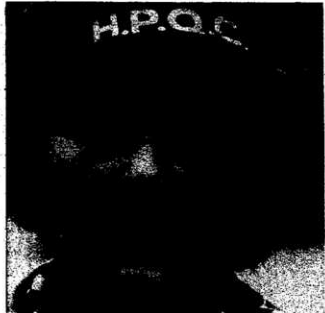


# Feminist Supplement IN THIS ISSUE



Photo by Tom Metz

Photo by Tom Metz



VOLUME LXXIII

WEDNESDAY, APRIL 30, 1969

NUMBER 20

## Committee on Cooperation Issues Statement PDS Committee Seeks To Revise Current Program

By DOROTHY URMAN

As a result of the recent concern with the problems of co-education, the administrations of both Barnard and Columbia College have decided that further investigation of the possibilities for increased co-operation between the colleges, in academic and social spheres, is highly desirable. To this end, a committee has been formed which will deal with questions of increased cross-listing of courses, problems of possible in-trusion in class-room, and co-educational housing. The members of the Committee, representing the students, faculty and administration of both colleges are: John Marwell, ZSIC, Richard Kernell '72C, Dorothy Uрман

70B, Ellen Roberts '72B, Professors Devons (Physics), Led-mans (French), Baxter (History), and Barber (Sociology), Dean Koorse, Dean Hoyde, and Miss Peterson, Mr. Thompson, Assistant Dean in Columbia College and Miss Rayer, English Instructor and class advisor are serving in an advisory capacity because they have conducted a survey of the cross listing of courses for the past 34 years. The committee will be sampling student opinion on the problems of co-education and would welcome any suggestions for areas of investigation, or suggestions for policy from all students. Any of the members of the committee would like to be contacted by students with suggestions.

At their April meeting, the members of the Committee

adopted the following statement as their statement of policy and intent.

### BARNARD-COLUMBIA JOINT COMMITTEE STATEMENT

APRIL, 1969

After several years of inactivity, the Barnard-Columbia College Joint Committee on Cooperation has again begun to meet. Under the joint chairmanship of Miss Peterson and Mr. Hinde, the committee now includes two students from each college in addition to two faculty and one administrative member from each college.

The Committee views its function principally as one of coordinating and fostering such further forms of cooperation between the colleges as seem useful, and of insuring, through its central position,

that such new efforts at collaboration in no way unwittingly reduce the autonomy of either Barnard or Columbia College, or diminish in any way the effectiveness of either's offerings. It would seem apparent that the interdependence of the two colleges will continue to be the more stimulating and productive for the preserving of each of its essential character and independence.

In view of the principal areas where in their cooperation seems likely, there is already considerable joint activity of various sorts. These are the areas of partial co-education and of shared extra-curricular and social activity. In a third area, which relates to both of the preceding but is separated from them because it poses a

(Continued on Page 2)

## PDS Committee Seeks To Revise Current Program

By MIRIAM KORAL

Situated in a major urban community, it is only natural that Barnard has a need to understand the dynamics of social change, and must therefore make certain commitments to educationally disadvantaged students. The Committee on the Developing Student is currently in the process of seeking to expand and revise Barnard's Program for Developing Students (PDS).

In a statement handed to President Peterson, the Committee describes these PDS students as being "individuals whose special qualifications and unusual potential lead the Com-mittee to believe that they can successfully meet Barnard's en-gree requirements, but who may not meet Barnard's Admissions requirements in the traditional way." These include young women of all racial back-grounds. The Program calls for a flexible program of studies as well as "sensitive guidance and counselling and the necessary supportive services such as adequate financial aid and housing." It has already been estimated that at the end of four years the program may be costing the college approximately \$860,000 a year. This proposed Program was almost unanimously approved at a faculty meeting on April 21st.

The Committee on the Developing Student is an apartite committee, made up of an equal number of faculty advisers, and students. It acts as a coordinating committee or liaison, designed to "keep open the lines of communication with existing college committees" which will be necessary to implement the program. For instance, the co-ordinator-committee will be making recommendations to the appropriate bodies in such areas as recruiting, seeking qualified non-white faculty and

(Continued on Page 2)

The following members of the Class of 1969 have been elected to Phi Beta Kappa:

Anderson, Laurie	Art History
Asprentson, Barbara	Art Oriental
Barnhardt, Shirley	Studio
Burton, Jane	Mathematics
Byrd, Jane	American Studies
Carroll, Margaret	History
Chapman, Elizabeth	Psychology
Cherut, Ann	Psychology
Cohen, Judith	General
Condit, Ellen	Psychology
Dunay, Patricia	English
Evans, Jane	French
Fordmash, Joan	Russian
Goffard, Jane	French
Gold, Nadia	Anthropology
Goldman, Iris	Spanish
Henry, Jane	Biology
Kolker, Anne	History
Leung, Eleanor	Art History
Moff, Amy	Art History
Naves, Madeline	Government
Nogues, Suzanne	Philosophy
Osman, Andrew	Linguistics
Pavlovsky, Paulette	Middle East
Pearson-Smith, Anita	Studio
Rappald, Bertha	Art History
Reed, Cynthia	Russian
Radzicki, Rhonda	French
Ross, Rosemarie	Sociology
Turner, Helen	Anthropology
Shankin, Katherine	English
Shankin, Leslie	Classical Literature
Shankin, Leslie	Psychology
Stokes, Gill	Sociology
Toulik, Rosamund	Spanish
Turner, Helen	Sociology
Wells, Meredith Sue	English
Witt, Dianne	Geography

## College Opens Colloquium, Wants Good Barnard Minds

For years Columbia College has run its Great Books Colloquium (C2003-C3004) with an exclusive air that assumed a role of superior knowledge and a promise of the real teacher-student response that one dreams about. Barnard girls have been placed outside of this realm, limited to the seminars within the various Barnard departments. Recently Professor Rufus Mathewson, chairman of the Columbia Russian department, and chairman of the humanities colloquium announced that Barnard girls can now apply for a few of the strictly limited fifteen spaces open each year to Juniors and Seniors.

This celebrated course had begun to lose its luster, according to Prof. Mathewson, but recently a new instructional staff, including Prof. Edward Said, one of the most popular professors across the street, has been gathered. The two year sequence, with preference being

given to juniors having taken the first year or continuation in the second, has no lectures, no formalities, and the advantage of a reading list made in consultation with the students. Two professors attend each class, given from 7:30 to 9:30 on Wednesday night, where reading and discussion are emphasized in an informal atmosphere.

Professor Mathewson emphasized the need for rejuvenation, and hoped for some good Barnard minds. Quality, with a varied background, irrespective of major is what he is looking for. He is in favor of co-education, and his own prejudice was to ask Barnard into the course. Admissions are not restricted to English majors; and the basis for selection will be on quality.

The course will be roughly divided into two segments for each year. The first year has reading from the Ancient World and the Renaissance (C3001-C3002). Assisting Professor Mathewson will be

Professor Helen Bacon, chairman of the Barnard Greek Department, who will be teaching in the first year section of the course. The second year is readings from the nineteenth and twentieth centuries. Readings this spring for the colloquium include Dickens, Gogol, Flaubert, Conrad, Henry James, Kafka, Mann, Joyce, Sartre, Malraux, Wallace Stevens, and several other authors. No specific theme has been chosen for next year, and will not be decided on until the class meets next year.

Applicants must be interviewed to gain admission to the course. Both Professors Said and Mathewson will conduct separate interviews and will compare their decisions. The course fills the requirements of Comparative Literature Applications may be picked up in either the Barnard Registrar's office, the Columbia College English department, or the dept. of Slavic Languages, 346 W. 113th St.

# BARNARD BULLETIN

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## The Need for Subtle Politics

Campus radicals have become a cause celebre in the conservative press and the minds of wholesome Americans; people have become aroused by the seemingly hopeless state of affairs. Their world of peace and order has been rudely breached by a "securer crew" of revolutionaries as the Daily News contends in its inimitable ignorance. Yet the protestors themselves find that their private world has been ignorantly entered by demands from the establishment. They claim a moral right to implement what they feel is correct for the universities of America.

This deadlock which rules the news reports each evening is the cause of much frustration; nobody is satisfied. Yet after a year's time since the Columbia revolt, it is necessary to pass the gains as well as the setbacks. Columbia has finally initiated a University Senate with significant control by faculty and students. The results of the vote on the proposal proved that the majority of students and faculty approved of the Senate. We are not ruled by a reactionary like Ronald Reagan, who has come to symbolize all that is the worst of conservative frustration. Instead the Columbia administration remains diffuse, consequently the demands of SDS and SAS are similarly diffuse. Many of the demands are hollow, reverberating within a rhetoric that alternately entertains and bores. Clearly there is not the support that existed last year. There have been a few gains which please the majority of the discontented, while the radicals continue to press the barricades for further results.

In this atmosphere where nothing seems to go either way, Barnard finds itself caught in the middle. The new student center has been defaced with political scribbles which offend most students. Any protest that happens across the street affects Barnard, both financially and in terms of applications.

