

# Feminist Reverends: Two Spiritual Paths

## My Journey

By Reverend Beth Crawford  
United Campus Ministry

Many people are surprised to learn that I am both a Christian pastor and a feminist. My self-avowed non-religious feminist friends can't understand why I am part of an institution that has a long and distinguished history of patriarchy. Some of my religious friends can't understand why I would spend time writing an article for the Women's Center. Both my faith and my feminism are central to who I am. To explain my position, I'll tell you three stories. They are all true but the final story is the truest. From the time that I was a baby, my parents took me to church every Sunday and Wednesday (Wednesdays were for choir rehearsal, fellowship supper

and mission meetings). The people in my Baptist church were what you might call conservative. For example, one Sunday School teacher often lamented the fact that his former college roommate would one day burn in hell because he was not a Christian. I also received some clear, conservative messages about gender roles. The church would not have existed without the volunteer work done by the countless ladies of the church. Women cooked for church gatherings, ran the church library, and taught the Bible to all of the children under thirteen but I never heard a woman preach a sermon until I was in college. I was bothered by the exclusive and

sexist nature of my church and of religion in general. When I left home to attend school, I stopped attending church and I didn't return for many years.

A second, true story goes like this. From the time I was a baby, my parents took me to church every Sunday and Wednesday. At the First Baptist Church, I found a large church family of surrogate cousins and aunts and uncles and grandparents who knew my name and who loved me. One of these special people was Miss Annie. Miss Annie joked that she was my twin. We shared the same birthday...although there were about 60 years between our ages. Miss Annie ministered with the local migrant community and

invited me to join her on a visit. I looked into the eyes of

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## Women and Spirituality

By Reverend  
Gretchen Woods  
Unitarian  
Universalist Church

A cigarette company trying to appeal to the women's market once had the advertising slogan, "You've Come a Long Way, Baby!" In some ways this is true of women and spirituality. Certainly, one could make such a case from the popularity of books like Dan Brown's *The DaVinci Code*, which combines an interest in symbology from hidden feminine spirituality with traditionalist Roman Catholicism, paganism, and Jewish Kabbalism. In 2000, while completing editing for *Leaping From Our Spheres: The Impact of Women on Unitarian Universalist Ministry*, I put a lot of thought into how women have or have not been able to express genuine spirituality, whether as ministers or lay women. Let me note that my understanding of spirituality is

that experience which connects one to a sense of a larger energy/consciousness in one's world that is inspiring and enlightening. First, women engage more embodied worship, both in traditional churches and among those seeking non-traditional worship, especially in an earth-based context. Whether we call it wiccan, Celtic, Dianic, or Goddess worship, women are more inclined to engage in chant, dance, and body prayers. Yoga, Breema, Nia, and other spiritual practices also move us back into our bodies for their own special wisdom. The interest in walking labyrinths fits into this category of spiritual exploration that particularly attracts women.

the body as an energizing experience that leaves one filled and inspired toward creative action in the world. Almost all spiritual practices offer the possibility for ecstasy, including direct experiences with nature. One sees this in the writing of Annie Dillard, Mary Oliver, and Kathleen Dean Moore. Third, and probably most important, women are also seeking more groundedness: i.e., the sense of being deeply settled into one's self; and more centeredness: i.e., the sense of knowing one's own truth and hearing one's own inner voice. This includes becoming better able to determine what one's healthy boundaries are and how one may find and maintain

(See *Spirituality* page 2)



Bobby Casperson

Second, there is less fear of the ecstatic. Ecstasy (not the drug!) is directly related to embodied worship for women, for it is felt throughout



W.I.R.E.  
Women's Intra — Campus Resource Exchange — Spring 2004

WOMEN'S  
CENTER  
OREGON STATE  
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## A Business Of Her Own

By Jane Clark

Women's Center Staff

The businesswomen of Corvallis and Albany bring a broad spectrum of ideas and products for the benefit and interest of our community. Each brings a touch of their unique specialties and qualities, frequently tied to issues or pastimes that are important to them. Each of the women featured below owns her own business; some of the businesses are well known, while others are lesser known or just beginning. Inside Out Garden Visions is a new business downtown, located on 2<sup>nd</sup> street. Susan MacNeil and Estela Thomann are first time business owners. It was important to them to switch from their previous jobs to owning a business, because they wanted to embrace the challenge of running a business. They enjoy the chance to have something of their own, to be their own bosses, and to interact with their customers. Inside Out Garden Visions offers a diverse spread of products for gardens and gardeners, as well as other fun decorations for inside and

outside the home.

