



Number of Hum. Sections Not 'Inviolable' Says Futter About Columbia Core Courses

by Lydia Villalva

The overprescription of Columbia Humanities courses which has resulted in the exclusion of some Barnard students is a "very complicated issue," said Barnard President Ellen V. Futter. Futter expressed a "great deal of understanding" for the fact that the Humanities are a requirement for Columbia and Engineering students but said "I'm not particularly moved by the notion that the number of sections is

inviolable. Any of us who live in a living breathing academic organism know that you can't match the numbers precisely."

Flexibility in the number of sections that can be added without disturbing what Columbia College Dean Robert Pollack termed "the pedagogic value of the Faculty Seminar" is at the center of the issue. Pollack has said that the Faculty Seminar is crucial to the teaching and approach towards the Humanities courses

and that if the current size of the Faculty Seminar is increased the quality of the Humanities courses would suffer. Futter responded that if the number of sections were to increase by one or two she would be "hard pressed to say that has any kind of profound implication. My recommendation would be that we do add a couple of sections to accommodate Barnard students," she said. She also said that if

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President Ellen V. Futter

Proposals Studied For Freshman Seminars

by Pamela Young

Next year's freshmen will be doing something never done before at Barnard. They will be fulfilling two new requirements by taking Freshman Seminars in Liberal Studies and Quantitative Reasoning.

Following the Curriculum Review Committee's recommendation last semester that "Every Barnard freshman beginning with the class entering in 1984 be required to take one of these seminars" as well as one semester in Quantitative Reasoning, sometime before graduation, two respective committees were established to develop satisfactory course proposals.

The purpose of the Freshman Seminars is to develop skills such as critical

reading and analysis, writing, and effective speaking. The one semester seminars will meet two to three times a week and there will be a minimum of one writing assignment every other week.

If financially possible, the Freshman Seminar Committee plans to limit enrollment in the seminars to 18 students per class. Professor Robert McCaughey, chairman of the Curriculum Review Committee, explained, "Any larger size doesn't provide the effectiveness that we intend such a writing course to have."

The seminars will be taught by Barnard faculty members from 14 different academic departments. This fall both the faculty and the Freshman Seminar Committee have been working to develop semi-

nar proposals and have been attending monthly workshops to examine the prospective program.

The Committee is encouraging faculty input and coordination in the development of the thematic structure of the seminars. The structure is meant to present central themes through the study of important texts that extend beyond departmental boundaries. Professor McCaughey defined the texts as "if not precisely Great Books, at least pretty great."

He added, "Traditional great books don't serve our purposes, in part because issues relating to women in classical and pre-modern times are not addressed in those books." He also said that the sem-

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Professor Robert McCaughey

Barnard Conference Draws Top Scholars to Discuss the Complex Art of Translation

by Lydia Villalva

The International Conference on Translation gave scholars, translators and professionals the opportunity to converse, debate and exchange opinions on the mode and difficulties of their craft. The event held October 20, 1983, was a first for both New York City and Barnard and drew about 180 participants from various parts of the country and from the University of Rome. Among others, the speakers included National Book Award Winner Allen Mandelbaum, Pulitzer Prize Winner Richard Howard, and New York Magazine Critic John Simon.

French Professor and Conference Coordinator Serge Gavronsky said that the Conference was held to a large extent because he and Professor of Oriental Studies Barbara S. Miller are co-directors of a National Endowment for the Humanities-

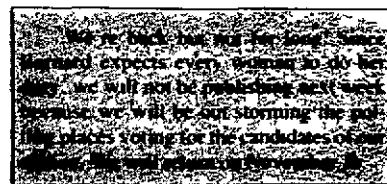
funded three-year project entitled "Translation: Access to Cultural Communication." The project, now in its second year, also involves a seminar in the theory and practice of translation and a series of team-taught courses which analyze two different disciplines such as anthropology, classics, French, Oriental Studies, and linguistics. Gavronsky added that because New York City abounds in large and small publishing presses, in translators of literature and poetry, and is the location of translation programs at Columbia, New York University, and the Graduate Center at CUNY, it was a logical site for such a conference.