It is time that radicals realize that radicalization brings strong repression. Both the Columbia and Barnard administrations are willing to listen to student gripes and do something about them. Off-campus housing, code forms, strict curfews, and other personal gripes have been reformed by legitimate student work. Certainly the same criteria for action should apply to radical demands. With a little political finesse, SDS can get more than it wishes, without the a vicious reaction.

## LETTER TO THE EDITOR

To the Editor,

We would like to clear up a misunderstanding about how we feel about the Spring Festival. While it seems highly unlikely that Greek Games will ever play the same role as it has in past years, we do not think that the Spring Festival was a substitute for the Games. The original plans for the Festival, in fact, included the Games as one of the various afternoon activities.

The Spring Festival was not desired to replace anything. However, Greek Games were not, to our minds, lackluster. That the relevance of the Games has been questioned cannot be denied. That it deserves to be denied. We wish to express our regret at its demise.

The idea behind the creation of the Spring Festival was that it would offer the College a rare opportunity for the students,

faculty, staff and administrators to work together on a thoroughly enjoyable venture. Watching Miss Peterson, Dean Boorse, various faculty members and students laughingly compete to sell their culinary delights, watching the children of the community enjoy our balloons, and the girls from B.O.S.S. and their audience share an aspect of another culture led us to believe that, in part, we succeeded. From your very interesting coverage of the Festival we thank you.

Despite your confusion about how the Festival and Games were related, we think that Bulletin did a fine job of reporting in pictures and words, on the Festival.

We hope you join us in wishing the Spring Festival many years of life.

Marjorie Swinsky '70  
Dorothy Urman '70  
Co-Chairmen

## Senior Scholars Express Goals

By SHELLY KOPPEL

Tammar Frank '70 (Linguistics), and Ellen Goldberg '70 (English) will participate in the Senior Scholar program for the academic year 1969-70.

The Senior Scholar Program, under the direction of the Committee on Instruction, offers a student who has completed the requirements for her degree and for her major the opportunity to explore some aspect of her field of interest. The student's project is directed by a faculty adviser who submits a report to the Committee stating his views. The student must also express her goals in a statement with supporting material. The Committee on Instruction has the final decision on the project.

A typical program would involve completing a project suitable for submission to the Committee and a reading program which complements the project. The student's grade for her senior year would be based upon her project.

Miss Frank's project involves a paper on grammatical theory between the 13th and 17th centuries concentrating on the classical background, and Arabic and Hebrew influences upon scholastic grammatical theory. Her sponsor is Prof. Malone. Miss Goldberg's project consists of writing poetry.

Dean Henry Boorse, Chairman of the Committee on Instruction, expressed the hope that more seniors would participate in the program and attributed the lack of response to the program to uncertainty toward the amorphous format of the program.

There is a provision in the program for a student to bring a project in the first semester and finds it unprofitable, or whose advisor recommends she discontinue it. She may revert to her former major and adjustments in the requirements will be made.

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## Committee on Cooperation

(Continued from Page 1)  
number of special friends peculiar to it, there is the relatively new question of joint housing. In the case of this matter, there is likely to be little problem of disseminating information and insuring adequate serious discussion by those concerned, but it is probable that information and discussion be widespread in the cases also of less exciting forms of joint effort. There may prove to be other areas besides the above which will suggest themselves as calling for consideration, but for the moment these seem to be the three most immediately demanding attention.

While it is important that there be adequate coordination of further forms and details of collaboration, and while this committee may on occasion initiate activity, it is clear that in general cooperation should arise wherever possible from specific matters of mutual concern. It is indeed, probably all, ultimately — should result from agreement between the responsible opposite parties in the two colleges. It is to be hoped that these will be the faculties, in

some the administrations, in some the student groups or parts of them, and, perhaps most frequently, the departments. It seems reasonable to suppose that analogous committees in the two colleges will on occasion be involved, and that they may have reason, as has happened in the past, to meet together on certain sorts of questions. But it is perhaps particularly in the matter of such questions that this committee may be useful since it is in some degree representative of each college — at the same time that it functions for both at once.

It may be also pointless to add what seems patently obvious to the members of the Committee: that the goal of further cooperation in whatever area is better education for the students of both colleges, and better instructional methods, research, and other sorts of their teachers. In some cases local financial economies may result (though they should never be the commanding factor), but in other more money may be spent. Effective cooperation, and useful complementary activities, rather than mere efficiency, are what concern us.

## PDS Committee

(Continued from Page 1)  
administrative staff, modifying the program, regarding the possibilities of a summer program, and improving counseling and tutorial facilities.

According to Servoldo, the chairman of the committee, there may be around forty new Developing Students entering in September. The immediate task of the committee is to endeavor to see how much can be realistically done for the Fall. It is an on-going committee. In work revision on an even broader scale can be accomplished for the class entering a year from September because the program will be evaluated annually. The main problem the committee faces is making the program run smoothly. Mrs. Servoldo stressed the importance of students with firsthand experience with the program who will be working on the committee. In Mrs. Servoldo's words, "Barnard should have a special feeling for the needs of the surrounding community."

At the meetings it has had thus far, the committee has discussed joint housing, class size, and the dangers inherent in efforts to avoid duplication of courses; and the matter of research courses. It is hoped that the committee will be useful for Barnard and Columbia to have the same disciplinary rules. All of these discussions have been essentially preliminary. Some issues have been decided, on the other hand, to make available to the members of both colleges as soon as possible a summary of the present state of academic cooperation, and a listing which will show the state of that cooperation department by department.

Finally, the committee requests that any members of either college who have views on the matters within our purview, or suggestions they would like to make about matters for our concern, write to the committee, in care either of the President's Office at Barnard (111 Mulbar Hall), or of the Dean's Office at Columbia (208 Hamilton Hall).

Due to a printing error in "Honor Book Defines Academic Standards" (April 28), the necessary quotation marks were left out. Following is a reprint of the passage in corrected form.

ACCEPTABLE — Direct and accurate quotation with footnote, the rarely and only occasion.

The newlywed Hawthornes settled in Concord, choosing for their residence the large old house called the Old Manse, where Emerson had once lived. Hawthorne's biographer describes their life in the following terms:

"The routine of the Old Manse was comparatively simple. Hawthorne was busy mornings in the study except in the summer months writing for the magazines. After dinner, which was usually in the early afternoon, he walked to the village post office, and on his return stopped for an hour in the study to read or to write. After supper, or tea, Hawthorne and Sophia sat in the study. In this study while he read aloud from the English classics, Hawthorne talked with his wife and children. For exercise Hawthorne hoed vegetables in the summer and showed his own and his children's work in winter, while his wife marvelled that a "seraph" could perform such mundane tasks."

Handel Stewart, Nathaniel Hawthorne (New Haven, 1965), p. 64.

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# Alvin Ailey's Triumphant Return

By CYNTHIA READ

The Alvin Ailey American Dance Theater returned in triumph to the New York concert scene with appearances at the Brooklyn Academy of Music last week. In contrast to the many modern dance companies which are the exclusive domain of a single choreographer, this versatile and talented group presents the works of many choreographers of differing styles, incorporating elements of the jazz, ballet, and ethnic idioms, as well as many of the traditional modern dance forms. While some of these elements tend to appear sterile or clichéd, the dancing is uniformly superb and the company at its best. It is Alvin Ailey's own Revelations, is unmatched.

Revelations "explores motivations and emotions of American Negro music" in a suite of dances ranging from the sculptural forms of "I Been Buked," the delicate humor of "You May Run Home," the anguished desperation of "Sinner Man," to the exuberance and hope of the final "Rocka My

Soul in the Bosom of Abraham." The individual characterizations and solos were excellent, but the most attractive features of Revelations was Ailey's use of union movements for a large part of the group. The use of union can be boring, the easy answer to what to do next, but the sweeping precision required for Ailey was exhilarating instead.

Ailey's choreography was also represented on the program by the solo work "Hallelujah," ably danced by Kelvin Rotardier, who portrayed different aspects of the life of a medieval recluse, alone with nature and God. Although the work contains some interesting and moving moments, there seemed to be too much clichéd imagery.

Two different views of the male-female relationship were presented by Paul Sanasardo's "Eric, the Mystic" and the solo work "Lament," choreographed by Louis Johnson. Metellias played off a harmonious couple in white with a solitary girl in black, the nearly full moon was cheering and whistling for the program was dazzling.

at play by something which it cannot understand. The pace was effective, but the frequent and awkward shifts in the lighting were distracting, as were the bangs of the hanging chime-like set pieces when the girls in black swept through.

In "Lament," set to Villa-Lobos' beautiful "Chachuan Brombeiras" the "couple" continually yearned for each other but were allowed only a few tender moments by the phantom-like "girl" who faded in and by away with them. Judith Jamison, dancing the part of The Girl, was outstanding, as she was throughout the evening.

Also included on the program was "Tootsie," a short section from Tully Heatly's "Come and Get the Beauty of It Hot." Although this piece is described as "set in the streets of New York," it is a decidedly nonrepresentational series of fast, jazzy interlocking phrases characterized by the rapid interchange of groups on and off stage.

The nearly full moon was cheering and whistling for the program was dazzling.