A business that may be a little more familiar to many, Sibling Revelry, is also a business owned by women. It is owned by two sisters, Catherine Holdorf and Dorothy Williams, and features high quality men and women's clothing, jewelry, accessories, and gifts. They started the business in part to create jobs for themselves, but they also wanted to be able to hire people in the community. It was important to them to create jobs for people. They wanted to open a clothing store, because at the time



Corvallis didn't have any place that sold good cotton clothing. Since they were going elsewhere to buy their clothing, they assumed that other people were doing the

*Spirituality, Continued from page 1* them in a world that encourages women toward weak or non-existent boundaries. Karla McLaren's book, *Emotional Genius*, is a great resource for spiritual exercises that ground, center, and provide healthy boundaries.

These are but three possibilities for growth of spirituality in each woman. I know there are many more, but I invite you to experiment with at least one to deepen your experience of your own

same and would appreciate being able to shop locally. Healing Hearts Boutique is a unique shop owned by Jeanie Suprono. Healing Hearts Boutique caters to a number of specific needs, and Suprono opened it because

*See Business, page 5*

inner knowing and its place in the whole cosmos.

*The Rev. Dr. Gretchen Woods is Senior Minister of the Unitarian Universalist Fellowship of Corvallis and a credentialed spiritual mentor.*

## The Reality of Sexual Assault

Cynthia A. Briggs, MAEd, LPC  
Department of Education

Before I reclaimed my role as graduate student at Oregon State University, I worked at a small, private, liberal arts college in the South. This institution also happened to be my alma mater, and I returned six years after graduation with high hopes of giving back to the school where I had found so much joy and satisfaction. I also carried with me idyllic memories of long, intellectual conversations with the men and women in my dorm, parties, and the freedom I felt being away from home for the first time. My new job included providing sexual assault crisis management, education, and prevention. I had a shaky academic grasp on what my responsibilities might be, so I spent the first few weeks consulting with professionals at other colleges and universities, reading websites and books, and talking with faculty and staff concerned about sexual assault on our small, friendly campus.

Within a few days, I had my first exposure to the reality of sexual assault: a female, first-year student, alone in a dorm room with 4 male freshmen, lots of alcohol, a dare, and a world of confusion, shame, and hurt the following morning. The female student felt stupid, ashamed, and embarrassed. The male students were shocked and alarmed when they were accused of sexual assault. Because there was no intercourse, the male students did not consider their behavior inappropriate. They were unaware that, according to the law, the female student was unable to give consent for any sexual act because she was intoxicated at the

time. They were unaware that dares and other verbal persuasion can constitute coercion. Most disturbing for me was their belief that this kind of behavior is healthy, appropriate, and normal for college students.

Over the course of the year, all the cases I worked with shared similar facets: a male and female student, alone in a dorm room, drinking together, late at night. No witnesses, no corroborating evidence, and generally no way to "prove" an assault occurred. The pain felt by the female students, the survivors, was very real. The confusion expressed by the male students, the accused, was also very real. Before I took this job, I thought sexual assault was a black and white issue: a masked stranger lunging from a bush to violently assault a female student. Instead, it seems to evolve from a powerful alchemy of alcohol, verbal coercion, and a lack of boundary structures. The survivors didn't know that they could say "no". The male students didn't understand that silence does not constitute consent. And the situation at my college was not unique. As I talk to students, faculty, and staff about sexual assault at OSU, I find the same dynamic exists at this university. As educators, we need to more fully understand this hidden relationship dynamic that can ultimately

**"Before I took this job, I thought sexual assault was a black and white issue..."**

facilitate sexual assault or rape. College students need to be guided in setting strong boundaries with regard to alcohol and drug

consumption, sexuality, and personal safety. In order to protect our students, we need to drag the reality of sexual assault out of the darkness and into the light.

