

Barnard

VOLUME LXXVII

THURSDAY, FEBRUARY 15, 1973



From left to right: Susan Friedland, Mary Wexford, Jane Gould, Amy Swerdlow, a student, and Florence Howe at the conference. WOMEN LEARN FROM WOMEN.

February 10, 1973

1000 Attend Conference

by Nadine Feller
Women Learn From Women, a regional conference sponsored by women's groups from eight metropolitan colleges, was held at Barnard on Saturday, February 10. About 1000 women, mostly over 25, white, and college-educated, attended the 12 workshops and an afternoon wrap-up meeting.

In a telephone interview Tuesday, Jane Gould, director of the Women's Center which helped organize the conference, said she was happy with the

response and participation of Barnard students. Students volunteered to organize the conference, worked as aides, and ran the Day Care Center, all of which Ms. Gould felt made the conference a success. She said it would not even have been possible without their help. She said the tremendous variety of the conference covered points of interest for everyone attending it, although it raised questions without making any final answers. "All day long, women I didn't know were coming by the Women's Center to say how much they were enjoying it," Ms. Gould said.

Catherine Stimpson, Assistant Professor of English at Barnard, made the concluding statement at Saturday's afternoon session, in which she said, "The purpose of this conference was to break down barriers." She added that the theme was freedom, "not a freedom of arrogance but of self-determination that transcends sexuality."

Representatives from each workshop also spoke at the afternoon session to report the main themes of their groups. SUNY at Old Westbury held a workshop entitled, "Do Women Have a Separate Experience of Education? Should They?" The question was raised as to why women in professions don't take themselves seriously. One woman in the workshop suggested it was perhaps rhesus history and upper class women, whose jobs are not financially necessary to them. Discussion also centered on why the achievements of women have not been documented. Florence Howe a panelist, said "We have to have a separate history and not accept the male version." The point was also made that women have to explore alternative criteria for literary criticism, because present male-dominated literary criticism has consigned "women writers" to a separate category.

There will be a meeting of the staff on Thursday, February 15, at 5:00 P.M. in the Bulletin office, 407 Melrose.

which by male criteria is often synonymous with mediocre work. The point in a women's education at which sexist attitudes first become inculcated was another topic of discussion. Barnard students attending the workshop made clear the fact that a women's college does not necessarily mean a feminist college. Also discussed were coed women's study courses versus all-women classes. Some women expressed an opinion that was a common theme through several workshops: that men were at a distinct disadvantage for not having had their consciousness raised. The conclusion was that classes should start out exclusively women, until women have achieved self-confidence and a sense of their own intellectual worth, and then expand to include men. (Continued on page 2)

Budget Approved

BY Rebecca Waters
Last night Barnard's Board of Trustees approved the proposed budget estimates for 1973-74. The estimate provides for a total budget of \$3,928,758 for the coming school year. This amounts to an increase of nearly \$300,000 over last year's expenditures. Under the new budget all current employees of Barnard College will receive a salary increase of 3.5 percent. The proposal assumes that no no academic programs or administrative functions will be cut next year, but that no new programs will be added. Provision has been made for major increases in the costs of health service, utilities, publications, legal services and the Women's Center. The budget includes the new cost increases arising from the agreement between Columbia and Barnard. \$375,000 has been allotted for this purpose.

As it now stands the Barnard budget for next year is a balanced one. Revenue for financial aid costs have been projected at the current 1972-73 level. The administration recognizes that this is an unrealistic figure. The difference in revenue available for this need and the expenditure that the college must make is usually made up by federal and state grants. The amount the college will receive from these sources is not known at this time so that the exact amount the college will have to provide is uncertain. Even with present governmental grant aid continued, and the possibility appears strong that it will receive cutbacks via the President's budget, this additional cost could go to \$290,000 to \$250,000. If government grants are not forthcoming, this cost to Barnard could go as high

as \$300,000 to \$350,000. President Peterson said, "We plan a balanced budget. The only place where it gets out of line is in financial aid and then only in the event federal and state aid changes to such an extent that we can't keep commitment to students without a deficit." In these circumstances Barnard is willing to operate in a deficit budget next year.

As he reports state, "as a part of the on-going effort to keep salaries in line with cost of living increases, to keep salaries competitive with 'Sister' and other colleges, and to achieve a reasonable degree of parity with the salaries paid at Columbia College and Columbia University, full professors, associate professors and assistant professors will receive a \$250 salary increase. Associates and instructors will receive a \$500 increase. The full professor at Barnard will earn \$16,750 next year. The instructor will earn \$9,000."

The 1973-74 expenditure estimates are divided into four categories: Education and General; Student Aid; Auxiliary Services and the Budget; and Appropriations. The first category, Education, and General is the largest. Revenue for this area of expenditure comes for the most part from student tuition and fees. Barnard expects to receive \$3,235,000 from this source. Other resources applied in this category are federal and state aid, New York State Grant income and gift income. Out of this area Barnard will pay for instruction and research, the library, maintenance, administration and such services as the Women's Center, among

Finances Concern Alumnae

On Tuesday, February 13, President Peterson spoke about the "Joint Trustees Report" to a group of New York alumnae at a luncheon in the James Room. Members of classes from the '30's, '40's and '50's stressed that a "relationship" with Columbia was never an issue for them, since they had been able to take almost any Columbia course and never HAD to question the Barnard-Columbia arrangement. For the most part the alumnae seemed pleased with the new arrangement and with all potential and opportunity for a strong, vital academic community which stem from it. Courses since restricted, only to Columbia College—the Contemporary Civilization courses—are now open to the Barnard students—something of which the alumnae are quite envious.

One alumna observed a pressing need for increased and improved academic guidance for students of both Barnard and Columbia. This is particularly evident in a new pressure for the student, who in her four years can choose but 32 courses from an ever-growing, ever-changing list of over 1200.

The alumnae were most concerned with the financial

(Continued on page 2)

Poor Attendance Mars Budget Meeting

Nine students, including two committee members and two representatives of the press, attended Friday's Budget Review Meeting, which was intended to be open to students with questions concerning next year's budget. According to Forrest Abbott, Barnard Controller, the purpose of the meeting was to "inform students of potential changes in the budget," particularly the \$350 tuition raise, which was announced by President Martha Peterson last Tuesday.