## Negro Ensemble Company: Good Acting. Variable Plays

By GWYNETH HOWELL

First of the three one-act plays now being presented by the Negro Ensemble Company at St. Mark's Playhouse, is STRING by Alice Childers. Based on a short story by de Maupassant it is a small, an tight play with the self-conscious air of a theme of a man unjustly accused of stealing. He is unable to exonerate himself, not because others are unalterably against him but because he cannot believe in himself enough to "convince them." It is not his actions that incriminate him, but his manner. The play opens at a picnic picnic, where two middle-aged, middle-income ladies have separated themselves from the rest of the picnic to escape the rabble of common amusement? They have just "seated themselves when Joe, a solemnly, ragged, miserly old man, whose tight tease about picking up stray dimes and secretly hoarding a fortune underneath his mattress, comes up to them, wanting to join them but not daring to ask them outright. They scare him off easily, but later he comes back when they are dancing with the rich but dishonest I. V. Craig. Joe with a guilty air picks up a piece of string. Later, L. V. loses his wallet and the others, remembering Joe's mysterious act accuse him of stealing the wallet. He denies it. They ask him what it was picked up. Agitated, he can't tell them, because that would be admitting to himself a lonely pre-



occupation with objects. Later, when in desperation he shows them the string to prove it wasn't the wallet they don't believe him. His belief in his own integrity is shattered and the moral disintegration of the man begins. The wallet is finally found by a young girl, but no one is around except Joe. Joe thinks he is saved, but too soon, for the little girl tries to leave before the others return. He threatens her, and when the others return she can only give a garbled story of her new job as putting her Joe is disgraced with no chance for retribution even though innocent.

The play itself is well-acted, at the staidly at times. Miss Childers has not formed herself into a "too serious, even if well-meaning," "Who's next?" It might be said that the play has a dramatic interest. Tension builds about Joe's future, but his character is so transparent that his plight and his tragic flaw are over-obvious. We feel for him, but at a distance. Joe carries an abstract quality of HUMANITY about him which scatters rather than activates.

CONTRIBUTION, by Ted Shine is a lighter play, but a better one, full of an intense subtle line and humor. It centers around a black granny in the South at the time of the sit-ins. She's told by her grandson that she is too old to join in, but she has her own contribution to store. She tells us in an offhand manner that all her former employers have died mysteriously and later in the play we discover that she's at it again and has poisoned the sheriff with cornbread she bakes for him every morning. The act is, thus, a success. In the final scene the grandson learns what she has done and is aghast at her determination to be free at all costs, even if only in revenge. She turns to the audience saying, fiercely bemused, "Who's next?"

The third play, MALCOCHON, by Dorcas Wainwright is merely a success. It is a rather drawn out story of an outcast wood-cutter, Chantal. A group of 6 people gather under a wooded during a storm, and as they talk the story of Malcochon unfolds. They themselves come out, more or less on cue and in a final scene they make Chantal the arbiter of their guilt and as they ask Chantal, out of boredom or suggestion, pretends to take on the role and kill the woman among them for her faithlessness. Thinking he is going to go through with it, a mute runaway servant kills him. Chantal doesn't care much one way or the other, and as he lays dying, he issues four some final words about faith, fate, and the night of mankind? The language is sometimes nice for Mr. Dorcas' poetry and humor and has a byronic quality. There's a chance that it is more interesting in its music and choral work than the play itself.

## Why Produce a New "Trovatore"?

By JOHN H. YOHALEM

The magazine of the Metropolitan Opera Guild poses a question on the subject of the Met's new production of Verdi's "Il Trovatore." "Why a new production of 'Il Trovatore'?" However, given by Opera News doesn't seem to answer it. About all it can say is that the sets of so popular an opera wear out quickly, and that the new production is a new production (who in the world or new world has never heard of Alvin Cheruz?) are always welcome.

While generally acceptable, these explanations do not go very well in the clear light of Attilio Colnaghi's art nouveau-atlantean-lunar of landscape settings with a touch of Art Deco thrown in for color and contrast. The sets are unusually bright but more often stilly staging. Mr. Colnaghi has graduated from "Lucia di Lammermoor's" gloomy but charming Gothic elegance to a glacially middle of gaudy papier-mâché rock formations (which is all right for rocks, but why make furniture the same way?), portable electric mini-volcanoes, and decaying arches and prison bars. I understand the old production was rather handsome, and I cannot see any reason for the change.

The Merrill staging makes the worst of a foolish libretto. A scene between the lovers and the villain in Act I runs thusly: The characters are in a circle, and, singing in turn, they simply continue to circle without rhyme or reason. At the end of Act II, on the other hand, a duel takes place between the two principals, and they stop short in mid-lunge for a last ensemble. This is not Verdi's fault — he can have had no idea that Merrill would put a duet in there. It is the situation that is ridiculous, and it is unnecessarily ridiculous. Then, Merrill dispenses with confidants. Portions of the arias don't make sense otherwise, but Merrill won't have it. Out the confidants go, as soon as they have finished their short cantatas.

Even lifelong Verdiphobes are ecstatic over the singing. On March 27 and April 5 I heard ten singers in the five principal roles and was struck by the Met at the top of its glorious form here. Leontyne Price, who made her Met debut as Leonora and is the biggest American box office draw since Callas, is at the height of her powers. Those who have heard her on recordings of the opera are in for a jolt — ten years of singing have made her, incredibly, ten times as good. Lost, it is true, is some of the exuberance with which she thrived here in her early era, but gone also is any trace of roughness or imperfection throughout her rich soprano. Her high notes are pure and creamy (up to a point — she can't do beyond that) and her low notes are only harsh, but rather of a smoky tone that causes goose-bumps. Her acting is restrained but eloquent, particularly when her eyes flash. And her skill is quite astounding. Her husband, conductor Martin Arroyo, a Harlem-born schoolteacher

turned soprano, is becoming known both as a Verdi specialist and the best singer to try, if you can't have Price. Her singing on March 27 was pure and brilliant all through, fully the equal of the divine Mississippian.

Plácido Domingo, whom the Met purloined from the City Opera this year combines a fine natural soprano with perhaps the finest vocal Corelli with the intelligence and taste Corelli never had. His singing opposite Miss Arroyo was perfect. James McCracken, the troubador of the opera, sings superbly, but he is a little flat. Ah, z, bon mo and sobbed on occasion, but was generally fine, despite being an unfortunate figure swathed in mountains of costume. Both parts were superbly done. The vocal quality was for two hours. What is this good taste that has appeared out of the blue at the Met, of all places?

Renato Bruson, as the evil (but, I've always felt, really a travesty) undertaker, the Count di Luna sang well but with an occasional roughness in the lyric line. Sherrill Milnes on April 5, however, was, after Price, the best of the show, and justly. His singing was warm and beautiful and his acting fine. He seems the logical choice to sing "Macbeth" at the Met next year, a fine successor to Warren.

Mignon Dunn, the Azucena on March 27, sang very well, with a brilliant, clear mezzo. Her acting was excellent. I thought her beyond compare until April 5, when I heard Grace Bagnoni in the part. Miss Bagnoni sings a truly brilliant sound with great richness of tone. She is also a bit histrionic.

Raymond Michalakis and John Macaurly, who alternate in the Ferrando part of Ferrando, were both great, the latter achieving near-perfection. The Met is proud of its casting of small parts, and Luis Ferrer, Carlotta Ordazay, Charles Anthony, and John Robert were definitely up to standard in both performances.

Zubin Mehta, the idol of the teeny-boppers lately, shows a lot of enthusiasm in conducting this work. He got some out of the Met orchestra that put it in the big leagues. It's too bad it doesn't play that way for some of the less lively productions. If there is a complaint (few are made) it could only be directed to the loudness of the rather off-key arpeggio and to the fact that the exuberant first trumpeter (who is undoubtedly excellent) has a tendency to obscure the singing a touch when he plays in unison with the vocal line. As I said, meagre.

It might be advisable, when attending the new "Il Trovatore" at the Met, to shut one's eyes to the set and acting and just listen to the splendid performance, music very perfect (with the exception), but even if you watch, you will enjoy the production if you have any feeling at all for great singing. "Il Trovatore" may or may not be the classic opera, but at the Met the canto is very, very Bel.

## St. Paul's Chapel

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SUNDAY, MAY 4

11:00 a.m. — Morning Worship and for the Sermon —

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5:00 p.m. — Roman Catholic Mass

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# THE WEEK

April 30  
May 7

## BARNARD MEETINGS

1. 10:00 One Hundred and 4 Years of Religious Protest in Africa. Dr. David Barrett. Audio Visual Room. Lehman Library. 1:00 p.m.
2. 5:00 Ecology Dept. Test College Parlor. 4:01-5:30 p.m.
3. College Tea. James Room. 8:30 p.m.
4. Thursday Noon Kerk Backley. Bacon Correspondent for Newsweek. Will speak. College Parlor. 12 noon.
5. Prude at Center. Conventrice. Leaning. 4:00 p.m.
6. Resolutions. Luncheon South Annex. 12 noon.
7. Dorm Tea. Brooks Lounge. Room 339 p.m.
8. Balkan Dances. James Room. 8:30 p.m.
9. Evening Gym. All day.

