

Photo by Tom Metz

Feminist
Supplement
IN THIS
ISSUE



Photo by Tom Metz

BARNARD BULLETIN

VOLUME LXXIII

WEDNESDAY, APRIL 30, 1969

NUMBER 20

Committee on Cooperation Issues Statement

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 increase in class-size, and co-educational housing. The members of the Committee, representing the students, faculty and administration of both colleges are: John Marwell '69C, Richard Karnit '72C, Dorothy Uрман

'70B, Ellen Roberts '72B, Professors Devons (Physics), Leafmans (French), Baxter (History), and Barber (Sociology), Dean Boorse, Dean Hovde, and Miss Peterson. Mr. Thompson, Assistant Dean in Columbia College and Miss Royer, 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. Hovde, 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,

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 to each of its essential character and independence.

In two of the principal areas where further cooperation seems likely, there is already considerable joint activity of various sorts. These are the areas of partial coeducation 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 Committee to believe that they can successfully meet Barnard's degree requirements, but who may not meet Barnard's Admissions requirements in the traditional way." These include young women of all racial backgrounds. 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 \$800,000 a year. This proposed Program was almost unanimously approved at a faculty meeting on April 21st.

The Committee on the Developing Students 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 coordinator-committee will be "making recommendations to the appropriate bodies in such areas as recruiting, seeking qualified non-white faculty and

(Continued on Page 2)

College Opens Colloquium, Wants Good Barnard Minds

For years Columbia College has run its Great Books Colloquium (C3003x-C3004y) 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 for 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 coeducation, 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 readings from the Ancient World and the Renaissance (C3001x-C3002y). 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 sequence. 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, 546 W. 113th St.

The following members of the Class of 1969 have been elected to PHI BETA KAPPA:

Anderson, Laurie	Art History
Appelbaum, Barbara	Oriental Studies
Barenholtz, Sherry	Mathematics
Biral, Jane	American Studies
Borkow, Jane	Architectural Studies
Botsford, Margery	History
Brown, Leslie	Psychology
Carroll, Charlotte	German
Chasnov, Elissa	Psychology
Cheser, Ana	Psychology
Cohen, Judith	Government
Contini, Ellen	Russian
Dooley, Patricia	English
Dunn, Jane	French
Fernbach, Joan	Russian
Gelfand, Jane	French
Gold, Nadia	Anthropology
Goldman, Iris	Spanish
Henry, Joan	Biology
Kolker, Ailza	History
Latella, Anna	Government
Leung, Eleanor	Art History
Neff, Amy	Art History
Nesse, Madeline	Government
Noguere, Suzanne	Philosophy
Osborne, Andrew	Linguistics
Paretsky, Paulette	Middle East Studies
Parzenczewski, Anita	English
Raphael, Bettina	Art History
Read, Cynthia	Russian
Ruditsky, Rhoda	French
Russel, Rosemarie	Sociology
Schwarz, Leslie	Anthropology
Shenkin, Katherine	English & Classical Literature
Stashin, Leslie	Psychology
Sticker, Gail	Sociology
Trullio, Ramona	Spanish
Turner, Helen	Chemistry
Willis, Meredith Sue	English
Zels, Diane	Geography



BARNARD BULLETIN

Editor-in-Chief
BETSY TRACY

Business Manager
ELLEN DATLOFF

Reviews Editor
PHYLLIS RICHMOND

Features Consultant: Rebecca Cook.

Photographers: John Biele, Tom Metz, Bill Redfield.

Features Assistant: Shelley Koppel and Gloria Weinberg.

Staff: Linda Bogin, Miriam Koral, Barbara Shear, Margo Ann Sullivan, Lyn Witham.

Published weekly throughout the college year except during vacation and examination periods by the students at Barnard College, in the interests of the Barnard Community. Entered as second class matter Oct. 19, 1928, at the Post Office at New York, N.Y., under the Act of March 3, 1879.

Subscription rate \$4.00 per year.

Printed by: Boro Printing Co.
216 W. 18 Street 222

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 broached by a "scurvey 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 assess 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 offends 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, coed dorms, 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 inane 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 enjoy 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 designed to replace anything. Moreover, 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 can. 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 agreed.

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 Swirsky '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 student's uncertainty toward the amorphous format of the program.

There is a provision in the program for a student who tries 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.

A.G. Papademy & Co., Inc.
Florists
Serving Columbia for 56 Years
2953 BROADWAY
MO 2-2261

Monument 3-2810 Sizes from 2 1/2 to 11
Widths from AAAA to EEE

AL'S BOOTERY
"WE FIT THE HAND TO FIT"
2857 BROADWAY
Between 110th and 111th Sts.



A happy ending
WHEN YOU
STUDY & REVIEW
WITH
BARNES & NOBLE
College Outline Series
Key notes
KEYED TO YOUR TEXTS
Available at your booksellers

Committee on Cooperation

(Continued from Page 1)

number of special problems 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 important 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 also seems clear that in general cooperation should arise wherever possible from specific matters of mutual concern. Most changes — indeed, probably all, ultimately — should result from agreement between the responsible opposite parties in the two colleges. In some cases these will be the faculties, in

some the administrations, in some the student bodies or parts of them, and, perhaps most frequently, the departments. It seems reasonable to suppose, also, 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 can 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 and research possibilities for their teachers. In some cases local financial economies may result (though they should never be the commanding factor), but in others 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 curriculum, exploring the possibilities of a summer program, and improving counseling and tutorial facilities."

According to Mrs. Servodidio, 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 other words, 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. Servodidio stressed the importance of students with firsthand experience with the program who will be working on the committee. In Mrs. Servodidio'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 the degree to which it would be useful for Barnard and Columbia to have the same disciplinary rules. All of these discussions have been essentially preliminary. It has 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 Milbank Hall), or of the Dean's Office at Columbia (208 Hamilton Hall).

Due to a printing error in "Honor Board Defines Academic Standards" (April 23), the necessary quotation marks were left out. Following is a reprint of the passage in corrected form.

ACCEPTABLE — Direct and accurate quotation with footnote. Use rarely and only with reason.

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 at 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 came in the early afternoon, he walked to the village post office, and on his return stopped for an hour in the reading room of the Athenaeum. After supper, or tea, Hawthorne and Sophia sat together in his study while he read aloud from the English classics, beginning with Shakespeare and Milton. For exercise Hawthorne hoed vegetables in the summer and shoveled snow and chopped wood in the winter, while his wife marveled that a "seraph" could perform such mundane tasks."

