the answer is quite simple. I know that I am equal to anyone else, men included. My father sat me down upon his knee and convinced me regularly that I was wonderful, have a great head on my shoulders, and that no one had the right to make me feel poorly. Well, I grew up and found that self worth is very important but so is the respect and dignity of one's peers. I have been unfortunate enough to run into individuals who view the female sex in ways that insult and degrade in the baseness of their misconceptions. The crass but true message that women are merely sex objects is readily available for anyone who chooses to buy into it. Pornography paints the most complete picture of

women as sex objects, but then it is defensible easily enough by our wonderful constitution. I like the fact that we cannot ban books and publications because I believe that to do so would be tragic. However, the use of such material can be detrimental when it reflects on a society's overall perception of the female sex. Airbrushed flesh and voluptuous silicone have become the standard by which women are judged. The mind is a powerful thing and it is underrated in today's women. Women have been oppressed and are still oppressed all around the world. This frightening form of machoism is found throughout history. Again, I ask why? Jobs are lower paying for women, political offices are rare, and there are numerous other areas which shout of inequality and injustice. I love being a woman. I love my sex, and yes, I love men as well. I have numerous friends who enjoy pornography and use derogatory terms and crude chauvinistic jokes

when in my presence. They assure me that it is all in fun, that as "one of the guys" I have to put up with the locker room talk. Every time they talk that way in front of me it is frightening. If you can say it, then somewhere in your head you thought it and it is dangerous when discriminatory action can be seen as a harmless joke. I have a son, perhaps one day I will have a daughter as well. I wonder what he would do if someone spoke in a derogatory way about his sister. Should it not appall everyone when someone is put down for something they have no control over? We are born with certain things predetermined; sex, race, and family are all beyond our power to control. We are equal, different, but equal nonetheless. I hope that when reading this letter it caused people to stop for just a moment and think about the larger implications of the things we do and say. It only takes a ripple to start the wave; and change never comes too early, nor is it ever too late to start.

Shelli Bunn-Petterson

Captain Obvious

sweeping the way to a bruising good time

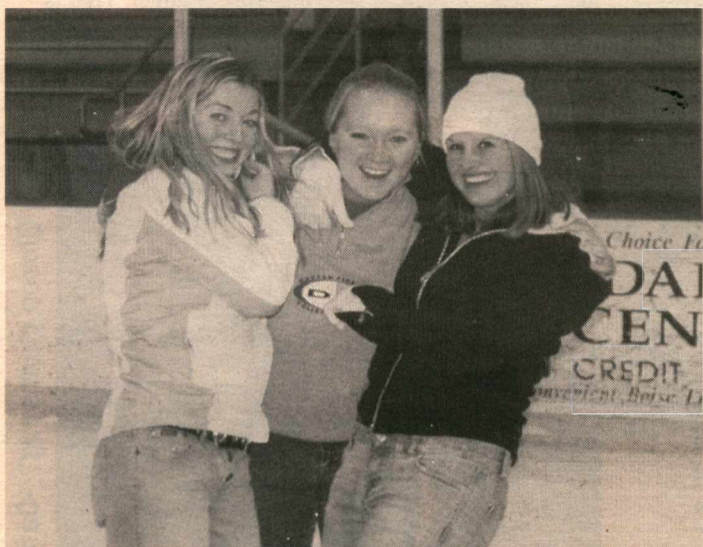
By Sharece Bunn Saturday night's festivities left many party-goers battered and bruised. Students took off to Ice World for intense games of broom hockey. Many came halfway through, after watching the men's basketball team beat Western Oregon.

Many of the latecomers did not have brooms so they found other activities to keep themselves occupied. Jeremy Hodges went flailing across the ice in a large garbage pail. There were several times when he shot straight through the crowd, causing a delay of game. Others chose to walk through the mass of players, using their feet to get in on the action. And there were those who stood on the sidelines, watching as many slipped and fell, not caring that the victims were causing bruises sure to hurt for weeks.

When asked about a highlight from the evening, junior, Noelle West said, "The best part was smashing into people and knocking them over...and hitting people in the shins with my stick." Although this girl appears to be a sweet one, the ice brought out a new toughness as it did in so many students. Empty threats were hurled across the ice as the speakers would slip and fall on their rear-ends. Eleven o'clock came and went as students left in different directions, hoping to put the finishing touches on a fine evening.

