

Barnard Bulletin

Volume LXXIX

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Photo by Stephen Jacobs

The Total Woman: Femininity for Sale

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by Lisa Lerman

At the faculty meeting on Monday afternoon, a resolution was passed which changes the deadline for filing a request for a pass-fail grade from October 2 to December 10. The pass-fail date will now fall on the day before the required reading day at the end of each semester. The resolution was the conclusion of an extensive study of the pass-fail system conducted by Barbara Schmitter, Dean of Studies, and Grace King, a member of the chemistry department and advisor to the senior class.

Leroy Breunig, Interim President of Barnard, regards this decision as "a concession to the students' anxieties. It is a step away from the original motive for instituting pass-fail."

The pass-fail option was intended to enable students to take courses without concerning themselves with the "grade-chasing" so common at Barnard. It turned out, however, that students used the option to avoid low grades. This cannot often be determined by the fourth week in the semester. Last year there was much discussion and some agitation among Barnard students about the deadline date. The resolution passed by the faculty was a response to their demands.

Breunig announced at the meeting that enrollment at Barnard this fall has dropped by four percent since last year, from 2,005 to 1,922. The fact that eighty-three fewer students are attending Barnard this year "means an increase in our budget deficit," noted Breunig. "We were counting on the tuition income." He did not indicate what areas of the budget might be cut

to compensate for this substantial loss, which in tuition payment alone amounts to \$143,590.00.

The enrollment drop contrasts with an eleven percent increase from last year in the number of applicants to Barnard. The freshman class, in fact, has expanded from 429 to 436.

Breunig explained that the number of transfer students entering this year has fallen from 135 to 96. The depression has led other schools, Breunig postulated, to accept more transfer students, and led fewer students to transfer. The change may be due partly to Amherst's having become co-educational this year. Seventy transfer students were admitted there.

Another cause of the reduced enrollment is the decline in readmits, from 82 to 51. These are students who have dropped out or taken leaves of absence. Their return to Barnard may also be inhibited by the economic pressure on middle-class families.

More students have quit school this year or decided to take time off. Last year there were 1332 returning students; this year the number has fallen to 1308.

The decreased enrollment has not yet been fully analyzed, and Breunig emphasized, "It is not necessarily indicative of a trend." The total number of students is, however, lower than it has been for the last four years. In 1972-73, enrollment was 1,972, in 1973-74, 1,957, and last year, 2,005. Whether Barnard will continue to shrink is unknown, but the substantial reduction in attendance this year faces the college with the specter of the economic crunch.

NEEDLEPOINT

The Cecile Carver Needlepoint
Class for Students

will begin again the week of October 20th
Sign up now in the Alumnae Office, 115 Milbank

Fall Election Results

by Jill Cournoyer

The following are the results of the Undergraduate elections held September 23 to 25:

Admissions and Recruitment Committee: Laurie Gattegno '77

College Activities Policy Committee: Ann Loughlin '77, Lori Gold '78

Committee On Instruction: Jean Anne Kiewel '76, Lori Gold '78, Judy Weinstein '78

Financial Aid Committee: Sharon Roberson '78, Kathy Raymond '77, Debbie Aschheim '77

Health Services: Enid Krasner '77

Housing Committee: Kathy Raymond '77, Adele Weitzman '77

Publication Board: Tova Yellin '76

The following two questions were both answered "Yes" by the majority of students:

Shall the Undergraduate Association pay to the Columbia Athletic Department 50 cents per person per semester to enable the use of a Barnard I.D. card as admittance to Columbia athletic events?

Shall the presence of the Undergraduate Association and student representatives to the Board of

Trustees continue as members of the Presidential Search Committee?

A few of the winners were able to be contacted for comment. Jean Anne Kiewel, elected to the Committee On Instruction, felt students don't have much power regarding curriculum. She hopes to get student input into a review of the curriculum, admitting that they would be more like "watchdogs" sticking in comments rather than being able to make any great changes.

Tova Yellin has already had a year's experience on the Publication Board and felt it is engaged in important work. The Committee is working on four ideas regarding the various publications at Barnard: 1) the way the publication will function, 2) a statement of policy from the publication, 3) the publication's method of selecting a staff, and 4) budget.

Debbie Aschheim will bring to the Financial Aid Committee the outlook of students who are not receiving financial aid. She considers it a school policy, not one specific office's policy, thus it affects all students.

Community Youth Program Expands

At the annual homecoming football game, Columbia will see twenty-five of its students accompanied by 150 enthusiastic kids between the ages of eight and twelve. The students are members of the Columbia University Community Youth Program, and the children are third through sixth graders from the Manhattan Valley Community.

CYP is alive and well and active in 307 Ferris Booth Hall. Perhaps the name evokes vague recollections of the Community Service Council, or maybe the Big Brother Organization, but the Community Youth Program is independent of its predecessors.

Since 1971, CYP has functioned as one of the King's Crown Activities, offering free group recreation to children of P.S. 179, 102nd St. and Amsterdam Avenue. Undergraduate volunteers devote several hours each weekend to escorting CYP groups to places we all (still) love. These include: the Bronx Zoo, Coney Island Aquarium, puppet shows, and ice-skating in Central Park. Also, time is spent on campus with the youngsters at the gym and, for the first time this year, at arts and crafts and dramatics sessions in FBH.

Several other changes have been made in the program. The tutoring program, run jointly with the campus Big Brother group, is re-instituted.

Student volunteer response has been excellent. Recruitment efforts have brought many new faces into the organization as tutors, counselors (group and speciality which include sports, art, dramatics, etc.), and other people with lots of ideas and enthusiasm. One of CYP's main goals is to strengthen the participation of its members. The co-directors, Marilyn Park, Bob Lopez and Joe Manne, seek not only a large membership, but also, an active involvement and equal input from all.

In sum, the program invites anyone with some time, energy or simply some good ideas for activities or fund raising, to contact Bob, Joe or Marilyn at 317 FBH (x5549, Mondays and Wednesdays 2-4 p.m., Tues. and Thurs., 8-10 p.m., mailbox 206 FBH). The number of children CYP can serve depends solely on the number of Barnard and Columbia students who join.

Undergrad Budget 75-76

The following is a list of club allocations for the 1975-76 academic year. Clubs will receive half allocations each semester. A letter will be coming to club members explaining procedures and changes for this year. Any questions, please come by the Undergrad office (206 McIntosh) or call (x2126).

Anthropology Club	\$150.00
Asian Women's Coalition	\$800.00
Barnard Organization of Black Women	\$200.00
Biology Club	\$400.00
Bulletin	\$10,380
Chess Club	\$280.00
Chinese Students Club	\$400.00
Col. Athletic Dept. (for free admission to games)	\$800.00
Course Guide	\$1000.00
Democratic Caucus	\$75.00
Dragon-Society Asian Youth Coalition	\$300.00
Economic Club	\$150.00
Folk Dance Club	\$700.00
Food Co-op	\$500.00
Glee Club	\$550.00
History Majors' Association	\$100.00
Lesbian Activists at Barnard	\$765.00

L.A.S.O.	\$400.00
Mortarboard	\$3500.00
New World Theatre	\$100.00
Orthodox Christian Fellowship	\$425.00
Pottery Co-op	\$250.00
Recreation and Athletic Association	\$5,480.00
Russian Club	\$100.00
Sendot Shabbat	\$140.00
La Societe Francaise	\$130.00
Student Coalition Against Racism	\$200.00
U.S. Committee for Justice to Latin American Political Prisoners	\$200.00
Wigs and Cues	\$225.00
Women in Health Care Centers	\$450.00
Women's Collective	\$660.00
Yavneh	\$400.00
Young Socialist Alliance	\$250.00
TOTAL	\$30,560.00

At the present moment, there are still a few budget decisions which have not been made, while Undergrad waits for a more definite idea of the financial needs of several groups for the coming year. Undergrad will keep students informed of any new decisions.

