



BARNARD BULLETIN

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BY SUBSCRIPTION

Tuition Rising to \$2100

By SHELLY KOPPEL

A \$200 increase in tuition was approved by the Barnard Trustees on December 4. The annual tuition will be raised to \$2100, effective September, 1959.

The tuition increase was preceded by open meetings with students, where the budget was discussed. Miss Peterson explained that the increase was necessary to offset rising costs in operating Barnard. The tuition, which also includes health services, registration, and student activities fees, pays about 75% of the instructional costs for each student. The rest is obtained from grants, endowments, and gifts. The fee does not include dormitory costs, and money from the increased tuition will not be used to subsidize the dorms. While no announcement concerning possible increases in dormitory rates was made, there is a possibility that rates will go up in some dorms.

This is the first increase in tuition since 1960, when it was raised \$210 to the current \$1800. Barnard is on a triennial increase schedule so that no student would receive more than one increase during her four years at Barnard. Students have proposed an annual or biennial tuition hike with smaller increases each time. This plan, currently in use by many colleges, will be discussed among the administration, faculty, and students.

President Martha Peterson added that students who had not been receiving financial assistance would be aided if they could not afford the increased tuition.

Barnard's tuition is still one of the lowest of comparable private liberal arts colleges for women. Its tuition is now equal to that of Columbia, which was raised to \$2100 in September.

Auchincloss, Goldberg Join Trustees

The Barnard College Board of Trustees elected several new trustees at its annual meeting on December 4. Mrs. Hugh Auchincloss and Mr. Arthur Goldberg were elected trustees, and Mrs. Arthur H. Sulzberger was elected a trustee emeritus.

Mrs. Sulzberger, an alumna of the college, has been a trustee since 1957. She was elected a trustee emerita "with life tenure, in recognition of the warm affection of her colleagues, and in grateful appreciation of her long and devoted service to the college."

Mrs. Auchincloss, one of the new trustees, attended Radcliffe College and received a B.S. degree from the School of General Studies of Columbia University, where she was elected to Phi Beta Kappa and graduated with first rank in her class. Currently she is a Ph.D. candidate in History at Columbia. Mrs. Auchincloss is the sister of George Bundy.

Mr. Goldberg, former U.S. representative to the United Nations, will serve a term on the Board until 1970. Secretary of Labor from 1961-62, Mr. Goldberg was an Associate Justice of the U.S. Supreme Court before his appointment to the U.N. post. He has served as general counsel of CIO, the United Steelworkers of America, and of the Industrial Union Department of the AFL-CIO.

The meeting also re-elected Mr. Robert L. Hoguet of New York to the Board for a seven year term and appointed the following officers for the year: Mr. Wallace Jones of Essex Falls, New Jersey, Chairman; Mr. Francis T. P. Plimpton of

New York Vice-Chairman; Mr. Robert L. Hoguet of New York Vice-Chairman; Mrs. Frank A. Schul of Stamford, Conn., Clerk.

Mr. Forrest L. Abbott of New York, Treasurer; and Mrs. Ralph F. Heffner of New York, Assistant Clerk.

Watson Meets Students, Faculty

Miss Barbara Watson, a newly appointed Barnard trustee, was recently honored at a reception given on December 4, attended by members of the Barnard Administration, the government faculty, and students. A graduate of Barnard '39, and New York University Law School, Miss Watson is Assistant Secretary of State for Security and Consulate Affairs, the first woman to be appointed to such a position in the State Department.

At the reception Mrs. Watson was asked to comment on her new appointment to the Board of Trustees, and her role as Assistant Secretary of State as the only Negro on the Board of Trustees, the question of race as an effect on her role as a trustee was raised. Miss Watson replied that she hoped her appointment was made on the basis of her capabilities, and that if a situation should arise involving a racial situation she would try to interpret ideas that could be significant for the Black community on campus. In her role as Assistant Secretary of State for Security and Consulate Affairs she is responsible for 250 consulates, the selection of passports, visa determination of citizens, and issuance of war, returns and evacuation of U.S. citizens from the critical spots. With the change of administration, she ranks the possibility of losing her State Department position.



Barbara Watson

Student Violates Parietals

Dormitory Council, the student governing body of the Brooks-Hewitt-Held dorm complex, has encountered difficulty in enforcing the recently liberalized parietal hours. Under the new regulations, male visitors are permitted in dorm rooms from 9:30 p.m. to midnight (weekdays) and noon to midnight (weekends).

One violation has come to the attention of Dormitory Council; the incident reportedly involved a student who remained in her room with her male visitor past the midnight deadline, and re-

fused to open her door when student officers knocked.

According to members of the student administration, some of the student "checkers" (volunteers who check that all males sign out by midnight) have merely signed out for any guests who had not yet signed themselves out.

In a letter to residents, the Dorm Council warned that any future violation would result in an invitation to the offender to move out of the dormitory. The single violation was blamed for the delay in extending parietal hours past midnight.

Christmas Events

Christmas spirit will prevail on campus this week through planned events to bring in the holiday season. The German Department will sponsor a St. Nicholas Party for German majors to be held on Wednesday, December 11, in the College Parlor (open 4-6 p.m.). The annual Christmas as Masque, a program of Poetry, Dances, and Carols will take place on Thursday, December 12 in the Barnard Gym at 4:00 p.m. Following the masque will be a War-Relief Party in the court.