## ART

1. May 16 Group showing at the Crypt Gallery of St. Paul's Church, featuring the works of seven students of Teachers College. Sunday through P-2 day. 11 a.m. - 6 p.m. Free Admission.
2. Exhibition by the students of the division of Painting and Sculpture School of the Arts. Columbia University, at Low Library Rotunda.
3. May 23 Fanning by Peter Gordon. Francis Booth Hall. 2nd floor gallery.

## DRAMA

1. 2 Open-air performance of *The Deluge*, a 14th century miracle play. Barnard College Theater Company. 5:15 p.m.

## DANCE

1. Joe Larson Dance Company. Brooklyn Academy of Music. 2:00 p.m. Prices Orchestra \$1. Mezzanine and Balcony 60 cents. If interested, contact CAO.
1. Black Chamber Dance. Concert. Arthur Mitchell, Rod Rodgers. Louis Johnson. Minor Latham Playhouse. 8:30 p.m.
2. (same as above)
3. (same as above)
2. Balkan Folk Dance with instruction by Martin Koenig. James Room. Barnard Hall, 75 cents. 8:30 p.m.

## FILM

3. Columbia Filmmakers, winners of all-ivy film festival. Wolman Auditorium. \$1.50 & CUID. 7:30 and 10:00 p.m.
4. *Faust*. 7:30 and 10:00 p.m.
5. *Down*. 7:30 and 10:00 p.m.
6. *Down*. Ethnographic Cinema. Anthropology Dept. 5:00 Schermerhorn. 75 cents & CUID. 7:30 p.m.

## MUSIC

30. Arts Festival Concert works of Beethoven and Tchaikovsky. Mallet Orchestra, Wolman Auditorium. 8:30 p.m.
1. Folk Festival, Wolman Auditorium. Admission \$1.00. 9:00 p.m.
1. Concert, new music by Columbia composers, McMillan Theatre. 8:30 p.m.
1. Concert by the Collegium Musicum, Dept. of Music, College Parlor. 9:00 p.m.
2. Spring Concert featuring "Tonelands," a setting of selections from Edgar Lee Masters' "Spoon River Anthology." Also the "Notes and Keys" and the "Blue Notes." Admission \$1.50 & CUID. Low Rotunda. 8:30 p.m.
6. Music For an Hour, James Room, Barnard Hall. 5:15 p.m.

## LECTURES AND DISCUSSIONS

30. "Facing up to Violence" — a neighborhood workshop exploring creative responses to crime and violence. Broadway Presbyterian Church, Broadway and 114 St. For information call CA-8278.
1. "The Negro in Brazil" (in Portuguese, translated into English), by Abdias do Nascimento, artist and author. Urban Center & Institute for Latin American Studies, Room D, Law. 4:19 p.m.
5. & 6. "Governing the City: Challenges and Options for New York." Conference sponsored by the Academy of Political Science and the Urban Center of Columbia University. 3:30 and 7:30 p.m. both days. Columbia Law School, Room A.

# Bulletin Board

## Prospective Teachers

—The Baltimore, Maryland Teachers Union has informed the Office of Placement and Career Planning of teacher openings in their city. The only formal requirement is a bachelor's degree, and no education courses or experience are required to start. Salary is \$7000 per year.

—The Office of Placement and Career Planning has just received new information and application forms for the National Teacher Corps. Brochures may be picked up in 114 Milbank.

—A new non-profit organization designed to recruit, train, and place teachers in inner-city schools is interested in interviewing a limited number of new college graduates. Applica-

cants must have a genuine commitment to a teaching career and a sincere interest in bringing quality education to the public schools. Further information available at 114 Milbank.

## Job-Hunting Seniors

Job listings for June graduates have started coming in. Seniors who are seeking full-time positions will want to begin checking current job leads at the Office of Placement and Career Planning.

## Music For an Hour

"Music for an Hour," a monthly program of chamber music by and for members of the Morningside Heights community, will be presented this month on Tuesday, May 6 at 5:15 p.m. in the James Room. The concert is under the di-

rection of Professor Hubert Doris, Chairman of the Barnard College Music Department. The programs are open to the public and there is no admission charge. The program for Tuesday's concert is as follows:

Susan Davidman, Soprano  
Kenneth Cooper, Piano; Schuster Lieder.  
Judah Engelberg, Guitar; Pavanes; Gasparini; Prelude in D Minor, J. S. Bach; Etude #11 in E Minor, Villa-Lobos.  
Kathleen Emerson, Flute; Sonata for Violin and Piano, J. Brahms.  
Judah Engelberg, Flute; Sandra Sheinfield, Piano; Sonata in E Major for Flute and Piano, J. S. Bach.

## Barnard Theater

The Barnard College Theater Company will present operatic performances of *The Deluge*, a 14th century miracle play on Thursday and Friday, May 1 and 2 at 8:15 p.m.

*The Deluge*, the story of Noah, is one of the chaste cycle of plays which translated the Hebrew Bible into contemporary terms. They date from the late 14th century, when the English drama, after its rebirth in the literary and religious ritual, had moved out of the church into the streets and marketplaces.

## Extensions

A student who wishes an extension of time for the submission of written work, including laboratory reports, is required to obtain the written permission of the instructor on a form issued by the Barnard Registrar and to file the form in the Registrar's Office. This applies to courses at General Studies, Columbia, and Graduate Facilities as well as to Barnard courses. Time extension permits must be filed in the Registrar's Office before May 9. Papers are to be sent to the Registrar's Office (not to the instructor), before June 20, 1969. They will be forwarded to the instructor.

## Program Filing

The deadline for filing tentative programs is Friday, May 9. Programs filed after that date are subject to a penalty of 10%.

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Are now available in the Barnard Registrar's office, 422 Hamilton, and 546 W. 113th St.  
Return application to 546 W. 113th St. on or before Tues., May 6. Note: both courses are open to next year's Juniors and Seniors in both Barnard and Columbia.

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# FEMINIST SUPPLEMENT

Wednesday, April 30, 1969

BARNARD BULLETIN

Page 51

## Prehistory And The Woman, Have There Been Changes?

By MARGARET MEAD, Ph.D.  
Questions which can be usefully asked of anthropologists are:

What is the present state of theory on the position of female hominids in the course of evolution?

What do ethnological studies of contemporary primitive peoples at different levels of technological development suggest about the prehistoric position of women?

What changes have taken place in the position of women through history and is there any evidence for any irreversible changes in that position?

What evidence is there that there are any innate differences between men and women which can be attributed to primary biological differences?

Is there any evidence that men's fear and that women's biological functions is a primary cause of the lower status of women in public affairs?

Are there any differences in male and female creativity that must be attributed to biological rather than socio-cultural conditions?

Can the fact of childbearing itself be held responsible for the subordinate position of women, so that the development of methods of external gestation would solve women's problems and give women equality with men?

These are the questions which must be answered before any sound platform for reform can be developed.

It is impossible to answer any of these questions in more than a categorical fashion within the space allotted to me.

(1) We know very little about the relative position of males and females among early hominids. Extrapolations from other primates produce discrepant results depending upon which primates are invoked. It is important to avoid any straight line extrapolations from any other living creatures parallel to most forms of social organization — from monogamy to the complex systems which are found somewhere in the animal kingdom.

We may speculate from some of the evidence that suggests that at any early period females died very young, about the age of the menopause — possibly to men among the primates — and about the origin of the hymen. It is possible that the evolutionary function of the menopause occurring early to live to a much greater age than before — as excessive child-bearing tends to wear a woman out and so prevent her from the evolutionary advantage to human groups which had old women who knew how to deal with infrequently occurring emergencies. The hymen may have constituted the basis for the institution of the secret taboo, as Darwinism has suggested, so that shedding the blood, either in

defecation or murder of a member of the own group became taboo.

There is no evidence whatsoever for a primitive matriarchy, unless hypotheses in official Communist doctrine and in un-informed psychoanalytic theorizing. All societies which have any of the features commonly grouped in a hypothesized primitive matriarchy — descent through the women's line (matriline), women centered household structure (matrilocal), religious and magical powers predominantly in the hands of women, the worship of female deities, the worship of female fertility, and the institution of female monarchs and female armies (Amazon) are relatively highly developed societies. None of these features occur in any very simple hunting and gathering societies which are technologically and socio-politically closer to the conditions that we must postulate for early hominids. (The "cult of culture" which the White goddesses which have existed at various times in the ancient Mediterranean Near East, and which continue in the development of our present

civilization, and not a primary element in the development of civilization itself.

A lack of knowledge of the mechanism of male procreation does not preclude matriarchy. The Trobriand instance which Malinowski described is a case where an isolated people hold a peculiar supernatural belief, although the peoples around them held empirically based theories and is comparable to the beliefs of Christian Science about illness. However, there was an undoubtedly a period in man's prehistory — and instances have been found among living primitive peoples which throw some light on the subject — in which the connection between intercourse and conception was not recognized. It is quite probable but unproved, that Margaret Murray's speculation that women must have made the discovery may be true.