A Financial Aid Sheet, summarizing budgets of the past four years and projecting certain items of next year's budget, was handed out, and budget committee members, including Ms. Peterson, Mr. Abbott, Dean Leroy Brenning, Housing Director Blanche Lawton, Professors Dennis Dalton and Mary Forthwell, and students Susan McNally and Donna Redel, asked for questions concerning the figures on the sheet.

Students attending the meeting were primarily concerned with next year's tuition

concerning the amount of financial aid, she was certain that necessary changes would be made to offset the tuition increase. She mentioned the possibility of presenting the Board of Trustees with a deficit budget for 1973-74 to cover the increase in costs in financial aid. She added that they would not know the extent of the deficit until they determined the amount of state and federal grants and loans available to them for next year.

Thomas Redel noted that Barnard had the smallest amount in endowments and gifts of the Seven Sisters schools. Ms. Peterson determined the student drive to increase the amount of endowments in future years to help offset rising tuition costs. Students were encouraged to visit alumnae in their area and remind them of the financial aid situation. Ms. Peterson, Hertz, Director of Development at Barnard has instituted a student fund-raising program, whereby students, through contact Ms. Hertz in the Development office.

Dennis Dalton

Women's Conference...

(Continued from page 1)

Age discrimination and the traditional role of the older woman as volunteer were two issues discussed at Sarah Lawrence's workshop on Women Over 30. Amy Loeb, spokesperson from the workshop, received applause with her statement that "As old or women we have individual problems, but they're societal problems. We should certainly try to solve our own problems. We also have to change society."

Hester Eisenstein, a panelist from Barnard's workshop, Women in Search of Autonomy, said the workshop's purpose was to explore "What conflicts women encounter when they try to become autonomous?" The workshop used "life-space drawings," in which each woman depicted her life at the present moment in the course of discussion. The women tried to discover conflicts in their own drawings, i.e. their lives, and in this way, perhaps leave with their own working definition of autonomy. Ms. Eisenstein said the workshop found that women must learn to be selfish without guilt, and to recognize the myth of the Superwoman, and detach it by learning to share responsibility. Autonomy involves making decisions, and making the consequences of those decisions, she said. Another theme of the workshop was the movement away from pain to optimism. Ms. Eisenstein concluded, "Remember the strength we have as women—sharing and support. Remember that person in a male trip."

Other workshops were Androgyny: The Range of Human Sexual Expression, sponsored by Queens College, which attempted to explore "the possibilities of nonpolarized sexual relations"; Douglas (Miss) G. Emancipated Lifestyles, which concluded that it may be impossible to lead

emancipated lifestyles (sans marriage) until certain changes are effected in our culture; "Controlling Our Bodies," run by Columbia Women's Liberation, and which called for the demystification of the male medical profession and espoused psychological self-examination; and "Who Will Take Care of the Children?" a SUNY at Westbury workshop about which Betty Coetz, a panelist, concluded, "Women haven't got control of their lives, so they are grasping in one way or another for control of their children. Consequently, they don't trust day care centers or their mates with the care of their children in their grab for some power, to the detriment of all involved."

Responses to the workshops were, for the most part, favorable, and the questions raised at a conference which held no answers. Some commented on the responsiveness of the workshops, some being run in very formal fashions, while others were much more personal and casual. Everyone expressed disappointment that they could not attend more than two workshops.

One woman, explaining why she attended the autonomy workshop said, "Women have been brought up to be dependents, and we have to learn to stand on our own two feet." Another woman at the same workshop said she came "to hear the way other people have handled their own lives in a male dominated society." At the "Women Over 30" workshop, a woman said she chose it because "I am right at that age. Between the woman's movement and age, I'm going through a transition. I wanted to hear other women's reactions." Most responses pointed to the fact that the conference's title was appropriate and indeed that these women came to learn, from each other, what solution they might

use in their personal lives, after consciousness-raising, and what directions the Women's Movement will now take.

One workshop in particular dealt concretely with what actions women could take now. This was "How Far Will Legal Solutions Take Us," held by women from NYU Law School. This workshop intended to discuss "how laws such as those on rape and abortion manipulate and limit women," but ended up more as a re-examination of the recent Supreme Court decision on abortion. The conclusion the workshop reached was that the abortion decision, although highly touted by the press as a great breakthrough, was not all it appeared to be.

This decision is not a vindication of the right of women; it is a vindication of the right of physicians," said one panelist. The language of Justice Harry Blackmun, who wrote the majority decision, starts our assigning to women the decision and right to have an abortion. Midway through, he refers to "the woman and her physician," and he concludes with "the right of the physician in his medical judgment."

The panel asserted that the abortion decision was "a tremendously political decision," in that the AMA had a vested interest in it, and that while Nixon could not personally approve of abortion, he is non-acceptable of the report of his own Committee on Population Control, nevertheless, the Court under his administration could approve it without seriously harming his image. Furthermore, the decision actually consists of two cases, during which the self-examination movement started taking hold. It was approximately at the same time, asserted members of the panel, that the AMA endorsed the Supreme Court's decision, which explicitly assigns the performance of abortions to licensed physicians. It makes absolutely no provision for paraprofessionals. As one panelist put it, "We're getting abortion, but what are we getting in addition: we're getting the right to pay a doctor." The panel also cited what they thought was destined to become an historic loophole in the Court's decision. This is "foot

note 67," in which the Court expressly refrains from dealing with the question of the consent of the "father/husband" or of parental consent in the case of minors. This footnote leaves open the states' right to make it illegal to perform abortion without the consent of the woman's husband or parents. Eight states now have statutes requiring the consent of the husband, and it is possible that their abortion laws, no matter how restrictive, may be considered constitutional. "The one thing this decision makes clear is that the abortion fight is not over," said one panelist. Another added that "the abortion decision, in consideration of what women need and want, is a travesty." The workshop also discussed

the Equal Rights Amendment, concluding that "once it legislates equality, it won't give us equality, but will make further progress possible... the Equal Rights Amendment gives us some authority to have legislatures and courts consider certain issues..."

The workshop in general concluded that "Law as it is written and interpreted by men, will never take us as far as we need to go, or as far as we could get on our own... We have to be active not only in attaining rights, but also in asserting them. If we've told you anything, we've told you that the law itself won't help us, and that women should organize and make the effort to bring suit, use publicity, challenge laws, and raise issues and consciousnesses."