The Conference, said Gavronsky, had a "tripartite definition." It focused on the theoretical aspects of translation such as the relationship between the text, the translator, the translator's language and certain ideological restraints imposed by

them. The Conference also examined the practical aspects of translation. This aspect of the Conference involved observations on poetry, theater, and prose. Professional questions regarding the relationship between the translator and the literary agent, editor, and publisher were also discussed.

Gavronsky himself, a translator, poet, and critic, said that one problem in translation is the "misconception of the sanctity of a word" which occurs when a translator, for various reasons such as rhyme, rhythm, or language restraints, adheres to a strict translation, which sometimes causes a distortion of the poem's meaning or of the author's intent. There is no such thing as a single translation for any given work. There is no such thing as a translation that can be done with accuracy.

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INSIDERS' TALK

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Sorority Life Returns

REVIEWS

Much Ado About Nothing

INSIDERS' TALK

OPINION

OFFICE HOURS

Joseph L. Malone
Linguistics Department

Editor's note: Office Hours is a faculty opinion column that appears periodically in Bulletin.

P 3 PvQ

The formulaic title of this piece is the so-called logical Law of Addition according to which a true statement (P) remains true no matter what the truth value of any other statement offered as an alternative. This seems true enough for whatever it's worth. If it's true that Ed Koch is mayor, then it's also true that Ed Koch is mayor or Bugs Bunny is mayor, or to condense the phrasing a bit that either Ed Koch or Bugs Bunny is mayor.

True enough, but who cares? Such linguistic tinkering may be fine on the exercise pages of a logic text, but it doesn't seem likely to relate to anything of moment in the real world.

But there *are* real world analogs of such quirks, subtle perhaps, but no less real for all that. And some of them have potential for blurring or ageravating important social issues.

Take the case of the hyphenated adjective Judeo-Christian. Though disguised by morphology in most people's usage, this word semantically hits the PvQ of our formula. For instance, both the Jewish Feast of Tabernacles and the Catholic Sacrament of the Eucharist might be truthfully said to be manifestations of the Judeo-Christian tradition, though the one is exclusively Jewish and the other exclusively Christian.

Of course, careful speakers may intentionally avoid such usage, opting to reserve such adjectives for situations where neither the Jewish component nor the Christian component could be truthfully used alone. But the English language does not, by itself, mandate such care.

That task devolves upon speakers themselves, who ultimately must be wise and clear enough to weigh their own words. That such weighing is not always conducted to everyone's satisfaction may be il-

lustrated in the following letter to the editor of *The New York Times* a while back (February 10, 1981).

Malcolm W. Browne, in his piece "Science and the Dramatic Vision: A Critique" [Jan 20] makes a common error. He begins "Enmeshed in Judeo-Christian tradition is the notion that knowledge is sinful." There are such strands in Christian thought, but this idea has never played a significant role in Jewish tradition. Too often intelligent observers attribute to the "Judeo-Christian tradition" concepts which are entirely Christian, ignoring theological differences between the two religions.

(Signed) Randy Tiffany
Marjorie Yudkin
Brooklyn, N.Y.

On the charge that gentlefolk Tiffany and Yudkin level, I take no public stance. But to the extent that their grievance is justified, it documents a genuine and potentially dangerous rhetorical abuse of P 3 PvQ, be it ever so well intended on the part of its author.

Let me end with just the outline of another example from about five years ago, an example I can no longer document because I purblindly failed to keep the sources at the time. Newspaper A reports that enrollment by "minorities" in a Lower East Side elementary school is disproportionately large. Newspaper B carries the same judgment, but calls it enrollment by "Blacks and Hispanics." Finally, newspaper C gives the statistics: Hispanics 55%, Blacks 5% (the balance being evenly distributed between Orientals and so-called White Ethnics).

Can you see how newspaper B abuses P 3 PvQ?