The basic relevant information about the position of women through prehistory comes from cross-cultural studies is based on the universal nature of the division of labor. Here we have such striking

(Continued on Page 5-7)



## Male : Little Prospect For Large Change

By MIRRA KOMAROVSKY

If we are to keep our problems in perspective, we must first acknowledge the fact that college-educated women (and I am limiting my remarks to them) enjoy today an unprecedented freedom of choice. Women never had it so good and, as is so often the case a better life, rising aspirations and discontent go together.

Some dissatisfaction against women in graduate training, in hiring, pay and promotion practices and must be combated by college-educated women. And "emancipation" begins in early conditioning and channeling of aspirations when little girls are enticed to be cooperative and responsive to people and little boys "to stand on their own and to am hah." Women will not enjoy complete equality with men unless they can combine in their lives parentland and meaningful work on the same terms. As men, they will argue that the emphasis upon salvation by work is but a survival of the Protestant Ethic upon which the modern world was built. We may be on the threshold of an era of such productivity that creative use of leisure and public services will enjoy by paid occupations but we are not there yet. In any case, the emphasis upon "paid work" any significant sustained endeavor.

Equality of men and women, as defined above, is not, in my opinion, an inherently utopian

ideal for a post industrial society such as ours. Nevertheless I see no chance of its realization in any foreseeable future. To be sure, women with ability and luck (especially in the choice of a husband) may be in creating numbers succeed in combining motherhood with an interrupted and demanding careers. But formidable obstacles stand in the way of this becoming the norm rather than the exception.

For one thing the knowledge required for responsible social planning is still lacking. To cite but one example infants clearly need not merely adequate physical care but a positive emotional response and a close maternal relationship with a care taker. Well then at what age can group care of what type for what periods be beneficial for the child's development? How to maximize in child rearing all of our various goals — mental and physical, intellectual depth, individualism and cooperativeness, autonomy strength empathy, and the like? Conceivably, a reorganization of business with cooperative units including groups of families, with central facilities for cleaning and purchasing, all these could equalize the social roles of the sexes. It is my assessment that these changes will be slow in coming, and an upward scale. They run counter to some

very deeply felt ideals of self contained households of home ownership of masculine and feminine roles. They must await radical changes in city and regional planning. More over despite the current discontent I see no most support for large scale change. As we generally the case in our democratic society the severely disadvantaged groups press for the recedes of their grievances and somewhat belatedly and painfully deventual v improve their status. But the moderate v advantaged groups lack the motivation to seek alternatives.

With little prospect for large scale change there are nevertheless many feasible proposals on the books for the next decade. Take for example the newly emerging pattern of work child rearing and rearing to work — a kind of social invention by mass action. This will aid and return does not meet the requirements of top professional careers but it satisfies the need of many families. But where are the rigorous proof courses the retaining in statutes. If counseling agencies the more flexible graduate study requirements the part time jobs and many other social support for such a pattern. Re-inventing a rule which bar scholarship aid for part time graduate study may amount to mere administrative tinkering but it could make a significant difference in return to "adv. Again though the Soviet Union has from having solved the

woman's problem. He same has succeeded in opening to women careers in active and interesting work in occupations which have a "creativity" as well as a "structure."

Since the new order will not spring full blown as the "break" of the new decade is being born to be "break" of the new decade. It may take a long time to assure a large degree of freedom of choice only to the "new" with a double dose of 1940's conditions. However the present status quo is still in the respect of males v. w. i. (two ways) superior economic and occupational achievement. A high minded non feminist calling her male partner free of all responsibilities. Some young men demanding too much of themselves v. w. i. in a world where men are free of all responsibilities. Some young men demanding too much of themselves v. w. i. in a world where men are free of all responsibilities. Some young men demanding too much of themselves v. w. i. in a world where men are free of all responsibilities.

Our education does that statements and on positive note. The above is a different ambiguous is the wide range of choices available to college educated women for useful and interesting lives. My recent study of black families revealed many contrasts with the college educated groups and the problems of the (Continued on Page 5-4)





## Exposing the myth:

Composed by FRANCES KAMM  
based on an article by  
LILA KARP and  
RENOS MANDIS

Man's intelligence has been directed at understanding the world. Women, denied the power of involvement in the world, turned their attention to understanding not the world but men — their weaknesses and vulnerabilities. In this way she could achieve power through individual men whom she had to rely on in order to help any influence in the world. It is this developed intelligence, the result of concentration on the man, that we call women's intuition. Contrary to myth, then, women do like to lead; to control their destinies. The effects of the use of these reduction techniques have not only shaped the woman's intelligence but have shaped her sexual behavior. The second-class status of the woman led her to believe

that the only way for her to overcome her status was to gain dominance over the man. Her sexuality was therefore sacrificed for her claim for power.

The Kinsey report makes it very clear that a large majority of women today do not have sexual gratification. This alienation is very much connected to the years of training on the part of women which places the man's pleasure before her own, and that includes the development of techniques for using the man's pleasure to attain her own power. On a slightly different level we see this illustrated in such cliché scenes on radio and television in which the "little woman" feeds her man his favorite dish before making a request from him. The woman's primary sexual objective has been to keep her man and to become indispensable to him. An outgrowth of constantly playing the role of ego builder

and reflector of power was and still is "the lie in bed."

She felt forced into a position of convincing the man that he was giving her erotic pleasure of the highest level (for that she was grateful to him for holding a door). Her unconscious resistances towards her own gratifications are based on her hostility for the role of object and possession in which she is cast; her shame and humiliation about the lies and imitation of pleasure; the possibility that the lie of gratification might become a truth and a reality. If a woman who feels humiliated for the role she is playing should get sexual pleasure a strong identification with the man's image of her as an object might become agonizing. And so her will is again pleasure, and this, of course, is the masochistic part of the game.

Complicating the sexual scene has been the desire of women  
(Continued on Page 5-8)



## On Female Enslavement A Woman's Stake In It

By DANA DENSMORE

Men have constructed a rationalization of why women are naturally suited for their role. This is the whole fantasy of Woman's Nature: gentle, loving, unaggressive, modest, giving, patient, caring, simple, irrational, instinctual, intuitive, home-centered.

This is what they want her to do, so they set it up as the ideal of womanhood and, treating it now as a norm, say that because women are that way they are suited to the role imposed on them and must be happy. Any woman who dares reject the role... is accused of being unwomanly, neurotic, "trying to be a man", she is assumed to be sexually maladjusted. Even women who know that they're miserable as women, still subscribe to the male categories to the extent of regarding themselves as neurotics.

Because there's such great stigma attached to not accepting your sexual role, very few women will admit they are unhappy with it and most women will go to great pains to avoid appearing "unfeminine." Even men who seem to enjoy independent women just want a more challenging conquest. A West Coast man can give a woman a lot of leeway, but only as long as he knows... it is he that is CHOOSING to give her that.

Basically she doesn't WANT to be a "woman." She wants to be free and respected like men, she doesn't want to be defined and set down and ordered around like women. But she learns that to get his approval is to play the part of the happy slave and kind fulfillment in being a sexual object, being giving and understanding, being willing to center her life around a man. If a man isn't sexually attracted to her she's nothing. Old maid, frigid... lesbian and "man-hater."

Men may be woman-haters and men will blame them because a man can lead a full, profitable life without women but not vice versa, it is held. It

seems perfectly natural to everyone that one might hate women. Women are empty-headed, petty, parasitic, irrational, stupid and sterile. Men, who control the society, have set up "masculine" traits as noble and "feminine" traits as ignoble. If asked, however, they would explain that these feminine traits are contemptible in a woman, only in a man, but what that means is that they aren't a perversion of the female. Contemptible attributes are still contemptible attributes within the value system of a single society. Little girls know perfectly well that: little boys look down on them for being slaves. Women are "natural slaves" and so it's fitting that they act like slaves. Still, the value system of the society obscures freedom and individuality. Even women internalize these male standards which have been set up as society's standards.

Women, in fact, have more contempt for women than men do, because the glamor of sexual attraction is lacking. There is some tendency among women to admire a man who despises them since they see themselves as despicable and can't respect men who admire them. This is a sick and destructive situation, but a perfectly natural result of the perverted role allocation. Women, then, have good reason to reject their sexual roles... "trapped" women eventually accept it; they have no choice; they ARE women, they AREN'T men; they can't change their anatomy so they might as well accept it and at least get the approval for being "true" women. Because they have tried to rebel, made the desire to be "free" conscious, and come to realize that it was completely impossible, that sexual differentiation was absolute... such realizing that whatever her personality, whatever her desires, she is still a woman, they are on one level much more secure in their sexual identity than men. Anatomy itself determines sexual role for a woman; she may be afraid of APPEARING unfeminine but she knows she's a

woman. Men have never consciously faced the desire to be women and found it impossible. So, it is less clear in their minds that the sexual differentiation is a matter of anatomy and not of how they act or how they behave. They think they are men because they are active, strong. When they fall in, these things of recognizing "feminine" qualities in themselves, they think they are unmanly, and this terrifies them because not to be a man is to be a woman and that is a bad thing to be. The result is a constant attempt to prove they are men, which attempt includes making women still more stereotyped. They too, human beings with potential equal to their own and enslaved them. To justify this they had to create a false dichotomy between male and female assigning certain human characteristics exclusively to one, others exclusively to the other in order to make it seem that the sexes were different by nature in these respects to justify the enslavement. It is not a shame for a woman to be free since freedom is recognized as good by our society; but for a man to want to be passive is a great shame to him. Women are in a much better position in this respect. Human characteristics and aspirations they find in themselves are either admired in the society (masculine) or assigned to her sex.