12th Street
DANCE UPTOWN

**FOUR PREMIERES
FOUR WOMEN CHOREOGRAPHERS**

Hannah Kahn Kathryn Posin
Joan Miller Janet Soares

February 14th & 17th, 1973

Minor Leagues Broadway
179th St. & Broadway \$2.50
(\$1.25 C.H.I.D.)

**Despair in the Arms of
CAMPUS?**

**PAPYRUS
BOOKSELLERS**

2915 Broadway at 114th Street
(212) 749-8800 - Open 7 days a week 'til midnight
P.S.—We sell the Sunday Times

WORLD CAMPUS AFLOAT

Discover the World on Your SEMESTER AT SEA

Sails each September & February

Combine accelerated study with educational stops in Africa, Australia and the Orient. Over 7500 students from 450 campuses have already experienced this international program. A wide range of financial aid is available. Write now for free catalog.

WCA, Chapman College, Box CC40, Orange, Cal. 92666

Stanford MBA

REPRESENTATIVE
COMING TO CAMPUS
TUESDAY AFTERNOON, FEBRUARY 20

Admissions representatives will be on campus to speak to women students, primarily, but also with any other students who are interested in the Master of Business Administration Program at Stanford.

Appointments may be made through The Office of Placement and Career Planning

The Stanford MBA program is a two-year general management course of studies designed for highly qualified men and women who are majoring in liberal arts, humanities, science, or engineering, and wish to develop management skills to meet the broad responsibilities which will be required in both the private and public sectors in the future.

THE STANFORD UNIVERSITY
GRADUATE SCHOOL OF BUSINESS
Stanford, California 94305

Today Is Your Last Chance To Apply For

**Barnard-Columbia
Freshmen Orientation '73**

Sponsor applications are available in:
CAO OFFICE — BARNARD
206 FERRIS BOOTH HALL
510 ENGINEERING (DEAN'S OFFICE)

All applications must be returned to either the CAO office of 206 FRH by Feb. 16

LUMUMBA DAY

Saturday February 17, 1973

TIME—2:00 P.M.

PLACE—FERRIS BOOTH HALL
WOLLMAN AUDITORIUM
COLUMBIA UNIVERSITY W. 114 & Pkwy

Speakers: Dennis Swainland
Sullivan, Colton
Lee Siffert

FUEL, AFRICAN DANCES, LIBRARIAN FEARS, FOOD & TICKETS, ETC.—SPONSORED BY: YAM, AFRICAN STUDENTS ORGANIZATION, AFRICAN LIBERATION SUPPORT COMM.

In Search of Autonomy

by Kathleen Graves
The Barnard workshop for the February 19 Women's Conference was called "Women in Search of Autonomy." Kathleen Graves, a student, Barnard was on the Barnard Workshop committee along with Jane Wadley, Deborah Kneib, Elizabeth Hester, Elizabeth Hester and Susan Sacks, both members of the Barnard faculty.

I don't think any of us were entirely sure exactly what a workshop called "Women in Search of Autonomy" was going to be like. The first thing that became clear was that we had to approach it on two interconnected levels. First we had to explore among ourselves what our individual concepts of autonomy were—if we had gotten so far as to define them—and from there work out some kind of collective approach. This led into the second aspect of our involvement—the actual organization of the workshop.

I missed the preliminary meeting but attended the second meeting with Susan and Hester. The discussions that day were very fruitful. Hester had outlined various thoughts she had come up with concerning the autonomy meant to her. Basically these centered around the idea that women must develop a new autonomy. We called it the new autonomy because it has its roots in equality and cooperation as opposed to the now predominant idea that autonomy stems from hierarchy, competitiveness and dependence on authority—i.e., that a person's autonomy is a function of how many people she or he (generally he) stands on top of and how our society rewards her or him for the ability to do that. This might be called a socio-masochist concept of linear autonomy which by its nature does not allow for the kind of autonomy we were trying to define: a multilateral, interdependent autonomy.

This led into a discussion of how we could implement such theories. How could we deal with obstacles we confronted not only in our society but among ourselves and in ourselves. For example how can I as a student be autonomous when my father is paying for my education? How can a woman find autonomy in marriage, or even—how do we deal with the fact that a married woman's autonomy is questioned but a married man's is not? How do we resolve that double edged, fear of loss of self in a situation in which we are dependent at the same time we fear becoming independent.

Susan brought up the notion that we feel it incumbent upon ourselves—especially those of us educated in a college en-

vironment—to prove our independence by becoming super women. This struck a responsive chord because I recognized my feelings that for me success is not just a job or a promotion, anything less being total failure. Up until then I had defined that as fear of the mediocre but in light of our discussion I began to understand it as a concept of self derived not from the positive affirmation of my self worth but from the devaluation of the worth of other people. How could I support the autonomy of other people if my autonomy depended on the negation of their autonomy?

We were able to define three issues for our workshop. First: What is autonomy—our tentative definition being derived from the discussion outlined above with an emphasis on the need to support each other in our search for self worth and, in Susan's words, the ultimate free expression of our capacities.

Second: Women in search of autonomy encounter conflicts: the social constraints of parent, child, teacher, student, sex vs. career, marriage vs. work and all the role conflicts within marriage, job structure, social structure.

Third: If we could define the conflicts then what kind of actions could we implement to resolve those conflicts?

We felt that it was important first to be able to define those areas in which we felt conflict. In order to do this we decided that we would ask each person in the workshop to draw a picture of what their life looked like at that moment—how they spent their time, what was important, what wasn't important but was part of their life anyway. Then we would ask each individual to share her picture with the person next to her. She would explain what she had drawn and how she tried to define those areas in which they did not feel autonomous and why this was so. Then each individual would share her drawing with the group as a whole. From there we would try to arrive at action strategies and personal definitions of autonomy.

The five of us realized that this kind of interpersonal contact would only be realized in small groups and as the registration for our workshop (and all the workshops) were multiplying at an unbelievable rate as the workshop drew near, we decided to split ourselves into five groups each of us taking one of the groups.