That Hawthorne valued domestic contentment of this kind is shown in several of his short stories.

—Randall Stewart, Nathaniel Hawthorne (New Haven, 1968), p. 64.

Hair Today? Gone Tomorrow!
EDITH For ELECTROLYSIS
WEST 77 STREET AT CPW
By Appointment Only 724-6584

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, as in Alvin Ailey's own *Revelations*, is unmatched.

Revelations "explores motivations and emotions of American Negro music" in a suite of ten songs 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. One of the most attractive features of *Revelations* was Ailey's use of unison movements for a large group or set of groups. So often unison can be boring, the easy answer to what to do next, but the sweeping precision required by Ailey was exhilarating instead.

Ailey's choreography was also represented on the program by the solo work *Hermit Songs*, 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 many clichéd images.

Two different views of the male-female relationship were presented by Paul Sanasardo's trio, *Metallics* and the balletic *Lament*, choreographed by Louis Johnson. *Metallics* played off a harmonious couple in white with a solitary girl in black, who at times seemed to be a normally jealous human and at times a small animal surprised

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

In *Lament*, set to Villa-Lobos' beautiful *Bachianas Brasileiras No. 5*, a couple continually yearned for each other but were allowed only a few tender moments by the phantom-like trio that finally carried the boy 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 *Toccata*, a short section from Tally Beatty'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.

At the close of the concert the nearly full house 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 Childress. Based on a short story by de Maupassant it is a small, air-tight play with the self-conscious universal 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 block 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 slovenly, ragged miserly old man whom they 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 he picked up. Agonized, he can't tell them, because that would be admitting to himself his 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 threatened 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 how Joe is hurting her. Joe is disgraced with no chance for retribution, even though innocent.

The play itself is well-acted, a trifle stodgily at times. Miss Childress has out-formed herself with a too narrow, even if well-structured plot. The ironies of the play are too pat, and lose 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 is static rather than active.

CONTRIBUTION, by Ted Shine, is a lighter play, but a better one, full of an intense, subtle life 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 in 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 sit-in, thus, is a success. In the final scene the grandson learns what she has done and is agape 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? It might be you or you or you."

The third play, *MALCOCHON*, by Derek Wacott is less of a success. It is a rather drawn out story of an outcast wood-cutter, Chantal. A group of 6 people gather under a woodshed during a rain storm on a West Indian island. As they talk truths about themselves come out, more or less on cue and in a final scene they make Chantal the arbiter of their guilt and their sins. 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 forth some final words about faith, fate, and the plight of mankind. The language is sometimes nice for Mr. Derek's poetry can be moving and has a hypnotic quality. There is a chorus which 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, the reasons given by Opera News don't seem to answer it. About all it can say is that the sets of so popular an opera wear out quickly, and that new approaches to so well-known a work (who in the old or new world has never heard the Anvil Chorus?) are always welcome.

While generally acceptable, these explanations do not go over very well in the clear light of Attilio Colonnello's art nouveau-stalagmitelunar of landscape settings with a touch of Aztec thrown in for color and confusion and Nathaniel Merrill's occasionally bright but more often silly staging. Mr. Colonnello has graduated from "Lucia di Lammermoor's" gloomy but charming Gothic elegance to a ghastly muddle of garish papier-mache 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 breaks out between the opposing forces, only to 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 duel in there. It fits the situation, but the pause for singing 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 commentaries.

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 amazed. The Met is 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 '59 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 threw herself into the opera, but gone also is any trace of roughness or imperfection throughout her rich spinto. Her high tones are pure and creamy (up to a point — the D is beyond her) and the low ones are never harsh, but rather of a smoky tone that causes goose-bumps. Her acting is restrained but eloquent, particularly when her eyes flash. And her trill is quite adequate.

Martina Arroyo, a Harlem-born schoolteach-

er 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 tops, 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 talent second today perhaps only to Corelli with the intelligence and taste Corelli never had. His singing opposite Miss Arroyo was perfect. James McCracken, the troubador of April 5, went off the beat at the beginning of *Ah si, ben mio* and sobbed on occasion, but was generally fine, despite being an unfortunate figure swathed in mountains of costume. Both tenors, surprisingly, did not hold the C in *Di quella pira* 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 warmhearted underneath it all) Count di Luna sang well but with an occasional roughness in the lyric line. Sherrill Milnes on April 5, however, was, after Price, the hit 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 Bumbry in the part. Miss Bumbry tempers a truly brilliant sound with great richness of tone. She is also a bit histrionic.

Raymond Michalski and John Macurdy, who alternated the thankless part of Ferrando, were both great, the latter achieving near-perfection. The Met is proud of its casting of small parts, and Luis Forero, Carlotta Cordassy, Charles Anthony and Hal Roberts were definitely up to standard in both performances.

Zubin Mehta, the idol of the teeny-boppers lately, throws a lot of enthusiasm into conducting this work. He gets sounds 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 (however meagre), one could object to the loudness of the rather off-key anvil 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 sets and acting and just listen to a splendid performance, musically perfect (anvils alone excepted), 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 classed as a Bel Canto opera — but at the Met the canto is very, very Bel.

St. Paul's Chapel

COLUMBIA UNIVERSITY — Amsterdam Ave. & 117th St.