Women's Center Houses Ast Collection

by Lisa Lincoln

An intriguing row of green boxes lines the shelf below the Women's Center's collection of current feminist books. The boxes contain over one thousand documents, comprised of reprints of periodical articles on women's issues and papers sent to the center by students throughout the country. They begin with the "early stirrings" of awareness in 1968, and run up to the present. The collection is catalogued and maintained by Barnard students. This documentation of the feminist movement is unique in concept and content and is available for use by both scholars and browsers.

The extensive file is called the Birdie Goldsmith Ast Resource Collection, its originator, Ms. Myra Josephs, chose to name it after her mother, who was an active feminist.

Josephs recalls that her mother seldom spoke at home about her work, probably in deference to her husband. Despite the attitude of her spouse, Ast worked with Carrie Chapman Catt in the women's suffrage campaign and became one of the founders of the League of Women Voters. She never missed an opportunity to point out cases of sex discrimination to her twelve-year-old daughter.

In 1924, when she was sixteen, Josephs entered Barnard College. She lived with her parents until she was married, because, in her words, "it was customary." At that time Barnard offered an even more traditional curriculum than the current one. There were no courses given concerning ethnic groups, "much less women." Feminism at the College was practically nonexistent. "When I was there, women who were looking for employment were advised to take anything, no matter how humble, no matter how poorly paid, no matter how over-qualified they were for the job, because they might be able to advance."

After completing her work at Barnard, Josephs got her Ph.D. in chemistry at Columbia. The men in her class were recruited by large firms; form letters to female applicants informed them that the positions for which they were qualified were not open to women. Josephs found work with a small pharmaceutical company. She was paid less than comparably trained men performing the same tasks.



Myra Josephs

After several years of unsatisfactory jobs, Josephs decided to have a family. She described the feminist movement's stagnation after World War II, when the "adulation of family life" was widespread. The prevalent attitude often inhibited women from returning to their professional lives. Josephs never resumed work in her field.

Ten years ago, her two children having left home in 1962, Josephs became a part-time volunteer at Dr. Albert Ellis' Institute for Rational Living. There she combs approximately thirty-five journals of psychology and sociology for articles of interest to the staff of the institute.

About seven years ago, Josephs noticed an increase in articles on feminism. She began to put aside xeroxes of these, hoping that "somebody could use them."

In the spring of 1970, Josephs saw an issue of the *Barnard Bulletin* containing articles by Jane Gould and Kate Millett. She was impressed by Barnard's new feminism. Josephs contacted Kate Millett, who was no longer at Barnard, and offered her the collection of articles that she had assembled. Millett received articles for a time. After *Sexual Politics* was published and she had determined that her next book would be of a personal nature, Millett no longer needed the material that Josephs was sending her,



Birdie Goldsmith Ast

and suggested that it be given to the Smith Feminist Archives. Josephs considered this possibility and made other inquiries.

In 1971, Josephs received a letter to alumnae announcing the opening of the Barnard Women's Center, and promptly got in touch with Catherine Stimpson, the temporary director. Stimpson was interested in the articles. Initially Josephs envisioned a section of the library, sponsored by the Women's Center, set aside for the collection. A meeting was set up with Robert Palmer, the head librarian. Josephs recalled that Palmer, in rejecting the material, expressed the feeling that feminism was a fad, and thus saw no reason to give the collection library space. Refused by the library, the Women's Center decided to accept the file itself.

Josephs continues to supply the center with articles, making three or four visits to the collection per year. She is setting up a fund to pay a librarian to continue her work after she is unable to.

With a contented smile, Myra Josephs commented, "The thing will outgrow the room." Literature will continue to be produced by a "whole generation looking at all aspects of women." She speculates that a storage system, perhaps involving microfilm, will have to be implemented to prevent the material from filling the room from "floor to ceiling."

Law School Groups for Affirmative Action Quotas

by Sarah Gold

Various student groups at Columbia Law School have recently united to protest a letter sent by the Committee on Academic Non-discrimination and Integrity to President Ford in December, 1974, objecting to setting quotas in affirmative action hiring programs in colleges and universities.

The letter was signed by university professors from around the country. Among the signers of the letter were six members of the Columbia University faculty, including: Gerald Feinberg, Professor of Physics, Charles Frankel, Old Dominion Professor of Philosophy and Public Affairs, Walter Gellhorn, University Professor of Law, Paul Oskar Kristeller, Frederick Woodbridge Professor of Philosophy, Emeritus, Ernest Nagel, University Professor of Philosophy, Emeritus, and Maurice Rosenberg, Professor of Law.

The six student groups participating in the protest (Puerto Rican Law Students' Association, Black American Law Students' Association, Asian-American Law Students' Association, Columbia Law Women's Association, The National Lawyers' Guild Columbia Chapter, and Columbia Legal Services Committee) have united to form the Columbia Affirmative Action Coalition Against Racism and Sexism.

The Coalition held its first meeting on Monday, September 29 to decide what actions should be taken. A letter was drafted to be sent to the law school professors who had signed the letter to Ford. It invited them to participate in an open debate with representatives of the Coalition, allowing both sides to air their views publicly and clarify their positions. Other means of action discussed at the meeting included a letter-writing campaign to Secretary of Labor John Dunlop, and sponsoring students who wish to testify at the Labor Department hearings which opened September 30.

The letter, sent to President Ford on December 6, 1974, expresses concern over "the relentless continuation of unjust and discriminatory quota programs" imposed on colleges and universities with Federal contracts. The major objection to the program is that in order to meet their quotas, schools have been forced "to hire with regard to race and sex and not on the

basis of merit." The letter calls for "adherence to the principle of a genuinely nondiscriminatory, color-blind country which will provide equal justice for all individuals."

The Puerto Rican Law Students' Association was the first to protest the contents of the letter on September 15. Shortly thereafter, the five other groups joined in the objection. Professors Gellhorn and Rosenberg of the Committee on Academic Non-discrimination and Integrity responded in a letter stating that they have "actively sought to forestall discrimination" and that the criticisms of their stand are based on misconceptions. This response was rejected by members of the Coalition as inadequate and they are now calling for a public confrontation to enable both sides to express their views.

The affirmative action plan applies to institutions with Federal contracts. It calls for the setting of goals for hiring, "based on the available pool of qualified persons." The obligation to meet the goal is not absolute. The institution is to hire the best qualified person, regardless of color or sex, but there must be evidence of "good faith" efforts to recruit women and racial minorities. These people may be given preference in only one instance: When there is a history of discrimination at the institution and all other factors pertaining to the candidates qualifications are equal.