This explains the great insecurity men have about their own masculine role and why they are particularly threatened by rebellion of women. It may be that oppression suffered by everyone in this society (economic necessity, political impotence) makes men even less likely to give up the power thing he does have. Paraded around himself he may need to push someone around. Finally men have never been willing to give up their mastery of women because they are frightened of doing "women's work." In performing the mindless drudgery they give women to do they would become like women, a terrifying thought.

Many feminist organizations have cropped up; most are small groups formed to promote consciousness of women's condition. There are newsletters, position papers and weekly discussions groups and welcome new members: (1) Columbia Women's Liberation — open to all women connected with Columbia — students, academic and non-academic staff, committees to investigate discrimination against women at Columbia; curriculum reform; establishment of day-care center; (2) WITCH (Women's International Terrorist Conspiracy from Hell)—guerilla theater; infiltrates corporations to organize women; hates beauty and bride shows ("here comes the bride"); N.Y. Covers, P.O. Box 894 Peter Stuyvesant Station. (3) N.O.W. (National Organization for Women) — civil rights approach; Equal Employment; Abortion Repeat Referral; sponsors F.R.E.K. (Feminist Repertory and Experimental Ensemble); 224 W. 12th Street (meets every third Thursday of month, recently at Ethical Culture Meeting House). (4) Redstockings — work on abortion and other, 511 East 13th Street, (storefront). (5) October 17th — Radical Feminists, oriented towards intellectual analysis of central issues, 100 East 79th St. (7) Radical Women — Convention of several groups of radical women for discussion, consciousness raising, demonstrations; meet every first Thursday of the month in SCEP room 799 Broadway (Entrance 80 E. 114, rm. 412) also c/o Women's Liberation, P.O. Box 31, N.Y. 10008. (There will be a Mother's Day Protest March at Foley Square; a March on Washington, May 7, Freedom for Women Week.)

A great reading list covering discussions of women pro and con in sciences and social sciences can be gotten from Cindy Cadeo, 42 West 88 St. Apt. 77, N.Y. 10024 (25 cents). (2) WLM (Voice of Women's Liberation Movement) publishes an umbrella newsletter covering new happenings in the movement — subscription \$3.00/year; WLM, 5328 South Greenwood, Chicago. 60615 (also available at some nominal cost are numerous new excellent, statistical, and analytical studies on women and patriarchal society.)

# The Black Woman Is Assessed Twice, As Being Black And As Being A Woman

A Dialogue between Kay Lindsey and Ti Grace Atkinson  
Kay Lindsey is black.  
Ti Grace Atkinson is white.

T One of the major issues that has come out in the women's movement is the question of how to get to the heart of the matter. We've been talking about it in terms of ourselves in our specialness — as a class and look at the part of agents of their oppression, which are distinct from those class agents. We've been talking with the woman who has the old time penalty put on her by the society that she has on the class designation. For this paradigm, we're talking about the black woman. In this black woman, I think there's a lot of what she does and we know it's not according to the way of the white woman. The black woman is not the same as the white woman.

K I think the black woman is being put up as the archetypal woman that is all those qualities assigned to women. It's reinforced in the black woman. Her job has less fruits than the job of the white woman in this country. She's written as a matter as a domestic worker in the service occupations. Her household as her job she has no other as it's beyond that.

T Would you say that the black woman's oppression is more exposed because she is black?

K Yes I think it is more exposed and in the exposure certain qualities are assigned to her to make it seem that she is better suited for these kinds of activities than the white woman. She's thought of as a strong woman as a strong mother. She domesticates. She makes out with all her efforts to do with her family household.

T This is the notion of earth in the way some men would think it is.

K It's a kind of spine. She's the one who want to be present in that position as a woman, very well and above the race.

T How would you compare the role of wife and the role of mother for the black woman? What do you think it is to be a mother politically? The problem is all of these roles are not treated politically which of course they are. How would you define the role of mother in it? Politically and then what is the role of wife and how is it related to black women?

K For black women the role of wife is a limited one. Many have not married — or are separated or divorced. Her primary role is mother and her function is to perpetuate the population workers for the state and the state supports her role in terms of a welfare situation.

T Would you say that the role of the mother is more on par with the role of the wife? How would you distinguish them — is there some difference in the degree of her involvement? It's asked then — whether it's the wife or the mother. Do you think the mother is not permitted to be dealing

with equals so that her world is giving without receiving?

K I see the family like that, as being the microcosm of the state where some are less equal than others. In the family they are the children who are less equal than the mother, in some instances they're more equal than the mother and they oppress each other in those circumstances.

T Children are members of

a chronological class, they do by definition grow out of that class so that you can't really say that it is as severe as to be a woman or black person where the position is immobile. The life of the prostitute has some sort of exchange going on — her services are recognized in some way she has to be recognized in some way, whereas the mother is almost absorbed by the role and she gets nothing but her fantasies — she's giving give.

K Well if she were asked what she was living for the child or in fact some do because that's all they have it means she has no freedom at all, no life of her own.

T That's not a very secure life.

K Being a wife I suppose gives one some illusion of some equal exchange though I would not say it's real. Children are a low level. A husband has more status as a client.

T But we know from the figures that the black woman is on the bottom. Other than the usual ways of explaining this — e.g. you look at income statistics — in the context of the women's movement it is important to note that this role keeps being dumped on the black woman: the mother role. It must be real and that must be more oppressive than being a wife because look who's getting stuck with it.

K Right. She serves as some kind of symbolic threat to white women — this is what you'll get if you don't behave.

T Interaction between white and black women has always played a part in the women's movement. Because the movement hasn't concentrated fully on the unique characteristics of women as a class, too much emphasis has been on black women versus white women instead of on the analysis of the spectrum on which they operate as women. For example we've talked a lot about

the black man and the triangle he's operating with the white woman and the black woman, and when you analyze it, the white man's been in there, too. I think that black women have blamed white women for the ways in which they've been oppressed sexually when there were race games being played by the white man. But I now think that the black man is playing the sex game on the black

woman and telling her it's the race game.

K As I see it black women have been oppressed by black men sexually only recently, and this is something that has been created by the white man and his relationships with white women and black women.

T He's been screwing black men, black women and white women and putting one against the other.

T When you're feeling very frustrated it's always easier to hit down than to hit up and that's the black man has taken on recently, out of political frustrations some of the white man's hints about women. Also the black man has tremendous hostility towards the white woman. When black men talk to me they're not really talking to me they're talking to the white man. It's easier to get at the white man through the white woman because she's weaker economically. With a better understanding of the women's movement and what has been going on between

black men is that there is a different relationship between them, some of which is good in a human sense, and should be extended to white men also, there is a kind of give and take, a real dialogue.

When you figure what the white man's been doing to the black woman — the white man is on the very top and the black woman is on the very bottom — look at the prostitution figures — the other one about the rate of divorce among white men and black men and black men and white women and black men.

K It's five times higher between white men and black women than it is between black men and white women.

T And I'm sure the marriage rate is lower between white men and black women. I think white men have been supersexually exploiting black women and I think black women are right to be angry with white women for making it with black men for the reason that this excludes the possibility for her of a relationship with an equal equity with a man that leaves her with the relationship with the white man which is super exploitation. This is what she's angry and this is her resentment. She hasn't been able to afford to recognize the weakness of the white woman politically. I think that by discussing it, we can understand each other. White men are going to do everything possible to prevent such an understanding because that finishes it for them. Women and black people make up 56% of the population.

K I think there's great potential for a political coalition between black men, white women and black women and the sooner we understand that the better. The thing that will stand in the way will be the sex game that's been played on white women, black men and black women, and if that's eliminated, a greater workability will evolve.

T Most people don't go beyond saying "sex" and they

think they've said everything, but maybe sex really is all about power and undoubtedly, contrary to Adam and Eve, the white man invented it.

T The other thing we talked about is the ego strength idea of black women and it's about as all — is it a myth, like a cosmetic? Do you think there is any reality to it at all? Do you think it's a defense mechanism, is a black woman would seem to be stronger on the feminist issue because they have to be or what. In discussions on women they seem to really brush the crap off the surface much faster than white women, they seem to have had less propagandists, maybe because their numbers are fewer and you could use physical force instead. Whatever reason they don't seem to be as subject to mental confusion on the sex issue.

K They have just so few illusions about relationships between men and women there's really very little fantasy they can play with.

T This means they see certain things and can act against men as white women have a hard time doing.

K They just aren't involved with men to the same degree on the same kinds of levels because they are frequently without men. And the man isn't going to interfere to the extent the white man does by bringing in the bread.

I was trying to figure out, exactly how and at what points one discovered one's color and black sex? It became so obvious that of course one discovered one's sex first. After not too long, one discovers color by interacting with the community. If you meet someone at school who turns away and somehow you relate this to color or the way you speak you're going to know how they're reacting to him and to yourself.

