

barnard bulletin

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THURSDAY, FEBRUARY 28, 1974



Panelists at The Workshop, a career conference sponsored by Barnard and Mlle. Magazine. (photo by Donna Schwartz)

Career Women Advise 500 At Mademoiselle Conference

By Vicki Leonard

On Saturday, February 23, five hundred women, including two hundred Barnard students, attended a career conference here, entitled "The Workshop," jointly sponsored by Barnard and Mademoiselle Magazine.

The conference was presented to provide career-oriented young women with practical information concerning various fields of interest. The nineteen different seminars, of which each woman attended two, ranged in subject from Banking and Finance to the Performing arts. Each had a panel of three to five professional women successful in their fields. Ninety-three women volunteered their time and experience to be panelists for the seminars. According to Lynn Stephens, Director of the Barnard Office of Placement and Career Planning, approximately 30% of the panelists were Barnard alumnae.

The day opened with a general

welcome held in Barnard Hall. Jane Gould, Director of the Women's Center told the women in the Barnard Gymnasium that "The Workshop" was "perhaps the realization of a dream for many of us, since we can't help feeling that the Women's Center Conference held here last spring was the germ for this." Indeed, it was partly because of that Conference that Barnard became involved in "The Workshop." Several Mademoiselle staff members attended the Conference last year, and when they decided to hold a career day, subsequently asked Barnard to co-sponsor it. Ms. Gould asserted that "We are ready to implement change through action."

President Peterson also spoke to the conference, saying: "It is a first for both Barnard and Mademoiselle to share in a program on careers for young women. It is the first time so many women have been in-

terested in this kind of a program. Barnard has been committed to stimulating women to be the best they can be. Mademoiselle represents that

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French Scholar Analyzes Contemporary French Novel

by Marilyn Kohn

Germaine Bree, one of this year's visiting Gildersleeve Professors, lectured to a near-full auditorium in Lehman on Tuesday. An authority on modern French literature, Ms. Bree conducted her lecture on "The Reader in the Labyrinth: An approach to some contemporary French novels."

Bree attacked the "critical imperialism" which seeks to inflict a single, systemized theory on all types of literature. As a critic and a scholar she was by no means attacking criticism, but asserting that theories and analyses ought to follow the works themselves and be applied to them rather than vice versa.

Equal Pay Act

Labor Dept. To Investigate Wages

by Ellen McManus

Barnard is being investigated by the Department of Labor in what a Barnard spokeswoman called a "compliance review" of the College's minimum wage and overtime practices as well as a general audit of Barnard's wage and hours records.

The investigation was begun as the result of a complaint by a Barnard employee against Barnard's allegedly discriminatory wage scales. The employee was protesting the fact that Barnard pays its maids \$3.16 an hour while porters receive \$3.65 an hour.

According to President Martha Peterson, however, the investigation is part of a general review by the Labor Department of hiring and record keeping practices. "The Department told us they were coming on the basis of an employee's complaint," she said. "But they have been auditing everyone on the Heights and this is part of the routine audit."

Under the Equal Pay Act of 1963, employees who perform basically the same work must be paid equal wages. Barnard's twelve maids are all women who receive approximately fifty cents less than the 50 male porters. According to the Barnard employee who lodged the complaint, discriminatory wages on the basis of sex is widespread in the College. "Desk attendants make all different wages, depending on what building they work in or on who hired them," he alleged. "This investigation will look into all of that."

President Peterson confirmed that the investigation would include more than just the maids and porters. "They are interested in the record keeping of every department. Actually, we are glad to be audited," she added, "because there are so many government requirements and they can tell us if we are in compliance with all of them. And we will be fined if we are in violation."

According to the Equal Pay Act, a citation for "willful violation" of the act could entail

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BOM Request Expedites CAO Reform, Parity

By Nadine Feiler

The Board of Managers (BOM) at Columbia, which is holding its executive board elections today, has literally pushed through a reform at both Columbia's and Barnard's student activities offices concerning the two institutions' attitudes towards eligibility for holding club office.

Diane Price, one of two Barnard students running for president of BOM, told BULLETIN Monday night that "the election will definitely go to either one of us," Price or Marcia Kelmar, the other Barnard candidate. Gerald Krovatin, outgoing president of BOM told

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Aid Director Explains Regents Scholarship Hike

By Roberta Chiascione

If implemented, the new scholar incentive program will be of benefit to both the students and Barnard, according to Financial Aid Director Theodore Stock. On February 14, he and Henry Boorse, Assistant to the President, attended a conference at Fordham University for the purpose of introducing the new program to college administration officials. While it is still at the legislative level in Albany in the forum of the Cosigan Bill, Mr. Stock has "a very, very strong feeling that something will be done by September." At present a number of options are offered, including either a phasing in of the new system with increasing scholar incentive awards to replace decreasing regents scholarship awards over the next

few years, or a complete replacement of the present award program by next year, with scholar incentives to go as high as \$2,000 and regents scholarships to be \$250 at all income levels. However, which option will eventually be adopted is still, according to Mr. Stock, "not very clear."

What the general overhaul is trying to achieve is eventually to close the tuition gap between public and private universities by providing an opportunity for middle-class income students to have more money to attend more expensive schools. Presently, students whose net taxable parental income is beyond about \$5,000 will receive the flat amount of \$350 from the state, and will receive more only if she has won a Regents scholarship.

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Germaine Bree (photo by Donna Schwartz)

"eliminated" from the codebook-type novel. Once the novel is 'decoded', there is nothing else left. In a remark that drew laughter from the audience, Bree pointed out that *Papillon* and *Love Story* sold enough copies to indicate that there was still a demand for ordinary forms of narrative.

She went on to cite and explore two contemporary novels which, although very different from each other, still follow traditional lines: *Le Palace* by Claude Simon (1962) and *La Guerre* by J.-M. Le Clezio (1970). Both authors are well-versed in the "theoretical writings of their contemporaries" yet the unity of the novels does not depend on the internal resources alone (such as mechanical structure) but on the interaction between theme, character, plot and the reader.

The scholar and critic analysed each book thoroughly and precisely. In *Le Palace* the main character moves through the fragmented maze of memory but "despite this apparent fragmentation, there is a compelling unity" in the plot. She led the audience through the plot

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With this issue, BULLETIN ceases publication for two weeks, while its staff ponders the salvation of its role in academia. But introspection can last just so long, and accordingly BULLETIN will reappear Thursday, March 21.

BOM Request . . .

(Continued from page 1)
 BULLETIN: "Yes, I'd have to say there was self-interest involved for BOM" in achieving parity quickly between the two schools vis-a-vis executive officer elections. With the prospect of a Barnard student as its next president, BOM could have applied to the Columbia College Committee on Student Organizations (CCCSO) for waiver of the Columbia rule that only Columbia students can hold principle office, but "it might as well be part of the rules, *de jure* as well as *de facto*, if you're going to have a Barnard woman as officer," said Krovatin.

The Barnard College Activities Policy Committee passed a motion at its meeting Monday stating that Barnard does not restrict any Barnard College club from electing a Columbia College or Engineering student to its chief executive office. The motion was approved on condition that the CCCSO accept the eligibility of nursing students for full membership in Columbia clubs. Both colleges have retained the privileges of each individual club to set its own constitutional restrictions for executive officers.

Krovatin, who is also the Columbia representative to the Barnard Policy Committee, stated at the meeting that the CCCSO was not suggesting that each Barnard club be required to change its own constitution, but rather that "we just want to make sure there was no requirement on the institutional level that only Barnard students can be chief executive officers of Barnard Clubs."

Claire Fay, Director of College

Activities stated that she "could not and would not guarantee" that each club at Barnard would permit Columbia students to hold office. "We're not as restrictive or structured as Columbia about recognizing clubs. I think that the fact that the clubs' constitutions are not exclusionary is sufficient" without a requirement from CAO that they be amended, she said.

Recognition of a club at Barnard consists of filing the club's constitution with Undergrad and registering the executive officers and the club's purpose with CAO. At Columbia, a two-page-long procedure requires, among other stipulations, that the club be apolitical and nonathletic. Charlie Jones, Director of Student Activities at Ferris Booth Hall, who attended the meeting as an observer, stated that "we (Columbia) are not trying to force you (CAO) to change your policies." This assurance followed questioning by Jane Moorman, Assistant to President Peterson, about funding procedures which also differ between the two schools. At Columbia, chief executive officers of the clubs form a cabinet which has a funding committee; at Barnard, Undergrad handles all funding. Theoretically, a club which is recognized by both schools can request funding from both. WK-CR has actually received minimal funding from Undergrad. Krovatin, in a telephone interview Monday with BULLETIN, speculated that if a Columbia club has a substantial proportion of Barnard members,

it could conceivably demand extensive funding from Undergrad, another possible source of conflict between the two schools.