The Coalition feels that this affirmative action program is the only way to begin to reverse the effects of past discrimination. The students feel that the merit system is not "color-blind" as the professors would have it. The PRLSA letter states, "Merit based on allegedly neutral criteria of LSAT's and college grades has a built-in racial bias which necessitates affirmative action, the only viable corrective."

According to Margaret Young, a member of the Columbia Law Women's Association, the professors are trying to preserve the status quo, and "the status quo has traditionally excluded women and minorities."

This sentiment is reiterated in a letter from the Black American Law Student's Association which claims that affirmative action "does not disregard merit. . . it redefines merit" taking into consideration the inherent cultural bias of standardized tests and criteria of ability. There is also a

question on the accuracy of Columbia's estimation of the available pool of applicants, which determines the hiring goals.

In an interview, Professor Gellhorn clarified his stand, saying that he does not object to affirmative action, but rather to the "maladministration" of the program through the use of quotas. The use of goals is "not a reflection of the affirmative action program, but a distortion of it." Schools were forced to meet goals in order to keep their Federal contracts, even if that meant hiring unqualified people. Gellhorn spoke of his long-standing support of recruitment of qualified minorities for admittance to law schools, and also of his active role in hiring blacks as law school faculty. He attributed the low number of minorities on faculties to the small size of the hiring pool, and sees affirmative action as meaning the active search for qualified minorities without setting a numerical goal.

Professor Rosenberg's feeling was that the students "don't have the story straight." The letter to Ford, he said, was addressed to the problem of quotas for faculty hiring, while the students are talking about discrimination in student admissions to universities.

Gellhorn and Rosenberg met with representatives of the Coalition on October 1 to discuss the open forum. The focus and format of the debate were discussed, as well as the question of who would be invited to participate. No final decisions were reached at that meeting.

While the letter to Ford was signed by professors in other divisions of the University, so far the law students have been the only ones to publicly voice dissatisfaction with the position taken by the members of their faculty.

Staff Meeting

There will be a Bulletin staff meeting on Monday, October 6, at 6:00 p.m. in 107 McIntosh. The Editorial Board will meet on Monday at 9:00 a.m.

From now on staff meetings will occur on Friday afternoons, in order to lengthen the time between assignments and the copy deadline, which is Tuesday, 5:00 p.m. The first Friday meeting will be this week, October 10, at 4:00 p.m.

Newsbriefs

FELLOWSHIP FOR GRADUATE STUDY

Awarded by the Associate Alumnae

to a Senior Student or Alumna who shows exceptional promise in her chosen field

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Deadline for filing: January 19th

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Performance

with

Mick Jagger

Tues., Oct 7th, 7 and 9 p.m., Lehman Aud.

MEDICAL SCHOOL ASPIRANTS

Over 40,000 men and women will apply to American medical schools this year, but only about 14,000 will be accepted.

Qualified candidates have a valid alternative medical education in Europe. For information and application forms (opportunities also available for veterinary and dentistry candidates), contact the information office:

INSTITUTE OF INTERNATIONAL MEDICAL EDUCATION

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40 E. 54 St., New York 10022, (212) 832-2089

PHOTOGRAPHERS

Barnard Alumnae magazine needs good photographers for free lance work.

Please submit sample portfolio (including large group photos) to the Alumnae Office, 115 Milbank before October 9th

Mortarboard

Mortarboard, the Barnard yearbook, seeks interested students with or without experience in writing, art and photography. There is work in advertising, sales, business and layout. Contact Mortarboard in 108 McIntosh during the day. At night call Pat Tinto at x6543, or Rena Epstein at x1396.

Coffee Hour

The BHR Dorm Council is sponsoring the year's first student/faculty coffee hour, Monday, October 6, from 4 to 6 p.m. in the Brooks living room. It is open to all students and the faculty of the history department.

Winter Festival

The Winter Festival is in an organizational stage. The festival, scheduled for February 10, 11, and 12, was held for the first time last year. It will be bigger and better this year. Barnard students interested in acting, photography, artwork, pottery, cooking or dancing for the festival should contact Robin Greene in the CAO office. A sign-up sheet will be posted outside the office on the upper level of McIntosh Center.

Discount Tickets

Student discount cards for the New York Philharmonic and Cinema 5/Rugoff Theatres are available outside the CAO office in McIntosh. The Philharmonic coupon entitles a student to one reduced rate ticket — \$2.00. The Cinema 5/Rugoff Theatres Student/Faculty discount card admits the bearer to any performance (except Sat. night after 5 p.m.) at half the usual box office price.

Health Careers

The Women in Health Care Careers Society's weekly meeting will be held on Tuesday, October 7, at 5:00 p.m. in Lower Level McIntosh.

Address Envelopes at Home

\$800 per month, possible. Offer details, send \$.50 (refundable) to: Triple "S," 699-H35 Highway 138, Pinion Hills, CA 92372

Islamic Art: Centuries of Culture

by Jessica Zive

So much of artistic endeavor is better understood when viewed in relation to its historical and religious setting. The importance of its background is reflected in the exquisite new exhibit of Islamic Art, which opened Saturday at the Metropolitan Museum. The extensive ten-gallery collection has found its permanent home in the museum, finally affirming the importance of centuries of Islamic art and its influence on the Western world.

Islamic Art is the product of the inhabitants of an area extending from Spain and Morocco to Asia and China. It encompasses a period of time well over thirteen hundred years, beginning in 700 and ending in the late 19th century. These factors would ordinarily yield tremendous diversity, but Islamic artwork as a whole is amazingly unified; objects from pre-Islamic Iran have many of the same inherent qualities and motifs found in later 19th century Islamic works.

A possible explanation of the immanent cohesiveness in Islamic art is that people were unified by a common religion. One of the five obligations central to the Moslem faith is a pilgrimage to Mecca. This required ritual brought together the many cultures observing the Islam religion which, in turn, initiated dissemination

of the different ideas, styles, and artistic materials unique to each culture.

Simultaneously, the religious identity of the cultures surpassed their differences and bound them together. Their beliefs offered similar values of beauty and priority; their rituals offered similar limitations.

The best representation of religion as a determining factor in the development of Islamic art is seen in the emphasis on calligraphy. Since Islam is monotheistic, iconography was eliminated as an art form. All the teachings of Allah (the Moslem god) were found, through the writings of the prophet Muhammad, in the Koran. Many Islamic artists, using a variety of materials ranging from gold to glass, directed their efforts towards artistic representations of the

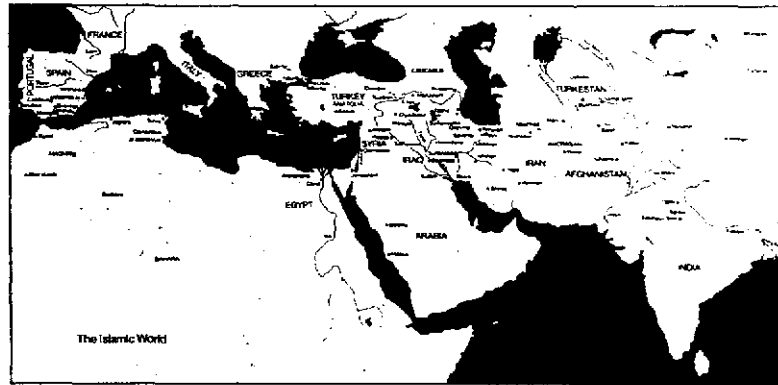
prophet's messages. The nature of cursive Arabic easily lent itself to intricate and beautiful designs.