My workshop in the morning consisted of about nine women over forty and nine women under thirty—we ranged from high school students to grandmothers. The women were very

responsive to the idea of drawing their life spaces and set about it enthusiastically. I shared my drawing with a woman my mother's age and was very interested to find out that she had just gotten her B.A. and was not working for a graduate degree. She had supported her husband through law school and was now doing something for herself. We found ourselves agreeing that the important step in becoming autonomous was to do something for one's self, especially as women are imprinted with the idea that their role is to be selfless. (Hester said later in the closing remarks that we should think of what the word selfless implies.)

We also agreed that an important part of acting for our selves was to make our own decisions. This was borne out in the discussion of the group as a whole and we talked about the anxiety involved in decision making, concluding that the important thing was the fact of making a decision, an act of affirmations, and that we should not judge ourselves on the failure or success of the decision. Many of the older women were in the process of getting divorced or had gotten divorced. They had been through a great deal of struggle and were all optimistic about the new lives they were making for themselves. One woman, who had pictured her life as a joyous explosion of color said that she felt she was finally becoming self actualized. We applauded her and I couldn't help

thinking that a year ago I would have taken this as an implied criticism of all women who were not able to say this of themselves. This year, however, as embedded in the workshop, the feeling of mutual support and sympathy was overwhelming. Three women came up and hugged me after the workshop and one woman said "There is something special about women together. It's very sad that men do not have this kind of experience. We must confer ourselves with that too."

The tone of the afternoon workshop was very different. We were a much more homogeneous group in terms of age, most of us in our twenties and thirties. The married women were experiencing very deep conflicts within the limitations of their marriages. It was at this point that I really wished I had the answers. One woman had drawn herself as a small hand orange dot. Stick figures with fists were coming at her demanding she do things for them. These things were

represented by little boxes and children. Surrounding this was a ring of orange that she looked like barbed wire. She called this chaos which was both the things she wanted to do with her life and those things she feared most. Down in one corner, drawn very lightly because she said she wasn't sure it was there, was a small circle she had labeled "peace." I don't think I will ever forget the moment she shared her despair with us. Later another woman said she had wanted to respond to her drawing but was afraid she would cry.

The one woman who was happy in her marriage was the only woman whose husband had joined a mens group. Other women were grappling with the fear that they would be destroying other's lives by leaving their families. We didn't come up with the answers but we had touched each other and had shown in the deepest way that we cared and support for each other.

The panel of Barnard's workshop, "Women in Search of Autonomy,"

Alumnae Reactions...

(Continued from page 1)
implications of the report. They were wary because Barnard has a small enrollment—the smallest of the seven sister colleges—and that gifts and aid to the College just are not as great or as frequent as in some other institutions. The alumnae were even more unhappy that tuition must be raised such a great amount for the 1973-74 academic

year. That approximately 64% of Barnard's student population receives aid from the college does not help the situation. One exceptional alumna stated that she could not give her money to Barnard because she could not—in her heart—condone the immoral living situations—coed housing, lack of rules and curfew.

\$9,828,768 Budget...

(Continued from page 1)
others. Barnard expects to spend more in each of these categories than it has in the past. Finance for library services for example will rise from \$245,533 to \$507,452. The Women's Center will receive \$8,292 more than it did last year bringing its income

to \$24,912. The proposals approved by the trustees are based on certain assumptions. They include the expectation that student enrollment will increase to 1960 next year. The fact that tuition will rise from \$2750 to \$3100 and that the annual room fee charge will increase by 45 cent (about 55%)

The approval of the budget proposals authorizes president Peterson to proceed with the preparation of the Revenue & Expenditure Budget for 1973-74. This exact and detailed budget, which determines finances for each department will be presented to the trustees in April.

READ FASTER \$50
3 weeks guaranteed course
DOUBLE or TRIPLE your speed
Understand more, retain more
Nationally known professor
Class forming now
READING SKILLS 864-5112

CUT THE HIGH COST OF COPYING
COPYQUICK • 600 W 114th St. • 749-7650

RESEARCH MATERIALS
All Topics
Send for your directory of up-to-date 128-page, mail order catalog of 2,300 research materials on 1000 subjects. Includes \$1.98 in cover postage and handling.
RESEARCH UNLIMITED
519 BLEEDOCK AVE., SUITE 203
LOS ANGELES, CALIF. 90024
(213) 477-8474 • 477-5493
"We need a local salesman"

REGAL NOTES
UNDERSTAND PLAY.
NOVELS & POETRY
FASTER WITH OUR NOTES.
We're new and we're the biggest! Thousands of happy readers are enjoying our quick understanding. Our subjects include: American History, English, Shakespeare, Art, Black Studies, Ecology, Economics, Education, Geography, Health, Music, Philosophy, Political Science, Psychology, Religion, Science, Sociology, and World Literature. Send for your catalogue of titles today.
REGAL NOTES
3728 "D" Street, N.W.
Washington, D. C. 20009
Telephone: 202-333-0291

THE UNIVERSITY SOCIETY

NOTICE

The newly revised schedule of Senate meetings, held on Fridays at 2:15 P.M. in 301 Ursula Hall, is as follows:

February 23
March 9 (Dinner, Reception, and Dept. Convocation)

April 27
May 11
March 30

Senators are authorized tickets for the Senate Meetings will be distributed at the Senate Office, 301 Ursula Hall, on Friday, February 23, 1973. No tickets will be distributed at the office of the Senate Secretary or at the office of the 16 Undergraduates will be asked to return their tickets.

Barnard College, 107 McIntosh Center
New York, N.Y. 10027
Telephone—286-2119

Published weekly throughout the college year except during vacation and examination periods. Available to the students of Barnard College. In the interests of the Barnard Community, available by subscription without charge at \$5.00.

Editor-in-Chief
REBECCA WATERS

Assistant Editor
ELLEN McCAMERON

Business Manager
CHET PIELCOCK

Features Editor
DONNA REID

Events Editor
JILL DAVIS

STAFF: John Brocke, Regina Cusack, Nadine Fuller, Nina Landberg, Vicki Leonard, Daphne Merkin, Carol Richards, Afene Rubinstein, Susan Slovick.

Printed by Livingston Press, Inc.
140 West 11th Street

Participation Should Mean Power

Barnard needs money. With the rising cost of living and the increased amount of money Barnard will have to pay to Columbia in the future, the school is looking around for further sources of income. Next year the increased cost of education at Barnard will be borne by the students with a \$500 tuition raise. Barnard may have to operate on a deficit once again in order to maintain its commitments to students now receiving financial aid.