ZOCKER: A Column About The Arts In New York City

Each has been written in these pages that intelligently represents the potential of women and the discrimination which has existed against them. These articles on job rights and discrimination seem to emphasize the similarities of the sexes. I find myself unwilling to rebound with the similarity of these articles, so the following is an attempt to present another point of view.

Whatever Happened To This Thing Called Woman?

Whatever happened to this thing called woman? There used to be many of them around, and you used to anticipate the day when one who loved you would grace your life, bear your children, make your dwelling a

home, and warm you at night from the bitter cold of today and for the storm tomorrow.

In buses and subways you gave them your seat, you rose when they came into the room, out of respect because they were women. It didn't matter whether they were doctors or housewives, whether they were intelligent or dumb, whether they were attractive or not, these were people to be honored, and one day you would have one of your very own.

It was very simple, although not anthropologically sound and uncompassing. As you grow older, you begin to find that the woman near you are very specific people. Sometimes you'd like to

slam a door on one of their heads, sometimes you rise when one comes into a room because your heart rises to your throat.

Life becomes complicated. You find that girls come in all shapes, sizes, intellects, and temperaments. They do not exist to satisfy a man's needs—sexual, romantic, or psychological. They are not the pot of gold at the end of the rainbow, unless they choose to be. They do and they think, with about as much success as men.

In addition to having intellect, emotions, and talent, the modern woman has a law, improvement. She comes equipped with her own sexual urges, which she takes very seriously and can expound on endlessly.

Ah, Brave New World

With new insight you drop the old simplistic view of women. You no longer toss aside a novel just because it is written by a woman and you don't feel like reading her eternal romances on men. You realize that a woman could write Hamlet, be a computer analyst, President of the United States, while her husband could, like Prince Fuzhup, plant trees with all the dignity of a First Man.

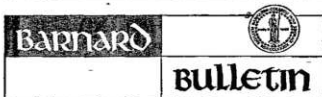
You go to school together, you work together. Men's and Women's rooms become People's rooms, everyone has a War ceiling, and together you build another world.

Certain problems, however,

arise. In the middle of a General Motors Board meeting Ralph, for some reason burst out crying. The new actor playing Hamlet doesn't want to go on because he is having his period. And in the middle of an international crisis the President of the United States feels that there is something personal in the way the President of Ghana is looking at him. War ceases, which is wonderful, because strange things are happening in the trenches. Joel and Thomas become so wrapped up in each other that they forget what they're fighting for.

The birth rate declines because every one is too busy to be pregnant for nine months.

(Continued on Page 7)



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Sad Ballad

In a ballad of the Sad Cafe novelist Conrad McCuller tells of a busy transitive named Amelia with hairy legs who falls in love with a grotesque hunchback. The two people in the story wonder at Amelia's character but do not respect her as a man. They allow her to become a part of their lives and, consequently, adds warmth to the town by opening a Cafe and acting as part time doctor. In other words she becomes a valuable member of their society.

A modern non fiction tale of another "mist" is not so encouraging. William Vega, a fourteen year old with an IQ below ninety is illiterate and cannot write his own name. Totally uneducated having no respect for himself he was long regarded in New York school as a discipline problem — one of society's unteachables. One day a teacher tried an experiment in class with hand camera. (See story page 5) He showed the student how to hold the camera how to wind film etc., and then told them to try filming on their own. After a weekend at home, Wily produced an impressive ten minute film showing his friends shooting around on a roof in Brooklyn.

Inspired with Wily's finished project the teacher scheduled screenings of the film for New York teachers. They unanimously applauded the film and congratulated Wily who gradually underwent a transformation. He began to take an interest in his appearance, he learned self respect, and, most important, he was no longer a discipline problem.

After his experience with Wily the teacher presented his plan to the school in city schools. This project was immediately rejected by it, and the uneducated who were against it. After months of endeavor the teacher left New York and the school was to deal with him on take a teaching position in the Virgin Islands. No one is sure of the whereabouts of Wily who by now must be on his feet, alien back in the "unteachables' class.

Based down in traditional teaching methods the teachers who created the proposal blindly destroyed a creative boy as a result of ill expressed on the content of Wily's film came from their own. He was expressing himself not through the usual words but through the syntax of film. Because the school was not confident in their ability to read words it could not accept Wily's literacy in the symbol system of film.

This modern tale can only be classified as tragedy. William Vega loses faith in life and himself. The teacher withdraws to a safe and frustrated with established ways of teaching. The school is still staffed of uneducated but how long can our schools afford to do this progress of civilized features and to respect its students' rights to self expression and achievement? — H

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LETTER TO THE EDITOR

PHILHARMONIC SOCIETY

Philharmonic Lacks Soul

I recently attended a concert of the New York Philharmonic Orchestra at Philharmonic Hall, and I was struck by the absence of black faces in the audience. I wondered what the reasons could be for this non attendance. Certainly it could not be the high cost of admission, for I myself was sitting in a seat which cost a mere dollar and a half (student admission — last four rows orchestra). It wasn't the program, since black people are known for their interest in Culture, and in this case the feature of the evening was Berlioz' "Damnation of Faust" — a truly moving and dramatic event.