SUNDAY, MAY 4

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

Professor Kenneth Janes

Music by the St. Paul's Chapel Choir

9:30 a.m. — Holy Communion, Lutheran

5:00 p.m. — Roman Catholic Mass

THE PUBLIC IS WELCOME AT ALL SERVICES

THE WEEK April 30 May 7

BARNARD MEETINGS

- 30 Lecture One Hundred Years of Religious Protest in Africa Dr. David Barrett Audio Visual Room Lehman Library 1:00 p.m.
 - 30 Sociology Dept Tea College Parlor, 4:00-5:30 p.m.
 - 30 College Tea James Room + 00-5:00 p.m.
 - 1 Thursday Noon Kevin Buckley Saigon Correspondent for Newsweek, will speak, College Parlor 12 noon
 - 1 Student Center Committee, Deanty 4:00 p.m.
 - 2 Residence Luncheon South Above 12 noon
 - 2-Dorm Tea, Brooks Living Room 3:30 p.m.
 - 2 Balkan Dance James Room, 8:30 p.m.
 - 3 Fencing Gym. all day
- ART**
- 21 May 16 Group showing at the Crvpt Gallery of St Paul's Chapel, featuring the works of seven students of Teachers College Sunday through Friday 11 a.m. - 6 p.m. Free Admission
 - 5 9 Exhibition by the students of the division of Painting and Sculpture School of the Arts Columbia University, at Low Library Rotunda.
- Now - May 23 Painting by Peter Gordon Ferris 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 Jose Limon Dance Company, Brooklyn Academy of Music, 2:00 p.m. Prices Orchestra \$1 Mezzanine and Balcony 50 cents If interested, contact CAO
- 1 Black Chamber Dance Concert, Arthur Milnecl, 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, Wollman Auditorium, \$1.50 & CUID, 7:30 and 10:00 p.m.
- 6 'Felicia' and 'Lay My Burden Down' Ethnographic Cinema, Anthropology Dept. 501 Schermerhorn, 75 cents & CUID, 7:30 p.m.

MUSIC

- 30 Arts Festival Concert: works of Bizet and Tchaikovsky, Mannes Orchestra, Wollman Auditorium, 8:30 p.m.
- 1 Folk Festival, Wollman Auditorium, Admission \$1.00, 8:00 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 "Tombstones," 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 8-2576
- 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, 4:10 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. Appli-

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 concerts are 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; Schubert Lieder.

Judah Engelsberg, Guitar; Pavanás, Gasparsanz; Prelude in D Minor, J. S. Bach; Etude #11 in E Minor, Villa-Lobos.

Mary Obelkevich, Violin; Isabelle Emerson, Piano; Sonata for Violin and Piano, J. Brahms.

Judah Engelberg, Flute; Sandra Shoellkopf, Piano; Sonata in E Major for Flute and Piano, J. S. Bach.

Barnard Theater

The Barnard College Theater Company will present open-air performances of *The Deluge*, a 14th century miracle play on Thursday and Friday, May 1 and 2 at 5:15 p.m.

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

Locations of the performances will be posted on Jake and throughout the campus.

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 Faculties 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.

College Hosiery Shop

Full Line of Ship'n Shorts
Lingerie - Hosiery - Gloves
Sportswear - Blouses

2899 Broadway New York 25, N.Y.
Cor. 113th Street MO 2-1060

FOOD SALE
Home-Made Cakes, Cookies, Casseroles
THE GIFT SHOP
101 DODGE HALL
Proceeds Benefit Scholarship Fund
Tuesday, May 6 10:45-4:30

LIMITED ENGAGEMENT!
FRIDAYS at 8:30 • SATURDAYS at 8:30 & 11 p.m.

THE HORRIFIC HILARIOUS
MONSTROUS HUMOR OF

**"BROTHER"
THEODORE**

THEATRE EAST • 211 E. 60 St. • TE 8-0177
ALL SEATS \$3.50. BOX OFFICE OPENS 6 PM FRI. & SAT.
STUDENTS DISCOUNT PRICE \$2.50 FRIDAYS ONLY

Sophomores and Juniors Columbia and Barnard

APPLICATIONS FOR

COLLOQUIUM C3001x - C3002y

(Ancient World and Renaissance)

and

COLLOQUIUM C3003x - C3004y

(19th and 20th Centuries)

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.



Penthouse
atop
BUTLER HALL

**GOOD FOOD • ATTRACTIVELY SERVED
MODERATELY PRICED**

Magnificent View of New York City from your Table
Enjoy our Roof Garden and Cocktail Lounge

Sunday Dinner from 12 Noon to 8:00 P.M.

Weekdays: Luncheon 11:30 to 2:30 P.M.
\$1.50 - \$2.50

Dinner 5:30 to 9:00 P.M.
\$2.45 - \$4.95

COCKTAIL LOUNGE

Facilities for Private Parties in our two Dining Rooms
the "Greenhouse" and the "Penthouse."

OPEN 7 DAYS A WEEK

400 West 119th Street (88 Morningside Drive)
For reservations, phone MO 6-9490

Charge Accounts Invited

SUMMER JOBS

WE HAVE A SPECIAL JOB JUST FOR YOU!

National Agency of Student Employment

P. O. Box 52492
New Orleans, Louisiana 70150

Cash Check Money Order

GENTLEMEN: PLEASE SEND 1969 SUMMER JOB DIRECTORIES CHECKED BELOW.

- VACATION RESORT JOBS** \$3.00
Work with students at America's finest Resorts.
- FOREIGN JOBS** \$3.00
Gain valuable experiences abroad with pay.
- CAREER TRAINING OPPORTUNITIES** \$3.00
Start your career working with America's best companies.
- SPECIAL OFFER** — Our latest bulletin which contains
all three job fields plus a special job assignment for you.
Please state interest and desired location \$4.00

FEMINIST SUPPLEMENT

Wednesday, April 30, 1969

BARNARD BULLETIN

Page S 1

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 prehistorical 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 awe of 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 *Omeida* experiment — can be 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 origin of the menopause — peculiar to man among the primates — and about the origin of the hymen. It is possible that the evolutionary function of the menopause permitted women to live to a much greater age than before — as excessive child-bearing tends to wear a woman out — and so provided an 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 incest taboo, as Durkheim has suggested, so that shedding the blood, either in

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

There is no evidence whatsoever for a primitive matriarchy, as often hypothesized in official Communist doctrine and in uninformed psychoanalytic theorizing. All societies which have any of the features commonly grouped in a hypothesized primitive matriarchy — descent through the women's line (matriliney), women centered household structure (matrifocality), 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 (Amazons) — are relatively highly developed societies. None of these features occur in very simple hunting and gathering societies which are technologically and socio-politically closer to the conditions that we must postulate for early man. The peculiar set of cults (the White goddess) which have existed at various times in the ancient Mediterranean civilizations are simply a phase in the development of our par-

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

A lack of knowledge of the mechanism of male procreation does not produce matriliney. 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 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 that comes from cross-cultural studies is based on the universal nature of the division of labor. Heavy work, such as cutting

(Continued on Page S-7)