Jones was to report on the meeting's outcome to Dean Pouncey, who originally required constitutional parity between Barnard and Columbia before he would accept BOM's proposed reform. Jones assured the Policy Committee that the minutes of the meeting were sufficient proof of Barnard's intentions to permit constitutional parity. "This will be sufficient for my needs, and Dean Pouncey will back me up on it, I'm sure. It's on the record now and that's all I wanted," he told BULLETIN. Jones said he would announce sometime this week the eligibility of nursing students for full membership in the passage of the motion by the Barnard Policy Committee. Jones stated "this is not a sexist issue where we're barring females or males per se; this is between institutions."

Diane Price said she could see such Barnard-based clubs as McAC, Ski Club, and the Gilbert and Sullivan Society electing Columbia students to their chief executive offices. Each club still has the option of stipulating in its own constitution that executive offices be restricted to Barnard students.

Workshop . . .

(Continued from page 1)
 larger interest to all of us." She hoped two objectives would be achieved by The Workshop: "First of all, I hope each one of us will have our aspirations raised sensibly; and second, that we will be willing to work harder to be what women can be now, and do something with those aspirations."

Dona Guimaraes, Executive Editor of Mademoiselle explained the role of a fashion and beauty magazine in sponsoring such a workshop: "It's because we care. Women are our public, and we are concerned with what women are like, not just with what they wear." She continued saying that the response to "The Workshop" which was publicized in an advertisement in the January Mademoiselle, was so great that five hundred and fifty women had to be turned away.

The keynote speaker, Marylin Bender, financial reporter for The New York Times, emphasized the importance of being comfortable about money, and about managing it. "You have to think about money. A reluctance to talk about it has held women back, but you can't count on men to know about it for you. Women must get over the feeling that it isn't nice to think about money."

She warned against the 'waiting-to-be-asked syndrome' which many women undergo.

Many women feel that if they work hard they will automatically be given a raise, or a better job. But Ms. Bender said, "You've got to stand up for yourself, or people will think you're happy with what you've got. You have to ask for what you think you deserve."

Student reaction to the seminars varied. One sophomore who attended a seminar in Law and Politics found the discussion interesting but not terribly helpful for her. Her group was composed primarily of career women, and the questions that were discussed were directed too much towards women who were already working.

A second student, who attended the Publishing, Writing and Journalism Seminar, felt that since the group was evenly divided between working women and students, she was exposed to both points of views. This was particularly helpful since, in addition to getting practical information for getting a job, the questions of the career women brought up questions she wouldn't have thought of asking.

The seminars ended at three o'clock and were followed by an informal meeting at which most of the workshop panelists were available for additional information.

Phyllis Rifield, Editor of the College and Careers Department of Mademoiselle Magazine told Bulletin that the day seemed to be a success as far as turnout, but that she won't know how successful it was in terms of quality until the magazine tabulates the questionnaires handed in by the participants at the end of the day.

Although it is too soon to say definitely, "The Workshop" appears to have been generally successful. Mademoiselle hopes to continue the program every year to provide women with a realistic approach to the working world.

Faculty Approves 15 Courses

Fifteen new courses for the 1974-75 academic year were approved by the Faculty at their meeting last Monday. Twelve of them will replace courses not offered next year.

"The Concept of Death," Humanities 9, will be taught by Professor Mary Mothersill, and will analyse various paradoxes arising from the thought that death is a fact of life.

Professor Geen will offer an intensive study of French grammar and syntax entitled "Elementary French: Rapid Reading and Translation"

Four new history courses will be offered: "Heretical Movements in Western Europe 100-1400;" "The meaning of History in Medieval and Renaissance Europe;" "The Russian Revolutions of 1917;" and "American Intellectual History 1775-1865." Other courses to be offered are: "The Biology of Plants;" "The Development of Economic Thought 1770-1970;" "Greek Religion;" "Introduction to Russian Culture;" and "The United Nations in International Politics."

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Pay Discrepancy

Co-ed Counselors Cite Different Job Duties

by Sharon Schindler

One phenomenon accompanying the advent of co-ed housing two years ago was the exchange of residence counselors between Barnard and Columbia. Barnard women can now become counselors in Columbia dorms, and not necessarily on co-ed floors, while their Columbia counterparts can come over to Barnard. Recently, advertisements have notified students of the openings for residence counselors at Barnard and Columbia.

Comparing Barnard's job description sheet to the Columbia packet reveals great differences between the qualifications and rewards of the position on the two campuses, although the responsibilities at both schools, in writing at least, are similar—whether it be "stimulating group activities, advising and assisting" or "accommodating the growth of the individual student." At Columbia, there is a time commitment of twenty-five hours, eight of scheduled room hours, where there is no such stipulation at Barnard.

As for as eligibility is concerned, the differences are obvious: a Columbia counselor must be a senior or graduate student while Barnard considers any sophomore, junior or senior who lives in BHR.

The real difference, however, is in the counselors' pay. Barnard's stipend of first year counselors is \$500.00 per year and second year counselors receive \$600.00. Columbia offers \$500.00 a year for Hartley, Livingston, and John Jay and \$600.00 for Carman but they also pay for the counselors' room.

Because the room provision was a major discrepancy, BULLETIN was interested in finding out if money was a decisive factor for those who applied for a Columbia counselorship rather than a Barnard position.

From the interviews of Barnard counselors at Columbia it was discovered that they were there because they found a more relaxed atmosphere. They were not tempted by any financial attractiveness. They would be living at Columbia even if they were not counselors. They enjoy what they are doing and feel readily accepted by their floors.

Peggy Ricks and Karen Mooney, both seniors, are Barnard students who are residence counselors in John Jay and Carman Halls. Peggy had lived on the Columbia campus before being chosen as a counselor of 6 John Jay. She feels her job is a combination of arbiter and arranger. "To get people together...get them to meet each other." She said that she hasn't had any problem being a woman counselor on a male floor. She preferred neither counseling nor living at BHR because the atmosphere is felt to be too limited.

Karen Mooney agreed with this. She chose the Columbia campus over BHR because it was less "confined". Having what may be considered a dubious distinction, Karen is the only female in Carman. "There are 603 guys and me." Asked to describe her first feelings concerning her job, she said, "My reaction was a form of hysteria, but there was no way I could turn it down. I like challenges. I liked it because it is a maverick role."

She feels that the problems she must deal with are different, calling them "freshman neuroses". The counselors do perform an important function. "My case is generally strange—I am more often a disciplinarian than a counselor." Her job is to promote floor social activities. Karen suggested more "conscious social cooperation" between Columbia and Barnard freshmen because she feels the character of each school is so diverse. Often, she noted, one is dealing with a "mental commuter", a resident who goes home every weekend. It's hard to get a person like this involved, she says. As a counselor, she realizes there will be those students who will never come to her with problems, but her objective is to "get them to trust me. It's a rather pragmatic philosophy."