*There is a rape once every 6 minutes in the US. One in four women will experience rape or sexual assault in their lifetime.*

*See Assault, page 5*



## Roe v. Wade and The Right to Privacy

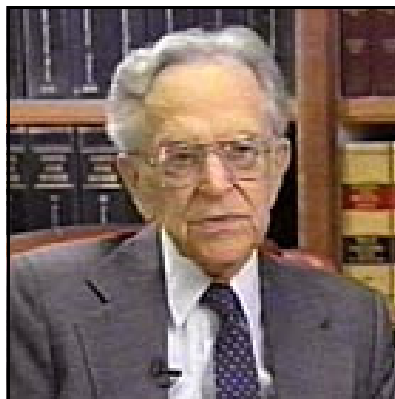
By Rorie Spill

Assistant Professor, Dept. of  
Political Science

While there are a number of issues of constitutional law that directly affect or implicate women's rights, the most well known and perhaps the most controversial surrounds a woman's right to choose to terminate a pregnancy. The Supreme Court recognized this limited right in 1973 in the famous or infamous case, depending upon your personal and political views, of *Roe v. Wade*. The name *Roe* has come to symbolize the general principle that our constitutional right to privacy encompasses the right to determine the course of a pregnancy; however, the decision in this case did not define a universal right to abortion. Indeed, none of the rights embedded or implied within the Bill of Rights provides a universal right; each and every right has limitations and exceptions as defined by the U.S. Supreme Court.

*Roe v. Wade* is no exception. To

be clear, the three tier framework defined by Justice Blackmun in the majority opinion created separate standards for this right depending upon when a woman chooses to exert her right. During the first trimester of pregnancy, women would have the most freedom to exert this right; the liberty interests of the individual generally outweighed the interests of government. During the second trimester of pregnancy, the government's interests were active, but not substantial. The states were allowed, under this standard, to regulate to ensure the health of the mother. In the third trimester, however, governmental interest became compelling and states could regulate as they saw



Justice Blackmun

fit, as long as they provided exceptions for preservation of maternal life. In other words, *Roe* did not create a right to abortion on demand. Nor did *Roe* require that states must provide or pay for the exertion of this right. Even with these restrictions, *Roe v. Wade* ensured that the United States had some of the most liberal or noninterventionist abortion policy of many Western democracies. Justice Blackmun, as the author of the opinion, became one of the leading advocates for this right, and for women's rights in general. Throughout his tenure on the Court, he continued to battle to keep *Roe* as sound and solid as possible, even though the change in personnel on the Supreme Court made this task arduous.

In 1992, Justice Blackmun thought he lost the struggle to preserve the trimester framework, and the underlying right to choose codified in his historic *Roe* opinion. In a preliminary vote, a slim majority of the justices of the Supreme Court had essentially decided to overturn *Roe v. Wade*. The case was *Planned Parenthood v. Casey*. In this case, the Court scrutinized a Pennsylvania law that placed various and sundry restrictions on the right to terminate a pregnancy. This law was not unusual as many states had tested the limits of the trimester framework; after all, the decision in *Roe* did not prevent all regulation and the decision did not define precisely what was and was not acceptable under the new standard.

We only learned a month ago how closely the Supreme Court came to overturning the *Roe* decision. While scholars had hypothesized about the internal machinations in the *Casey* decision, the release of Justice

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## A Special Acknowledgement and Thank You

Beth Rietveld

Women's Center Director

It takes a special person to work in student services...to give unselfishly of one's time on behalf of students and to go above and beyond the call of duty day after day. The Women's Center has been blessed to have a special individual working for the past two years who has made a positive impact on the work of the Center and on the students with whom she has worked. For the past two years, Debi Stabler has worked as graduate assistant in the Women's Center as she pursued her Master's degree in College Student Services Administration. Debi's contributions have been especially valued because for one

year, she was basically in charge of all of the day-to-day operations of the Center while I moved over to Student Involvement. Graduate Assistants generally gain skills and develop leadership capacity as they learn their jobs over the course of one or two years. Often they work in an educational capacity at the front of a classroom or they are made responsible for elements of research when working side-by-side with a faculty member.

In Debi's case, she was given one term of "mentoring/training" and then she was on her own. It wasn't as if she was without help

or advice, but when it came to making the day-to-day decisions, Debi often didn't have someone else on whom she could rely.