Letters to the Editor

Dr. Defends Drug Treatment

To the Editor:

In the October 12th issue of the *Bulletin*, an anonymous correspondent wrote a letter very critical of the Barnard Counseling Service, and, among other issues, addressed a problem I have frequently encountered. In my opinion, there exists a serious confusion about the role of "drugs" as a result of the devastating impact of dangerous drug abuse in our society. Much focus has rightly been placed on the dangers and potential side effect of all drugs, and the need for informed judgment when taking any medication. I am already assuming the conclusion that drug use for "recreational" purposes is always dangerous. However, at the very time when some immensely beneficial medications are available for the relief of emotional pain, psychiatrists are confronted with a pervasive fear of any mind or mood altering drugs. The letter

writer is not unique in perceiving the prescribing of psychiatric medications as a quick and disinterested way of dealing with an emotional problem. In fact, prescribing medication may well be one evidence of a doctor's caring. Listening and counseling, while always important, is sometimes not adequate to resolve more serious emotional difficulties. Sometimes overwhelming anxiety or disabling depression can severely alter a person's perspective, so that their normal coping capacity is restricted. A person does not have to be "crazy" to benefit from medication, which can help them regain emotional perspective and thus use counseling as well as their own strengths more effectively in dealing with their problems.

Marian G. Malcolm, M.D.
Psychiatrist
Barnard Health Services

DSA Call Rouses SYL Anger

To the Editor:

On Monday, October 17, the Democratic Socialists of America (DSA) called the cops to keep the Columbia Spartacus Youth League (SYL) from distributing literature outside of their "public" meeting on "Socialist Feminism" held at the Barnard Women's Center. We protest this use of the police to silence communists at Barnard. Cops off campus!

Students familiar with the Columbia revolt of 1968 know well the role played by the cops in brutally suppressing the takeover of the university by anti-racist, antiwar students. Today, the oh-so-"democratic" DSA makes common cause with U.S. imperialism against the Soviet Union, and with the cops at Barnard against the communist SYL. The DSA's supposed concern for "women's liberation" is a lie. When U.S. imperialism beats its war drums, the DSA falls into place, supporting the reactionary Islamic

fundamentalists in Afghanistan—who want to maintain the feudal enslavement of Afghan women, the veil, the bride price, and enforced illiteracy—as "freedom fighters" against the Soviet Red Army. Like Ronald Reagan, the DSA also loves counterrevolutionary Polish Solidarnosc, whose program for women—"Kinder, Küche, Kirche"—is inspired by Pope Wojtyla.

DSAers stand in the front lines of the insidious attempt to create a new McCarthyism in this country. Prominent DSAer Ron Radosh, co-author of *The Rosenberg File*, is trying to kill again Julius and Ethel Rosenberg—Communist Party members framed up and electrocuted by the U.S. government in 1953 ostensibly on charges of conspiring to give the "secret" of the atom bomb to Russia. Radosh's book is pure FBI disinformation, masquerading as historical scholarship.

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Barnard



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DSA Translation—

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The DSA State Department "socialists" will stop at *nothing* to prove themselves "responsible" anti-Soviet politicians to the U.S. government.

The DSA's "socialist" pretensions were recently starkly exposed in Santa Cruz, California, where it leads the city council. "I don't enjoy administering the decline of the capitalist state," whined DSA councilman Mike Rotkin—as he responded to a city workers' demand for a 5 percent pay increase by offering them *nothing* except a *cut* in benefits! Capitalist austerity is required by U.S. imperialism's anti-Soviet war drive and DSA—whose hallmark is open support to the Democratic Party, the party of the Vietnam War—offers itself up as the enforcer.

Marxists who defend the Soviet Union against U.S. imperialism and who fight for a revolutionary, working-class strategy to bring down racist American capitalism have a right to be heard. The calling of the cops by the anti-communist DSA thought-police should disgust any radical student

Jon Lavine
Karen Lewis
for the Columbia SYL

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and surprising results," said Gavronsky. He added that "The general consensus among contemporary theoreticians of translation and many practitioners is that a homologous text does not mean a one-to-one relationship in the same places throughout a work. Maximum fidelity to a text implies extraordinary though well-defined creative operations"

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Core Curriculum

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"Barnard were to provide some faculty, you'd be adding some senior faculty to that program, which it needs."

The suggestion that Barnard institute its own Humanities courses has been discussed by the Barnard faculty, but was rejected in favor of a Freshmen Seminar, effective in the fall of 1984. Vice President for Academic Affairs and Dean of Faculty Charles S. Olton said that the Barnard faculty "never considered creating a mirror image" of the Columbia Humanities Program, although they looked closely at the Columbia College model and at four or

five other models. The desire, he said, "was to design a program that fit in our situation." The Freshmen Seminar will pay "clear attention to certain types of reading which are along the lines of the Humanities Program, and there's a very big emphasis on writing," said Futter. She emphasized that the Freshmen Seminar is not an attempt at instituting a Core Curriculum program and said that one course in no way constitutes a core, or cluster, of required courses.