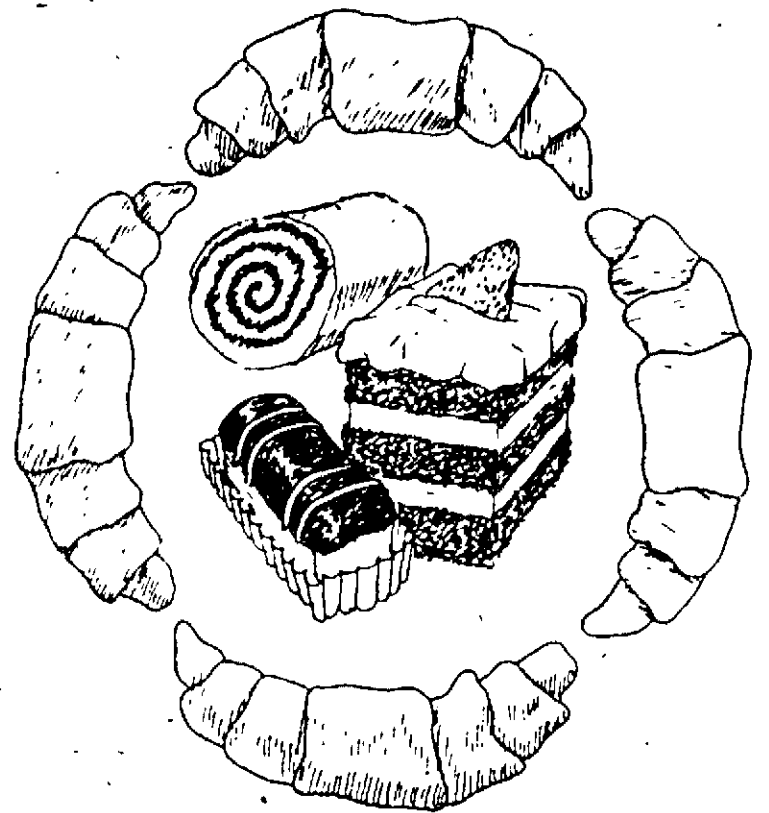
Local Pastry Shop to Remain Open

by Beth Falk

Sacher, Gooss Foot, Berliner, Vienna Squares, Rigo Jancsi, Cherry Linz, Dobos. These delicacies, several of the many offerings found in The Hungarian Pastry Shop on 111th Street and Amsterdam Avenue, will fortunately continue to fill the stomachs of Upper West Siders, despite threats from the New York City Health Department. Several weeks ago the Health Department had issued citations against the Pastry Shop asserting that the cleanliness of the kitchen was substandard.

A former waitress at the bakery felt that the citations were inaccurate, and issued because its owners "refused to pay off the Health Department". Ms. Szaraz, founder and guiding spirit of the shop, spoke of the part students had played in pressuring the Health Department to allow the bakery to stay open. The waitresses, nearly all students from Barnard, Columbia, or the Manhattan School of Music, were angered by the Department's claims and evidently had some influence on the health officers.

The officers inspected the Pastry Shop during a time when Joseph Vekony, head baker, was hospitalized. According to Ms. Szaraz, Mr. Vekony keeps the kitchen spotless, but during his absence it was impossible for her



to take on the added responsibilities of cleaning. As for the future of the bakery, Ms. Szaraz stated that the Health Department had decided to "give us another chance."

Ms. Szaraz, who is both efficient and extremely gracious, opened the pastry shop thirteen years ago. Joseph Vekony, the baker who learned his culinary skills in Vienna, came to the shop several months after its beginning.

Asked which pastries were the

most popular, Ms. Szaraz replied, "Oh, croissants; we sell hundreds of them." On the wall, a framed enlargement of a New York Magazine article citing the shop as baking one of the "ten best croissants in New York" attests to the success of these pastries.

Another best seller is dobos, a pastry devised by the Hungarian baker Josef Dobos in 1878 which is made from butter, powdered sugar, eggs, cocoa, flour, and granulated sugar.

French Scholar . . .

(Continued from page 1) slowly and cautiously, indicating how the author does the same. The reader is free to go back and "see how it was done" but analysis cannot precede the work. The reader viewing the book as an organic whole will consider formal aspects of the work. But there is an action which is more than mere "structural function"; Bree's firm statement seems to be a cry from readers everywhere: "I am not a grammatical function."

La Guerre is an entirely different sort of novel which begins with an apocalyptic voice proclaiming the theme of the

book, the violent "war on the senses" raged by the modern world. Ms. Bree described it partially as an "amalgam of novels of adventure".

In the novel the reader is given a perspective through the eyes of Le Clezio's main character. The language and the tone convey other perspectives. The reader is thus given a thread to wander through the maze. Although the coding system may not be as elaborate as it is in some of the more experimental novels, the reader is actively and creatively involved in the work before him.

"Each particular book requires direct immersion in its individual microcosm." Bree concluded that all forms of reading or criticism are valid as long as the "contact with the text is an honest one." One may argue the relation between writer and reader is a necessary one. No text can be totally "closed upon itself;" it must move out of the confines of a labyrinth.

Ms. Bree was introduced by Professor Maurice Shroder, chairman of the French department. After the lecture members of the audience attended an informal reception in McIntosh for the lecturer.

Regents Scholarship . . .

(Continued from page 1) These scholarships, Mr. Stock feels are a bit "unfair" in that they are based on the score of only one exam that can be taken only once. When the new system is put into effect, the \$5,000-10,000 income bracket could receive over a thousand dollars in incentive award, with the \$10,000-20,000 bracket receiving slightly less. A flat grant of \$250 does not begin until net taxable income reaches \$20,000. The Regents scholarship then would become a relatively small grant, constant at all income levels, to recognize academic achievement.

The change Mr. Stock believes, has a great "psychological value" for middle income students, who rather justly feel disregarded in the area of financial aid.

For Barnard specifically, many students will benefit. About 53% of the student body are in the \$10,000-20,000 income bracket, 38% are in the \$5,000-10,000 bracket, and for each, the total amount of award should increase. In the rare case that the money received from the state should decrease under the new system, the student, providing she entered college under the old system, would receive money

under the old system. Thus, either way, students will receive the optimum amount possible.

Consequently, students who otherwise couldn't attend Barnard and Columbia may have a better opportunity to do so. At the same time, the increased aid at least partially relieves the financial aid office. That money used for grants for those who were not receiving much aid from the state can be rechanneled into possibly more or increased grants for others, or, although Mr. Stock sees a definite increase in self-help levels for next year, those levels may be increased at a reduced level.

These aspects and others of financial aid were explained by Mr. Stock at a meeting of the Trustees on February . He gave a brief summary of the scheme and workings of financial aid from the perspective of its changed nature over the past 10-15 years. He also explained the present situation of the Financial Aid Office, and what is being accomplished at the moment. Currently the office is in the process of estimating, and in some case speculating, the extent of need and resources for next year. The needs of the students overall is predicted to be increased between \$200-250 for residents, and only slightly less for commuters, assuming

(Continued on page 8)

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Sex Hierarchy

The Equal Pay Act of 1963 says that men and women doing comparable work shall be paid the same wages. In the Labor Department's current investigation of Barnard's allegedly discriminatory wage scales, the College may be found guilty of sex discrimination.

The investigation of these wage discrepancies is now or will soon be under way. Barnard may be found in full compliance with the law, meaning that the job descriptions of Barnard's maids and porters were found different enough to fall into separate wage categories. But this will not negate the fact that a sex hierarchy does exist among the Barnard employees and that twelve women are on the lowest rung, once again underscoring the disadvantages under which many women work at this women's college.

Administration representatives say that the male porters are required to perform tasks that the female maids are not asked to do. And besides, they point out, women may apply for the job of porter as well as men. BULLETIN feels that this is a facile answer which evades the real issue. Whether or not maids are required to do the *exact* same jobs as the porters is trivial beside the larger question of whether Barnard is channelling its women employees into lower paying jobs. Maintaining different job descriptions perpetuates the fact that men and women apply for different jobs, and, under Labor Department guidelines, may continue to receive legitimately lower wages.

BULLETIN feels that Barnard's responsibility as a women's college to its women employees is more relevant than any government or union wage guidelines. Neither the United States government nor American labor unions are renowned for their feminist leanings.

Activism or Apathy?

The members of the Columbia Community Against Tuition Hikes were criticized recently for their disruption of last Friday's University Senate meeting. The students were demonstrating their anger over proposed tuition hike- and financial aid cuts at both Barnard and Columbia.

The tactics used by these students have been called "totalitarian" and rooted in "political stupidity." BULLETIN does not necessarily agree with the tactics of these students; footstamping and slogan-shouting will never accomplish much on this campus. However, it seems that some of the critics of these student activists have missed the real point, which is that *no* tactics used by student groups seem to have any effect on recent decisions, especially financial ones, made by the administration of this university. The belief that polite and demure protestations against the tuition increases will sway the administration demonstrates even greater political naivete than the perhaps childish shouting and footstamping of the CCATH.

The group of demonstrators at the Senate meeting may have been small, but to say that they are unrepresentative of the students of this University is simply not true. Their activism may be unrepresentative, but BULLETIN does not think that this should be a point of pride for the rest of the student body. The small group of activists *do* represent the feelings of the majority of students. No one, including the administration, wants to see tuitions rise or financial aid cut, but the majority of students seems to have become so inured to decisions being made without their participation, that no longer does anyone even bother to shout slogans, much less become involved in "pressing realistic alternatives to central administration fiscal policies."

BULLETIN does not dispute the contention that the latter tactic *should* accomplish more than would storming Low Library. However, we do feel that the activism of the "collection of crazies" who were angry enough to protest the tuition increases is more healthy than the inertia and apathy prevailing on this campus.