Debi was here when a student who had been raped came in for



advice and resources. Debi was here when a safe space was needed for an OSU student who was in an abusive relationship. Debi made all of the hiring decisions and dealt with the

training and ongoing coaching that was needed when working with 9 new staff members. Debi supervised students who assisted

See *Debi*, page 4

### The 2004 Women of Achievement Award Winners

*Congratulations to:*

Rebecca Concepcion

Anisa Zvonkovic

Kathy Heath

Mary Zelinka

Moira Dempsey

*Join us at a reception  
honoring these women  
on Friday, April 30th  
at 3:30 p.m.*

*Journey, Continued from page 1*

a migrant girl my age. I wore new clothes. Hers were worn. On that day, I learned that the world is not just...that by virtue of where and when we're born some of us have seemingly limitless opportunities while some of us have few or none. Miss Annie knew that the world was not just and her faith gave her the strength to stand with the marginalized in society. The third story is built on the foundation of the first two. In college, I was part of a campus ministry group where faith and doubt were discussed intellectually. Even though I still wasn't going to church, I was coming to see people of faith as a community. Today, I choose to be part of this community. Despite the fact that the church sometimes does not "do justice," it is in the church, through people like Miss Annie, that I learned to embrace justice and to be a feminist. At our best, we, the members of the church, do sometimes manage to live up to the biblical injunction to "...do justice, love kindness and walk humbly with your God."

*Rev. Beth Crawford is a campus minister at the United Campus Ministry at Westminster House located at*

*Roe, Continued from page 3*

Blackmun's personal papers from the Library of Congress told the full story of how Justices Kennedy, O'Connor and Souter had altered their views since the preliminary vote in conference. This trio, provided that Justices Blackmun and Stevens would concur with their newly formulated doctrine, could now form a majority that would *uphold* the underlying right recognized in *Roe*. Justice Kennedy wrote to Justice Blackmun asking to meet with him as soon as possible to discuss this new development. After the meeting, Justice Blackmun wrote some notes to himself with a final count of the justices for and against the newly outline policy with the summary of "Roe is sound."

Did Justice Blackmun mean that the *Roe* decision was out of danger of reversal or that the decision as outlined above was intact? No, most certainly the Justice recognized that the new policy and doctrine that could hold a "Court" would significantly alter access and availability of abortions for women around the country. The



Justice O'Connor

*Casey* decision upheld the *core* of *Roe*, but also rejected the trimester framework. Instead, a majority of the Court adopted a standard proposed by Justice O'Connor dubbed the "Undue Burden Test". The undue burden test is a very different standard that swings the pendulum toward the interests of government; it allows a great deal more regulation. In other words, it provides more latitude to the states

to regulate the provision of abortions. If the regulation serves a valid purpose and does not "strike at the right itself" it will pass constitution muster. Under this test, states can require parental consent for minors seeking abortions or twenty-four hour waiting periods

before commencing the procedure. These types of regulation, though, had been deemed unconstitutional when the Court had applied the trimester framework. Though *Roe* had been saved, the decision in *Casey* is more appropriately interpreted as detrimental to the right to choose than supportive. Given this outcome, why do we

still see great political debate regarding the status of *Roe*? Why is the next appointment to the Supreme Court so critical to the right to choose? The bottom line is that although *Casey* provides latitude to the states that wish to restrict access to abortion, it does not require states to adopt

such measures nor outlaw more permissive abortion policies. While only a fragment of *Roe* is still viable, it is the critical element of the right that continues to stand; as restrictive as *Casey* allows the states to be, the ruling does not redefine the **right** to privacy so that it does not include the right to terminate a pregnancy. Those offended by the practice of abortion will not rest until this broad policy umbrella no longer includes this facet of privacy, and those that believe in the inherent right to jurisdiction over your own person will not rest until that right is safely institutionalized in constitutional law.

1. 410 U.S. 113
2. *Griswold v. CT* 381 U.S. 479 (1965)
3. *Maher v. Doe* 432 U.S. 464 (1977); *Beal v. Doe* 432 U.S. 438 (1977); *Poelker v. Doe* 432 U.S. 519 (1977); *Harris v. McRae* 448 U.S. 297 (1980)
4. 505 U.S. 833
5. This requirement passes muster only if there is also a judicial by-pass procedure.

*Debi, Continued from page 3*

in the planning of the Conference on Gender and Culture. Debi helped to coordinate the Graduate Women's Network. Debi has extraordinary technical skills and not only designed the Women's Center PowerPoint presentation (among several others used regularly on campus) but also was instrumental in getting our new web page up and running.