It seems obvious that there is no clear explanation for the too much cost, fuss and bother to ride the subway down from Harlem for a mere concert. The solution is equally obvious: the Philharmonic Society should provide not only free tickets, but also free taxi service for all black persons who will be willing to go to concerts, or if the Philharmonic should move its headquarters to 125th Street and Lenox Avenue and provide an incentive stipend of \$1.50 per hour per black spectator, plus free admission for all black members of the community who wish to attend. The program could be administered by Blacks of the Philharmonic (BOP) — an eminent anti-semitic group.

LARRY ZOCHINSKY
President, Columbia SAS
(Students Against Slavery)

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Cit Council Bites the Dust

The Columbia-Barnard Citizenship Council, an organization that sponsored community action projects on the Columbia campus, announced its own dissolution on December 9. The Executive Board's statement declared:

"We the undersigned, representing a majority of the Governing Board of the Columbia-Barnard Citizenship Council, hereby declare the Citizenship Council dissolved. We regret deeply that the Citizenship Council has become mired in wasteful and irresponsible political huckstering and that the serving of human needs has been sacrificed to political manipulation and personal aggrandizement.

"Accordingly, because we intend to determine for ourselves to what ends our energies shall be dedicated and because we believe that student energies can be harnessed to provide meaningful service to the people of this community, we are today forming the Columbia-Barnard Community Service Council.

"We welcome a thorough exploration by the appropriate Columbia College student committee of the reasons for the formation of the Community Service Council."

The statement was signed

"David Bornstein, Secretary-Treasurer of the Citizenship Council

Dwight Bramble, Chairman of the Hospitals Program
Allen Fagin, Co-Chairman of the Government Program
John Fogarty, Chairman of the East Harlem Area Committee

Robert Freeman, Chairman of the Student Educational Exchange Roundtable

Thomas Hazen, Vice Chairman for Program Affairs of the Citizenship Council and Director of the Resource Center
Michael Jalline, Chairman of Psychiatric Services
Michael Lands, Vice-Chairman of the Harlem Education Program Committee

Kenneth Lehn, Co-Chairman of the Government Program
Mrs Pearl Murray, Director of the Program to Activate Community Talent

James Periconi, Chairman of Correction Services
Jeffrey Rudman, Director of the Community Psychiatry Project

Peter Samuels, Co-Chairman of the Government Program
David Silverstein, Chairman of the Harlem Education Program Committee and Producer of "Urban Forum"

Peter Tolson, Executive Assistant for Recruitment
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Reed Whittemore, Director of the THEOREMS Project"



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A 'Jane Crow' Education

By KATE MILLET

Instructor, Dept. of English
I should like to be on the wrong side of any argument with Professor Sue Larson; she is not only one of the best minds in the college, but one of its best people. Yet I find I can endorse her enthusiasm over co-education only in theory and only with qualifications.

I have just finished making a fairly exhaustive and utterly exhausting study of women's higher education in America, both in the segregated women's colleges, and in those peculiar institutions like Barnard known as co-educate or brother-sister schools. The study is titled "Token Learning" for the quality of such education is appalling, calculatedly inferior and pre-meditatedly second-class. This is true of the best women's colleges as it is true of the worst — both are dedicated to a Jane Crow system. The Gourman rating for academic excellence for Columbia College is 764, for Barnard 530. Big brother-little sister. The other seven sisters are rated at 530 (Smith) or below. The top five men's colleges are rated from 789 to 715, and the top Co-educational colleges rate from 770 to 746.

Men's Colleges

I agree that there is no question whatsoever that co-education would be in the best academic interests of women students — clearly the institutions providing for women are so very second rate compared to those for men. But this is no real surprise. Everyone knows that Yale has a greater name for higher learning than Vassar, just as well as we all know it is a place of far greater academic renown than the Black colleges of the south — and for the same reason. Like Princeton (which is not kidding when it indulges in lengthy tirades over the possibility of wasting its pre-

vious resources on mere women), Yale and other top men's colleges are dedicated to providing a world class education will run this sick little beast we call America. Everyone knows this — the curious thing is that no one questions it — that no one resents the fact that women's colleges are not very serious about the issue of an equal education. Women who want one will get one only if they can ride on the coat tails of The Man — for society does consider it eminently worthwhile to educate him.

The dead giveaway to the intentional mediocrity of the women's college is not even its security resources (for it really is a lot poorer as it produces no secret research and few rich and sentimental alumni), the real clue is in the college's own image of itself. In the "statements of purpose" women's colleges acknowledge they are set up to be the playing fields of wives and mothers, the bridal factories, the assembly lines which conveyor-belt consorts to the "leaders" which every men's college boasts it was established to "provide. The women's colleges are not sufficiently interested in educating in the true sense of that word, but instead lend their services toward the inculcation of the last phase of women's social conditioning. Even Barnard turns out the wives of Columbia's lawyers, doctors, architects and scientists. We do not prepare women for the professions or any other branch of intellectual fulfillment; all too often we package housewives and distillates who have been here for years to "broaden their minds." This is not only our fault or our students' fault — it is the corrupt wish of the system that "we do so" — it's the set-up.

Equality

But do the co-educational

colleges do otherwise? Proportionately we have more women dropping in science than they do in the Vassar study concluded that the women who really participate in American life still come from the better women's colleges in proportion considerably above the number of students these colleges graduate. The co-educational college is (as Professor Larson says it is), the one situation in life where a woman is likely to receive equal treatment. This is true of college in general and it is why college is such a deceptive Utopia for women students: the equal treatment is only four years long. Nor is it all that equal when one takes its insidious side into account and remembers that it comes after eighteen years of very unequal treatment — not only in school but at home and in the general culture — particularly in the popular culture.