Carol roe Kraus in Janet Soare's "Brentwood Pieces," one of the numbers in Dance Uptown's 14th concert series to take place at the Minor Latham Playhouse, Broadway at West 119th Street, NYC, on March 7, 8, 9, and 14, 15, 16. The program will consist of new works by four choreographers who have worked in a residency project with eight dancers on the Barnard College campus, with the support of a professional grant from the New York State Council on the Arts.

Letters:

Sisterhood Feels Good

To the Editor:

"I used to think that Sisterhood is a farce... but after the strike... I mean, these students got up three o'clock in the morning... I wouldn't do it... I mean, before the strike, I couldn't do it." A woman worker at the Barnard Financial Aid Office brought back to me the very basic concept of Sisterhood with those few simple words. I have never thought that Sisterhood is a farce, but there sure have been innumerable occasions when I doubted and got frustrated under the banner of Sisterhood, and in the Feminist Movement—a Movement that pledges "Women Unite." However, the strike of District 65 members at Barnard which ended last Monday served as an invaluable means of consciousness-raising for many women, and particularly, for myself. The week-long struggle affirms that Sisterhood—unity of all women—*does* exist. Barnard students enthusiastically supported the clerical workers—understandably women mostly—because the students could identify themselves with the workers: we are all oppressed, particularly in jobs (salary, promotion opportunity, benefits, etc.), just because we are women. And "just because we are women" is sufficient to generate a feeling of solidarity among ourselves; that's the essence of Sisterhood.

During the strike, a male union member of TWU, who honored and would not cross the picketline, observed the high-spirited picketers and quipped, "I wonder if they (presumably referring to the Barnard students) would help us if we go on strike." He clearly saw something else: a unique solidarity among woman workers and woman students. We ourselves subconsciously (if not consciously) knew that we are supporting our working Sisters, and this unity based on sex, i.e. we are all women, showed! That's Sisterhood.

It would be very tragic indeed if we believe only when Sisterhood is "in action." I suggest to those disillusioned feminists (including myself) to slow down, sit back, and just think about our painful past before the Movement, or before our consciousness was raised, and the alternative we have now that we can ally ourselves. But surely, "Sisterhood in action" serves to reaffirm our belief in Sisterhood—Womanpower manifested surely feels good.

—Liza C. May Chan

Sex(ist) Education

To the editor:

Potentially more harmful than the obnoxious attitudes towards women sometimes carried across the street by Columbia men are instructors who make exceptions of women in their classes by aiming all kinds of remarks at them.

In my Russian class women are made victims of a sick humor—"All Barnard women are Salem witches" or "... Amazons", with some snide remarks thrown into the conversation. The instructor claims that he does this to provoke us into answering him in Russian, but since I am usually the only woman in this section it seems more like a direct attack. I refuse to be subjected to this

degrading and humiliating ritual two hours a week. My command of Russian is not yet good enough to conduct an argument and besides, what is the sense of trying to convince a diehard of something that should be self-evident? Shouldn't we be past the talking stage and trying to develop ourselves by now?

Instructors like this one stand in our way, upset us and throw us off track. Since Barnard is supposed to be a progressive women's college, isn't it time we rid ourselves of instructors who insist on carrying their sexist jokes and attitudes into the classroom with them?

Vivian Kafantaris '76
February 19, 1974



Coming soon: BULLETIN's investigation of Barnard's changing sexual mores or—Whatever happened to Linda LeClair? Look for it after the spring break.

Librarian to Speak On Black Culture

by Kate Chambers

Jean A. Blackwell Hutson, librarian for the Schomburg Center for Research of Black Culture, will be the speaker at Thursday Noon, February 28. Ms. Hutson will speak on "Researching the Black Culture."

A graduate of Barnard and Columbia library school, Ms. Hutson has worked at the Center since 1948. In 1964-65 she traveled to West Africa at the request of the president of Ghana, Kwame Nkrumah, in order to set up a similar center in the University of Ghana.

Ms. Hutson finds that the Schomburg Center provides an indispensable service to the city of New York, as well as the entire country. It was developed in 1938, out of the private collection of the late William Schomburg. The library currently contains the most complete collection of material on the black culture open to the public. The Center houses 60,000 volumes, all books ever written by any black authors regardless of the language, and books about the black culture in general. Scholars throughout the country use this facility, which is located at 103 W. 135th Street between Lenox and 7th Avenues.

Thursday Noon meetings are held in the College Parlor on the third floor of Barnard Hall. Admission to the lecture is free, and lunch is available for one dollar. The speaker for next

week will be Victor Navasky, an editor for the *New York Times Magazine*, columnist for the *New York Times Book Review*, and a free lance writer. Mr. Navasky had been scheduled to speak earlier in February, during the Union 65 strike, but cancelled his appearance in respect of the picket lines. He will speak on publishing, and answer any question about the magazine or book publishing industries.

Campus Films

Funny Face: directed by Stanley Donen in 1957. Starring Fred Astaire, Audrey Hepburn and Ruta Lee. Astaire plays a cocky fashion photographer who takes a drab girl working in a bookstore (Hepburn), and makes her over into a glamorous model. Astaire is at his best, and even Audrey Hepburn's singing is painless. It's the last of the great studio technicolor musicals, and no expense was spared. (Donen had California grass imported for the Paris garden scenes.) *Funny Face* will be shown Monday, March 4 at 7:15 p.m. and 9:15 p.m. in Lehman Auditorium. Admission is \$1.00.

Zazie dans le Metro will be shown Friday, March 1, by Columbia-Barnard filmmakers in Lehman at 6:00 p.m. Admission is \$1.25.



Barnard College Theater Company's presentation of *Polly*, directed by Kenneth Janes, featuring (left to right): Burt Rochelson, Laura Shea, Corky Leary, Kathleen Armstrong, Carol Gross, and Jane Jones. (photo by V. Sladon)

Performance, Production Distinguish Janes' 'Polly'

by Daphne Merkin

The Barnard College Theatre Company's new presentation is *Polly*, by John Gay, a play with music freely adapted and directed by Kenneth Janes. I find it difficult to comment on

this play, blessed as it is with good will, without sounding unnecessarily harsh. But critical judgement will out. The cast sings and acts its darndest, the settings and costumes are marvelous, but we are left with the uncomfortable fact of the play itself, which is frequently boring and infrequently entertaining.

The problem lies in the plot and in the writing. *Polly* presents itself as an opera of sorts, but it is not quite a full-fledged musical. There are four or five songs, all fairly tuneful, that neither add to nor subtract from the rest of the play, with one exception: a song sung by one of the pirates attempting to elicit our sympathy for and understanding of the plight of "fallen women." While he is plucking our heart-strings,

various "hussies" pass by one-by-one on the stage behind him, looking most unforlorn and most business-like, i.e., wagging their hips, lifting up a skirt to show a well-turned ankle. This is one of the few genuinely amusing pieces in the play. For the rest, *Polly* does not live up thematically to its fine trappings. The plot is a convoluted affair involving a bawdy-house, a virtuous young beauty (deserted by her husband) who dresses up as a man in the course of the action, (ah *Twelfth Night*, your spirit is still with us), the unscrupulous proprietor of the bawdy house, Mrs. Trapes, her various "girls," her eager customer, the roving-eyed Mr. Ducat, his fiery wife, and to top it all off, a bunch of pirates who seem to have little to do other

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'Regiment of Women' — Wolf in Sheep's Clothing?

By Pamela Margoabes

REGIMENT OF WOMEN. By Thomas Berger. 349 pages. Simon and Schuster. \$8.95

Erich Fromm once wrote "Mechanisms of escape from self are the solution that the majority of normal individuals find in modern society. To put it briefly, the individual ceases to be himself; he adopts entirely the kind of personality offered to him by cultural patterns, and he therefore becomes exactly as all others are and as they expect him to be."

Fromm's basic thesis, that the feelings we experience and the acts we perform are basically alien to us as individuals, is expressed in an effective and intelligent manner in Thomas Berger's satiric novel, *Regiment of Women*. Berger, the author of *Little Big Man* and *Vital Parts*, has created a successful tour de force in his latest novel; the intended tone, one of humor mixed with skillful social commentary, is maintained well throughout most of the novel.

Woman as absolute dominator, man as subservient—quite a tantalizing reversal of roles—is the basis of the societal structure in the twenty-first century. Sensibility appears to have been abandoned at some point along the way, for the society is pervaded by the inescapable sense of mechanical morality and a perverted utilitarianism.