The collection shows another pervasive element in Islamic art to be the use of geometric design. Often surfaces of clay plates or tapestries are covered with geometric patterns, probably stemming from pre-Islamic Roman and Byzantine influences.

The fascination with geometric design is seen in the extensive use of tile-making as an art, constituting perhaps the most impressive part of the collection. The beautifully glazed and hand-painted clay tiles are carefully formed to knit together in intricate patterns. A highlight of the exhibit, the 14th century Persian "mihrab" (prayer niche) is constructed entirely of individual tiles, creating a jigsaw puzzle effect—over eleven feet high.

The Metropolitan's exhibit clearly shows the Islamic artists' contribution to the development of floral and vegetal design. Their extensive use of these motifs can be linked to their limited subject choice, pushing them to choose objects which lack any religious symbolism and can be used for decorative purposes only. The "arabesque" motif, flowers connected by stems, leaves, and vines in a design pattern, is the most common floral design example in the Met's collection.

The main sections of the exhibit trace Islamic art chronologically. The collection, including art forms ranging from entire rooms and ceilings to jewelry and chess pieces, is certainly comprehensive. Walking through the ten galleries not only emphasizes this comprehensiveness and continuity so essential to Islamic art, but also gives one a sense of the culture, tradition and progress of an entire race of people.



Courtesy of the Metropolitan Museum of Art

Femininity For Sale

Incites

by Jamil Bernard

The following editorial is a response to an article which appeared in the **New York Times Magazine** on Sunday, September 28, 1975, which described an anti-women's liberation organization called the "Total Woman."

At first glance the Total Woman appears to be a totally sexist and counter-productive organization of submissive and male-oriented women. A perusal of the lengthy and intimate examination of the group, however, leaves one with mixed feelings of sympathy and hostility.

It is undeniably repellent that Marabel Morgan, who wrote a book entitled, **Total Woman**, and from its concepts began this adults' charm school (for \$15, you too can become a total woman), is one more capitalist cashing in on feminism. The primary motive is profit. The ideology is a concern of the participants, not the leadership.

Middle-class women are flocking in large numbers to a watered-down, commercialized version of women's liberation. They read **Ms. Magazine**, regard housewifery as backward, and view themselves in terms of ads which say, "you've come a long way, baby." Dowdiness is out, sophisticated liberation is in.

Among working-class women, there appears to be a counter-revolution which is likewise a product of TV culture. The family-centered Total Woman rejects popular feminism and instead is encouraged to develop a wardrobe of sexy lingerie. Total Woman classes teach women to view their husbands as their very own movie-stars. The mentality is one of teen-age hero worship. These devoted wives have shed the madonna image, and adopted the prostitute one in order that their husbands might live out their sexual fantasies at home. The all-giving sexless mother has become the ultimate playboy bunny.

However repugnant this group may appear to Barnard students, there are some curious parallels between Total Woman and many feminist organizations. Total Woman sessions create an intimacy previously unknown to most of the participants. Women speak openly and candidly about marital and sexual problems, and discover that they are not alone in their experiences. Something quite similar often occurs in consciousness-raising groups. The Total Woman ideology advocates heterosexual monogamy; yet it is by no means prudish. Total Woman teachers emphasize the connection between positive sexual relationships and happy marriages. Women are encouraged to put aside any guilt feelings they may have about sex, to relax and enjoy it.

Despite the existence of these parallels the Total Woman program is obviously antagonistic to the aims and pursuits of feminism. Women's liberation (except in its commercialized form) focuses on the destruction of stereotypes. Feminists strive for equal relationships by encouraging women to deny romanticized roles and assert themselves as individuals. Total Woman, on the other hand, fosters the development of women as imagists who mask themselves in a variety of enticing and dehumanized costumes. Manipulation is seen as the only way for women to gain power and confidence. In this sense it is a program which condones dishonesty and the maintenance of traditional male/female roles. It is unacceptable to women struggling for independence.

—Beth Falk and Lisa Lerman

Janet Blair dissents from this editorial. Her response will appear next week.

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Marabel Morgan, move over. The Total Woman has come to Barnard.

The Curriculum Review Committee, in an effort to enrich the Barnard supplementary curriculum, has proposed to institute one of Ms. Morgan's Total Woman courses, which will teach Barnard women to entice the Columbia man of their choice.

The proposal has met with a favorable reaction thus far. Tired of the pre-professional image, Barnard students long for a return to the more natural feminine role of subservient temptress. "Being intelligent and successful and happy is all well and nice," said one sophomore, "but there are other things in life. Sometimes I just get the urge to, y'know, put on a frilly negligee."

Social relations between Barnard and Columbia have suffered a noticeable lapse in recent years, and the Curriculum Review Committee hopes to revive romance on campus with this course. It will help women to realize their potentials as homemakers and wives by giving them tips on hair-care, makeup, and how to alter their "kitchen personality." The first few lessons will focus on how to whisper sweet nothings into your man's ear.

The Committee is going on the assumption that what a Barnard gal really wants deep down is not a Ph.D., but a Columbia man. "Learning to live with a Columbia man is not easy," admitted Nicole Bronson, chairperson of the Committee. "God knows I've tried for years. But you just have to learn to disregard his faults, and admit that even if he's on probation due to low grades, he's smarter and more capable than you are."

Some of the Committee's suggestions for enticing a man include allowing him to copy your organic notes over a candlelit Hewitt Cafeteria "Special" dinner, and signing him into BHR in a black silk slip and leather boots.

"Barnard girls are essentially a bunch of sexy broads," admitted Bronson sheepishly. "And Columbia men, despite a few cowlicks here and there, are virile. There's no reason the two can't get together over coffee and adopt a male-dominated relationship. That's the way to fulfillment."

Levin Novel: "Unexpected Twists"

by Margaret O'Connell

This Perfect Day, the Ira Levin novel now appearing in paperback, is neither his latest (it was written before **The Stepford Wives**), nor his best, but it is interesting. The story is set in the far (I hope) future, a century or two after the final unification of humanity under the rule of UniComp, a monster computer. Through monthly chemical "treatments" and careful indoctrination, even the most rebellious individual is soon transformed into a docile, unselfish, cooperative member of the Family as programmed by UniComp, which has literally replaced God.

Genetic engineering has progressed to such a point that UniComp's technicians can produce hundreds of near-identical new members by merely forbidding the few people who deviate from their strict physical norm to reproduce. The physical near-interchangeability of members of the Family is heightened by the practice of naming all boys Jesus, Karl, Bob, or Li, and all girls Mary, Anna, Peace, or Yin. In case anyone misses the point, UniComp's propaganda emphasizes the idea that there is no such thing as a unique individual.

But the hero, who calls himself Chip, is different from everyone else, both physically and mentally. By some genetic freak, one of his eyes is green, instead of the regulation shade of brown. Somehow, Chip can't swallow the standard UniComp propaganda quite as easily as everyone else, perhaps because of his early exposure to his "eccentric" grandfather's unorthodox ideas about doing what you want instead of what the computer tells you, perhaps just because he has an inquiring mind which can't be completely stifled even by regular "treatments."