Similar opportunities don't count for much that late or under these circumstances — conditioning is much more effective — and so co-eds major in Child Psych, Home Ec and other stereotype "feminine" subjects and then marry the kitchen ghetto and play with food chemistry. Co-education in America really does not exist yet and therefore it has failed for some fifty years, just as hopes or integrated schools have all died in New York — no one wanted them to succeed except Black people.

Like Professor Larson, I believe in the idea of integrated education for every pedagogical and every social reason, though I am by no means as sanguine as she is over the risk that universal co-education will pose to academic women. These women are at present so outrageously discriminated against that the end of the women's colleges might narrow their small op-

portunities right out of existence — and this is hard to say to one's own ambitious students.

Facts On Education

It strikes me that co-education at this point is hardly feasible until we come to recognize and acknowledge a few basic facts: 1) that the curriculum is being sexualized into "masculine" and "feminine" subjects (humanities versus science, technology and business, or the "graces" of life versus the power and prestige America confers on "useful" things); 2) that this stereotype is, perhaps, or nearly perfectly imposed on the young long before they get to college; 3) that women are systematically steered away from serious intellectual great fiction or solid intellectual accomplishment and carefully indoctrinated into the scientific vision of the wife and mother scenario, maybe with a "little job" on the side.

When we admit all this we come to realize a woman's higher education must in fact be a re-education so that she can be educated at all. Co-educational colleges are not vast vortices of the tragic need for support and motivation which a woman's college might be able to provide — might be persuaded to provide — for if any institution has an obligation to its women students these colleges



Kate Millet

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Film Inspires 'Problem' Students



The above picture is part of a filmed sequence by James Freeman, age 14, one of the students in the experimental film project.

By LYDIA DAVIS
On a rooftop in Whitmanston, Brooklyn, a boy takes an overdose of heroin. He jerks once or twice and lies still. A second boy bends over him anxiously. A third comes up, starts a light and pushes the second over the edge of the roof. We see him lying below on the pavement. Then the camera follows the second boy out of the building and down to the street until he runs away and out of focus amid the garbage cans and playing children. This is the end of a ten-minute film by William Vega, a fourteen-year-old who cannot read or write but expressed life as he knew it through his discriminating use of an eight millimeter camera. The project was conceived last year by Louis Forzdale, Principal Investigator in the Project in Educational Communication at the Horace Mann-Lincoln Institute of Teachers

College. He applied for and received \$30,000 grant from Eastman Kodak Company to supply teachers from twelve of the so-called '690' schools — made up of those children from bad areas who have learning problems — with movie cameras for the use of their pupils. Guidance, how much or how little, was left to the teachers' discretion. The experiment was intended to concentrate on two things: seeing how these kids could handle the responsibility of being lent valuable equipment, if being trusted in this very implicit way, and, more importantly, seeing how, given a free hand and released from the fetters of rules, of words, grammar, and everything else usually different students than school teaching, they would express themselves. The experiment seemed a success. Many teachers noted a sudden change in the pupils' atti-

tude towards themselves — an increased self-respect and outgoingness, openness — and the products, hundreds of stills and movies, showed a commanding interest in the life around them and an instinctive artistic sense.

In most cases the teacher simply warned the student about dropping the camera, showed him how to hold it steady, and gave him some idea of composition. The results were surprisingly 'finished' and appreciable on a sophisticated level. When the project was ended the teachers chose the best of the pictures to be enlarged and gathered in an exhibition. Vega's film made the greatest impact and has been shown at various teachers' conferences. Among the others, is one animated film and another illustrating facts about potato playing hockey and being caught. The group making this film insisted on inserting 'A' words in its program which turned out to be a take off of a Lay's potato chip ad.

The kids do not seem to see the artistic side of what they have been doing. Although a photo of a factory with piles of iron barrels, smoke-stacks and slanting smokestacks was evocative, they prefer the pictures of their friends and teachers. The experience for them is not art but a more vivid angle on life and human relations.

One teacher at P.S. 35 in Whitmanston had this to say: The enthusiasm resulting from the photography has been extremely valuable, partly for its own sake but even more so because it has turned into the boys' work. On the whole I think photography is the best educational experience these boys would have had. The first unstructured education they first unstructured education for creative self-expression, and their first success in handling real responsibility."

Academies Motivate Hardcore Youth

By ETTIE WARD

The Street Academies are of the programs of the Urban League of Greater New York whose sole's with high school dropout the 10-11 year age group. The program has grown through streetworkers who make in the contact with the hardcore youth, many of them drug addicts and delinquents and their work to instill motivation within them.

The idea for the program was conceived by Harold Costak, a white member of the Youth Lifers - A Civil War Veterans Program that worked with young people in their community. The program did not take shape in Harlem until Dr. F. P. S. C. Alexander, head pastor of the Church of the Master, became involved. Long's church at a black base in Harlem. Dr. C. Alexander began work on the Street Academies when he was named Executive Director of the Greater New York Urban League in 1966.

Gradually storefronts were opened with the projects in Harlem; but with a few on the Lower East Side, the Bedford-Stuyvesant area and the south Bronx. With financial backing by the Ford Foundation, IBM and other foundations, and support from the Street Academies developed rapidly.