Oh, and by the way, Debi is a full-time graduate student and mother of a beautiful 10-month old baby named Amelia who was born last June in the midst of all of the other things that go on in a

student's life. Perhaps the main thing that I've learned from Debi, besides a few organization skills (for which I need a 12-step program), is how important "balance" is in one's life. Debi has always demonstrated balance and wellness in her day-to-day work at the Women's Center. She manages her academic work and her home life (with her partner, Ben) with a great deal of competence, but also with a great deal of joy. Her smiling face will be missed at the Women's Center next year and we all wish her well in her future endeavors.

## A Conversation with Barbara Ehrenreich

*By Jane Clark  
Women's Center Staff*

During the 5<sup>th</sup> annual Conference on Gender and Culture, a small group of students and faculty had the opportunity to have a more intimate conversation with Barbara Ehrenreich, prior to her speech to a packed house at La Sells Stewart Center later that evening. During the conversation, she addressed topics surrounding her best selling book Nickel and Dime, a more recent book she

co-edited called Global Women: Nannies, Maids, and Sex Workers in the New Economy, and topics relating to her life and background.

In discussing her experience working in low wage jobs for the purpose of writing Nickel and Dime, she was quick to say that her housecleaning job was definitely the worst. She was paid the least for this job and the work was grueling. Almost everyone

*See Ehrenreich,, page 5*

*Business, Continued from page 2*

there were no services like it in the area. The boutique offers Aviana™ Plus-sized bras designed specifically for full figured people, wigs and hats, Amoena™ mastectomy bras, the latest technology in prostheses, and a number of other products. A cancer survivor herself, Jeanie Suprono is dedicated to continuing to supply to that special need in the community. Jaime A Marie is a local woman who owns a business called Jaime's Homework. She has been in business since 1993 and does home repairs, painting, and carpentry. For her, the draw in owning her own business is being able to work for herself, having independence, and managing her own finances.

In nearby Albany is a cycle parts shop owned and run by Debbie Weber. She carries motorcycle riding gear that is cut specifically for women, and a range of other high quality gear for anything from day rides to longer trips. Weber herself has been riding for twelve years. She feels strongly about promoting safe riding and supporting riding in general. She thought that opening her own shop that carried high quality

gear would be a good way to encourage both of those things. The Professional Enhancement Education Referral Support

group on relevant information relating to their business. In addition, they coach each other on their presentations, brainstorm



Bobby Casperson

Sibling Revelry

group, known as P.E.E.R.S., is a women's networking group that was put together 16 years ago. It was started by Kris Smith, the owner of Rice's pharmacy. The current contact person is Peggy Obrist. The group is limited to thirty businesses at any given time, and they only allow one business from any "category" in order to maintain a diverse spread of people and interests. At their weekly meetings, each business representative spends a little bit of time updating the rest of the

advertisement ideas, and help respond to any needs their members may have. These are only a few of the many women owned businesses in the Corvallis and Albany area, but it is easy to see the diverse range of products and services they offer. They continue serving the needs and desires of the community, and we would like to commend them for their fine work.

*Assault, Continued from page 2*

*Women age 16-24 run the greatest risk of rape of any population group.*

*85% of victims know their attacker, and 35% occur within the family. 68% of assaults happen at a party.*

*90% of all rapes involved alcohol or other drugs.*

*FBI statistics state that only 1 – 2% of rape reports are false.*

Statistics from [www.campusoutreachservices.com](http://www.campusoutreachservices.com)

**Barbara Ehrenreich, Author of Nickel and Dime at OSU Women's Center**



*Ehrenreich, Continued from page 4*

she worked with had some sort of job related injury. On top of that, she quickly learned that no one treated housecleaners with respect. Homeowners frequently wouldn't even acknowledge the house cleaners when they arrived on a job. Many people who hire domestics to clean have responded negatively to her book, but Ehrenreich's point is merely that these workers should be treated with dignity, have decent benefits, and be paid well. Ehrenreich said she was fascinated with the nursing home job, because it boggled her mind that someone like her could come in off the street and be given "life and death power" over the patients. She speculated on why such a low level of respect was given to people in care-giving occupations, considering it a central feminist issue.

Although her book has been popular and widespread, the response has been mixed. At one east coast university, students protested when the book was assigned reading to all incoming freshmen. Conservative legislators have described it as "intellectual pornography," "anti-Christian," and a "Marxist rant."