In her convocation speech last week, President Peterson stated that other sources of funds must be tapped in order to avoid a yearly tuition hike and to provide the appropriate amount of financial aid which will be needed. At the Open Budget Review Committee meeting last Friday, she announced that Barnard will begin an active capital fundraising drive. The administration wants students to become involved in this drive. It feels that in soliciting funds from alumnae and in lobbying activities students are particularly effective in raising support and money for the College. It was even suggested that the possibility of students receiving course credit for lobbying and research efforts be considered. These are good ideas in themselves. Milbank should not be surprised, however, if students resent this request for help and if response to it is poor.

At Barnard we have a tripartite system of committees that would seem to involve students in decision making at the school. Student consensus is, however, that this set up merely presents a facade of student involvement. They feel that real policy decisions are made elsewhere at Barnard and not in these committees. The administration may say that if there is a lack of student involvement it is a result of student apathy. It is true that virtually no students attended the Budget meeting beside those directly involved with the committee. What must be recognized is that apathy is not a characteristic inherent in the student. Apathy exists when the student feels that any effort on her part will never be met with a positive response. Beside the fact that the meeting was poorly publicized, students did not attend because they were being presented with a fait accompli. As one student remarked this week, "Worse than the fact that students are not taken into consideration at Barnard, is that they are deceived into accepting a system that pretends to do just that."

It would seem that students will be allowed to participate at Barnard when they are considered to be useful. If funds are raised with the help of students then students must have a say in where and how they will put it to use. If lobbying efforts and research work to solicit funds ever receive course credit then those other political activities that require so much of students' time must also be considered worthy of such credit.

In order for students to take this call for commitment to their school seriously, Barnard must demonstrate that, in the future, students will be able to take a real part in decision making at this school.

BULLETIN apologizes for a typographical error in last week's issue. The letter from the Vietnam Veterans Against the War should have read: "First, our goal was the signing of the treaty, but now it is its implementation," and not "first, our goal was the signing of the treaty, but not in its implementation," as was printed.

YSA Response

Dear Editor,

The Vietnam Veterans Against the War (VVAW) wrote a letter to the editor which appeared in last week's Bulletin. The pretext of this letter was to point out their differences with myself and the Young Socialist Alliance over strategy and tactics in the anti-war movement. But rather than addressing themselves to the issues in a frank and open manner, the VVAW attempted to confuse and cloud over the real, political issues involved through a red-baiting attack by the Socialist Workers Party (SWP). Thus, readers of the Bulletin were treated to a good old-fashioned harangue about "socialist front groups."

In the tradition of Joe McCarthy, the VVAW managed to ignore completely the real organizations involved in the January 20th anti-war demonstration, National Peace Action Coalition (NPAC) and the Women's Coalition for Peace and Justice (PCPJ).

Far from being an action "motivated" by a small band of people, the Jan. 20th demonstrations were endorsed by hundreds of organizations and individuals, including many trade unionists, student groups, community groups, etc. However, the VVAW's dream world does not end here. They also claim that the SWP imposed the "amplified demand" of "OUT NOW" on the majority of the demonstrators. Besides showing a condescending contempt for the thousands of people who marched in to help, they mindlessly echo a slogan that they did not agree with (this statement is simply untrue). It is true that there were SWP forces in the anti-war movement over the slogans to be the central demands of the demonstration, NPAC and PCPJ adopted a "compromise slogan" of "Stop the bombing, End the war." This decision was based on the understanding that unity in the anti-war movement is a very important factor in building a movement to defend the Vietnamese from U.S. aggression. All of the participants in the demonstration were free to carry banners of their choosing and to chant any slogans they chose. It is true that the slogan "OUT NOW" appeared on many banners and was chanted by the majority of demonstrators. This was not the case, but the popular support that this demand has.

It was also decided by the anti-war organization involved in building for the Jan. 20th anti-war demonstrations that the action should be legal and non-violent in character and not disruptive of the inauguration proceedings. To have disrupted the inauguration would have meant a right to be taken away, giving him a pretext to have the "cops physically attack the demonstration, thus diverting attention from its character and crucial issue of the war to one of the orderliness inauguration itself. Needless to say, had the demonstration been disruptive, it would have been much smaller and would have lost its effectiveness. As for the charge that the VVAW is a "front group" were prohibited by the demonstration's marshals from carrying out a disruptive action on Jan. 20th, this is also untrue. The marshals (which were

organized by NPAC and PCPJ jointly) simply informed the demonstrators of the correct route of the main march but did not prevent them from going off to any other actions if they wanted to do so. The VVAW followed the VVAW, it is because no one there agreed with their tactics of disruption. It is simple as that.

The VVAW addressed their reply to the SWP despite the fact that the letter was written by a member of the Young Socialist Alliance which is a separate organization. While it is true that the YSA agrees with the program of SWP including their analysis of the accord, we would

like to know why VVAW ignored the YSA which has been a consistent builder and defender of the anti-war movement.

While we recognize the red-baiting done by the VVAW for what it was, an attempt to cloud over the real political issues, we, in the Young Socialist Alliance think that the question of whether or not the recently signed accord is a very important one for the movement to be clear on. We welcome this discussion and hope that the VVAW will respond again, this time presenting their real political ideas.

Arlene Rubenstein
YSA

Gildersleeve, Reid Medals Stolen

On Tuesday, February 6, seven of the twenty five medals which belonged to the late Helen Rogers Reid and the Virginia Gildersleeve were stolen from their display cases in the College Parlor, Barnard Hall. It is estimated that the stolen medals were worth \$1000. The theft, which took place during the day, was reported by a porter on Tuesday afternoon.

The medals and awards were part of two separate bequests made to Barnard following the deaths of Helen Reid and Virginia Gildersleeve. Jane Moorman, Assistant to the President, organized the display which has been in the College Parlor since last fall. The collection included awards from foreign governments and domestic organizations for women for their dedication to public service in their lifetimes. Virginia Gildersleeve, Barnard class of 1899, became the College's first dean in 1911. Her administration continued until 1946. She is noted as being the only woman member of the

famous San Francisco Conference.

Helen Rogers Reid, publisher of the Herald Tribune and noted philanthropist, graduated from Barnard in 1903. At one point in her career she raised \$500,000 for the women's suffrage campaigns in New York. She served as the Chairman of the Barnard Board of Trustees for many years. Reid Hall was built in 1924 with funds she helped to raise.