The main concept of the program is to be of that the sex to leadership in the projects is the 10-11 age group. It was Calderon and Costak's belief that seventy percent of Harlem's teenagers were potential college material yet only 2 percent of the youth of central Harlem were going on to college. Fifty five percent were dropping out of school while an additional number were receiving general diplomas not acceptable for college admissions. It was felt that the teachers, methods, and curriculum of the schools did not respond to the needs of the ghetto youth. Calderon and others believed that only through indigenous leadership could ghetto culture be reformed.

The key to the success of the street academies lies in the concept of the streetworker. There are presently about 100 streetworkers employed in the program. The streetworker is a product of the street. This fact combined with the necessary changes makes possible the contacts with 'hardcore youth' which develop into close relationships. It is a long process, and a 24 hour a day job for the streetworker who often must become a substitute parent maintaining contact continually until you can make it on your own. The 100 streetworkers maintain contact with about 4000 youths between ages 10-18.

The initial step once contact is made is to fill in the student's motivation to achieve and a desire for knowledge and a job as a career. The youth is then introduced to some academic learning in the storefront. When he is considered ready for more or more advanced work, he is referred to the Academy of Transition, a school which is a day school for high school subjects. Academy instructors make the subjects more interesting and relevant to the youth's own lives by using real life examples when possible. By introducing the study of black

(Continued on Page 7)



African students work on assignments in classes taught by Peace Corps instructors.

Back To Africa: An Educational Paradigm

Dr. Reflections on a conversation with John Fanselow, formerly a Peace Corps volunteer in Nigeria (61-43) and Somalia (66-48), presently a doctoral candidate at Teachers College in the Teaching of English as a Second Language.

By NORMA MAILER

In 1961, when the word was hope and America was celebrating the final rites of the youth, the Peace Corps was conceived vaguely, perhaps naively, to offer technical help and to promote mutual understanding between cultures. Like everything else in these past eight years, the issues have grown increasingly more complex, what are the unspoken implications of an imported teaching force?

This is no moot point to Mr. John Fanselow, it is central to the morality of the educational process. It is also symbolic, for his experiences in Africa present some striking parallels to the quavering state of American education today. His question is profound and disturbing: are our teachers, as well as our Peace Corps volunteers, providing something useful and relevant to the life of the individual student or are they simply enacting a ceremonial, approved set of cultural values?

Irrelevance and cultural generalness are obvious when a Peace Corps teacher stands before a class. Unfortunately, they are not so obvious when an

all-American school teacher stands before an all-American class. For at long last the great myth of an homogenized America is being exposed, revealing its stark, different students. Cultural pluralism, the white youth and the black youth, the urban ghettos and the suburb, the individually different students. Our teachers face, in fact, a massive hierarchy of sub-cultures, so complete and different as the Nigerian culture. Do our present methods of teaching — even the most progressive ones — allow these cultures any expression?

When the colonials left Nigeria, they left in the hands of a black elite, products of generations of Western education. It is the request of this elite that the Peace Corps answer when it sends its teachers. The imported Western teacher presents no moral compromise for the African elite who are consciously buying Western culture. Neo-colonialism? The fact remains that Africa's leaders long ago chose the education of the Western world — especially the English language — as the practical key to their future.

For most Africans today, education continues to be a ritual

devoid of any relevance to the reality of African life. Students diligently collect school certificates because they are prestigious in the same way English is prestigious. The results are far greater educated labor force than the economy can absorb — a disillusioning and bitter dichotomy for the African high school or college graduate who has been prepared to produce.

The heart of the tragedy is that the educated African has been prepared to produce what his culture cannot use. This dichotomy arises not just from the transportation of the content of Western culture but also from the assimilation of Western perception. To realize the depth of the educated African's alienation, we must understand the ways in which education shapes the eye and the mind. Unfortunately, too few Peace Corps teachers understand too little the immensity of the cultural gap they demand their students to leap.

Is there any difference between the colonial teaching a Nigerian student to classify things in English and the Peace Corps volunteer teaching him to classify Nigerian plants? It is

about time we recognize the form of form — the presence of our mind. We see the world as our conceptual tools but, as Benjamin Lee Whorf suggests, the very language we speak dictates the way we perceive reality. Note that the Nigerian student has always been taught in English.

The imported classification in English demands the Nigerian student conform to a courteous form, most obviously the Western form of classification. It also the organizing structures of the English language the format of the classroom — most notably desks at the teachers podium, the raised hand. Each form seeks to quell or they outline a definite way of organizing mental and physical behavior. The most poignant concern teaches the Nigerian student to perceive in Western terms. It is this loss of the full meaning of his alienation from African culture.

If there is justification for the Peace Corps teacher, it lies in this moral lesson of grappling with another culture. It is a

process insight he can bring back to America and the demand of each man's culture. For one, he can educate for our elite the diagnosis of obsolescence, from grammar to science to anthropology, intransigent and unwillingness to shape education to serve the unique personal and cultural needs of each mind.

Mr. Fanselow suggests respect for interests already given in the student. To ask each to see the world through his own eyes.

To borrow a Terrence of these men's work either on the horizon of the Peace Corps or in their own minds. It is a moral lesson of grappling with another culture. It is a

Zocker

PDD Students Reject High School Standards

(Continued from Page 1)
One day you stand alone on the top of a hill in this strange new world. You are tender and compassionate. You are warm and loving. You have shiny hair because you brush it 100 times every morning. Long ago you dropped your puritanical male facade. There is something between your legs that looks like fun, but it has lost its relevancy somewhere in the dust of memory.