On the other hand, although Ehrenreich is very critical of Wal-Mart, they sell copies of her book. Ehrenreich also talked about Global Women, the impetus for it being the interest in domestic work she gained from working on Nickel and Dime. She is interest in the debate surrounding women

and housework, as well as immigrant nannies and the new migration in general of women to do domestic work. The book also addresses the problem of foreign

**"[Most of the workers] ... had some sort of job related injury... Homeowners frequently wouldn't even acknowledge the house cleaners when they arrived on a job."**

women being enticed into sexual slavery by telling them they are getting maid's or nanny's jobs, and the issue of women's papers being confiscated so they become stuck in unfavorable jobs.

On a more personal note, Ehrenreich discussed her experience with breast cancer and her frustration with how breast cancer patients are treated. In her research, she found that Race for the Cure doesn't give much of the money raised to breast cancer research and instead is a

moneymaker for large corporations. She was upset by the idea of giving teddy bears and crayons to breast cancer patients, which "infantilizes" women and gives the assumption that women regress with their disease. This is especially frustrating for her since they don't have the same approach to men. As one of her colleagues said, "They don't give matchstick cars to men diagnosed with prostate cancer."

Through the conversation, a common theme kept returning: it is important to be educated about what is going on and pursue issues you are passionate about. To borrow some of Ehrenreich's words, one of the nicest things about this country is that "you're free to take up any cause."



# The Fifth Annual Conference on Gender and Culture



Barbara Ehrenreich and Beth Reitveld at the Women's Center before Ehrenreich's keynote address. (*Above*)

Shay Mooster talks about Physical Feminism, and the debate over the appropriateness of teaching self-defense to women. (*Below*)



Nancy O'Mara (CARDV), Irasema Coronado (PhD, America and Border Studies, University of Texas-El Paso), Parvathy Binoy, Claudia Garcia, and Diana Washington (reporter and journalist for The El Paso Times), discuss Violence on the Female Body, both here in the United States and more specifically the murder of women in Juarez, Mexico. (*Left*)



Irasema Coronada, Professor of Political Science at the University to Texas-El Paso, presenting on Violence on the Female Body (*above*).



Jillian Nicks, Stephanie Strowbridge and Kushlani de Soyza talk about Women in Athletics (*above*).

Dear Colleagues and Friends of the Women's Center:

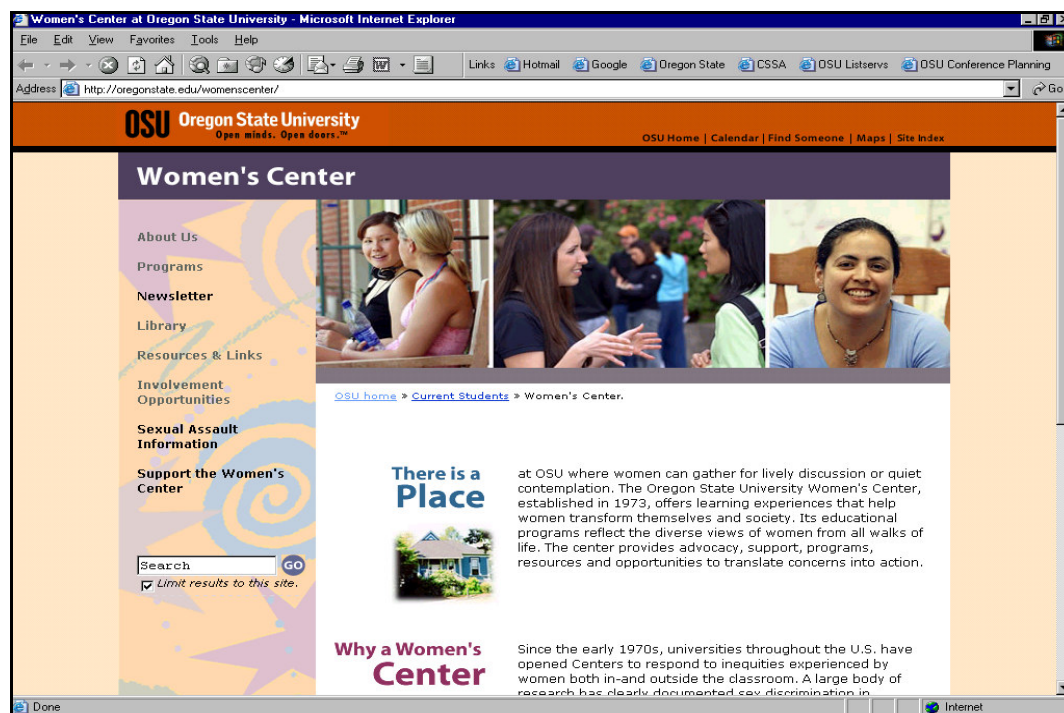
We are proud to "unveil" the new website for the Women's Center (<http://oregonstate.edu/womenscenter>) and invite you to explore the many new options that are available to OSU students, staff, faculty and community members.