Chip's quest for freedom from the all-powerful computer, first for himself, then for everyone else as well, leads to unsuspected wheels within wheels concealed deep beneath the smooth surface of UniComp's carefully controlled society. By the time he finally works his way to the heart of the problem, Chip himself has changed in so many ways that the final outcome of his confrontation with the computer is as unexpected as it is earthshattering.

As usual in books by Ira Levin, **This Perfect Day** has a clever and absorbing plot with plenty of disturbing and unexpected twists. But in this story, at least, character development definitely leaves something to be desired, especially in regard to Chip's underlying motives and bafflingly inconsistent personality.

'Only Child' Pleases the Eye . . .

by Kay Pfeiffer

While sitting in the park one day, my companion and I pondered over our seemingly never ending dilemma—what shall we do for dinner tonight? Our stomachs growled, and we observed from our bench a middle-aged couple necking among the rocks beside the lake. As they proceeded further in their explorations, we remembered a small restaurant on 79th Street between Amsterdam Avenue and Broadway. As nature began to take its natural course among the rocks, my companion and I, driven by hunger, proceeded to **The Only Child**, that small restaurant.

The Only Child offers its patrons the choice of sitting either in the bar, small, but adequate, dark with wood and candles, and watered drinks, or of sitting in their garden under a heated dome strung with hanging plants, or of sitting upstairs at larger tables, under more traditional shelter, their roof. We chose to eat in the domed garden.

The garden proved to be, after we were seated, actually a cement courtyard formed by the apartment

buildings surrounding the restaurant. The garden aspect was an assortment of hanging plants, a few sitting still plants, and a Juniper tree growing in the corner of the courtyard, outside the dome. Looking up through the clear dome, we could see the numerous windows of the neighboring buildings, mostly with drawn shades. Although at first the garden bore a remarkable resemblance to the "616" air shaft, the over-all atmosphere of the setting was very nice.

The menu is small, but so is the restaurant. The prices range from a \$2.00 entree of Quiche Lorraine, to a \$5.50 entree of Leg of Lamb (which the waiter recommended heartily). My companion and I had filet of sole with zucchini, and smothered chicken with yams and zucchini. The chicken was very good. The sole was good. However, it was not as a filet of a filet of sole as one would like. The zucchini was excellent, and the yams were canned.

Salad and bread are served with all entrees. The salads are incredibly bad;

(Continued on page 13)

Letters:

To the editors:

Your article describing the Report of the Committee to Review the Curriculum was on the whole quite accurate. However I should like to point out to those Barnard students who have not read the Report that in your description there is one major confusion which befogs the central idea proposed by the Committee. Your article seems to confuse (or merge) two separate proposals. In the Report we redefined both the basic and the general requirements, giving a separate and different function to each. In the proposal, the basic requirements would focus on "thinking and communication." English A, we suggest, should be turned into a course in English writing and not be confused with any attempt to introduce students to the reading of imaginative literature. Further we recommended as a basic requirement a Freshman Seminar (either departmental or non-departmental in origin) which would focus on the reading and analysis of a limited number of texts (literary, philosophical, theoretical, historical) and on the development of the students' ability to present their own ideas orally in a reasoned and disciplined manner. The basic requirement would also include two years of a foreign language as well as a full-year sequence from a limited number of courses which deal variously with problems of thinking and communicating.

The general requirement, in our proposal, is quite another thing. It does not deal with basic skills which must be mastered at the beginning of one's college career (or early in one's life career). Rather these courses, and we propose the requirement of four such, should address themselves to life's questions and quandaries. These courses, with their more broadly conceived, humanistic focus, would not and could not be part of any departmental sequence for majors. Nor would they be aiming at basic skills. Rather they would attempt to develop what Aristotle called "practical wisdom."

Richard F. Gustafson
Chairperson, CRC

Maire Kurrik: The Courage to Reword Experience

by Janet Blair

The novel, romantic poetry and literary theory are the fields of specialization which most interest Professor Maire J. Kurrik, assistant professor of English at Barnard. She graduated from Vassar College in 1961, and after a year at Cambridge University as a Fulbright Scholar, attended Harvard from 1962 to 1968. She has taught here since 1968.

Her own self-portrait: "To myself I seem simple and logical. I am a product of inter-cultural experience, a consequence of World War II displacement. I don't know what it's like to have lived in one culture. My studies, my writing, and my interests—even where they might seem hybrid and questionable to others—are for me the natural issue of my experience and are my fidelity to that experience."

Students portray her as eclectic and innovative; there is a distinct something in Mrs. Kurrik that students recognize and appreciate, a rare—and contagious—excitement for literature. Her emphasis on "inter-cultural experience," as well as inter-medium, inter-disciplinary experience, makes her teaching a dynamic synthesis of ideas which students find, at the very least, provocative.

Mrs. Kurrik's individual literary experience began when she was very young. Born in Estonia in 1940, she fled with her family to Germany when she was four years old. The early memories of the war are vivid ones:



Kurrik at Harvard, 1962

"My first memories are going nightly to the cellar, because the Germans were in Estonia, which was the northernmost front. We were being nightly bombed by the Soviets, who were trying to drive back Hitler. The first thing I came to consciousness with was just panic, wild rumors—running through streets and people scared. In wartime, all the information is very unreliable and confused.

"We were supposed to get out by ship—we had tickets—but the Baltic sea was being bombed so much that people were afraid to go by sea. In fact, the boat we had tickets for went

I've lost all arrogance about spouting off more knowledge. I'm always learning— I feel absolutely responsible, no matter what I teach, for new knowledge. It's part of the job.

down. We were supposed to emigrate to Sweden. Instead we retreated with the German army on the roads, and that I remember very vividly. People were abandoning things. There were horses and carts on the road, and the whole thing moved very slowly. I think my first sense of time came then. And everybody was scared that the road would be cut off before we got through.

"I remember I was in a real panic—without showing it—but inwardly, thinking, would we make it? We got ahead because one by one the trucks and cars were being pulled up by this German tank going and coming back. We happened to have smuggled our way onto a German army truck."

Her father had been deported in 1941, when she was one year old, and died in Siberia. "The Russians came in and just cleaned out the top men. My father, was the director of the telephone and telegraph company and was educated—he had a B.A., and in Estonia, this was really educated. He had fought in the first World War, and with the first people they arrested—the very first wave of arrests!—my father refused to budge. He said, 'They have nothing on me.' Everybody told him to go into hiding, and he didn't.

"The Russians were in for about half a year, and then the Germans moved up and threw the Russians out. The Russians had to leave Estonia—which was too bad, because if my father hadn't been under that first wave of

arrests, he would have had time to think and to escape."

As always, the literature and the experience are inseparably linked: "This is when I was one year old. I have never known my father—I know him from stories. I guess it was too painful for my mother to tell me, but my grandmother told me stories, and I really think it's the origin of my interest in literature. There was something very real in the story—it was my father."

They followed a typical emigrant pattern, "sleeping in horse barns," and

staying with friends, until they arrived in Germany.

She lived in Germany for five years—"it was a very slow process, emigrating"—and then came to New York at ten to live with her uncle.