Ms. Moorman said that the medals "were of great sentimental value" and that these "women were part of Barnard history and outstanding women in the U.S.; Virginia Gildersleeve in the field of education and Helen Reid in journalism." Ms. Moorman said that steps to restore the collection were being taken. "I wish," she concluded, "that they had been taken by someone who would feel a real obligation to return them."

The honorary degrees of the two women and the various Barnard historical documents also on display were not taken.

Abortion Decision Victory Rally Held

by Linda Siodak
On January 22, 1973, the women's liberation movement won a second great victory; fifty years after winning the right to vote, we won the right to choose abortion. The Supreme Court ruling was sweeping enough to reveal the potential power of the women's liberation movement; it was clearly based on women's right to choose, on her right to privacy, on the very demands that we had put forward.

But what does the decision mean concretely? Are state laws prohibiting abortions automatically nullified? Can abortions be performed after the first six months? Must they be performed in hospitals. Can women under 18 have abortion without their parent's consent? How will new abortion laws be reconciled with antiquated laws prohibiting the distribution of contraceptive devices? What will happen to those doctors who have been imprisoned for having performed abortion before the Supreme Court decision?

The Women's National Abortion Action Coalition, which played a major role in the fight for legalized abortions and which

introduced the slogan "a woman's right to choose" will be sponsoring a city-wide abortion victory rally—but with a new dimension. WONACC brought together speakers from the women's movement, the medical and legal professions, the political arena and the European movement to help answer some of these questions.

Brenda Fegan-Pastan and New York Congressman Franz Leichter discussed the legal implications. Susan Leonard, speaking for Dr. Barbara Roberts, national coordinator of WONACC, whose plane was shot down by the weather.

Brenda Fegan-Pastan and New York Congressman Franz Leichter discussed the legal implications. Susan Leonard, speaking for Dr. Barbara Roberts, national coordinator of WONACC, whose plane was shot down by the weather. The new abortion ruling in the context of a continuing struggle for women's liberation. Greetings from the European movement drew the most applause from the more than 200 men and women who attended the conference. Who will attend the recent French demonstrations in defense of Marie-Claire, a 18-year-old French girl who was arrested by a doctor and of "Conspiring to have an illegal abortion. Simone de Beauvoir signed an en-

(Continued on page 7)

Women Learn From Women



All photographs of WOMEN LEARN FROM WOMEN
by Ann Caplan and Marian Louis

Issues

Sisters - Up To A Point

By Elaine Ferraro

It seems to me, after attending the morning session of the "After Consciousness Raising: What?" at the Saturday conference, that women in the Movement are only sisters "up to a point"—the point at which we begin to discuss political theory. At that time, the ghosts of Marx, Trotsky, Gandhi, and Mao Tse-tung rise up behind us and spread their devilsive fire throughout the room. This is exactly what I saw happening at this workshop—men, dead ones at that, speaking through women.

I had gone to the meeting to hear Dr. Phyllis Chesler (author of *Women and Madness*) and was disappointed that she wasn't able to speak more than 15 minutes at the workshop—men, dead ones at that, meeting near the beginning and wasn't able to get in two more words, or even to fully explain what she meant. She said that she believed that women may one day need an armed military to take the power which we have been denied for so long. There was an immediate reaction of utter horror from many and one of approval from a few.

The point that I believe Phyllis was trying to make (I may be wrong) was that women have been peaceful, that we have been altruistic too long, that we have been conditioned to serve others and work for the freedom, comfort and happiness of others while forgetting our own pain and slavery. If selfishness hadn't been introduced into a world that has been much more difficult for men to have kept women in the servant professions. The man has come to be a little less generous, a little more selfish, and to begin to fight for our selves. One major male criticism of the Women's Movement is just that—that, by seeing to our own interests, we are being selfish—we aren't serving anyone. Many of us seem very much afraid of this label, yet an assertive man is considered strong, intelligent, and self-motivated.

This fear of selfishness was somehow carried over into a discussion of class politics at the workshop. It seemed that half of the participants spent the period damning the capitalists, other participants, and themselves, for being middle class, and of the wealthy, the bourgeoisie, and selfish. These sentiments were especially expressed towards the panelists. Four of the five were assistant professors of psychology at Richmond College (CUNY), which immediately disqualified them from any rights of respect from other women because they were in a University and not out in the streets and slums. The men had made it in a material world and were therefore worthless as sisters. No, worse than worthless, they were traitors to their lower class sisters. Despite emotional pleas that they had not really made it, they didn't have tenure, they would never be promoted to professor, and they would probably be fired for their feminist activities—most of the workshop seemed unwilling to listen to them.

Very few people were really listening to anyone. In fact, the discussion seemed almost like a

contest. I had the impression that the speakers were trying to score points. What bothered me most (besides the general lack of sensitivity to the sisters in the workshop) was that so many of the men seemed to have adopted the ideology of one or more famous men and insisted on remaining loyal to their ideology in their rhetoric, even if it meant that they were turning off their sisters in the audience. And everyone was so desperately sorry that they weren't members of the "lower classes"—the only women (people) who really mattered. I'm kind of tired of hearing that old "How can we help them" from people who can't even communicate with the women in the room.

It is not to believe that our poorer sisters are in a worse situation than we are, and that we must not forget them, but I don't think their situation is any lessens our own problems, pain, and troubles, or that anyone has the right to tell anyone else that her situation is not hurt enough to be worthwhile. All of our pains, we must not forget this. Men have been trying to make us forget our pain for centuries.

It is because I try to be sensitive to other women's pain that I have to disagree with the idea of the Army. Wars cause a great deal of pain to people, especially women who don't have the skills

or weapons to defend themselves, and an armed "war of the sexes" is a terrifying thought to me. I do, however, believe that we are a group of self-organizing women who believe that the poor

dears really want to be liberated, and that we can expect them in the right way. They're just getting too much of an advantage in the current situation.) I am not against the idea of an army because it is un feminine, selfish, unrealistic, unaltruistic, or any of the other criticisms leveled against it. I am against any use of violent, armed forces by the Women's Movement because we would only be killing and maiming the very people whom we are trying to free—our sisters, our children, our lovers, ourselves. One thing that we have learned from men is that was never solve anything.