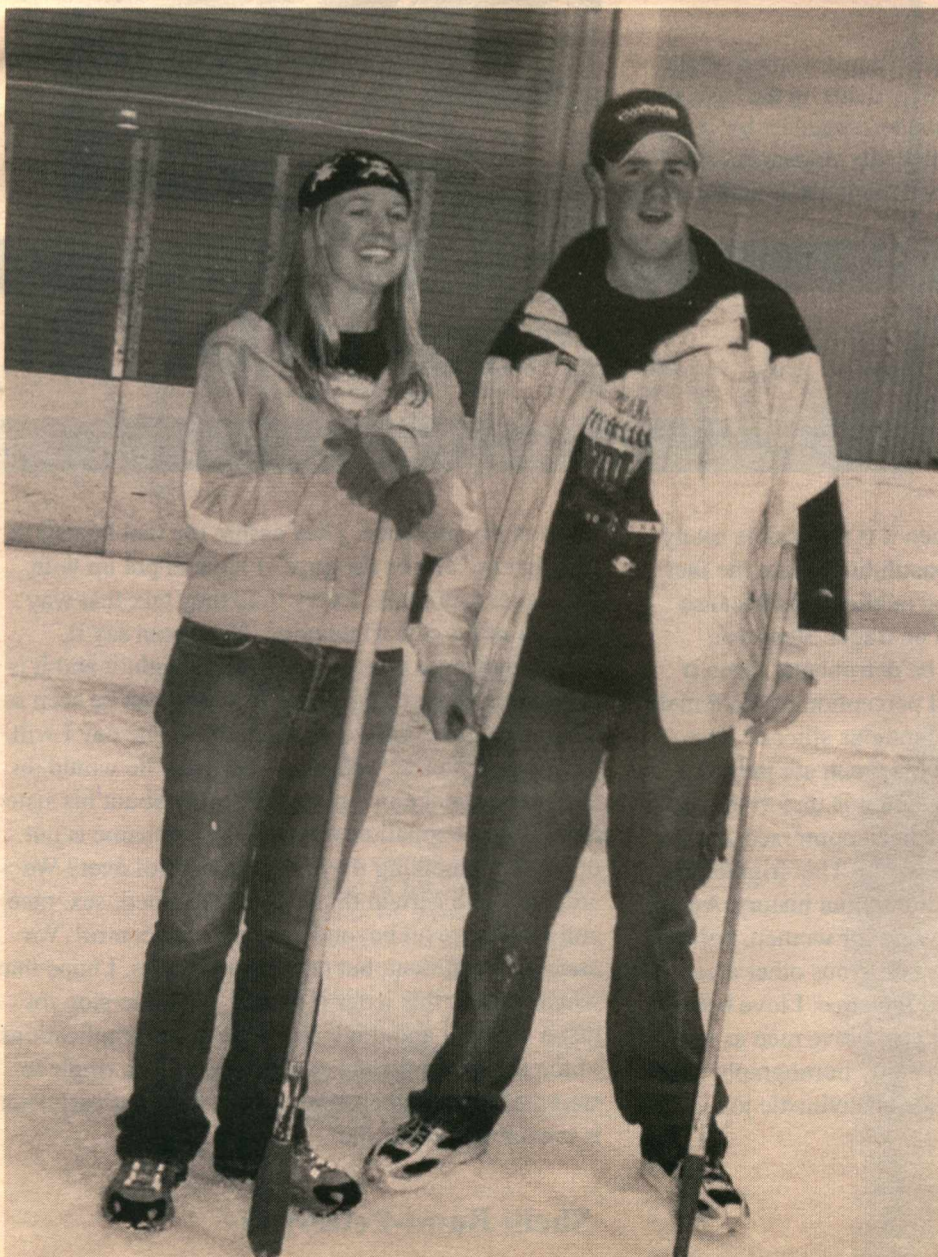
photos by Sharece Bunn

Angela Mincer



Sharece Bunn, Julie Gates

Nicole Warner



Jared Barton

Iyoti Totten, Kristen Kellogg



VI II III HOLY ST

So the Lord God caused the man to fall ~~sleep~~ into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the ribs he had taken out of the man, and he brought her to the man. The man said,

"This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man."

Illustration by Andrew Kerr



by **Tiana Cutright** Feminism

is too often used as a catch-all term to describe a stereotypical ideology ascribed to women who engage in sociopolitical mischief. However, as we shall see here, feminism is actually a broad category of social theories that examines inequality between genders and operates from a female perspective for the promotion of female rights and interests. The basic premise of the different feminist theories is simply that both women and men should be socially, politically, and economically equal. There are several major subtypes of feminism. Seven types of contemporary feminism are highlighted here.