T And if that person is twice as big as you are. You begin to think they really must be wonderful, that's what she's into the whole love thing.

K First perhaps, you began to feel that there's some magic aura about these people, or something that's very powerful about them, and then when you discover that, you know, they have some sort of super control over you, they began to get very good and honest.

T Don't you think that, in a way, it's hard to understand power because the will to have power over other people is an unnatural thing?

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## Male-Female

Continued from Page 5-1) former require a special analysis. One cannot struck me especially forefront. The educated young people enjoy today a quality of friendship and companionship between the sexes which is not only unusual in our society but may be altogether unique in history. We must hope that the more fully they understand the social roots of their personal contacts the more will occasional resentment and recriminations give way to mutual compassion so that men and women may become allies in this as in their other crusades.





## Stewardesses, Clerks and Secretaries Vs. The Class Of Women

### "Young Men On The Move"

By MRS. JANE SCHWARTZ

Attempts to look at the status of women in employment bring out disparate findings. Most of them point to a long history of discrimination against women of the "sexes" of understandable territory that American women do not have high vocational expectations for themselves (in a society which has introduced some legal measures to give women equal opportunities, it is important to sort out the facts from the myths in the hope that women will be able to take advantage of these opportunities and achieve the equality which is their birthright).

Today women constitute 36% of all full-time workers however they earn on the average only 3 to 5 as much as men and are clearly under-represented in the upper echelons of all major occupations. Only one half of 1% of women working earn more than \$2,000 a year. Ten percent of the business executives listed in *Standard and Poor's* Directories of leading corporations are women and 4% of married employees in the higher grades; 1% of Federal judges and 1% in the United States Senate.

In spite of the fact that the United States has been in the forefront in opening higher education to women, today the proportion of women in the professions is lower than in any country throughout the world, 9% of all law professors; 8% of all scientists; 4.7% of all engineers; 3.5% of all lawyers and 1% of all engineers. Women constitute only 3% of those listed in *Who's Who* in America.

Although there have been a number of dramatic changes in the legal status of women during the past five years, culminating in the removal of the "male" and "female" categories from the Help Wanted section of the New York Times last December, the statistics make a telling point. It is true that women are being sought and hired for many kinds of jobs which heretofore were reserved for men only. But it must be acknowledged that discrimination still exists although for the most part, it is no longer overt. From the various points of view, discrimination appears in subtle ways and it often diffuses to recognize the fact of those inexperienced in applying for jobs.

We see it often in recruitment literature, often expressing a preference for male applicants through photographs of young men only in management training positions, and women as stewardesses, clerks and secretaries, or more blatantly in copy written for "young men on the move" or appealing to "resourceful young men." In direct contact with employers to learn about career opportunities, we frequently find the employer, having associated *Barnard College* as a college for women, will direct the discussion to those positions the employer thinks appropriate for girls, leaving out mention of management training programs and other more challenging opportunities normally reserved for men.

Employers in traditionally male fields, although they need competent staff, too often still

think of women as having limited abilities and not much interest in a career. One old line executive banking firm tried to inform us of their need for "young ladies" with an interest in economics, finance or mathematics as jobs as analysts. These young ladies would be assisting associates in the buying department. When questioned about the distinction between the analyst and associate and the qualifications needed, the employer was shocked speechless at the prospect of hiring a girl for one of the coveted associate jobs. These jobs require a Masters Degree in Business Administration, involve serious travel and are spring boards for training future officers of the firm. It had never occurred to him that a girl would have the qualifications of interest and yet be admitted when pushed, that it was not beyond the realm of possibility.

We know that young women leaving work to enter a professional school are often subjected to unfair and biased questions, as in the case of the medical school admissions officer who asked a prospective candidate how she expected to take care of her children, even though she had neither married nor craved. We also know that women applying for jobs are often asked in great detail about their complaints with men, or their work with the organization indefinitely, and in general subjected to the kind of questioning that is rarely asked of men. The candidate who does not seem to be expected to demonstrate unusually strong motivation to succeed in whatever she is being asked to do, may stay on her first training job for any set length of time. One employer told a *Barnard* senior, interested in a job in the sales department, "These jobs are rare and we do discriminate

against women because we feel that a woman will not as easily come in late at night and on weekends to finish important assignments."

Of even greater importance is the fact that although women are hired for a number of years of beginning training jobs, they are not being promoted to executive or supervisory positions as readily as men, regardless of their ability. We have ample evidence that responsible jobs which involve supervision of staff, policy making and broad relations with the public do not as often go to women even when they are next in line and the best possible candidate.

It must be pointed out that women bear some responsibility for the perpetuation of discrimination. Too many women still accept the myth of male superiority and in so doing set limits on their own horizons. How often would we hear a woman say: "I would wonder if for a woman?" or "I would wonder if for a woman?" or "I would wonder if for a woman?" or "I would wonder if for a woman?" or "I would wonder if for a woman?"

In spite of all the emancipation in women's rights, as long as women's participation in all traditional masculine fields remains low, those who do go into professions considered masculine are defined as social deviants. We may find a similar attitude in the complaints of young women who have no real career expectations of even vocational interests and it is heart-breaking to hear a woman who has completed a college medical school are right to limit their admissions for women because obviously women have not been doing well. It is discouraging to see a brilliant history major give up her plans to apply to a Ph.D. program because she has just become engaged to a young man who is

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she hopes to blur the male/female role dichotomy, that is, a new division of the human class might prove more equitable; she counts on the illusion she has spun out of her head in order to be able to accept the fusion, and thus, that the new map will be garbed now equally in her original illusion. Unfortunately, the fusion is based upon inequity; as long as the inequality stands, the fusion may hold everything else relevant remaining the same. If the inequality changes, the fusion and the magnetism fall with the inequity. A woman can unite with a man as long as she is a woman, i.e., subordinate, and no longer. There's no such thing as a "loving" way out of the female dilemma; that is, as a woman that women are oppressed, and that in order to be free she must shed what keeps her secure. The myth of male superiority in understanding the shift from the woman desiring an alliance with the powerful to the woman being in love with the man, is what she must enter into. But why, exactly? She is going from the political, the powerless identification, to the female dilemma; that is, as a woman she is disarming herself to go into the enemy camp; to love a kind of hysterical state, a *madness* that is a part of the life into which women retreat when the contradiction between the last shreds of their human survival and the everyday continuance of their life as women becomes most acute; to love like a Buddhaist immolation, to unite with the One? The love women feel is not a selfless or religious love. But hysteria might be a more useful paradigm for us since it's limited almost exclusively to women and the "hysterical" derives from the Greek word for "uterus" and

the condition is marked by certain characteristics strikingly similar to those of "love" anxiety converted into functional symptoms of illness, amnesia, fugue, multiple personality.

"I distinguish between friendship and love. Friendship is a rational relationship which requires the maintenance of two parties to the mutual satisfaction of both parties. Love can be felt by one party; it is unbalanced by nature, and combined with its relational character, renders it contradictory and irrational.

## Male and Female

(Continued from Page 5-2)

vantage, I am not at all sure it is. For it will mean being able to do things which are thought of as masculine, and that will confuse sexual identities even more than the maintenance of two parties, of course also giving up the advantages of deference and protection which accompany the role of the woman.

We may not have any choice in these matters, to be sure, because the very pressure for change arises from the fact that women feel the most entering into, particularly economic ones — do not fit the sexual stereotypes of traditional time. I say only that we ought not to press to make the change more rapid. For what this means is that the masculine-feminine distinction, like other traditional ones, will fall to a more rational and universalistic ordering of things, and this progression of things, seen, much as Max Weber did, will lead us to a deeper level with the increasing alienation of modern times. In any case the proposed liberation from patriarchy, if it is to be a majority, will not inaugurate the end of subordination, but will only increase the despotism of those who control the cultural pressure can force to be free.

## Freedom, The Law & Women

By MARY EASTWOOD

Nearly a half century ago, the 15th Amendment to the Constitution, guaranteeing women the right to vote, was ratified. Since then, women have had 51% of the political power of this nation, yet the laws which govern us deny us freedom, equality and equal pay. We have yet to learn how to use our political power to improve the condition of women and all humankind in regard to freedom, equality and equal pay. We have yet to learn how to use our political power to improve the condition of women and all humankind in regard to freedom, equality and equal pay. We have yet to learn how to use our political power to improve the condition of women and all humankind in regard to freedom, equality and equal pay.

Some states provide longer prison terms for women convicted of the same crime than men who commit the same crime. However, such discriminatory laws in Pennsylvania and Connecticut have recently been held unconstitutional in that they violate the right of women to equal protection of the laws guaranteed by the 14th Amendment to the Constitution. We need to know our

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# Exposing The Myth

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to attain power of their own mind not through the man. A woman is that she has attained some social equality before obtaining psychological and emotional emancipation. The real meaning of emancipation is equality with man. It is from this a real sexual communication and understanding. This can only be achieved if the concepts of power and dominance—taboo no longer interfere with social and sexual relationships. Another contradiction is that the struggle for female emancipation is so often carried on with the same old techniques of seduction and power. A false awe for the woman's "feel" her emancipation. A to attempt to over-power the man. Women are being in a social which will present to the woman as an object, a little child who wants to be taken care of, protected through life. Some feel threatened by the "virtue" unappealing, not economically and emotionally "valued" in the man in reality many of these women have important jobs and are extremely capable of caring for themselves. Physically, however, they still feel the need of sex support beyond all of these actions and often their thoughts. A woman's own awareness of this is the place many of them in a situation in which to protect their independence they get involved in a struggle to dominate the male. As I see the sex war is a sudden sex war, a woman's sex is often not clearly tied in the bedroom.