Finally, I don't believe that we need it. We have an incredible amount of unorganized, uncoordinated power. We need only find the ways to utilize it. Many of us have already found these ways on small scales and programs certainly don't have to be national, to be effective. By speaking, by singing, writing, painting, building, experimenting, teaching, studying, marching, reading, talking, laughing, laughing, and crying, we are fighting. No action is wasted, no matter how small, if it's a drop in the right bucket.

But we are a people of this world, and ourselves, we must understand. And we will never understand until we learn to listen.

Day Care Center Progress Report

by Vicki Leonard

Because of growing interest and need for day care facilities shown by Columbia University's students and faculty, a study surrounding community, the Columbia University Day Care Project was set up. Three weeks ago, the project published its first progress report. The report summed up its activities, the issues it is faced with, and its recommendations for the future.

One point brought up by the project report is the fact that day care programs are becoming a distant and expanding field. In this light, the project has used the professional resources of the University to aid community and development. As Vicki Leonard, the Director of the Project stated in the report: "During this short time, faculty and students with differing professional interests in programs for very young children... have been involved in a variety of program development and technical assistance activities." The project has also provided educational experience for undergraduate students and graduate

students. The Day Care Project at Columbia is interested not only in providing day care facilities, but also in the long range possibilities in the field of day care. It is for this reason that the Project has sought to combine service programs, development of educational and research activities, and student training and field placements.

In an interview yesterday, Ms. Jorin said that "The Day Care Project is the mechanism that tries not just to set up a day care center, but in addition tries to develop opportunities for students, faculty and parents interested in day care." This is a multi-faceted program of the Project. Although many other universities and colleges in the New York Area have day care services, no other has moved towards a program such as that of the University Day Care Project. Ms. Jorin said that although Harvard has a similar program, she has not heard of any other program like that at Columbia. A major accomplishment of

Self Help Clinic Organized

by Jean Lichty

Some women from the Barnard Women's Collective have begun to organize a workshop in which they will learn about female anatomy and various methods of self-aid abortion. Last Sunday, eight women attended the initial meeting where they decided to use the Boston Women's Collective publication, "Our Bodies, Ourselves," as a guideline and source of instruction and reference.

This publication has introduced the concept of "Vaginal Politics" to many women, a concept fully developed by Ellen Frankfort in her recent book. It exposes and explains the political implications of male doctors mystifying the functions of the female body. It also is an excellent introduction to the various gynecological problems women face. Fifty copies of the booklet have been ordered by the group. They hope to publish and distribute the notes of their future meetings in an effort to educate as many women as is possible. These notes will be medically informative since the meetings will be instructional workshops where women will both learn and teach one another about menstrual cycles, contraception, and abortion and what procedures to demand at a gynecological exam.

Carol Downer and Lorraine Robert of the Love, Angles

Women's Health Clinic are practicing feminist activists for organizing one of the first self-help clinics for women. Carol Downer was a para-medical aide in St. Joseph's hospital when she realized how ignorant she was about her bodily functions. She saw the internal structure of a vagina the first time when she assisted in an abortion at this hospital. She was fascinated by her first view of a vagina and angry that she had been denied this sight for so long. Under the auspices of the L.A. Women's Health Clinic, she began the Self-Help Health Project. Women used plastic speculums, tubular instruments that are inserted into the vagina for examination and medical treatment to view their own and each other's cervix and vagina. Because of this project, Carol Downer faced charges of practicing medicine without a license. Her recent acquittal constitutes a major victory for the self-help health movement in New York. Other women have started similar projects and clinics in other cities.

Lolly and Jean Hirsch worked with the L.A. Clinic before they began their series of demonstrations and clinics. Last Sunday, they presented slides of the procedures and practices of self-help clinics at the radio station, WRAL. They emphasized how important it was for women to know what is normal for her. They pointed out how often doctors and allied uterusers abnormal when, in reality, many women have had them without experiencing any pain. This observation was made after examining many women. They both possess a blatant distrust of the medical profession and encourage women to treat themselves for many simple vaginal infections. In some instances, yeast can be applied with a speculum to combat a yeast infection. They also cited instances of women delivering their babies with

(Continued on page 7)

in finding out about services for their own children, and from people interested in volunteer work. The Barnard Women's Collective is interested in having volunteers come forth who would like to work with any of the day care center projects. If the University is related, We would really like to work with volunteers." The need for volunteers is great and they need not have any previous day care experience. (The Red Balloon Community Day Care Centre has only one paid staff member.)

In addition, the Project has had discussions with various faculty members of the Barnard to set up courses that would use the Red Balloon Center for projects, and receive credit for them. Women who go to work out arrangements whereby students could work on projects in the day care center for class assignments, said Ms. Jorin. Anyone interested in working with children through volunteer work at one of the day care centers should contact Ms. Jorin at the Columbia University School of Social Work.

WOMEN'S EVENTS

FEB 15—Ellen Frankfort, "Vaginal Politics," Noon, College Parlor, Lunch \$1.00

FEB 15—Women's Filmmaking Festival, "A New Consciousness," 7:00 P.M., Cinema, Continued through February 21.

FEB 16—Feminist Weekend at SUNY, New Paltz, Rhythms Cheshire will speak.

FEB 21—Barnard Women's Collective Meeting, Rear Lounge, of McIntosh, 6:00 P.M., All women are invited.

Every Tuesday,

COLUMBIA WOMEN'S LIBERATION

Meets 7:30-9:00 P.M. in Hall, All women are welcome.

Murray Louis

"Wit and Command"

Murray Louis, dancer, choreographer, and teacher enjoys an international reputation not only for his exciting command of the creative and technical range of his art, but for the precision and wit he inevitably brings to his work. Louis' dance creations are unique and exciting.

Born in New York, Louis grew up on the Lower East Side, where his education consisted of what he calls "the three Ms, Macy's, the Metropolitan Museum of Art, and ten-cent movie matinees. In 1949 he met

Alvin Nikolais, an innovator in the dance world. Louis trained for six years with Nikolais, and then went on to dance with the Nikolais Dance Company for eighteen years.

Louis' debut as a dancer-choreographer was in 1953. From the beginning he sought to create a body that could be "Totally oriented, and directly applied and sensitively alive." By the early 60's the Murray Louis Dance Company has become an important element in the New York dance scene. In 1968 the

Company was selected to represent the U.S. State Department in a tour of India.