"My own grandfather was in the States in 1905, in Philadelphia, for about two years. He hated it. My grandmother, who's 85, says he came back saying, 'It's a country of criminals and crooks and thieves,' and she says, 'He was right! That I should have ever ended up here!' In a little country like Estonia, the rules are so tight that you can't commit a crime. Where are you going to go? There's no place to run—it's like a little tribal society. Everybody knows everybody else—if somebody commits adultery, it's all over town. Of course it's going to seem like anarchy in a place like New York."

Mrs. Kurrik attended Hunter College High School in New York, a school for gifted students. "My greatest educational experience was high school. That school was unbelievable. Everything—Vassar, Cambridge University, and Harvard—they're all anticlimactic after that, this school was that dynamic. We adored literature. We talked about it on a much more sophisticated level than I ever talked about it with my peers at Vassar. We got the brightest kids in the City—it was such an incredible mixture."

The big names in literature became

experiences very early. "I remember in seventh grade we read *Julius Caesar*, and I thought it was absolutely a mind-blower. When I read Milton the first time—that's what I did my senior thesis on—it was breathtaking. I stayed up all night. I read *Paradise Lost* in one sitting, just weeping all the way. I can't understand now—what did I see in it? It was an aesthetic experience, like in Kant, a pre-conscious experience.

"I remember I tried to go to sleep and I couldn't, so I got up and I read *Paradise Regained*. I must have read it very sentimentally, as a great tragedy. I thought this would provide the answer, and of course it was so disappointing, after *Paradise Lost*."

Did it naturally occur to her, with her interest in literature, that she would teach?

"No, it never occurred to me. I never thought of teaching, I only thought of learning. Even now, I always think of the teaching as learning. That's primary. I think really of learning to teach, at this point. On one level, I have more knowledge than I can ever teach—and all that concerns me in teaching is that I should communicate what I know without waste.

"I feel that the students are absolutely on my level as far as IQ is concerned, but there's an enormous distance between us because of what I know. You live and you know, and you read and you know, and with living the reading is more meaningful. And then



Photo by Lisa Shea

you become more and more interested in just the communication and making it effective. I think you begin to use much more courageously your experience in reading. I'm not saying that I can make it work, but I understand what I'm learning about. I've lost all arrogance about spouting off more knowledge. I'm always learning—I feel absolutely responsible, no

matter what I teach, for new knowledge. That's just part of the job, like a doctor keeping up on research."

There are three separate steps in the process of communication of knowledge to adolescents: the knowledge, the communication of the knowledge, and the particular person one is communicating to. "The older I get, the more I feel that adolescence, youth, is so special a time of life. The way you feel, the way you think, even your sense of time, your sense of rhythm, is different. A child's is different, a 10-year-old's, a 17-year-old's, and at 30 it's different. Of all the periods of life I've experienced, to me the most important was adolescence.

"The psyche's at a special time of development, receptive to certain kinds of things, abstract, intellectual, sensitive. Erikson and other psychologists are just beginning to study adolescence. You can read what Tolstoy says about himself, or Goethe—they knew it was a special time in their lives. It's a time when one day you want to be a monk and go into a monastery and the next day you think it would be great to be outdoors and be a streetsweeper or something. They all write that it isn't a time of single dedication."

Kurrik has tried, as a teacher, to be attentive to and knowledgeable about

(Continued on page 15)

Created by Women

"You cannot ignore what men have done. Everything you need to know about *Madame Bovary* was said by Sartre. You don't even dream of presenting her as a woman, because no one created by a man has ever been a real woman. *Madame Bovary* isn't a real woman. There's a theoretical way you eliminate the possibility of even talking about it in such a way. I don't see how teachers can subsist by not availing themselves of all the work that men have done, the intellectual work and the theoretical work. I mean, it's straining yourself.

"Any woman, I think, who really doesn't like the feminists or doesn't approve of them in some way cannot like herself. She must not like women. In that sense, women did this, and I recognize it as something having been created by women, and I'm a woman. I'm for myself as a woman, and I'm absolutely for them. I'm not a party person, but I'm deeply a feminist, given the way I've lived. Initially, I think, a number of women who had already lived that way must have resented it that other people were making party politics out of it.

"And they had done it by just claiming their lives or their intelligence. In that sense, of course I'm a feminist. I would hate myself—I wouldn't understand myself—or I would have to say that feminism is a nonfeminine phenomenon, and how could something that came out of women be a non-feminine phenomenon?"

Textbooks: An Attempt at Equality

by David Remes

Early this summer, Macmillan Publishing Co. issued a 96-page booklet called "Guidelines for Creating Positive Sexual and Racial Images in Educational Materials." The guidelines in this booklet require future editions of Macmillan's textbooks to reflect reality more accurately than before, except where the authors' concept of reality does not correspond to that of the guidelines.

The booklet is the most ambitious effort by a publishing house to eliminate racial and sexual bias from

its products. Other companies have revised their standards for the fair treatment of women, but Macmillan is apparently the first to require equitable treatment of minorities as well.

Macmillan's guidelines for improving the image of women are more comprehensive than those of other companies, if also less concise and more pedantic. The guidelines enjoin writers to purge their writing of sexual bias, ascribe the same behavior to both sexes, acknowledge the achievements of women, explain the inferior status

of women past and present, and describe the efforts to improve it. The guidelines call on artists to reflect in their illustrations the changes in editorial content. In short, all who create Macmillan's textbooks must now assert that sex has nothing to do with anyone's potential as a productive person.

Under these recommendations, textbooks can encourage girls to do what boys of their social group do. Lower class girls can work in factories instead of kitchens, middle class girls could become doctors instead of doctors' wives, and upper class girls might well run the firm instead of the household staff. Positive thinking is the key. Although textbooks can no more promote upward mobility among women than among men, they can advocate equality between men and women of the same social group.

Improving the image and condition of minorities is a different task. Most minorities require far more than positive thinking to compete as equals with whites. Macmillan's guidelines for improving the treatment of all minorities—especially blacks—fail to respect this fact.

This nation has finally begun to acknowledge its debt to blacks, and many of Macmillan's suggestions testify to this. Writers are urged to note the achievements of blacks. Condescending attitudes are banned, as is sentimentality about slavery and sympathy with racists. The guidelines prohibit writers from blaming blacks for their plight, presenting fictional blacks as cardboard figures, and focusing only on those public figures who are acceptable to most white people. In other words, textbooks must dispense with illusions that foster racial prejudice. The discarded illusions, however, are to be replaced with new ones that may have the same effect.

The authors of the guidelines believe that children emulate the reality they find in textbooks. Rather than requiring that textbooks portray the bleak reality faced by blacks today, Macmillan wants its textbooks to portray the way that blacks would be treated in an egalitarian society. The authors declare themselves "more interested in emphasizing what can be, rather than the negatives that still exist."


(Continued on page 13)

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Textbooks: An Attempt at Equality

(Continued from page 12)

The results of this approach are shocking. First, the booklet dismisses racism as a "bias that lingers as the result of past emphasis on physical differences among groups of people." Second, it declares that "minority persons should be depicted in the same range of socio-economic settings as are white persons." By dismissing racism and ignoring the true condition of blacks, the company evidently hopes textbooks will trick black children into upward mobility.