By ELLEN HORWIN
In past summers, Columbia's Project Double Discovery has experimented widely in "progressive" education—education which makes learning an exciting, motivating experience. Particularly successful in the summer of 1958 was a course in creative writing which involved twenty-four students of high school age. Classes were conducted in an atmosphere of openness and honesty; students were encouraged to "speak out," to express their deepest feelings about their environment, their families, contemporary issues.

Rejecting social "meetings," they directly criticized each other's writing.
Bill Wertheim, the instructor of the course, comments on the summer's work: "The classroom was a forum, very often a discussion hour. No idea of value was sacred; everything was violated with honesty. That's why the language isn't always 'proper.' Intensity needs no justification. Some kids were turned on by what we did. Others weren't. Of course, there's no method that can succeed as a catalyst for 'creative writing' (whatever that is), but the positive reinforcement that schools give to students who don't think or feel, who merely copy, shut up and work for a high mark is an extremely difficult barrier to overcome."

Don't you know that you're Torturing and punning Brooklyn.
Books on the street Can't you realize that you're robbing.
Rubbing the people who wait for the check.
Waiting for that day the welfare boys?
Them drinks and pays for their game.
Lovers, Jivers, Boppers Can't you see how you're robbing
Our young girls of their virginity.
Giving them responsibilities so young
Putting them on welfare so young
Not even giving them a chance
Let our girls off from these beds.
Bookers, give welfare a chance
Jankos get the needle out of the arm of Brooklyn
People please give Brooklyn a chance.
Others tried to exercise their sensations of the moment
The windows are holier.
Barred.
There is an air of wonder from the world behind and the world outside the windows.
The two worlds spin around on their own axes
dumb, stubborn, others
They seem to spin without stopping, without knowing the other exist.
But neither is a whole universe they are very much alive, self-adjusted
to think that they never meet.

I'm being buried by words and you.
I see death in every tree but I know flowers will blossom in spring The sun will be God.

April 1958 "No Mask" the magazine clearly indicates that masters, high school composition teachers consider "vulgar" is often meaningful expression of students' feelings. The students in the course bitterly rejected high school standards of composition in their editorial for the magazine.
"In school when we turn in our hard worked compositions in order for our teachers to mark whether our writing is good enough for the school or how we feel disgraced. Mainly because after crazy hours of trying to put our feelings on paper she tells us our feelings aren't what she likes. I'm trying to say that if in that composition there's a word damn which stresses a point or a sentence which may be completely loaded full of meaningful stuff, she'll have the nerve to tell us to rewrite our composition, leaving these things out. We can't help to be harassed twice both in and out of school. Just give us our chance to show our real feelings, not that choiced-outed junk we have to turn in at school. So parents whether you're offended at this stuff or not 'oo had because this is as this is our bag."

Editor's Note: Project Double Discovery's summer session is a seven week residential program on Columbia's campus. The two hundred high school students in the program have the potential to go to college but are hindered by socio-economic backgrounds.

Street Academies

(Continued from Page 1)
History and culture, they create in the students a sense of pride and a sense of cultural heritage. The third stage was Prep School at either Newark or Harlem Prep, an even more formally structured environment, to give students the necessary academic equipment and study habits for a college career. The graduates of the Prep Schools all go on to college.

The Prep School students are drawn from the street academies. A majority of the Street Academy youths go on to Prep Schools. The others go into Career Development programs or become streetworkers.

The main idea of the program is to "spark change in the system" according to Dr. Callender, who is now Chief Deputy of the Housing and Development Administration. Hopefully, the street academies will begin working through the N.Y.C. Education System, rather than setting up a parallel system supported through private means. Already streetworkers are working in Benjamin Franklin, Haaren, Seward, and Brandeis High Schools to reach potential dropouts. Harlem youngsters have to travel to these schools because there is no high school in Harlem.

Dr. Callender and the others involved in the program firmly believe that street academy graduates now in college will all return in various capacities to Harlem to form a backbone of leadership within the community. With the 150 students now in college, the Street Academies have shown that there is a way to regain contact with those lost through the traditional institutions and whom other anti-poverty programs are not able to reach by way of being "outsiders." These same techniques are now being applied in public high schools.

Leaders with definite programs are being produced by the Street Academies. Dr. Callender, however, describes the Academies in broader terms, i.e. as a challenge to existing institutions, and ultimately as the principal instrument for rehabilitating ghetto culture.

The students' efforts resulted in the publication of a literary magazine, an impressive work consisting of prose and poetry. In one poem a Puerto Rican student writes about her neighborhood ascece:
Tenement buildings sprouting from hell
Killing night through the lonely day
Broken glass all around. Ahh! that I fear the night
And what she brings.
I'm afraid she could harm me if she wanted to
My heart trembles
And is frightened
At hearing the entrance of the night
She's a bad woman, the night.
I'm hiding though she does nothing to me
But since I hate her I hate.