The central character, the 'hero,' is a 29 year-old secretary with a publishing house who goes to work each day dressed in a white satin blouse, pleated skirt of a pleasing greenish shade, beige pumps, and a demurely held matching purse. Hardly the most radical attire for your typical secretary-type. However,

Georgie, well-dressed and prepossessing employee, is a man. Georgie is also petrified of growing older, easily moved to great gushes of tears, totally dependent upon his psychiatrist, and a thoroughly petty and boring individual. He knows that his boss—a woman whose gray mustache, stained yellow from her pipe, and dandruff-speckled blazer are standard publisher dress—is a notoriously horny devil, and has the decided hots for his sumptuous form, but like every truly good secretary, he is aware of how easily one's reputation becomes damaged. So Georgie dutifully takes dictation and performs his assigned tasks remaining admirably aloof and withholding his favors. His pay may be unjustly low, and the streets may represent a constant terror to him, but Georgie is a real man, so he takes it all stoically.

REGIMENT OF WOMEN THOMAS BERGER



The idea of revolt has never occurred to him, the superiority of women is an absolute. But the machinery of the novel must move; Georgie's placid existence is shattered abruptly when he is arrested for transvestitism. Innocent of course, Georgie got himself into this predicament while at a friend's apartment for drinks. Much to his disgust, he discovered that this friend was a clandestine female impersonator. Closets filled with pin-stripe jackets, cuffed trousers and heavy shoes confirm his suspicions. Georgie flees, forgetting that he has succumbed to the pull of the aberration: he is arrested wearing female clothes.

From this incident on, the novel moves rapidly. Georgie is released from jail and introduced to the Movement, an underground Male Liberation, supported by the gang who want to be real men, not just the puppets of the female establishment.

They remove Georgie's breasts surgically, much to his dismay, for he was really very proud of them, imbue him with the revolutionary spirit, and assign him a mission, the infiltration of a Sperm Detention Center. These heinous institutions were designed as 'milking' centers for the gathering of sperm, and symbolize the tyranny of the female oppressors. Georgie's assignment is to incite the men to mass onanism, sabotage, so that when milking time comes (so to speak), the machines would greet empty organs. A brilliant but unwieldy plan. Georgie not only discovers the futility of the idea, but also finds out that he is being used by the Movement.

Georgie has become a
(Continued on page 8)

When Cassius Clay, that lean loud-mouthed kid, rose up in the Sixties to challenge Sonny Liston for the heavy weight championship, America laughed. Then Clay beat Liston once; he beat him a second time. Liston took a dive, the fans yelled. But Clay continued to take on all challengers and one by one he beat them all. The fans took a second look, and before them stood Muhammed Ali, a classy fast fighter always moving on his toes.

In March 1971, Ali took on Joe Frazier, after an enforced two year retirement due to his problems with the draft and the American government. Leroy Neiman, an artist who chronicles the American sports scene, was at the ringside the night of the Ali-Frazier "Fight of the Century," in Madison Square Garden. The Circle Gallery at Madison and seventy-fifth street is presently showing Neiman's records of the event—a series of etchings, drawings, serigraphs and oil paintings.

In them, Neiman has captured some of the essence of the boxing world. One work, done in pen and watercolor, portrays rounds

seven, eight and nine. Rounds seven and eight proceed in a diagonal from upper left to lower right. Round nine, which shows Ali throwing a beautiful left into Frazier's chin, is set across the bottom. The scenes are done in bright colors—pinks, blues, greens, and yellows—as are just about all of Neiman's works.

Neiman is an excellent draftsman. The bodies are drawn using few lines which trail off into the background. Yet this kind of rapid, cursory line gives the impression of the dynamic movement of athletic contest, which leaves only a blur before the eye. The faces are well executed, more deliberately done to hold the eye. In these, Neiman has captured the pain, the cunning and even the occasional flashes of fear that dart across a boxer's face. The figures and the background, done in these bright colors, emphasize that certain quality of the American professional boxing scene as a bright, brassy, neon-lit arena of sweat and passion.

Yet because there are no sombre tones in the paintings, no contrasting dark colors, Neiman's work loses (or does it
(Continued on page 8)

Mary Mothersill: A Practical Philosopher

by Ellen McManus
and
Jackie Murch

Professor Mary Mothersill came to Barnard ten years ago as a part-time professor of philosophy. She is now the chairman of the department and teaches a course in introductory philosophy and an esthetics course, "The Concept of Beauty." Next year she will teach a Humanities course, "The Concept of Death."

In an interview last weekend, Professor Mothersill discussed the crisis and conflict in higher education and the role of philosophy in helping to resolve these conflicts or decide moral questions. She also discussed the place of an institution like Barnard in an ideal educational system; the role of philosophy in twentieth century society, and the way she sees herself as a philosopher in this society.



"I really do think there is a moral crisis in education. It used to be that going to college had a very clear function. It was to smooth the rough edges off the sons and daughters of the upper middle class, which gave a kind of security. I mean, I remember that at Vassar in the fifties, it was a very comfortable, cozy, not to say complacent atmosphere. And I don't think that's true anymore anywhere.

"With the world in the condition that it's in now, it seems like it is a fantastic luxury and a great privilege to be teaching. But it also seems to be kind of precarious. One doesn't know long it will last. Barnard and Columbia and higher education in general are in a very tenuous situation now. In every way. I think for faculty, administrators and students the disturbances in the late sixties were much more profound than some of us believed.

"The whole idea of higher education as something that was preserving fairly stable values was shaken and the difficulties now in colleges and in education is that everybody is sort of unsure of themselves. Students don't know what they are there for: the faculty are not sure what they are supposed to be teaching; the administrators are trying to hold these places together and to get adequate funds to do it.

"As far as Barnard itself goes, I think there are some things they are doing that are very much oriented towards social responsibility. For one thing I think the education program is a very important, very exciting part of Barnard and something that I wish would get more support, and would enlist more students because that is an activity directly relating to the community. Which is what Barnard needs.

"There is a line, I don't know whether it is still in the Barnard catalog, one that I found objectionable: 'New York is Barnard's laboratory.' This seems to me to be elitism in the very worst sense. You know, here are all these other poor creatures going about their daily work to provide something for the Barnard girls to study."

Mothersill talked about the inherent contradictions between what one learns in the classrooms at Barnard and the lifestyle which an institution like Barnard implies or encourages.

"I don't know if you can discuss the contradictions of going to Barnard without discussing the whole contradiction involved in university and

college education. And I don't know what to say about that except one thing is clear: higher education is in bad trouble. It doesn't justify itself anymore. The conflict between preparing students for graduate school, and preparing them for vocations is unresolved.

"But I don't know how to change the whole education system and I don't think that anyone else does. Because I don't think it's clear exactly what the problems are. The only thing you can be sure of is that they're very deep problems because they effect the morale of teachers and administrators. But it is something that has happened in the last ten years and the only way I can describe it is that what seemed to be a very stable and sort of self-justifying system has now begun to seem very unstable and very dubious. I mean culturally, politically, morally and educationally.

"I would hope that, in an ideal educational system, there would be a place for an institution like Barnard since I think it is educationally valuable. I would hope that the special kind of thing that Barnard does would be done somewhere in an institution.

"Because I think that what you call elitism is the bad side of what I see as the good side of Barnard. The good part is that you've got a small number of students who work together really closely and it's not ego-tripping, and nobody's trying to sell anybody and you really are working on a problem whether it's in biology or philosophy. But you can get pretty cut off from the rest of the world that way. I think lots of students would benefit by taking a year, maybe a couple of years, off in the middle of college.

"Another way to prevent being cut off that I would like to see done, although I don't think it is very likely: I've been talking to Patricia Graham in the education department, and I think everybody who is teaching at Barnard or Columbia should put in at least a year teaching in a City public school, teaching high school history or something, to get some idea of what the students' preparation is like and what the problems of the high school teachers are. I see that as something that could be done to help resolve conflicts. I also am pleased by the increase in the number of students that take a year off during college to work, who just go off and live in some different way."

Mothersill taught at City College just before she came to Barnard in 1963. She received her B.A. in English from the University of Toronto and decided to go to graduate school in philosophy. She was offered a fellowship at Harvard, even though she really had "no idea what was going on in philosophy.

"One of the first courses I took was a course in symbolic logic. I certainly hadn't had any logic before and the professor made us sign a statement that we wouldn't divulge the secret doctrines he was teaching. Which couldn't have been less necessary for me because I had no idea what was going on."