Amazon Feminism looks to the heroic warrior-women of Greek mythology and honors the physicality of women as it is expressed through the arts and literature, the bodies and achievements of

female athletes, and in sexual values. Physical equality is emphasized, due to the understanding that women are as physically capable as men and should not be limited by stereotypes regarding work or activities as being “inherently” masculine or feminine. Any person, regardless of gender, who is physically capable of doing the physical labor required of a soldier, security officer, or a firefighter, for example, should be permitted to work in such occupations. Amazon feminism seeks to counter the image of women as weak, helpless, passive, and physically inferior to men. Female nature, appearance, and behavior are understood in terms of women’s humanity, capability, and heroism.

Cultural Feminism illuminates the understanding that men and women are biologically different and that these differences are manifested in gender-specific variations in temperament and personality. Female values, perspectives, and approaches should be honored and celebrated. In some cases, the “woman’s way” is considered the best way for thinking and living.

“Ecofeminism” understands that the social structures that have led to the oppression of women have also led to the exploitation and destruction of the environment. The abuse perpetrated by men against the earth and against women are connected and are evil. Often, a revisioning of ancient history comes into play, where the concept of patriarchy is considered a new social order that has usurped an “original” matriarchal—and thus earth-friendly—way of life.

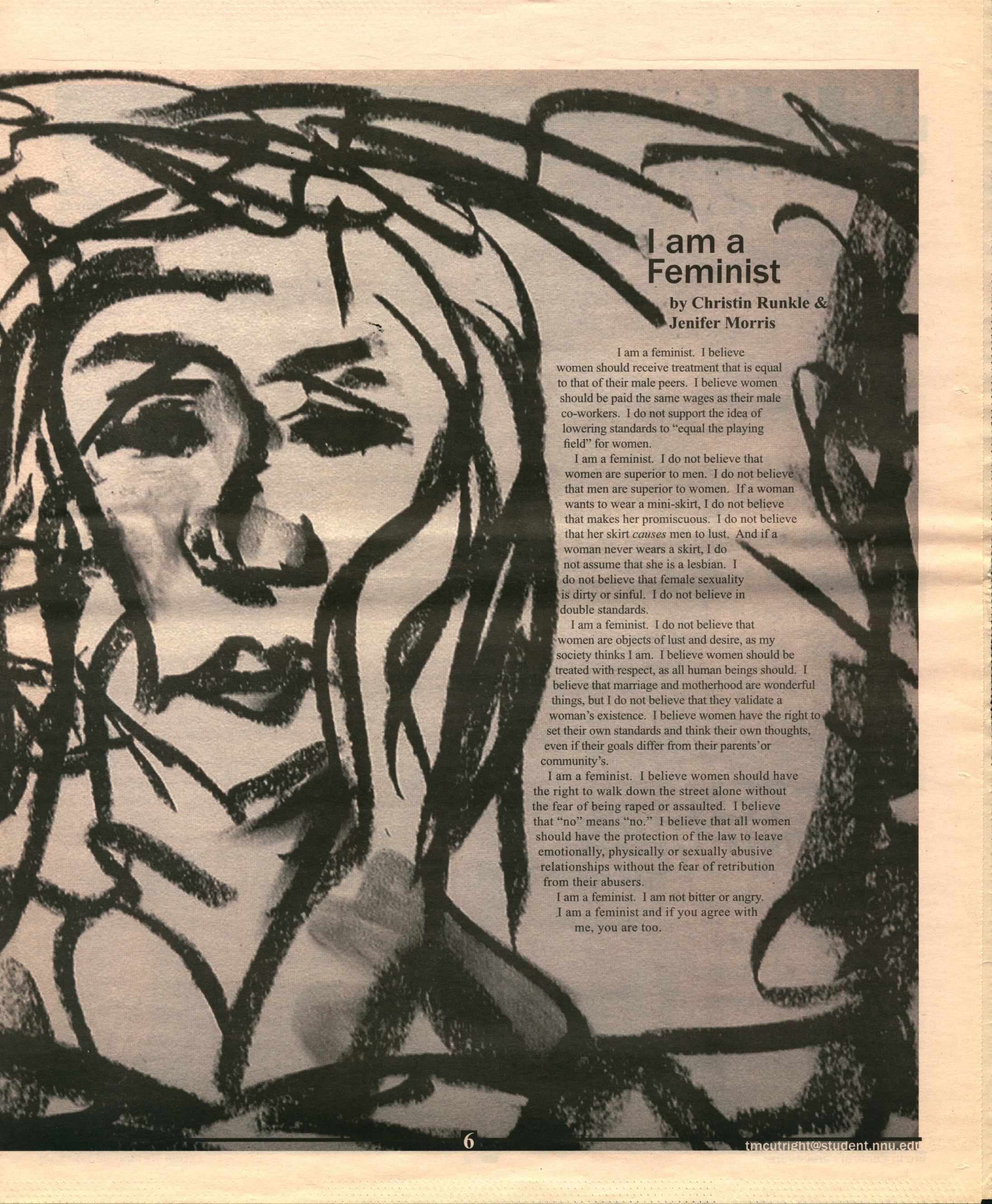
“Feminazi” is a term popularized by Rush Limbaugh to describe, in his words, “women who are obsessed with perpetuating a modern-day holocaust: abortion.” His broader definition states that, “the term describes any female who is intolerant of any point of view that challenges militant feminism.” This term and pseudo-ideology is used by opponents of feminism and abortion, often as a stereotype, to portray pro-choice and pro-woman advocates as militant women obsessed with “their religion/politics of alienation and bitterness.” It is not a perspective that feminists advocate, and is often used as a straw man attack against anyone who agrees with any feminist ideology.