Black children will probably not fall for this ruse, and it may well deceive white children instead. The *New York Times* has warned of "a false sense among white Americans that the nation's racial problems have been solved or are moving inexorably in that direction." Macmillan's guidelines offer little to dispel this false perception among white children.

Textbooks should not portray reality as it is, and leave it at that. Black children need textbooks to tell them how to change a society which discriminates against them. White children in turn need textbooks to alert them to the condition of blacks. This approach would commit Macmillan to an overt political stance, and whoever opposed it would accuse the company of indoctrinating the innocent. But how else can education meet the needs of black children and teach white children about racism?

Perhaps MacMillan's guidelines went as far as they could without losing MacMillan its market. They do help expunge racism from textbooks even if they replace it with fantasy. It may be that textbooks can do no more until another popular movement raises the social consciousness of the public.

'Only Child'

(Continued from page 9)

the vegetables are rusty. The bread is a nice thought, especially with their sweet butter. The house wine is domestic; and mixed drinks, as I said before, are watered, noticeably. Coffee, like the salad, is bad; it is of the same caliber as Howard Johnson coffee, with one exception—the cup is not bottomless. The desert selection is limited: expensive cheesecake from the freezer. However, the service was swift and smooth.

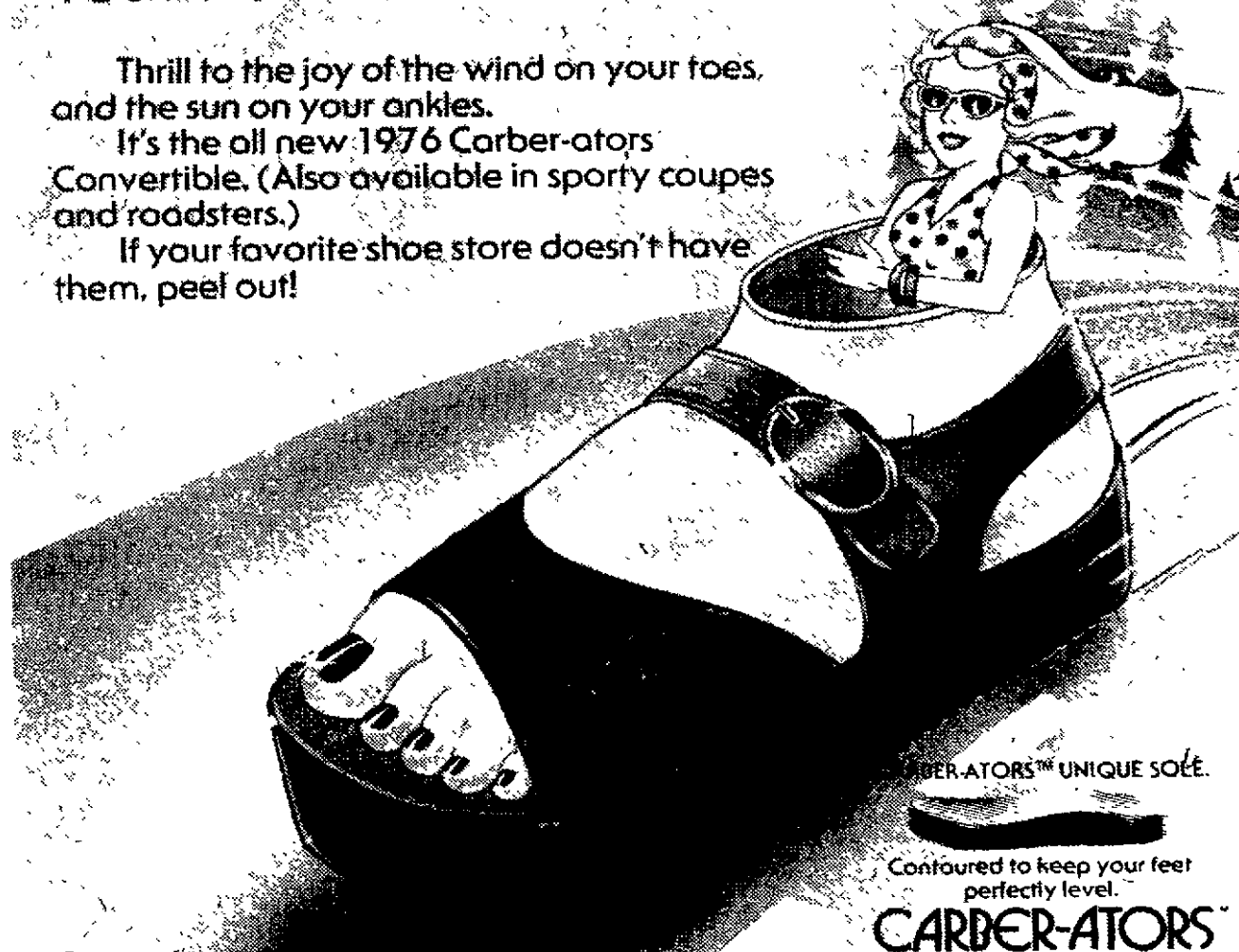
The dinner, all in all, was enjoyable, and more pleasing to the eye than to the stomach. This restaurant is easily accessible from the campus; it is only a few doors away from the 79th street subway stop on Broadway. In fifteen minutes, you can be there. If life in the Hewitt dining room is getting to you both physically and mentally, this restaurant, if only for an escape, is well worth the trip.

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The Courage to Reword Experience

(Continued from page 11)

the time of adolescence. She suggests a panel of experts at Barnard to acquaint teachers with the special needs of their students, so that "the teaching would fit the thing being taught."

"Education shouldn't be a vague teaching of something—you should know the psychic thing as much as possible. And it is possible—rather than some sort of abstraction. This is much more important to me than the Barnard/Columbia relations. And there is the problem of com-

munication. You must win the courage to reword; instead of rewording literary texts into the traditional words and the literary terms, you have the courage more and more just to speak about it as directly as possible.

"The reading is your own experience, I think, and if you're honest and serious about it, you can communicate your textual experience. And the texts I can't do that with, I'm going to drop.

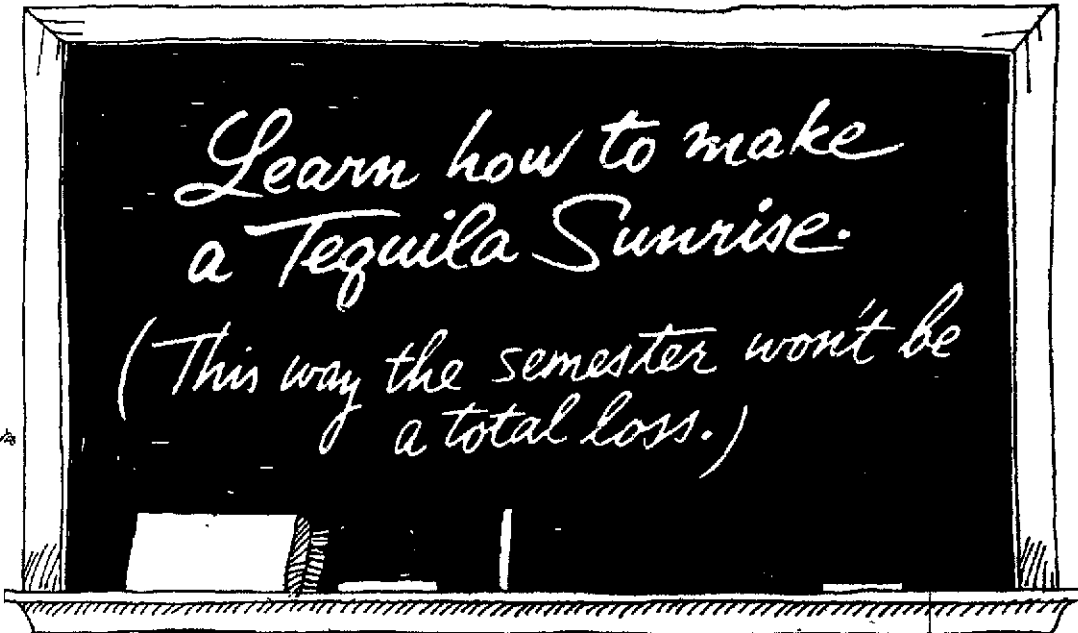
"The crucial thing outside of all this talk about restructuring the university, is that the essence of the university is