Another student had this to say about Brooklyn:
Jankos on the roof
Doat you know you're killing

Others tried to exercise their sensations of the moment
The windows are holier.
Barred.
There is an air of wonder from the world behind and the world outside the windows.
The two worlds spin around on their own axes
dumb, stubborn, others
They seem to spin without stopping, without knowing the other exist.
But neither is a whole universe they are very much alive, self-adjusted
to think that they never meet.
I'm cold
I'm freezing

Tentative Examination Schedule - Jan. 1969

FIRST WEEK - Jan. 20 - 24

Table with columns for Monday, Tuesday, Wednesday, Thursday, and Friday, January 20-24, 1969. Each column lists subjects and times (9:00 a.m. and 1:10 p.m.) for various schools and programs.

SECOND WEEK - Jan. 27 - 30

Table with columns for Monday, Tuesday, Wednesday, and Thursday, January 27-30, 1969. Each column lists subjects and times (9:00 a.m. and 1:10 p.m.) for various schools and programs. Includes a note about the Registrar's office and a list of schools.

The Week

Dec. 11
Dec. 17

Wednesday, Dec. 11

St. Nicholas Party: Sponsored by German Department, for students in German department. College Parlor, 4-4 p.m.

President's Luncheon: Sophomore class, Deanery, noon.

President's Tea with Sophomore Class: College Parlor, 4 p.m.

Concert: St. Louis Symphony Orchestra, also, Malcolm Frager, pianist, Carnegie Hall, 8:30 p.m.

Gallery Talk: "Winslow Homer," by Marjorie Kramer, Whitney Museum, 2 p.m.

Lecture: "Revolt Against Humanity," by Alfred Jones, Cooper Union, free, 8:30 p.m.

Concert: Works by Vivaldi, Mendelssohn, Debussy, Liszt, Bergsma and others, Donnell Library, free, 8 p.m.

Folk Contest: Bob Cohen, Folklore Center, 321 Sixth Avenue, \$2, 8:30 p.m.

Films: In French, "Bourdelle," "Sur Les Traces de Mazarin," La Maison Francaise, 16 Washington Mews, free, 11 and 4 (a.m. and p.m.)

Lecture: "What and Where Is The Homophile Movement?", 602 Hamilton Hall, 8:30 p.m.

Thursday, Dec. 12

Films: "Funerary Rites" (Austrian, African), Ethnographic Cinema, 501 Scheinmehrn, 75 cents, 7:30 p.m.

Meeting: History Department, Deanery, noon.

President's Tea for Foreign Students: College Parlor, 4 p.m.

Talk: "Challenge of Czechoslovakia," by Erik Beit, East Side Forum, 85 East 4th St., \$1, 8 p.m.

Concert: Manhattan Improvisational Ensemble 50 West 13 St., \$1.50, 8:30

Films: "The Golden Fish," "This is New York," Bloomingdale Branch Library, free, 4 p.m.

Films: "A Study in Wet" "Munio," "Seven Authors in Search of A Reader," Library and Museum at the Performing Arts, free, 4:30 p.m.

Poetry Reading: Koorapetse William Kgoistisa, "What is Africa to Me?" Countee Cullen Branch Library, 104 West 138 St., free, 8 p.m.

Christmas Masque: Program of Poetry, Dance, and Carols for the Christmas Season, Barnard Gymnasium, 4:00 p.m. Followed by Wassail Party in the court.

Friday, Dec. 13

Balkan Dance: James Room, 8:30 p.m.

Concert: Masterwork Chorus and Orchestra, David Randolph, conductor presents Handel's "Messiah," Carnegie Hall, 8 p.m.

Recital: The Complete Piano Music of Debussy, Beveridge Webster, Pianist, Town Hall, 113 West 43 St., Box Office 582-4536, 8:30 p.m.

Talk: "Are Negroes Anti-Semitic?", Educational Alliance, 107 East Bwy., free, 8 p.m.

Open Screening: Independent film shorts U-P Film Group 814 Bwy., free, 8 p.m.

Lecture: "Rembrandt," by Angela Watson, Metropolitan Museum, free, 2:30 p.m.

Concert: Barnard - Columbia Chorus and Columbia University Concert Band, Wollman Auditorium, FBH, \$1.50, 8:30 p.m.

Dance Program: Maruja Montero, "Flamenco and Classical Dances of Spain," Mask 125 Fifth Avenue WA 9-7354, \$2.50, 8:30 p.m.

Film: "The Scarlet Empress" (on Catherine The Great), by Josef von Sternberg, starring Marlene Dietrich Horace Mann Auditorium, 120th St and Bwy., 75 cents, 8 p.m.

Saturday, Dec. 14

Opera: "Carmen," by Amato Opera Company, Town Hall, 2:30 p.m.

Recital: Jesse Creel, violinist, Town Hall, 5:30 p.m.

Concert: Youth Symphony Orchestra of New York, Carnegie Hall, 2:30 p.m.

Concert: Masterwork Chorus and Orchestra, David Randolph, conductor, Carnegie Hall, 8 p.m.

Sunday, Dec. 15

Poetry Reading: Jacob Glatstein and Meyer Slicker reading from their Yiddish poetry, \$2, 92nd St. YMHA, (lex), 8:15 p.m.

Concert: Unity, New York, Carnegie Hall, 8:30 p.m.

Chanukah Festival: Akiba Hebrew Academy presents Annual Chanukah Festival, featuring George Jessel and Yaffa Yarkoni, Town Hall, 113 West 43 St., 2 p.m.

A Celebration for Beethoven's Birthday: New mixed-media events by Kenneth Werner, St. Peter's Church, 386 West 20th St., \$1.50, 2 p.m.

Monday, Dec. 16

Health Service: South Alcove, Noon.