Individualist or Libertarian Feminism advocates the just legal equality of men and women. All people have a right to claim the ownership of their own persons and property. Men are encompassed in the concern of Individualist feminism for the autonomy, rights, liberty, independence and diversity of all individuals.

Spiritual feminism encompasses goddess spirituality—or the female as Divine—as well as women in religious leadership, spiritual perspectives of females, and the spiritual needs of women. This broad category necessarily connects various religious traditions by virtue of common emphases, but should be addressed through each specific religion’s perspectives on women and feminism.

Separatist feminism advocates the separation of women from men in order to allow women to achieve a truer perspective of their personhood and femininity. Sometimes this desired separation is whole and sometimes it is partial. Many feminists see this as a first step to realizing equality between genders, but not necessarily a permanent step.

Overall, feminism is about realizing the complete humanity and value of women. This quest for equality is focused particularly in terms of women’s relationships to men and the broader male-oriented cultures of the world. Hopefully, this brief introduction serves to identify a few aspects of feminist thought, and to inspire readers to look into the issues for themselves.



I am a Feminist

by Christin Runkle &
Jenifer Morris

I am a feminist. I believe women should receive treatment that is equal to that of their male peers. I believe women should be paid the same wages as their male co-workers. I do not support the idea of lowering standards to "equal the playing field" for women.

I am a feminist. I do not believe that women are superior to men. I do not believe that men are superior to women. If a woman wants to wear a mini-skirt, I do not believe that makes her promiscuous. I do not believe that her skirt *causes* men to lust. And if a woman never wears a skirt, I do not assume that she is a lesbian. I do not believe that female sexuality is dirty or sinful. I do not believe in double standards.

I am a feminist. I do not believe that women are objects of lust and desire, as my society thinks I am. I believe women should be treated with respect, as all human beings should. I believe that marriage and motherhood are wonderful things, but I do not believe that they validate a woman's existence. I believe women have the right to set their own standards and think their own thoughts, even if their goals differ from their parents' or community's.

I am a feminist. I believe women should have the right to walk down the street alone without the fear of being raped or assaulted. I believe that "no" means "no." I believe that all women should have the protection of the law to leave emotionally, physically or sexually abusive relationships without the fear of retribution from their abusers.

I am a feminist. I am not bitter or angry.
I am a feminist and if you agree with me, you are too.

oscar nominees, part 1:

21 grams

By Christin Runkle At the time of death, the body is said to lose 21 grams of weight. What does this mean: do our souls have weight? Can you quantify the spirit? 21 Grams poses these and other questions, but fails to give any answers. In fact, from start to finish, this movie was a terrible disappointment.

21 Grams is the story of three people whose lives intersect as the result of a car accident. Director Alejandro González Iñárritu uses a fractured sequencing technique like that in Memento, but unlike that much better movie, there is no discernible reason for it here—it merely comes off as pretentious and confusing. Sean Penn plays Paul, a math professor with a failing marriage and a heart condition. Naomi Watts's character, Cristina, a former drug addict, loses her husband and daughters in a hit-and-run accident. Benicio Del Toro's Jack, an ex-convict and zealous born-again Christian, is the driver who killed Cristina's family and struggles with the decision to turn himself in. Cristina's husband's heart is donated to Paul who tracks her down, follows her around town, and falls in love with her. By the time he finds Cristina, her hatred of Jack and her self-destructive tendencies have begun to consume her. Together, they attempt to deal with their feelings of sorrow and anger. Sound interesting? Well, it just is not. There is simply nothing outstanding about this film which causes it to stand apart from any other drama about mortality.