Male : Little Prospect For Large Change Female

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 discrimination against women in graduate training, in hiring, pay and promotion persists and must be combatted. But the more serious "discrimination" begins in early conditioning and channeling of aspirations when little girls are encouraged to be cooperative and responsive to people and little boys "to stand on their own and to aim high." Women will not enjoy complete equality with men unless they can combine in their lives parenthood and meaningful work on the same terms as do men. Some may argue that this emphasis upon salvation by work is but a survival of the Protestant Ethic soon to be outmoded even for men. We may be on the threshold of an era of such productivity that creative use of leisure and public service will assume the importance now enjoyed by paid occupations but we are not there yet. In any event, I am willing to substitute for "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 in increasing numbers succeed in combining motherhood with an interrupted and demanding career. 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 nurturant 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 stability and emotional depth, individualism and cooperativeness, autonomy, strength, empathy, and the like? Conceivably, a reorganization of households with cooperative units including groups of families, with central facilities for cleaning and purchasing, a shorter work day for both sexes, easily accessible nursery schools, more symmetrical responsibilities for fathers and mothers — all these could equalize the social roles of the sexes. It is my assessment that these changes will be slow in coming on any significant scale. They run counter to some

very deeply felt ideals of self contained households of home ownership of masculine and feminine roles. They must also await radical changes in city and regional planning. Moreover, despite the current discontent I see no mass support for large scale change. As is generally the case in our democracy the severely disadvantaged groups press for the redress of their grievances and now, belatedly and painfully do eventually improve their status. But the moderately contented 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 return to work — a kind of social invention by mass action. The withdrawal and return does not meet the requirements of top professional careers but it satisfies the needs of many families. But where are the retraining courses the retraining institutes, the counseling agencies, the more flexible graduate study requirements, the part time jobs and many other institutional supports for such a pattern? Rescinding a rule which bars scholarship aid for part time graduate study may appear as mere administrative tinkering but it could make a significant difference in return to study. Again though the Soviet Union is far from having solved the

woman's problem, she has succeeded in opening to women many attractive and interesting scientific occupations which were previously as masculine.

Since the new order will not spring full blown at the best of efforts, the next decade is bound to be stressful. Some Italian young husbands will assume a large load of domestic duties only to find themselves with a double dose of frustrations since whatever their protestations they will continue to expect of males (as well as their wives) superior economic and occupational achievement. A high minded neo feminist carrying, for some hitherto masculine right may end up with the obligations of both the traditional and modern roles, leaving her male partner free of any responsibilities. Some young men demanding too much of themselves and women on a world which no longer gives them all the former advantages will react with passivity and dependence. Some women will demand too little of themselves for a fulfilling life.

Our evidence indicates that such statements end on a positive note. The obverse side of current ambiguities is the wide range of choices already available to college educated women for useful and interesting lives. My recent study of blue collar families revealed many contrasts with the college educated groups and the problems of the

(Continued on Page S 4)



CONTRIBUTORS

T) Grace Atkinson — Oct 17th Movement
 Dana Densmore — Female Liberation Front
 Mary Eastwood — a lawyer
 Jean Faust — Chairman of the Board of NY chapter of Now, member of the Board of Directors of Nat'l NOW, author in the process of finishing her new book, *Person First*.
 Mirra Komarovsky — Prof of Sociology at Barnard, author of *Women in the Modern World*.
 Kay Lindsey — Oct 17th Movement
 Margaret Mead, Ph D — Curator of the Museum of Natural History Adjunct Professor of Anthropology at Columbia University, author of *Male and Female*.
 Jane Schwartz — Director of the Barnard Placement Service
 John B Snook — Associate Professor of Religion at Barnard
 Catherine Stimpson — Associate Professor of English at Barnard
 Laurie Stone Zimmer — B'68, Member of NOW, Columbia Grad Student
 Photographers for this supplement John Biele, Bill Redfield
 The articles in this supplement only reflect personal opinions and not those of either *Bulletin* or any feminist organization. They are compiled by Frances Kamm, a senior at Barnard who is active in the feminist movement

Male and Female Created He Them

By JOHN B. SNOOK

In the kind of political discussion to which we have all been parties over the past year or so it becomes obvious that gaining and maintaining the initiative in debate are at least as important as the issues being debated. The distinction between ends and means for example is given a highly artificial stress in part because if you can get the other side to hesitate in the face of beautiful and moral purposes you have announced it tends to find itself set in a defensive posture wary apprehensive and worst of all irresolute about the value of its own arguments.

Another commonplace of the situation is deliberate and consistent application of familiar words in unfamiliar contexts. This has the effect of calling up a whole new set of associations for certain ideas and again not incidentally may further disorient the other side. The most blatant example of his use of words is the extension of social to phenomena traditionally governed by the vocabulary of moral convention or morality. To be able to succeed in getting things defined as political is to be able to get them discussed in terms of power blocs. A certain behavior thus in general means the absence of activities which in other conditions are subject to a whole range of conventional or political guarantees.

It is seen a curious way of being in an essay on feminism. I explain that I was drawn into this by views on the subject as a result of a letter I sent to the *Spectator* in rebuttal of an article by Frances Kamm in the *Spectator* of April 14. Her article was entitled "Politics, Violence and Feminism" and it expressed among other things a certain disgust about the subordinate position of women even in the midst of student revolutionary activity which ostensibly is directed toward the rejection of all traditional and therefore nonparticipatory authority. What's relevant at this point is that Miss Kamm's article is a very good example of the extension of the word political and political ideas to a new subject area.

The act of redefinition is a mistake one I believe. Stated as briefly as possible my reason is that political and sexual identities are not the same kind of thing and that to try to make them so is to confuse the issue

rather than to clarify it. This is not to say that there are not large areas of overlap between the two. Freud has convinced most of us, I guess that political activity like any other human activity, has its libidinal aspects and on the other side male female relations may often be negotiated in patterns of behavior to which political analogies may be very instructive. But the essence of political activity is analysis and rationalized action, particularly among those who are raising these questions, and that is simply not basically the way it is between men and women.

So I have tried to establish a different kind of initiative of my own by giving my title a traditional religious image of

the relations between men and women. Like many other creation stories, it relates sexual differentiation to the essential ordering of things. Needless to say such stories also typically established the dominance of men and the subordination of women, sometimes in imagery of great beauty which is far from derogatory in its treatment of the feminine. It is fair to say that many if not the great majority of people take such an arrangement of things for granted. Why do they? What do they gain from it? What would they lose if the traditional ways could be changed?