- First, as we try to serve ALL of the students of Oregon State, we realize that not all of our students are in Corvallis, so we have found a way for questions to be asked and answered individually for ANYONE who might want more information about any women's issue. (See "Ask a Question" under "About Us")
- Secondly, as people discover the comfort and ambience of our space, we want to make it easier for organizations and groups to reserve the Women's Center. (Under "About Us" go to "Reserve the Center")
- Thirdly, in conducting a needs assessment during spring 2003, we realized that not everyone knows about the Women's Center...nor have they had a way to give us input into the types of programs we offer. We hope that you will let us know what programs would be of interest to you, what speakers you would like to see come to Oregon State and perhaps what services we can make available to our community. (Under "Programs" go to "Suggest a Program")
- This newsletter is now available for all to read on-line at <http://oregonstate.edu/womenscenter/newsletter.html>. Previous issues can be accessed as well.
- The 1400 books in our Women's Center library are available on-line and you can not only check on the availability of a book, but you can also put a hold on it from the comfort of your own computer.
- Lastly, in an effort for continued growth, innovation, outreach and development...we have provided a direct link to the OSU Foundation for those who would like to contribute to our future. (See "Support the Women's Center")

We hope that you will share this web site widely with students, faculty and staff at OSU so that we can do our best to make a positive impact on the lives of all those we serve.

Sincerely,

Beth Rietveld and Debi Stabler  
OSU Women's Center



## OSU Women's Center

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The Women's Center is open  
Monday—Friday  
8 a.m. to 5 p.m.

## Calendar of Events

April**28th - Sex Signals**

7:00-8:30 p.m.

Milam Auditorium

Blending a unique combination of improvisational comedy, education, and audience participation, this performance provides a provocative look at the issues of dating, sex, and ultimately, sexual assault on college campuses.

**30th - Women of Achievement Awards Ceremony**

- 3:30 - 5:00 p.m.

Please join us for a reception honoring this year's Women of Achievement Award recipients.

May**10th - Chicana Women in Union Organizing**

Time TBA

Time and description Coming soon.

**11th-Spring Poetry Jam**

6:00-7:30 p.m.

Featuring Be Herrera, published poet and one of the first inductees into the International Poetry Hall of Fame. Explore reading your poetry in your native language and learn techniques for getting published.

**13th-Let it All Out -**

3:30-4:30 p.m.

Stressed out by work or classes? Need a mental break? Come by the Women's Center and learn some relaxation techniques, including guided imagery and breathing exercises, with Ada N Massa from EXSS.

**14th- "Coming out: Queers and Allies" 11:00-12:00**

Do you have a friend who is questioning their sexuality and you want to support them? Are you questioning your sexual

orientation and want to know what to expect in the coming out process? This will be an opportunity to get these questions answered.

**20th - Feminism 101 for Men - 3:00 p.m.**

Description coming soon.

**20th - Healthy Meals in a Snap! - 6:00 p.m.**

Are you a student parent?

Crunched for time? Want to provide healthy and affordable meals for yourself and your family? Join us for a hands-on learning experience as we cook some quick and nutritious meals. (Parents and non-parents welcome.)

**24th - Faith & Feminism - 12:00 p.m.**

Can a woman practice faith and feminism at the same time?

Explore this issue in a lively discussion with OSU women faculty of faith. All are

welcome!

**25th -Americorps Information Session**

12:00-2:00 p.m.

A panel of past and present Americorps members will share their stories and service experiences, information on how to join Americorps, and programs you can join.

*All events will be held at the Women's Center unless otherwise specified. The Women's Center is wheelchair accessible. For more information please call the Women's Center at (541) 737-3186, or visit our website at <http://oregonstate.edu/womenscenter/>*