Basically, the movie is about three people's reactions to a tragedy, which makes for lots of good Hollywood angst. Del Toro's Jack, by far the most intriguing and intricate character in the movie, reacts in a different manner than Cristina and Paul do because of his religion. Jack subscribes to the unfortunate and misguided idea that as long as he is a "good Christian," nothing bad can ever happen to him, and he will be blessed with a good and easy life. His conception of Christianity provides no explanation for suffering; because he has done everything right, he cannot comprehend how his life has gone awry. Therefore, when he returns to prison he feels betrayed by God, and he loses his faith. Jack's character is an interesting conversation piece and, because of his brutal realism, the best part of an otherwise bleak movie.

Both male leads give strong performances here, but Watts is over the top, and in the end, Del Toro and Penn cannot save this overwrought, uninteresting, and depressing film. Del Toro has repeatedly shown himself to be a versatile and talented actor, and his performance here is no exception. A former winner in the Supporting Actor category for Traffic, he is nominated for an Academy Award, as is Watts, who is up for Best Actress. Both are long shots to win, Watts probably more so than Del Toro. Sean Penn is a brilliant actor, but it feels as if he has played this part before. Always the bridesmaid and never the bride at the Academy Awards, Penn is up for Best Actor for Mystic River, a role for which he has already won a Golden Globe.

While not horrible, 21 Grams is not great either, and has been overrated by critics. Save your money.

Rated R for language, sex, nudity, drug use, and violence

TOP TEN things men know about women:

- 10:
- 9:
- 8:
- 7:
- 6:
- 5:
- 4:
- 3:
- 2:
- 1:

By Gordon

book review:

the handmaid's tale

By Devon Van Essen As you may have noticed, this issue of the *Crusader* focuses on feminism. One really great book that I discovered this year that discusses some feminist issues is *The Handmaid's Tale*, by Margaret Atwood. The novel is set in an imagined future society (think *1984* or *Fahrenheit 451*) in which the women are divided

into three castes: the Wives, the Marthas, and the Handmaids. The main character, Offred (aka "of Fred") is a Handmaid, who's job it is to sleep with the Commander once a month, in the presence of his Wife, in the hope that she will become pregnant and thus validate her existence. She spends the rest of the time idle in her room, which has been deprived of sharp and rope-like objects in order to prevent her suicide. Occasionally, Offred is allowed to go with her walking partner, Ofglen, to the market where all the store signs contain pictures instead of words, to prevent the Handmaids from reading. However, Offred remembers her life before the present regime was established and wonders whether she could ever return to the life she knew.

The Handmaid's Tale is an interesting book not only for the story and characters, but also because of the issues that it addresses. Gilead, the society in which Offred lives, is based to some degree on misinterpreted biblical ideas taken to an extreme. For example, the Handmaid's role—as one useful only for pregnancy—is based on the story of Abraham and Hagar. This element makes the book especially relevant to Christians, as we constantly try to interpret the Bible in light of our traditions and our own society.

By showing the

worst possible scenario, Margaret Atwood brings up questions of how women are viewed in our society: as equal members of society valued as complete individuals or as compartmentalized people who have a "role" to play? In Gilead, women are defined by their title: Marthas cook and clean, Wives run the household and entertain friends, and Handmaids give birth to children. Perhaps echoes of this kind of thinking can be found in our world as well. Have you ever heard someone say that women in ministry should only be children's pastors? Or assume that a woman in the field of medicine is training to be a nurse? Limiting a person's opportunities based on gender is a form of oppression, as *The Handmaid's Tale* shows us.