Presumably in all cultures patterns of sexual dominance and submission are related to

cultural roles which men and women enact largely on the basis of biological differences. The ponderous Freudian version of this is the dictum that "anatomy is destiny," and like it or not there is a difference, even though under certain circumstances it can be minimized in practice. But normally the role of woman is powerfully conditioned by her function as carrier and nurse of children. Man, by contrast, is the active sower of seed, the bearer of power because he typically grows taller and stronger than woman, the sexual aggressor because his sexuality is typically more imperious and more specific in anatomical terms. If these cultural roles are to be reassigned, it can only be because woman

now has some degree of autonomy in sexual matters, thanks to the separation of sexuality from its former identification with reproduction. But this is still only a limited autonomy, and it can be achieved only in the face of the persistence of the other natural inequalities which men must agree not to take advantage of.

Why should they agree? It seems to me that the burden of proof lies with women to show that everyone will feel happier and more satisfied with a new sexual alignment. They will not do so by expounding the theory of a gigantic male conspiracy to keep them down, but must be able to convince us all that greater autonomy is to their ad-

(Continued on Page S-6)

Black Feminists Must Not Only Like, But Be Like, White Feminists

By CATHARINE R. STIMPSON

Of course I am a white feminist. I grew up knowing that the social role waiting for me at birth had the smell of old ether, the vibrancy of a surgical sponge and the justice of death itself.

But I do believe that many white feminists are making a mistake and the subtle arrogance of that error frightens me. They insist:

1) That black women ought to be feminists before they are blacks and

2) That black feminists must not only like but be like, white feminists.

White feminist reasoning is both pithy and appealing. Its bones seem to be:

1) All women no matter what their color are oppressed all women no matter what their color share the same oppressor white men.

2) The agony of black women is even greater than that of white women. They earn less money than anyone else. They have been savagely exploited sexually. The rape of black women since the first slave ship docked has been unspeakable. Nor do black men always sufficiently honor black women or wish to liberate them. Calvin Heron, LeRoi Jones, Eldridge Cleaver, and Malcolm X — each in his own way — help to document that

3) Therefore, all women must share the ideology and energy of feminism.

These bones encase some marrow deep desires:

1) For all oppressed people to join one host to storm the citadels of power and

2) More specifically, for whites and blacks to work together for black freedom. Predictably many white feminists once were part of the integrationist civil rights movement.

Such thoughts and such yearnings have much to commend them. They may also call on heroic precedent. But they conceal hidden weapons. For the white-feminist too often dramatizes yet another white attempt to appropriate, to define and to guide the black experience. Too many white feminists still want to tell the blacks what to do. A sermon no matter how great, is still a sermon. Unhappily, the white feminist too often simply doesn't know enough about the black experience to begin to preach the gospel that she preaches.

It seems so tedious to have to say it again and again to be a black American is not like being a white American. Black women, black men, white men, and America are not like white women, black men, white men, and America. Similarities may exist but a similarity is not, and never will be, a sameness.



In particular, the relationship between black men and black women has a historical political and psychological intricacy the white feminist too often ignores. For example, what does it mean that in 1957-1958 6,878 black women took a B.A. degree and only 4,915 black men, that 829 black women took an M.A. degree and only 502 black men? What does it mean that the average annual income of the black woman is rising faster

than that of the black man?

If black people and we white feminists can work together on specific issues — to repeal abortion laws, to create child day-care centers, to break the vicious discrimination against women in the job market — let us work together. But let black feminists describe black feminism. And if black male chauvinism is striding about, let black people take care of it.

(Continued on Page S-8)

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 bear any influence in the world. It is this developed intelligence, the result of concentration on the man, that we call woman's intuition. Contrary to myth, then, women do like to lead; to control their destinies. The effects of the uses of these seduction 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

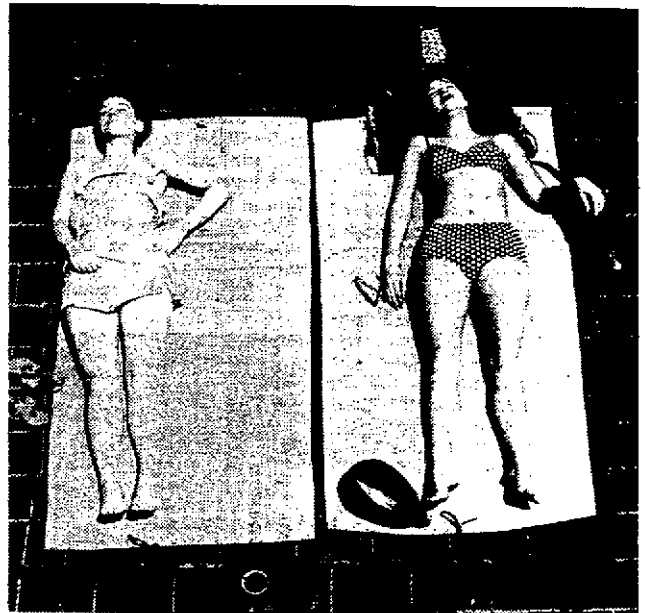
that the only way for her to overcome her status was to gain dominance over the man. Her sexuality was therefore sacrificed to her claim for power.

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 (or 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 humiliation for the role she is playing should get real pleasure a strong identification with the man's image of her as an object might become agonizing. And so her will is against 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 S-8)



Many feminist organizations have cropped up; most are small groups formed to promote consciousness of women's condition. There are newsletters, position papers and larger collections of essays which one can request. Some hold weekly discussion 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 theatre; infiltrates corporations to organize women; hexes beauty and bride shows ("here comes the bribe"); N.Y. Covens, P.O. Box 694 Peter Stuyvesant Station. (3) **N.O.W.** (National Organization for Women) — civil rights approach; Equal Employment; Abortion Repeal Referral; sponsors F.R.E.E. (Feminist Repertory and Experimental Ensemble); 328 W. 12th Street (meets every third Thursday of month, recently at Ethical Culture Meeting House). (4) **Redstockings** — work on abortion and other, 511 East 11th Street (storefront). (5) **October 17th** — Radical Feminists; oriented towards intellectual analysis of central issues, 109 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 SCEF room 799 Broadway (Entrance 80 E. 11st, rm. 412) also c/o Women's Liberation, P.O. Box 531 N.Y. 10009.