She taught philosophy at Radcliffe for one semester and then got a job at Vassar in 1947 but left after four years. "In 1951 there was a big scandal at Vassar, when one of my colleagues socked another one in a fist fight and half the philosophy department was fired all at once."

She then taught at General Studies of Columbia for a few years during which time she got her Ph.D. in philosophy from Columbia. For the next ten years, she taught at the University of Connecticut, the University of Chicago and City College and published papers in several philosophy journals.

"In 1963 Joe Brennan asked me to come to Barnard to replace Judy Jarvis, who was getting married to James Thompson, so I started part-time at Barnard and in 1964, I became chairperson and that's what I've been doing ever since.

"I remember when I came from City to Barnard I had a kind of culture shock because classes at City were all boys at that time and they were very rough sort of aggressive students and there was a great deal of sort of rancorous discussion

in class. And when I came to Barnard the first class I had was a senior seminar and the Barnard students handed in some papers and I gave them back and I said, 'you know, these papers are so lousy, they're so badly written, they're so awful that I didn't even take the trouble to grade them,' which was sort of a normal thing to say at City. You know, I would say that kind of thing to City College students and they would say, 'that's only because you're anti-semitic, or you're incompetent' or something, and I would say, 'if I'm incompetent, you're even

philosophy.

"I don't know if there are problems which philosophy has ignored because it has mainly been written by men. There are at the present time a number of very distinguished and recognized women philosophers but I don't see in their work any difference of emphasis. This may just be because they are working in a tradition which is male dominated. But I don't know what would be considered something that women would be specially interested in. If it comes to sort of expressing one's consciousness as a woman, I suppose that

Yes, it is true; I earn my living.

But believe me, it is only an accident.

Nothing that I do entitles me to eat my fill.

By chance I was spared. (If my luck leaves me

I am lost.)

—Brecht

worse.

"But the Barnard girls, I remember that first class, their response was they simply averted their eyes and were so offended and insulted. They wouldn't talk to me at all. I would ask them questions and they would just look away. So finally, after an hour, I said, 'Look I'm sorry, I apologize, I didn't mean to be rude. Forgive me, let's start all over again.'

"So that first year was very tough because I would have three classes at City and get into my City College rah-rah attitude. I mean at City, for example, it was very political then. For example, somebody from the Socialist Workers Party once turned in a blue book after an exam and at the end it said, 'If you agree with the answers I have written in this book doubtless you will sign the enclosed membership card.'

"In 1968, I guess you could say the philosophy department was basically in support of the students, in the various protest movements. So for a while we got all the radical students taking philosophy courses and since we don't really have any course in Marcuse or whatever, in fact until Onora Nell came we really didn't have a very strong social philosophy department at all. And so students would sign up for philosophy courses because the



philosophy department was thought to be left wing and they would get turned off by these very technical sounding things."

Mothersill says that, although Barnard girls have become a little more robust since she first came in 1963, they are not as politically aware as they were in '68.

"It's certainly true that at Barnard there is a kind of feeling of political silence now. But I think on the whole the Barnard students have become more political than, say, when I first came here. I think the peace movement and the women's movement has made a big difference in Barnard students' political awareness."

However, she is not sure what role philosophy has to play in the women's movement, or how feminism has affected

is something for literature and poetry, perhaps rather than philosophy. It's true that up until the present century there have been very few women philosophers and now there are a number of women. But I don't see their work as being different in any interesting way from that of men.

"I don't understand what a uniquely female approach to a field or problem in philosophy would be. The problem like, what is so good about truth-telling, why should it be considered a virtue to tell the truth, well how would a woman consider that differently from a man. I'll tell you one question that somebody I know is working on that perhaps is relevant. There is a notion that there are virtues that are peculiar to men and peculiar to women. It is considered virtuous in a man to be brave and in a woman to be gentle or chaste or whatever. I think that is an interesting area to explore and it hasn't been explored, perhaps it will be. This is something that perhaps a woman philosopher would be interested in. But that she would be in any better position to discuss it I don't see. So there may be questions that have been overlooked."

Mothersill said she would suggest to the philosophy majors a new course to discuss the concept of "masculinity" and "femininity" and human ideals. In the philosophy department new courses are often implemented at the request of students. She feels a women's studies course might find interest in the philosophy department but feels that, "philosophy doesn't lend itself to women's studies programs. There is the Society for Women in Philosophy, which is a very active group and has chapters all over the country now. In the north eastern division Sue Larson (Associate Dean of Philosophy) is the treasurer. The Society for Women in Philosophy, commonly known as SWIP, has been active in working out the philosophy courses that emphasize the women's movement. It certainly can be done. I think if we had a larger staff we might consider it. As it is we find it hard to cover the sort of central things in philosophy. Especially since we're working now towards increasing coordination with Columbia. But there are schools that have it as a regular part of the program. It's not a study of women philosophers but a study of moral issues that are raised by the women's movement. I edited an issue of this rather stuffy journal called *The Monist* which was devoted to the problems of women's liberation and the women's movement. I really got some very good papers for that.

"However, I don't think philosophers have a special responsibility to write or talk about social, political or moral problems, that is, I don't think they have any special aptitude or gift for it. I think everyone has to be concerned about social

problems. I do think that what philosophers can contribute is their ability to formulate problems, to specify ways in which they might be solved, to indicate what methods, what kinds of solutions can be looked for. The Society for Philosophy and Public Affairs, of which Onora Nell is the incoming president, brings out a journal which is explicitly concerned with discussions of war and peace, of violence and revolution, sexual morality, drugs. So I certainly think it can be done, I think it is very important.

"There are also individual philosophers who do things. I have my work with the Emergency Civil Liberties Committee. But how I make myself heard is through what I say in class and what I do in the papers that I write.

"But I feel that my primary responsibility is in teaching and that if I can establish a relationship with students so that we can exchange ideas without getting bogged down in terminology, that is what my job is, that is what my vocation is and that is what is most important to me. I think that if I weren't being paid for it, I would do something like that anyway."

Mothersill mentioned some of the hazards of being a philosopher.

"Every field has sort of bad things about it. In history you have to memorize a whole lot of boring dates; in one of the sciences you have to do smelly things with chemicals. And in philosophy what happens is you have sinking spells in the middle of an argument or in the middle of a paper. You suddenly have the feeling that you not only don't know what the argument is about, but you ask, 'what am I doing with all this nonsense?' It is a feeling of disorientation that you don't know what philosophy is about or anything else either. But that is just an occupational hazard among philosophers. I



elsewhere would use, or I think, 'would this have met the standards of Hume,' so it is not just a geographical thing, it is also a historical comparison."

Discussing 20th century philosophy, Mothersill said, "I don't know that it makes much sense to speak of philosophical movements nowadays, anymore than it does to speak of movements in mathematics. I suppose the last really important philosophical work that appeared was Wittgenstein's *Philosophical Investigations*, it came out in 1957. I think the areas in which there has been the most exciting developments are in theory of meaning, philosophy of language, and theory of action, where philosophers with a rather traditional background are beginning to work with

meaning."

Mothersill is wary of what may be called radical philosophy or philosophers who do not adhere to traditional standards or methods of analysis.

"Drug induced experiences which claim to give you visions of reality may be important to the people who have such experiences, but they are of very little theoretical interest, since they seem not to be communicable. That is, I suppose drug experiences are like mystical experiences, they may be fun to have but they don't make for good discussion. And attempts to build philosophy on visions of this kind, people like Allan Watts and so on, seem to me to be disreputable, that is, they don't respect ordinary standards of evidence or consistency or verifiability.

"As to radical philosophy in a political sense, it depends on what you mean. That is, Karl Marx is a philosopher and it is certainly very much worthwhile studying his concepts of alienation and revolution. Rosa Luxemburg is a philosopher as well as a political activist. Trotsky had interesting ideas. Of current radical thought I don't know any that strike me as being comparable in scope to the 19th century. Herbert Marcuse, I just find it hard to see how anybody could take him seriously, because it is a kind of overblown defense of a particular idea or way of life. Which again is all right but it is not what I would consider philosophically interesting. It seems to me it belongs to sociology or journalism.