For me, the most poignant discussion by Atwood in this book involves blame. Since the temptation of Eve, women have often been blamed for many types of evil in the world, namely sexual sin. In *The Handmaid's Tale*, Offred is told that if a man is lustful on her account, she is responsible. In one scene, another Handmaid is forced to repeat again and again that she brought rape upon herself by her actions—one might say, by her very existence—and that she is culpable for her own pain and even the sin of her rapist. According to the leaders of Gilead, men are naturally unable to control their sexual desires, having been made that way by God, so it is up to women to keep men virtuous. Again, I think that we often hear echoes of this in our society, even on our campus. I remember many times in junior high and high school being told at Sunday School that if I wore certain kinds of clothing (too short, too high, too thin, too low, too tight, too loose) I would cause men around me to sin. I learned that it was apparently my fault if a boy had sexual thoughts about me or leered at me from across the sanctuary. When I came to NNU, in one of the first wing meetings in Ford, we discussed our "safety" on campus. However, rather than learning about means of escape from an attacker, self-defense, or even counseling available if we had experienced sexual violence, we spent the entire time discussing issues of modesty—what kinds of clothing would and would not "provoke" an attack.

These are issues that women deal with all over the world—in some Arabic countries where women's mouths are considered too sexual to be unveiled, in corporations where women are kept in subordinate positions, and in newspapers and television where a rape victim is often put on trial along with her rapist. Margaret Atwood was examining these injustices in the 1980s when she wrote *The Handmaid's Tale*, and they are still relevant to us as we determine what equality and justice mean in our schools, churches, and communities.

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THE HANDMAID'S TALE

By the Booker Prize-Winning Author of
THE BLIND ASSASSIN

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women in sports

By Shelli Bunn-Petterson "For a girl." This is perhaps the most used and least valuable phrase in athletics. The world of sports, both competitive and recreational, has become an increasingly more diverse arena. Women are breaking into all different areas of athletics and trying to carve out their own dignified position in a culture where sports remain a male-dominated craze. Women's athletic programs get less money, they have fewer fans, and they are able to participate in a narrower selection of activities on most campuses. Looking at these truths and wondering why has been the proverbial "bee in my bonnet." I do not want women to be the exact same as men; I want women to have the exact same respect and prestige as men. Despite physical differences as well as differences in temperament and philosophies women are proving that

they can do well in the world, and this new horizon extends to the world of sports. I admire the effort and the tenacity that is shown by the women making a go of it. The differences that naturally occur because of sex should increase admiration for female athletes, not bring about limiting disclaimers. "For a girl," is a ridiculous tag-on that seems to belittle the extra effort needed to break down physical barriers as well as the social barriers that have been thrown up to inhibit women. I know that my consciousness of this fact has allowed me to have a greater appreciation for the personal accomplishment to be seen when an individual competes in sports. Race, gender, and physical stature all play factors in what and how a person is able to do. Perhaps when one looks at the effort and the incredible sacrifice made by an athlete then these segregationary elements can fall away, enabling us to truly appreciate the wonder of athletics.



The Good Wife's Guide

Housekeeping Monthly May 13, 1955



- *Have dinner ready.* Plan ahead, even the night before, to have a delicious meal ready on time for his return. This is a way of letting him know that you have been thinking about him and are concerned about his needs. Most men are hungry when they get home and the prospect of a good meal is part of the warm welcome needed.
- *Prepare yourself.* Take 15 minutes to rest so you'll be refreshed when he arrives. Touch up your make-up, put a ribbon in your hair and be fresh-looking. He has just been with a lot of work-weary people.
- *Be a little gay* and a little more interesting for him. His boring day may need a lift and one of your duties is to provide it.
- *Clear away the clutter.* Make one last trip through the main part of the house just before your husband arrives. Run a dustcloth over the tables.
- During the cooler months of the year you should prepare and light a fire for him to unwind by. Your husband will feel he has reached a haven of rest and order, and it will give you a lift too. After all, catering to his comfort will provide you with immense personal satisfaction.
- *Minimize all noise.* At the time of his arrival, eliminate all noise of the washer, dryer or vacuum. Encourage the children to be quiet.
- *Be happy to see him.*
- *Greet him with a warm smile* and show sincerity in your desire to please him.
- *Listen to him.* You may have a dozen important things to tell him, but the moment of his arrival is not the time. Let him talk first - remember, his topics of conversation are more important than yours.
- Don't greet him with complaints and problems.
- *Don't complain* if he's late for dinner or even if he stays out all night. Count this as minor compared to what he might have gone through at work.
- *Make him comfortable.* Have him lean back in a comfortable chair or lie him down in the bedroom. Have a cool or warm drink ready for him.
- *Arrange his pillow* and offer to take off his shoes. Speak in a low, soothing and pleasant voice.
- *Don't ask him questions* about his actions or question his judgment or integrity. Remember, he is the master of the house and as such will always exercise his will with fairness and truthfulness. You have no right to question him.
- *A good wife always knows her place.*