Faculty Meeting: College Parlor, 4:10 p.m.

Reception for Faculty and Staff: James Room, 4:30 p.m.

Talk: Edgar Z. Friedenberg, on "Youth: America's Last Minority," 92nd St. YMHA, (Lex), 6:15.

Poetry Reading: Isabella Gardner and Karl Shapiro reading from and discussing their poetry, 62nd St. (Lex) YMHA, \$2, 8:30 p.m.

Concert: Arnold Edus Chamber Ensemble, Carnegie Hall, 8:30 p.m.

Recital: Grete Sultan, pianist, Beethoven - Schubert Program, Town Hall, 113 West 43 St., 8:30 p.m.

Tuesday, Dec. 17

President's Luncheon: Deanery, noon

Concert: Handel's "Messiah" presented by the Oratorio Society of New York, T. Charles Lee, conductor, Carnegie Hall, 8 p.m.

Christmas Luncheon: Sponsored by Medieval and Renaissance Studies Programs, College Parlor, Barnard Hall, 12:30 p.m.

BULLETIN BOARD

Music Prizes

A total of \$3,000 in music scholarship prizes will be awarded in 1969 by the Kosciusko Foundation in New York through two national competitions for young Americans preparing for the concert stage. The events include the twentieth annual Chopin competition for pianists and the Henry Wieniawski competition for violinists. Formal application blanks must be filed by March 1. Complete information on the contests may be obtained from the Kosciusko Foundation, Inc., 15 East 65th Street, New York, N.Y. 10021.

Play Discount

College students will be able to see the productions of Harold Pinter's new double bill, "Tea Party" and "The Basement," for \$1.00 off the regular box-office price. Ads have been placed in major college newspapers containing a coupon, which can be redeemed for the \$1.00 reduction when brought or mailed to the Eastside Playhouse.

African Lectures

A series of ten weekly evening lectures on the African heritage, sponsored by the Harlem-Morningside Committee on the African Heritage, will be given on consecutive Tuesdays through February 18. The lectures are free and open to the public. All will begin at 7:30 p.m. in the Countee Cullen Library, 104 West 136th St., Manhattan. Another group of ten lectures on modern-day Africa will be given in the spring. Both series are supported by a grant from the Urban Center at Columbia. The lectures are as follows:

- December 10, "Early Man in Africa"
- December 17, "West African Sculpture in Ritual Context"
- January 7, "Traditional African Literature"
- January 14, "The African Slave Trade"
- January 21, "The Literature of Emerging Africa."
- January 28, "Zimbabwe and the East African Coast"
- February 4, "Music in Africa"
- February 11, "Africa and Black America"
- February 18, "West Africa Under Colonial Rule."



Bulletin Workshop

Anyone interested in the position of business manager for the BULLETIN starting in February are invited to attend a workshop at our office on Friday, December 13 from 1:00-2:00 p.m. and on Tuesday, December 17 from 10:45-11:45 a.m.

Proctors

The Board of Proctors will be at the College Tea on Wednesday, December 11, 3:30-5:00 p.m. in the James Room to talk with students. Anyone with questions or comments on programs and courses is cordially invited.

YOU DIG?

"Foreasmuch as the wearing of hair, after the manner of uncouth ruffians and barbarians, has begun to invade our country, contrary to God's word which states that it is a shame for a man to wear long hair, and is contrary to the general custom of our people, we the Magistrates do declare our dislike against the wearing of such long hair as a thing unclean and unmanly, whereby men do deform themselves, and do offend good men and corrupt good manners."

—Student Handbook

Harvard University, 1619

Party

There will be a St. Nicholas Party on December 11th in the College Parlor for all German majors from 4-8 p.m. The party is sponsored by the German department.

Minor Latham

The Gilbert and Sullivan Society will present "Patience," an operetta, December 11 through 14 at Minor Latham Playhouse at 8:30 p.m. For reservations, call 280-2079.

Summer Study

Bryn Mawr College will conduct two programs of study abroad during the summer of 1969, one in Spain and the other in southern France. Both programs offer six weeks of intensive work under the supervision of Bryn Mawr professors in the fields of language and literature, political science, history and sociology, and history of art. Students live with families in the host country, and supplement classroom work with lectures and visits to places of interest. Following final examinations, students are free to travel for several weeks before rejoining the group for the return trip to the U.S. The fee for each program is \$690. A limited number of scholarships are available. For catalogue and application forms write to the Director of the Centro de Estudios Hispánicos on Madrid or the Director of the Institut d'Avignon, Bryn Mawr College, Bryn Mawr, Pennsylvania 19016. Applications for admission must be received before March 1, 1969.

Archaeological "Dig"

The Association for Cultural Exchange, a British non-profit organization, will sponsor a program of digging on an archeological site this summer. Total cost of the program is \$725, including round trip air transportation. Part scholarships are available. For further details write to Professor Ian A. Lowson, Association for Cultural Exchange, 539 West 112 Street, New York 10025.

"Upright Screening"

On Saturday, December 14, at 10:00 a.m. there will be a special preview showing of "Upright," Jules Dassin's film about the black ghetto. The showing will be followed by an informal panel discussion featuring Jules Dassin (director of "He Whl Must Die," "Rififi," and "Never on Sunday"), Julian Mayfield, Ossie Davis and M. Rap Brown. Free tickets are available for this preview in the CAO Office.