the teacher and the student. I know that there has to be a whole system with thousands of people working for that 50-minute period when the two get together, but that's all that matters, that's ever mattered. We should be conscious that an adult and a young person are getting together. Various people have done very well because they've worked on intuition, or they've been specially gifted. But we haven't really examined what we're doing. We should just be much more knowledgeable about this kind of education."

Kurrik has taught at Barnard since 1968, and when asked of her impressions, replied, "When you say Barnard, all I think of are the individual students I've known. They've made a very vivid impression on me. I've had students I've enjoyed much more than anybody among my acquaintances. I realize that the life experience of the students is very different from what it was for us at Vassar. I've felt from the beginning that it was more open, and therefore more difficult. At this point, women have more choices than men, in the sense that a woman can lead the traditional life, or she can have the profession, or she can for five years be a wife and five years be a professional. She can go in and out, take 10 years off to be a housewife and have children, and then go back in. All these choices are not available to men.

"In that same way, I noticed at Barnard that women have pressures I didn't have, sexual pressures and so on. Most people thought that it was perfectly all right to be financially supported by their parents. It never occurred to them that they should be independent. Most people felt that the dominant thing was to be married and have children. They all felt that they wanted to be active in some way and intelligent, but it wasn't tense. A lot of us felt, oh, how were we going to get what we wanted? We didn't realize at this age that there were going to be so many choices.

"Thank God I was an adolescent a decade and a half ago. To be an adolescent now is so much harder. I think that as a consequence these kids go out and meet the challenges—they mature much more quickly. I have always had tremendous compassion for them."



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Sports

Coming Events

Field Hockey

Tuesday, October 7, 4 pm. . . Adelphi University, away

Volleyball

Monday, October 6, 5 pm. . . Lehman College, away

Tuesday, October 7, 5 pm. . . Pratt Institute, home

Riding

Tuesday, October 7, 7:30 pm. . . First Meeting, Furnald Lounge (new members invited)

On Wednesday, Oct. 2, the Barnard volleyball team defeated Fordham in a three-game set. The scores were: 15-8, 15-9 and 15-7.

Sports Writers

Barnard Bodies Need Coverage! If you like thrills, action, and excitement, there is a job waiting for you as a **Bulletin** sportswriter. Contact Terry or Jean Anne by leaving a message at 107 McIntosh.

Barnard Leads Seven Sisters in Women's Sports

by Beryl Kaplan

It seems that Barnard is far ahead of most of the other Seven Sisters colleges in the area of intercollegiate athletics—at least as far as budgeting. At the student leadership conference at Wellesley September 20, I was surprised to find that Wellesley has little funding for sports, as did Barnard before the student referendum added \$10,000 for three pilot varsity teams. Bryn Mawr, Smith and Mt. Holyoke all have budgets much smaller than ours, and Vassar, which is now co-ed, has little money and limited instruction.

Radcliffe, on the other hand, makes a greater financial commitment to sports than any of the other Seven Sisters. Because of its status in relation to Harvard, unlike Barnard and Columbia, it receives large sums of money under Title IX, the law banning sex discrimination in educational programs. This alone does not guarantee a good women's sports program. Most of the money at Radcliffe goes to the crew team. Radcliffe women voiced their unhappiness with some of the coaches who have been hired for their program. It is apparent that Title IX in and of itself does not provide a solution.

It is unfortunate that most of the Seven Sisters have such small athletics

budgets, considering the beautiful campus grounds of schools such as Bryn Mawr, Smith and Holyoke. In contrast, our location is a somewhat limiting factor. We cannot include soccer, lacrosse, softball, golf and track as easily as the non-city schools. We cannot have as extensive an intramural program because Barnard is not as dorm- or house-oriented as some of the others.

Both Smith and Radcliffe have no gym requirement. (The women I spoke with felt a requirement would benefit the students.) Wellesley, Smith, Bryn Mawr, Mt. Holyoke and Vassar all give academic credit for physical education classes. Some give credit to students on teams. Almost all of the schools' programs are entirely within the P.E. departments. If Barnard worked that way, it would mean that sailing, crew, riding and field hockey would be taught by the P.E. department or they wouldn't be Barnard teams.

Sports, and especially intercollegiate sports, is a mixed affair at the Seven Sisters colleges. The other schools were impressed by Barnard's transition from a school in which athletics was largely ignored to one where it is a high priority. With continued student interest Barnard should continue in that direction.

Opinion: Aggression versus Violence

I was excited about the fight. If I had fifteen dollars, Tuesday night would have seen me in a movie theater watching Ali and Frazier work it out. But I was upset when I saw Frazier's face the next day. Why would any human being want to take such punishment? Why were thousands of people willing to watch the violence in the ring in Manila, and millions more passionately interested in the outcome?

My feelings about the fight seemed inconsistent with my belief in pacifism. Some of my friends with similar beliefs were asking the same questions. What made the confrontation between Frazier and Ali more acceptable to us than other kinds of violence?

The answer to these questions will not be found until we ask ourselves some hard questions about athletic

competition. Why do people take part in sports contests? Ask almost any athlete and you will get an answer like, "It helps me relax," or "It's an outlet for my frustrations." I think we cannot get around the fact that many or even most sports involve a high degree of aggression. How does an archer feel against her/his opponent? Just because there is no physical contact, does that mean the archer is not or should not be aggressive? I think any archer who is not aggressive will have a hard time winning her/his contests.

But it is in contact sports that the dilemma is most clear. In these sports aggression is very easily translated into violence. I used to condemn football because I thought it was a violent sport. I can no longer feel that way after playing a season of field hockey. Hockey is a very aggressive sport, and

with sticks and a hard ball flying, violence can be the result.

In football, it is easier to see the results of over-aggressiveness because physical contact is such a central part of the game. Should boxing be any less acceptable because the aggressions of the competitors are centered directly on each other rather than a ball?

Why do we need sports? Will people ever be able to control themselves without this sort of physical outlet? Some people I know can and do. For myself, I am not sure if I can or if I even want to. But I do want some answers as to why I am letting people drive a hockey ball at me as hard as they can, and why I am hitting it back just as hard. The line between aggression and violence is not clear in my own mind, as the Ali-Frazier fight pointed out.

—Jean Anne Kiewel