(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 Cistler, 102 West 80 St. Apt. 77, N.Y. 10024 (25 cents). (2) **VWLM** (Voice of Women's Liberation Movement) publishes an umbrella newsletter covering new happenings in the movement — subscription \$3.00/year; **VWLM, 5336 South Greenwood, Chicago, 60615**; also available at same nominal cost are numerous new excellent, statistical, and analytical studies on women and patriarchal society.

Women are "the Lie in Bed"

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, naive, simple, irrational, instinctual, intuitive, home-centered.

This is what they want her to be, 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 mal-adjusted. 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 take great pains to avoid appearing "unfeminine." Even men who seem to enjoy independent women just want a more challenging conquest . . . A secure man can give HIS woman a lot of leeway, but only as long as he knows . . . it is he that is CHOOSING to give her this freedom.

Basically she doesn't WANT to be a "woman." She wants to be free and respected like men, she doesn't want to be enslaved and held down and ordered around like women. But she learns that to get his approval is to play the part of the happy slave and find 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 women-haters and no one 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 aren't 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 sissies. Women are "natural slaves" and so it's fitting that they act like slaves. Still, the value system of the society elevates 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 . . . (most) 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 "men" conscious, and come to realize that it was completely impossible, that sexual differentiation was absolute . . . each 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 you act, active or passive. They think they are men because they are active, strong. When they fail in these things or recognize "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 took 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. Pushed 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.

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 that women have got to stop thinking of themselves in their specialness as a class and look at the particular agents of their oppression which are distinct from one class agents. We are concerned with the woman who has an additional penalty put on her by the society that she has in the class designation. The obvious paradigm case is the black woman. The black woman is being who is assessed twice — being black and being a woman and we wonder what that does to her. How do you set up according to the paradigm of women? The question might be asked: "How do you set up the black woman?"

K I think the black woman has been set up as the archetypal woman that is all those black qualities assigned to women are reinforced in the black woman. Her job has less fruits than the job of the white woman in this country. She functions as a mother as a domestic worker in the service occupations. Her household is her job, she has no other activities 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. For oppressions she's thought of as a strong woman as a strong mother. She dominates, she makes decisions but all her decisions have to do with her family household.

T This is the notion of earth mother in some dim mythical child.

K It's a limited sphere. She is seen by those who want to keep her in that position as fitting in very well and above a 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 that all of these roles are not treated politically which of course they are. How would you define the role of mother in itself politically and then vis a vis the role of wife and how is that 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 exploitable 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 oppressive than the role of the wife? How would you distinguish them — is there some difference in the degree of humanity allowed them — whether it be only 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's 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 as in some way relevant whereas the mother is almost absorbed by the role and she gets nothing but her fantasies — it's give give give.

K Well if she were asked what she was living for she could always say for the children. 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 potential. 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 in the mother role. It must be real shit and 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 'til recently 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

white men and white women, perhaps the black man will make less of a mistake about the identity of his enemy.

I think there's ambivalence in the black man and I think if the women's movement has any potential ally I think it would be the black man, because he would be the one most likely to understand what her oppression is about. I think that one reason why white women are drawn

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 I think that 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



to 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 women and between 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 anything near equity with a man. This leaves her with the relationship with the white man which is superexploitation. This is what she senses 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 this the better. The thing that will stand in the way will be the sex game that's being 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 does it exist at 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, i.e. black women 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 propaganda, 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 one's 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 go through a few changes in 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 slips into the whole love thing.

K First perhaps, you begin 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 begin to get very fearful and hostile.

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?

Male-Female

Continued from Page S-1

former require a special analysis. One contrast struck me especially forcefully. 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 confusion 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 Resourceful "Young Men On The Move"

By MRS. JANE SCHWARTZ

Attempts to look at the status of women in employment brings out disparate findings. Most of them point to a long history of discrimination against women; others suggest the understandable corollary 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 still not theirs.

Today women constitute 36% of all full-time workers. However they earn on the average only 35% as much as men and are clearly underrepresented in the upper echelons of all major occupations. Only one half of 1% of women working earn more than \$10,000 a year. Two percent of the business executives listed in Standard and Poor's Directory of leading corporations are women; 4% of Federal employees in the highest 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 in this country than in most countries throughout the world. 9% of all full professors; 8% of all scientists; 6.7% of all physicians; 3.5% of all lawyers and 1% of all engineers. Women constitute only 5% of those listed in *Who's Who In America* for 1967.

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. Seen from the vantage point of Barnard College's placement office, discrimination appears in subtle ways and is often difficult to recognize, at least by those inexperienced in applying for jobs.

We see it often in recruitment literature, either 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 any 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 investment banking firm wrote to inform us of their need for "young ladies" with an interest in economics, finance or mathematics for jobs as financial 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 some travel and are springboards for training future officers of the firm. It had never occurred to him that a girl would have the qualifications or interest and yet he admitted when pushed, that it was not beyond the realm of possibility.

We know that young women looking for a career job or entrance to graduate or 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 was neither married nor engaged. We also know that women applying for jobs are often asked in great detail about their motivation, their plans to stay with the organization indefinitely, and in general subjected to the kind of questioning that is rarely used with young men, who do not seem to be expected to demonstrate unusually strong motivation to succeed in whatever firm it happens to be or to stay on their first training job for any set length of time. One employer told a Barnard senior, interested in a job in the news 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 being hired in a wider range 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 do we hear a woman say . . . "I wouldn't work for a woman" . . . or "I wouldn't want her job; she is an aggressive, unattractive woman" . . . or a beginner who says . . . "I only want an interesting job for a year or so"

In spite of all the emancipation in women's rights, as long as women's participation in all but traditional feminine fields remains low, those who do go into professions considered masculine are defined as social deviants. We see many intellectually competent young women who have no real career expectations of even vocational interests and it is heartbreaking to hear a Barnard student say . . . "I think medical schools are right to limit their admissions for women because obviously women are not a good risk." 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

(Continued on Page S-8)

Continued from Page S-5) she hopes to blur the male/female role dichotomy, and that a new division of the human class might prove more equitable; she counts on the illusion she has spun out of herself in order to be able to accept the fusion, and thus, that the new man will be garbed now equally in her original illusion. Unfortunately, magnetism depends upon inequity; as long as the inequity stands, the fusion may hold (everything else relevant remaining the same); if the inequity 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 feminist dilemma: that it is as a woman that women are oppressed, and that in order to be free she must shed what keeps her secure. The main difficulty is in understanding the shift from the woman desiring an alliance with the powerful to the woman being in love with the man. It's clear that love has to do with some transitional or relational factor. But from what to what? It is a psychological state the woman feels she must enter into. But why, exactly? She is going from the political, the powerless identification, to the individual, one-to-one unit. She is disarming herself to go into the enemy camp. Is love a kind of hysterical state, a mindless state therefore a painless state, into which women retreat when the contradiction between the last shreds of their human survival and the everyday contingencies of being a woman becomes most acute? Is love like a Buddhist immolation, to unite with the One? The love women feel for men is most akin to religious love. But hysteria might be a more useful paradigm for us since it's limited almost exclusively to women (the word "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 participation of two parties to the mutual satisfaction of both parties. Love can be felt by one party; it is unilateral by nature, and combined with its relational character, renders it contradictory and irrational.