The vast majority of women in America of course do not wish "freedom" over all—wishes to dominate and to dominate. Gloria Steinem describes the man as a "scapegoat" they acquire the status of the man to take on such a role. That it's part of every girl's experience to be treated as two entirely different people just because she's changed "sexes" (TV's fact that she has to have an escort in our society has "emancipated" women who marry for power only seem to be their husband's equals because they must have had some idea of appreciation of their husband's work to appreciate the power he holds. We're usually wedded together—but never as equals—nurses marry doctors, artists marry professors. Women must even see themselves as "showcases" for their husband's "studies"—robbed of personal achievement they become "walking handbags" (Margeaux). Margeaux notes that this society approves women's power only if it's been inherited in some sense and only if advised men are the only women leaders to be widely accepted—inheritance a vest in Blacks is liked but wearing

## Black Feminists

(Continued from Page 5-2)

White feminists are among them, love Barbara Freeman for telling us that "Biology is destiny. That is, if we're women we're born to act in a womanly way. But, in effect, many white feminists are telling black women "We're all women" which means we're all oppressed. So we've all act together the feminist way." Ironically it's anything less than a variation on that hated Freudian theme.

it is not. The dishonest tactics which an oppressed class is using to gain its equality in those women who use the sexual power as direct leverage. "Sexual power may be enough itself." As in the case of those girls who marry conspicuous powerful men and . . . making them pathetic and human: "seeing him pad around . . . to bring to me the low tide of the feeling of accomplishment!"

Once in the marriage situation as it exists today women learn they have to lose self-respect to deal with the "heads" of the family or be considered "bitches." Because the marriage gradient is up for women and down for men, if they will only marry those they consider their inferior, in some, even slight way the smartest, most assertive women don't get married, according to Caroline Bird, she says "Traditionalists who subscribe to the sex for support theory will break down if women can support themselves. One sociologist thinks the sex-support deal can be salvaged as long as women are in the bedroom easier for women than jobholding." What happens when sex is divorced from pregnancy? If women lose their sex support means to get power but have sex for gratification men actually become threatened. The sex support theory to which some subscribe assumes that men are willing to pay heavily in money for nice, comfortable, sex and sex support which they can turn on (or off) like a tap.

Women don't have honest power in the U.S. except as consumers. Look at the red and purple toilet paper. If they succeed in business it's a fluke—the success often works through pretense. (As a woman you're not expected to know so I present my criticisms at board meetings in the form of questions that they men think they have the right to answer. "How to be a publisher and still be a LADY.")

So long as power is seen as a male attribute women (who don't rebel) will go on confusing sex and power. Hopefully girls will be allowed their right to a developed intelligence based on action in the world and not on seduction techniques, and therefore they will in fact be "relieved" of the male described will become obsolete as the female will no longer feel the need of sacrificing herself to the male in order to gain power and position in the world. Women will, in fact, be strong and powerful people in their own right and not in need of relying on the male for an image of themselves.

# Stewardesses, Clerks And Secretaries

(Continued from Page 5-6)

going to graduate school and she will quickly shove her plans, follow him and take a job to support him through his graduate training. And if it is downright infuriating to place a competent girl with an unusual flair for business in a low-paying job, it's even more financially firm, only to have her give up the job in two months in order to have time to plan a late marriage.

There is still a good deal to be done to speed the end of discrimination against women. It is perfectly true that legislation

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a better job bet for "interesting" positions (not important ones), than the old style "Man" because there isn't a gray hair in sight . . . she has a new hair rinse, new lipstick, a new tan . . . the old style "Man" because there's still a new hair rinse, new lipstick, a new tan . . . she has a new hair rinse, new lipstick, a new tan . . . There's supposed to be a law somewhere which says you can't discriminate against people because of their hair color, but that isn't important to Mr. Hobbs—it's how the female appears that counts. The whole article clarifies one essential—in this society women are ornaments, evaluated by men for men's purposes, kept around as long as they "liberate" themselves by choosing between Clair and Revlon. Of course the con article claims that it's a shame to fill women's heads with aspirations when every one knows they're just adjusting to men who reared to bear HUSBANDS (not their children). (It then assumes that to bear children means she, not he, is to take

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galkick, an electric assembler for North American Aviation. She claimed that she was discriminated against because she was better paid supervisory and other positions and premium pay for overtime because of the California laws for women law. She also took on the State of California, charging that the California hours law violated equal rights to women law and the equal protection of the laws guaranteed by the 14th Amendment to the United States Constitution, in that the State had prevented her from being considered for supervisory and other better paid jobs and from obtaining overtime pay. She filed a direct appeal under a special statute to the United States Supreme Court. The Supreme Court chose to dodge the sex discrimination issues in the case for the present and advised that the U.S. Court of Appeals for the Ninth Circuit was the proper court to hear her appeal. Her appeal is now pending in the Ninth Circuit.

Also in 1958, Georgannna (Sue) Sellers, Lena Moore, Anna Casey, and a number of their colleagues working at the Jeffersonville, Indiana plant of the General Electric Company, were being excluded from the better paying jobs on the phony excuse that the good jobs require a "high school diploma" or more and women had no chance cannot end prejudice but do at least provide a school where change can take place. It is important now for us to encourage students to raise their sights and aspire to careers which are possible for all of our talents and interests. Perhaps it is too late at the college level to raise the expectations of many young women, especially those which have been expensively instilled by a society which stresses marriage and motherhood as the primary functions for its women. But we must try. We must provide abundant career information on the many

care of them.) This fellow is just disappointed that after fifteen years of a hard job, winning a lot of money, and not being able to over-night turn back into career girls: he says that a wife's business success would be such a nice "embellishment."

At Barnard I've been exposed to professors who believe in a natural male charisma for leadership; who argue that in any situation where a man and a woman take what difference does it make if men dominate? The President of the College admits that women and men are given different roles by the society and Barnard should take this into consideration in educating—not to change the unfair social situation but to accommodate it. At a tuition meeting she jokingly remarked that Barnard tries to get its women professors to marry "across the aisle" so they won't leave; everyone assumes the wife follows the husband, his career is more important. Yet at another time she claims that the life styles of

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protected" from such work. Many of the jobs open to women are in reality more strenuous and more difficult. Nevertheless, so they won't leave; everyone assumes the wife follows the husband, his career is more important. Yet at another time she claims that the life styles of

women on account of sex," and that the legislation "violates the provisions of the Civil Rights Act" and "is contrary to equal rights laws (Article VI, Clause 2) of the United States Constitution and, therefore, is void, and of no force or effect."

Lorena Weeks, the plaintiff in Title VII case, sued Southern Bell Telephone and Telegraph Company because she was denied a position as a switchman solely because of her sex. She was given a position with men with less seniority. The company claimed they could not hire a woman because a Georgia regulation which had been revoked, provided that women employees could not be permitted to work on jobs requiring the lifting of over 30 pounds. The Southern Bell District held against Mrs. Weeks stating that the Georgia weight restriction made being a male a bona fide qualification for the switchman job. Southern Bell also claimed that Mrs. Weeks could be denied the job because in case of fire she might have to lift a 24 pound extinguisher, that she might have to work at night and that she should be "protected" from such contingencies. Mrs. Weeks appealed her case to the U.S. Court of Appeals for the Fifth Circuit. In rejecting all of Southern Bell's arguments, the U.S. Federal District held against Mrs. Weeks, speaking for the Fifth Circuit, said:

"Title VII rejects just such type of romantic paternalism as 'protecting' women and instead vests individual women with the power to decide whether or not to take on unromantic tasks. The argument of the company is that women are now to be on equal footing. We cannot conclude that by including the bona fide occupational qualification exception Congress intended to renege on that promise."

Feminist groups concerned with the expense and time involved in litigating women's claim to equal rights under the Equal Rights Amendment to the U.S. Constitution. It would provide "Equality of Rights under the law" and would be enforced by the U.S. Constitution or by any State on account of sex.

men and women are becoming increasingly similar—women have won equal rights and need no longer fight for them (Milk-Weeks News). Barnard can make one a feminist—when an instructor in French at Colgate University says that they weren't interested in hiring women professors "over there," because women get sick and need to be protected from a second class graduate school and is told that it's because she's a girl. But one of the most important stimulants is the absence of consciousness in the form of courses dealing with the status of women at a woman's school—pretend you're not treated and become part of a second class citizen and maybe it will go away. The course dealing with the history of women has not been given for some time and will not be given next year either. There is no course devoted to the analysis of psychology and physiology of the sexes.

# Freedom, The Law And Women

(Continued from Page 5-6)

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