Murray Louis' choreography is strictly late twentieth century—intricate and imaginative. His ideas explore the whole panorama of modern existence—from impersonal outer space projections, to various and hilarious displays of man's eternal quests. He concentrates on a basic creative process: the kinetic impulse in the human body. The primary concern of Louis' art is motion.

Alvin Nikolais

A Unique Master

The theater of Alvin Nikolais is based largely on the creation and resolution of tensions among structure of energy and time space. By molding the abstractions of motion, space, time—color, light, and sound, Nikolais creates a direct sensual communication.

Essentially, Nikolais' dancing career began in 1953 when he

London:

Theatre Scene

By Donna Redel

The theatre is highly respected by the English and rightly so. A foreigner is easily overwhelmed by both the quality and quantity of theatre in London. While in London I attended the theatre practically every night, which is not as economically outrageous as it would have been in New York. My only problem was one of selection—with around 35

Rally...

(Continued from page 4)

thrustative telegram "In Sisterhood." And a Belgian spokesperson described a recent demonstration of 10,000 in Namur in defense of the Belgian doctor, Willie Piers, imprisoned for having performed some 200 abortions. Each of the European speakers saw our victory here in the U.S. as a spur to their campaign to legalize abortion throughout Europe.

The Barnard Abortion Action Committee and the Barnard Women's Collective are co-sponsoring a similar event on campus, on Tuesday, Feb. 20th at 7:30 P.M. in Lehman Auditorium. Speakers will discuss the Supreme Court ruling on abortion and its implications for Barnard and Columbia students. Ann Ulley, a national staff member of NOWAAC will discuss future prospects for the abortion movement and the state of the abortion struggle in Europe. There will be a question and answer period. Everyone is welcome.

The next meeting of the Barnard Abortion Action Committee will take place at 7:30 P.M. on Saturday, Feb. 18, in the Brooks Brooks Livingroom in the BHR dorm. Because International Women's Day is coming up on March 8, all women are invited to bring their ideas for activities on that date to the next BAAAC meeting.

saw Mary Wigman, the renowned German dancer, perform. At the time he was interested in music and went to the use of percussion accompaniment she used. He started dancing at her the next 60's in the effort to make himself an accomplished accompanist. Dancing became his major pursuit. In 1946 he was offered the task of organizing

and heading the dance department of the Henry Street Playhouse.

His work has been labeled abstract expressionism, Pop, Op Mixed Media, but whatever they hope for seeing more madwives trusted and used by more women. At the end of the session, women looked at these two women's vaginas through the use of the speculum.

"Though the group at Barnard

shows running, my task was difficult. The quality and quantity of theatre is a reflection of the attitude the English have towards the performer and the profession.

So much of the English culture is evident in the protocol of the theatre. Seats are classified as stalls, dress circle, and upper dress circle. Even though it is not as great. During intermission the place to be is not definitely the bar, but to get there is not as easy as one would imagine. The more sensible people—those that do not want to be pushed, shoved, and suffocated—can purchase hot or cold drinks, ice cream, or candy, and bring them to their seats. The take out method may not be as exciting or adventurous, but it is certainly less hectic.

Architecturally, the theatres are fantastic. Each has its own personality, which is usually on the ornate side. They are a reminder of the past and the glory that once belonged to England.

In a comparison of the quality of acting in New York and London, the latter generally winds up on top. The performers use Shakespeare as their bible, and this appears in their approach and technique. They have a certain polish that the American actor seems to lack.

As expected, the shows make constant reference to the Crown, the Colonies, and the Monarchy. Practically every show I saw was entirely about the Crown or devoted a large portion of its scenes to discussing the Crown. It quickly becomes evident just how important the Monarchy is to the English. I found their humor and their display of emotion a bit too reserved, but then again the shows are produced for the English and not a foreigner.

All six theatres in London is a bargain, and a definite must.



MURRAY LOUIS DANCE COMPANY

Self Help...

Endure pain amidst all the "omforts" of a medically staffed hospital. They expressed their hope for seeing more madwives trusted and used by more women. At the end of the session, women looked at these two women's vaginas through the use of the speculum.

"Though the group at Barnard

will not be treating its members like the members of the L.A. Clinic do, they both share the same philosophy. Donna Futterman of Barnard explains "One of the basic ways to achieve control over your life is to achieve control over your body. Women can do this unless they know something about how their bodies work."

Women Printmakers - Past and Present

by Lorraine Paola

In keeping with the present trend toward raising women's consciousness, the New York Public Library at 42nd St. is presenting an exhibition entitled "Women Printmakers—Past and Present." My first reaction to this was that it would be a relevant, but boring, event. My preconceptions proved false, and the show was actually quite in-

teresting and informative.

The prints cover the period from the sixteenth century to the present with a very diverse number of techniques, subjects, and visions of experience. Many of the earlier artists, needless to say, are unknown. As one approaches the present, the artist's names become more familiar, and their work can be seen in exhibitions whose themes are

less restricted. Commercial art was definitely not a woman's scene in the previous four centuries, but a few interesting exceptions to this generalization occur. In the two works entitled "Young Girl Working With Cheekers" and "Self portrait" the creative efforts of two crowned heads of Europe are seen. The former was done by Karolina Maria, Archduchess of Austria and Queen of Naples, 1732-1804.

The latter was executed by no less formidable a woman than Marie de Medicis at the age of fourteen. Marie's work does not rank among the great masterpieces of art history, yet in its hard, sparse style, it is an interesting insight into her personality and view of herself.

As in any exhibition, some of the prints are of high quality, while some can merely be called mediocre. The works of Mary Cassatt fall into the former category. The library has included several of her works. One entitled "Maternal Caress" is an intimate scene of mother and child rendered in the finest detail and color. The figures are soft and full, yet there is not hint of excessive sentimentality. The works of Kathie Kollwitz lie far from the maternal caresses of Mary Cassatt. They are frightening, expressing various faces of death in stark black and white, a wide range of other themes, lying between Cassatt and Kollwitz, can also be seen and enjoyed.

The show is being given in the south hall on the third floor of the library. It can be seen Monday through Saturday between the hours of ten and six



Dance Upstairs. Jean Miller, dancer and choreographer in "Homestretch."