"Existentialism is, remember, a very European phenomenon. There are people like Sartre and Camus, who are existentialists and also Marxists, on and off. But in America there really isn't any tradition of that sort that I can see. The impact of existentialism in this country has been largely on theology, that is, in Catholic universities and in the denominational schools, there is a great interest in existentialist thinking. Or in literature, literary criticism. But in what I would call the sort of mainline establishment philosophy in this country, there doesn't seem to be any unity. That is, among the distinguished contemporary philosophers, there are very strict Catholics, very politically conservative people, as well as radicals and humanists and atheists. Philosophy, as I understand

it is not committed to any particular social program.

"I think perhaps, if there is any kind of common ground it has to do with questions of civil liberties, and freedom of speech, etc. I am the vice-chairperson of the Emergency Civil Liberties Committee, which is essentially devoted to carrying out litigation in defense of the first amendment rights to freedom of speech and freedom of assembly and there are a number of philosophers that are connected with that."

Mothersill was an English major as an undergraduate at the University of Toronto. Although she left the study of literature for her philosophical pursuits, she has again become interested in the philosophy of art, or aesthetics.

"Philosophy of art is one of the fields that has not made progress or kept up with the changes in technical philosophy. I think that this is going to change; I think there are more able people that are going into philosophy. I've been thinking of that because a book just came out that I wrote a long introduction to. The book is *Aesthetics and the Theory of Meaning* and it is a collection of essays by Arnold Isenberg. My feeling about aesthetic theory is that if there is a philosophy of art it has to be as rigorous and formal as any other part of philosophy. And this is difficult because the material that you are working with in philosophy of art is hard to formulate, that is, it depends very much on personal response to works of art and these are difficult to describe. But it seems to me to be one of the difficulties in aesthetics is that people tend to believe that anything does in art and since aesthetics is philosophy of art that anything goes in aesthetics. Standards of rigor in aesthetics have been very low, with some exceptions. I mean there have been maybe a dozen or so important papers in aesthetics in the last ten years, but it is not one of the areas that is attracting young, ambitious philosophers.

"But I don't think philosophy or aesthetics is going to determine the direction that experimental fiction is going to take because fiction writers and men and women of letters in general do not read philosophy. They find it hard, it is difficult. It is a problem in teaching philosophy in general that what students hope for and have, in a way, the right to hope for, is some kind of illumination of what they are doing. But they also somehow resent the fact that there are technical difficulties and a technical vocabulary that has to be learned and there are forms of argument that must be mastered. I think if you are willing to do that, then something of what you hope to get you can find.

"A non-philosopher who thinks of philosophy as something that will show you the meaning of life and the importance of death is making a valid request. And he might find the answers in literature or in music. The kind of answers that you get from formal philosophy are a special sort and very difficult to describe. I do feel that philosophy is practical in the sense that unless you're involved in it, unless you are actually writing or talking, you don't have much of an idea of what is going on. And that is why we try to get our students to write lots of short papers and why we don't have any fixed curriculum, or as little as we can. I believe more important to do philosophy than to talk about it."

"Ethnicity need not be regional or national or religious, there's such a thing as ethnicity of occupation. My sense of identity is that I'm a philosopher rather than a Harvard graduate or a Canadian or a woman."

could put my difference from the existentialists in this way: these kinds of sinking spells, (Socrates recognized them, he calls them 'aporia'), existentialists, people like Kierkegaard or Sartre think that this is where the human condition is, when you are all mixed up and confused and you don't know what you are talking about. I don't believe in exalting these feelings. Aristotle said it is a characteristic of philosophical activity that you never get tired, which is not true. I mean, reading philosophy takes a great deal of concentration, and it is very hard work."

Referring to an article in the *Columbia Forum* describing a kind of "professional ethnicity," Mothersill attempted to define her own relationship, as a philosopher, to society.

"I don't think that philosophers have any special claim to political virtue. In the latest issue of the *Columbia Forum*, Harold Abramson introduces the concept of 'professional ethnicity.' Ethnicity need not be regional or national or religious, there is such a thing as ethnicity of occupation. My feeling about myself is that this is the kind of ethnicity I have. That is, I am a member of a professional group of philosophers and that is a more important way of identifying myself than that I'm a white protestant middle class Canadian. I feel that I could live anywhere. I mean I like New York, it is a great city, but I would be happy to go elsewhere as long as there are other philosophers there. In other words, that is my group identification. I feel that my sense of identity is that I am a philosopher rather than a Harvard graduate or a Canadian or a woman. I suppose it would be difficult to do that in a job in which one was really alienated. But I think there are working class people who do have a strong sense of identity with the particular job that they have. But when I am thinking about my own work, my own writing, I try to evaluate it by standards that my colleagues here and

linguists, with people like Noam Chomsky. And then there is what's called modal logic, the development of systems of logic that involve contrasts between possibility and necessity. Or what is called deontic logic, which has to do with what is obligatory and what is permissible. That is, the techniques of formalization are developing. So I guess the best answer would be to say that the formal sciences, logic and these varieties of logic and philosophy of language are the growing points of philosophy."

She said she is not sure however if there is any philosophical trend in the twentieth century comparable to the revolutions of philosophical thought in the nineteenth century, or even comparable to the existentialist movement of the early twentieth century.

"There is really a very radical difference between philosophy as it is understood in France or in Germany, which is the tradition of phenomenology and existentialism, and philosophy in this country and in England. At least it is true of the Barnard philosophy department, that we are committed to the tradition of philosophical analysis, associated with Russel, Frege, G.E. Moore, and Wittgenstein, in which the idea of philosophy is the analysis of concepts, making things as clear as possible.

"I see philosophy as continuous with the sciences, in two senses: firstly, that no philosophical conclusion should conflict with the finding of science; and secondly that philosophy, like science, is interested in finding out what is true. I wrote a sort of prospectus for the Barnard liberal arts flyer and I described the philosophy program as being essentially a practical one, in that what we try to do is discriminate the true from the false, and right from wrong and valid from invalid inferences, so that it is a systematic study which is closely allied with logic and philosophy of language, theory of



(photos by Tim Negris)

Barnard Basketball Beats NYU, 33-31

by Nadine Feiler

In a fourth-quarter burst of scoring, the Barnard basketball team downed N.Y.U. last night with a final score of 33-31. Barnard lagged by 12 points going into the final quarter, but came from behind with a 15-point rally and a defense that confined N.Y.U. to one point during the quarter.

In its bout with Fairleigh Dickinson University, the Barnard Varsity fencing team won 9 bouts to 7, while the junior varsity tied, 8-8. In the varsity, Debbie Cinotti won all four of her bouts, Sheryl Ann Wade and Cindy Werthamer each won 2 out of four, and Christina Dowd won one of four.

Last Monday's basketball game between Barnard and Kingsborough was cancelled, as was Tuesday's volleyball match with Marymount College. The volleyball team will meet C.C.N.Y. this Tuesday, March 5, at 5:00 p.m. at Barnard.

The 1974 Co-ed Volleyball Tournament will be held on Thursdays, from 5:00-7:00 p.m., starting March until April. The deadline for entry is Thursday, March 7. Any team of six players or more is eligible for the tournament provided that there are at least three women and 2 men on the court; the sixth choice is up to the team. A set of rules and the schedule will be forwarded to the team captains by Yanick Chaumin, Volleyball Chairwoman. If a team is not complete, they can contact Yanick Chaumin in the Barnard Gym between 5:00-6:00 p.m. on Thursdays or in the R.A.A. Office on the second floor of the Annex between 12-12:50 p.m. on Fridays. Awards will be given to the winners. Entry forms are available in 209 Barnard Hall, ext. 2085.

Co-ed volleyball games are held every Thursday in the Barnard Gym from 5:00-7:00 p.m., for those interested.

Regents Scholarship

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transportation costs will remain constant. To this is added a projected amount of need for the incoming freshmen class, and the entire total is then compared to the estimated amount of resources that will be received from the federal and state governments, the College general operating budget, and alumnae grant and donations. The past few years have found the need to be greater than available resources, which accounts for the rising self-help levels.

The eventual amounts of government aid is uncertain, pending the passing of the Cosigan Bill as well as changes in the federal aid programs. Currently, the federal financial aid comes in the form of National Student Direct Loans and the Equal Opportunity Grant Program for students of disadvantaged backgrounds, both of which are distributed through the school the student is attending. In Congress now is the formation of the Basic Educational Opportunity Grant Program, as proposed by Nixon,

which would aid the student directly without channeling the money through the school. This is beneficial to the student in that it provides for a greater mobility for her to attend the school of her choice. When funds are channelled through a school, there is the possibility of a decrease in funds given to a particular school, lowering the amount of individual loans, which is what happened to Barnard this year, and a student may be forced to choose one school over another. However, Nixon has requested the elimination of the loan and opportunity grant programs and a phasing in of the BEOG to eventually provide up to \$1,400 in direct aid by 1975-76. Such a program would require a billion and a half dollars annually. The program started this year for freshmen only, with only \$122 million appropriated, provided a maximum grant of \$472.