Male and Female

(Continued from Page S-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 they are now. It will of course also give up the advantages of deference and protection which accompany the role of submission.

We may not have any choice in these matters, to be sure, because the very pressure for change arises from the fact that increasing numbers of social roles — particularly economic ones — do not fit the sexual stereotypes of traditional times. 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 I see, much as Max Weber did, as connected at a deep level with the increasing alienation of modern times. In any case the proposed liberation of women, as "the only oppressed majority," will not inaugurate the end of subordination, but will only increase the despair of those whom no amount of cultural pressure can force to be free.

Freedom, The Law & Women

By MARY EASTWOOD

Nearly a half century ago, the 19th 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 still deny us freedom, justice, and equality. We have yet to learn how to use our political power to improve the condition of women and of all humankind.

To begin with freedom — the laws of all states prohibit abortion under most circumstances, denying women the right to determine their reproductive life, the basic human right to govern one's own physical person. A woman's name, the symbol of her personality, is subject to automatic death under state marriage laws. Her right to move about freely without legal consequences, the fundamental right of freedom of movement, is restricted by divorce laws (desertion) and the laws governing the domicile of married women (where you vote, serve on juries, run for public office, have your estate probated). In many states, the law expects the wife to follow her husband, for better or for worse; the husband decides where to go.

Women are denied justice or fundamental fairness in the administration of the law. Though

women are often given preference in child custody cases (which is unfair to fathers) the common assumption that men provide the financial support for their children often turns out to be a myth where it really counts. Divorced or separated mothers often find that they not only have the responsibility for the custody, care, and upbringing of their children, but of paying for the milk, rent, shoes and dentist bills too, because of failure or inability or refusal of law enforcement authorities to enforce family support laws. In spite of the fact that all states have such laws, including reciprocal laws for enforcement in interstate cases, bitter, harassed mothers seeking financial assistance for the support of their children from their ex-husbands, frequently are not able to do much more than annoy their district attorneys.

Some states provide longer prison terms for women convicted of crimes than men who commit the same crimes. 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 punish our prostitutes but not their patrons.

In spite of the fact that men are favored by the law and in society, they commit around 95% of the crimes.

Some progress has been made toward securing legal equality for women in recent years. In 1966, an Alabama Federal Court held that State's law excluding women from jury duty service violated the rights of women under the equal protection clause of the 14th Amendment. Since then, the other two states which totally excluded women from jury service, Mississippi and South Carolina, have changed their laws to provide that women serve on the same basis as men. However, about half of the states still provide special exemptions from jury service for women. These discriminatory laws were a target of Administration - sponsored civil rights legislation which failed to win passage in the 90th Congress. Sex discrimination in the selection of Federal court jurors is forbidden by federal statute.

Young men, but not young women, are required to register for the draft and are subject to compulsory military service. Equal treatment of the sexes in military service is essential in fairness to women as well as to men. It is not a "privilege," it is an insult, for women to be exempt from a right and obliga-

tion of citizenship because of sex. Women have a right to serve their country under the same conditions as other American citizens and should be treated the same as men if they choose to resist service, because of religious or political beliefs. These so-called "privileges, protections, and special exemptions" for women reinforce sex prejudice throughout society and purport to justify further sex discrimination in unrelated areas. A man's life is of equal importance to that of a woman, and sex should not be a criteria for selecting those who are required to risk their lives for their country.

Title VII of the Civil Rights Act of 1964 prohibits discrimination in employment because of sex, as well as because of race, color, religion, and national origin. Yet some state laws (and some employers and labor unions on their own initiative) exclude women from the better paying jobs by prohibiting them from working on jobs which may require lifting of certain weights (25, 30, 35 pounds) and working more than 8 or 10 hours per day.

One of the first important sex discrimination cases to be filed in the Federal courts was brought in 1966 by Velma Men-

(Continued on Page S-8)

Exposing The Myth

(Continued from Page S-3)

to attain power of their own and not through the man. A paradox is that women have obtained some social equality before obtaining psychological and emotional emancipation. The real meaning of emancipation is equality between the sexes and from this a real sexual communication and understanding. This can only be achieved if the concepts of power and dominance—submitter no longer interfere with social and sexual relationships. Another contradiction is that the struggle for female emancipation is so often carried out with the same old techniques of seduction and power. A false way for the woman to feel her emancipation is to attempt to over-power the man. Women are bred in a society which still primarily views the woman as a object and a little child who wants to be taken care of directed through life. Some feel threatened by the world, unhappy if not economically and emotionally "cared for" by the man. In reality many of these women have important jobs and may be extremely capable of caring for themselves. Psychically, however they still feel the need of male support behind all of their actions and often their thoughts. A semi-conscious awareness of this truth places many of them in a situation in which to prove their independence they get involved in a struggle to dominate the male. At the same time the see-saw of sadomasochism continues and is often most clearly noted in the bedroom.

The vast majority of women in America of course do not wield "honest" power at all — either to dominate or not to dominate. Gloria Steinem describes this majority as "sponge-like" they acquire the status of the man they're with, so much so that it's part of every girl's experience to be treated as two entirely different people just because she's changed escorts. (The very fact that she has to have an escort in our society says enough.) Women who marry for power only seem to be their husband's equals because they must have had some appreciation of their husband's work to appreciate the power he wields. They've usually worked together — but never as equal — nurses marry doctors, students marry professors. Women may even see themselves as showcases for their husband's success — robbed of personal achievement they become walking "jewelbeds." Margaret Mead notes that this society approves women's power only if it's been inherited in some sense and that widows of admired men are the only women leaders to be widely accepted — inheriting a seat in Congress is liked but winning

Black Feminists

(Continued from Page S-2)

White feminists, me among them loathe the perverse Freudians for telling us that "Biology is destiny. That is if we're born 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 got to act together the feminist way." Ironically it's this anything less than a variation on that hated Freudian theme?

it is not. The dishonest tactics which an oppressed class is forced into using are exhibited in those women who use the sexual power as direct leverage. "Sexual power" may be enough in itself. (As in the case of those girls who enjoy conquering powerful men and . . . making them pathetic and human: "seeing him pad around . . . to bring me breakfast gives me some feeling of accomplishment.")

Once in the marriage situation as it exists today women learn they have to lose self-respect to deal with the "head" of the family or be considered "bitches." Because the marriage gradient is up for women and down for men i.e., 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 Burd. She says "Traditionalists who subscribe to the sex for support theory assume that marriage will break down if women can support themselves. One sociologist thinks the sex-support deal can be salvaged as long as "working in the bedroom" is easier for women than jobholding." What happens when sex is divorced from pregnancy; if women no longer use seductive means to get power but have sex for gratification men actually become threatened. "The sex for support theory to which some subscribe assumes that men are willing to pay heavily in money for nice, comfortable, undemanding, wordless sex they can turn on (or off) like a tap."

Women don't have honest power in the U.S. except as consumers who chose between pink 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 way men think they've had the insight" or "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 equal. Lies of the nature 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. These 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 S-6)

going to graduate school and she will quickly shelve her plans, follow him and take a job to support him through his graduate training. And it is downright infuriating to place a competent girl with an unusual flair for business in a career training job with a young financial firm, only to have her give up the job in two months in order to have time to plan a large wedding.

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

The Great American Cover-Up

(Continued from Page S-7)

a better job bet for "interesting" positions (not important ones), than the old style "Mom" because "there isn't a gray hair in sight . . . she has a new hair rinse, new girdle, a new tan . . . a new two-piece bathing suit." There's supposed to be a law somewhere which says you can't discriminate against people because of how old they are 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 Clairol and Revlon. Of course the con article claims that it's a shame to fill women's heads with aspirations when everyone knows they're just adjuncts to men who recede to bear HIS (not their) children. (He then assumes that to bear children means she, not he, is to take

care of them.) This fellow is just disappointed that after fifteen years of being a nanny, wives don't overnight 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 system someone's got to be on top and 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 street" 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

men and women are becoming increasingly similar — women have won equal rights and need no longer fight for them (Milwaukee News). Barnard can make one a feminist — when an instructor in French at Columbia tells you that they weren't interested in hiring women professors "over there" because women get sick and hysterical; when a girl gets rejected from grad 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 brought up as 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 again. There is no course devoted to the analysis of psychology and physiology of the sexes.

Freedom, The Law And Women

(Continued from Page S-6)

gelkoch, an electric assembler for North American Aviation. She claimed that she was denied her rights under Title VII to better paid supervisory and other positions and premium pay for overtime because of the California hours for women law. She also took on the State of California, charging that the California hours law violated her rights to due process of law and the equal protection of the laws guaranteed by the 14th Amendment to the United States Constitution, in that the State law prevented her from being considered for supervisory and other better paid jobs and from obtaining overtime pay. She took 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 1966, Georgianna (Sue) Sellers, Lena Moore, Anna Casey, and a number of their colleagues working at the Jeffersonville, Indiana plant of Colgate - Palmolive Company, sued the company and their union, Local No. 15 of the International Chemical Workers. Women at the Colgate plant were being excluded from the better paying jobs on the phony excuse that the good jobs required the lifting of 35 pounds or more and women had to be

"protected" from such work. Many of the jobs open to women are in reality more strenuous and more difficult. Nevertheless, the Colgate women lost in the Federal District Court for the Southern District of Indiana. Their appeal to the United States Court of Appeals for the Seventh Circuit is now pending.

While these two pioneer cases are still pending in the courts of appeals, they helped lay the groundwork for two other significant federal court decisions.

Leah Rosenfeld applied for a position as "agent telegrapher" with her employer Southern Pacific Company in Thermal, California. Southern Pacific claimed they could not consider her for the job because the California hours law and weight lifting regulation (25 pounds) prevented them from hiring a woman. She filed her case in 1967 in the same court that Veima Mengelkoch had brought her case — the Federal District Court for the Central District of California. But her case was heard by a different judge, Judge Warren J. Ferguson. Title VII permits different treatment of women where sex is a "bona fide occupational qualification." This is the one loophole and the opposition is of course trying to use it. Judge Ferguson held in the Rosenfeld case that the "California hours and weights legislation does not create or constitute a bona fide occupational qualification within the meaning . . . of Title VII of the Civil Rights Act," that the "California hours and weights legislation discriminates against

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

Lorena Weeks, the plaintiff in another Title VII case, sued Southern Bell Telephone and Telegraph Company because she was denied a position as a switchman solely because of her sex. This job was given to a man with less seniority. The company claimed they could not hire a woman because a Georgia regulation, which has since been revoked, provided that women employees could not be permitted to work on jobs requiring the lifting of over 30 pounds. A Georgia Federal 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 34 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 for excluding women, Judge Johnson, speaking for the Fifth Circuit, said:

"Title VII rejects just such type of romantic paternalism as unduly Victorian and instead vests individual women with the power to decide whether or not to take on unromantic tasks. . . . The promise of Title VII 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 law are supporting the proposed Equal Rights Amendment to the U.S. Constitution. It would provide: "Equality of Rights under the Law shall not be denied or abridged by the United States or by any State on account of sex."

alone cannot end prejudice but it does at least provide a climate where change can take place. It is important now for us to encourage students to raise their sights and aspire to careers which are appropriate for their talents and interests. Perhaps it is too late at the college level to raise life expectations of many young women, expectations which have been carefully 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

opportunities, particularly in fields which students have never thought about before. We must inform employers who continue to send discriminatory recruitment literature or list their lesser jobs for women that this practice is no longer acceptable. And finally, we must inform our women of the equal opportunity laws and encourage them to take direct action when they find discrimination. Too few women fight for their rights. For it is only when women accept their full share of responsibility, that we will see significant changes.