In this light then, Mr. Stock is uncertain as to the eventual amounts that will be received, and at this point, the increase in self help levels and the extent of increased awards for each individual remain to be seen.

Investigation . . .

(Continued from page 1)

raising the maids' salaries to the same level as that of the porters', and reimbursing the maids for three years back pay. If the College is cited for "unwillful violation," they must raise the maids' salaries and may be required to pay them two years' back pay.

Aside from the general auditing of the Barnard's wage and overtime records, the investigator may examine the job descriptions under which the maids and porters are hired. According to the employee involved in the complaint, "Basically there is no difference in work in this building." If the work performed by both groups is determined to be comparable, Barnard may be found in violation of the Equal Pay Act.

"I don't know what emphasis will be placed on the investigation, if there is any emphasis at all," said Margaret Lowe, Barnard's Director of Personnel. "They may ask that changes be made but we don't know that until the investigation is over."

Counselors . . .

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Barnard counselors feel that BHR itself, its security and food plan, despite criticism, provided a positive kind of atmosphere.

Senior Pat Burns is a resident counselor for 2 Reid. Her personal philosophy embraces one of the two main ways of viewing one's job as counselor. She does not see it her duty to, as she says, "artificially produce a party on the floor". She finds this year's freshman class more socially independent. Academic adjustment is a little more difficult, however. Therefore, she is most effective as a counselor when she simply makes herself available to anyone who wants to talk. Pat also conceded that a freshman counselor really does have to take into account those underclassmen who look up to her.

Counselor responsibility is not only manifest in the floor parties. The accessibility of a counselor is always important, in every matter that comes up, not just concerning the social problems one has. A counselor needn't feel that the amount of social activity will insure his or her success on a floor.

Those Columbia students who are at Barnard feel, though they would receive a little more remuneration as a Columbia counselor, that life here is equalized by an adequate food

plan and an ego trip.

Steve Vitoff and David Kjeldsen are two Columbia juniors who are floor counselors at Barnard. Steve generally found freshman year at Carman less than positive. In fact, it was rather stifling. "No one at Carman has a very successful social life, but maybe I'm talking from my own experience."

The counselors at Barnard have the option of choosing whatever room they want on the floor. David chose to live in BHR mainly because he considered the dorms across the street to be "tenements". Both he and Steve felt the meal plan to be a plus. It was also mentioned by other male floor counselors, that to be a man here, men being a scarce commodity, had advantages.

Generally, it is felt by many that the responsibilities of a residence counselor at Columbia exceeds the duties at Barnard. Roberta Spagnola, Assistant Dean of Residence at Columbia considers the counselor's role at Barnard to be the "social planner" where Columbia counselors dealt more with actual academic counseling.

However depending on the individual counselor and the personality of each floor, it seems the role of counseling can differ according to those variables, rather than being split along campus lines.

Sheep's Clothing . . .

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revolutionary. His words are dangerous, blasphemous. They speak against the sanctity of an order which has existed freely and unchallenged for a century. He is therefore, by definition, a criminal and must be dealt with accordingly. The women at the Center decide to have Georgie psychoanalyzed, a fatal mistake, for his psychiatrist is of a new school: she succeeds in bringing all of Georgie's repressed and destructive impulses to consciousness. The oppressor has inadvertently enlightened the oppressed; Georgie wants out of his situation, now. With his girlfriend, who has gone through the same type of analysis, he attempts an escape from the Center.

From the point of Georgie's escape on, I feel the novel starts

its degeneration into cliché. Under the guise of the female-dominated state, Berger manages to create a strong, satiric basis for a commentary on human liberation. He successfully deludes his readers into believing that his novel is functioning on a level far above the standard sexual denouement, by his clever reversal of roles. His conclusion appears to negate and undermine what he was striving to express in the work.

Georgie and his girlfriend have escaped to the woods of Maine where they feel that a life of honesty and freedom can be achieved. The point is well taken: the society from which they have fled was repressive and dehumanizing in the extreme; it is not their abdication to which I object, rather it is

Clark Speaks on Watergate

Ramsey Clark will appear at the Barnard College Gymnasium on Wednesday, March 6, 1974 at 8:30 p.m. He will speak on "American Political Institutions in Crisis—Watergate and its Implications."

Mr. Clark was Assistant Attorney General under President Kennedy and Attorney General for the Johnson Administration. He has been in the forefront of civil rights, civil liberties, prison

reform, and criminal law enforcement for much of the past decade. As a lawyer in private practice since 1968, he has championed the cause of civil liberties in the Harrisburg, Kent State, and Attica trials. Mr. Clark is the national chairman of the American Civil Liberties Union. He has written extensively, including *Crime in America* and *The Role of the Superior Court*, with Senator Sam Ervin, Jr.

Nieman . . .

(Continued from page 5)

ignore?) that other side of the American sports world, which is that dark, evil blood quality reminiscent of the Roman gladiators. He captures that evocative, "sociable" aspect and rarely hints at the other side. Perhaps this is because the only people who can afford Neiman's works would rather not be reminded of the other implications of professional sports. Neiman follows the celebrities, and in most cases, caters to their ideas of what the world of fame should look like. Many critiques on Neiman have referred to him as the "modern Toulouse-Lautrec". This does not seem valid to me. In the gaudy cafe

world of Toulouse-Lautrec, one never loses sight of the loneliness and desolation lurking close by in the shadows. Lautrec constantly reminds us of the duality of the public arena; Neiman doesn't, and the potential impact of his work is diminished because of this.

Neiman's etchings are more impressive because they capture more fully the double nature of sports. One records the scene in the ring immediately after Frazier was declared the winner of the fight. Frazier, surrounded by manager and friends, is shown leaping into the air with his arm raised towards the sky. Ali, on the other side of the ring, is the essence of defeat. His arms hang loosely by his sides. His manager holds him by both shoulders, a comforting, and at the same time, restraining gesture.

In a seven-foot portrait, Neiman presents another aspect of his subject—Ali the winner. The background is painted a dull, thick mustard green and emerging from this in tones of yellow, red, and orange is the exultant Ali. Muscles taut, face joyful, he raises both hands upwards as he jumps towards the sky. He appears to be escaping here, like fireworks that streak across the sky, briefly defying the world below. One is reminded of Ali's words, scrawled across one of Neiman's watercolors, "I can't lose because I'm fightin' for people all over the world. If I win people all over the world gonna win. If I lose, they all gonna lose." Here Neiman is telling more of the story; he has come closer to the core of the matter, and his work gains a greater dimension because of it.

Polly . . .

(Continued from page 5)

than to brandish swords and play dice. I've left out various other characters—by Barnard standards this is almost "a cast of thousands"—and I won't even attempt to go into the plot, which manages to be both flimsy and inordinately complex at the same time.

And as for the humor, whatever exists of it is of the subdued oh-so-tongue-in-cheek variety that distinguishes Gilbert and Sullivan plays. Except here the wit can hardly be called distinguished. Unsuccessful, more likely. Towards the end of the production, especially, the unfunny of the "funny" lines becomes conspicuous. The heroic Indian prince, Pohétohee, makes numerous remarks that are presumably intended to pass for irony, e.g., "I banish you to Europe and that is punishment indeed," he tells the captured pirate chief and his woman. Within the context of *Polly* this statement makes some sense—Europeans seem to be regarded as a kind of disease—but it still misses the mark and falls flat instead.

What I would like to rave about is the acting, which was excellent all around; Ellen Savette as Mrs. Trapes and Omara Leary as the Cockney servant-girl, Damaris, caught my eye especially. And Kathleen Armstrong who plays the heroine, Polly Peachum, has a voice most pleasing to the ear. Bert Rochelson did well as the obnoxious Mr. Ducat and Cristina Palacio was appropriately seductive Jenny.

Polly runs a good hour and a half, so if you have the time, and you're not expecting too much, go see it. The choice of material is doubly puzzling when you think of the talent that went into producing and performing it. *Polly* is directed by Kenneth Janes, assisted by Karen Akamine. It is playing at Minor Latham Playhouse, Milbank Hall, Friday and Saturday, March 1 and 2, at 7:30 p.m. Admission is \$2.00, \$1.00 with CUID.