Olton said that the solution to the problem depends on its dimension. "If we

anticipate that the number of students (who are excluded) is miniscule, we'll forget about it." Figures from the Registrar of Columbia College are not yet available. He said that any solution will depend "partly on strict numbers and partly on the quality of the numbers," referring to students' motivation for taking a Humanities course. To this end, Olton said that Barnard students who are taking or have taken a Humanities course may be polled as to their reasons for taking a Humanities course, which particular Humanities class they took, and when they took the course

Looked at from another perspective, it may be that overprescription of the Humanities courses may decrease with the ebb and flow of registration patterns. This, in addition to the new curriculum at Barnard, "will inevitably shift the patterns of registration yet again," said Futter. It will take at least two years before any new pattern clearly emerges. Olton said that further changes in registration patterns may occur because Columbia recently changed its own registration procedure.

For these reasons, it is yet unclear which solution is the best and equitable one, but Futter is optimistic. "It's a manageable problem. We're presently in the throes of trying to figure out what are the best ways of doing it."

Seminars

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inars will focus on the 20th century more than is done with great books, as well as the works of civilization other than those of the Western world.

Professor McCaughey acknowledged that a program like the Freshmen Seminars is not the first of its kind. The Committee is borrowing ideas from Bard College, the University of Chicago, and Columbia College. He also foresees inevitable comparisons being drawn between CC and Lit Hum and Barnard. However, he said,

"We don't want to see the [Barnard] program as an alternative to CC and Lit Hum. We are aware of these experiences and think of them as successful academic enterprises," but he emphasized that Barnard is trying to teach something different.

Themes proposed thus far include "Freedom and Civic Imperative," "Reflections on Selfhood," "Ways to Learning and Knowing," as well as a women's studies theme. By using themes, the

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FEATURES/REVIEWS

Alpha Phi: Pledging Diversity and Sisterhood

by Amy Clyde

In 1912 an article appeared in *The Barnard Bear* entitled "Fraternities versus Democracy" by Frieda Kirchwey. Kirchwey later founded *The Nation*. Before the term "sorority" was coined, all Greek organizations were called fraternities. There were eight on the Barnard campus in 1907. Kirchwey denounced fraternities for their political nature and their exclusivity; no Jews ever pledged a fraternity at Barnard. Kirchwey argued that "without secrecy and petty regulations, without exaggerated loyalty and artificial bonds, without social distinctions and the snobbery that inevitably accompanies them, without all these, no fraternity can exist and be a fraternity. So by an act of reforming and eliminating the evils connected with them, you simultaneously abolish the fraternities themselves." In 1916 after determining that exclusive and expensive fraternities struck an undemocratic note on campus, the Barnard administration banned all fraternities.

However, the matter did not rest there. In the spring of 1983 some Barnard women established and pledged a sorority together with women from the College of Engineering and the School of General Studies.

Why the sudden emergence of an organization that had died a dishonorable death on the Barnard campus sixty-seven years ago and that had never even existed at Engineering or GS? Evelyn Yung, a senior Engineer, decided to form a sorority in order to make women friends. The small number of women engineers and the "barriers" that the Engineering, General Studies, and Barnard administrations create among their student bodies makes it difficult for women to meet other women. Carolyn Straus, another Engineering senior and a founding sister, claims that the administration of each college gives the subtle message that their college is the "best." The goal of the group of nine women who researched, pledged, and organized the sorority, *Alpha Phi*, was to dispel the myths about "the other side of the street." Now that there are women at Columbia College, there is just one more set of myths to dispel, making *Alpha Phi* that much more "necessary."

Several women pledged because, as transfers and/or commuters, they felt out of place in the Columbia community. Melanie Levinson, a GS senior, was attracted to the idea of a sorority because for her, "having transferred in, it was a really good way to meet people." She finds that Columbia's efforts to improve the social life of its transfers are inadequate. Salome Freud, a Barnard sophomore who commuted last year, describes the Commuter Action Committee as "cliquish." She rarely heard about the events they planned and felt that her participation was unwelcome, so when the sorority was suggested



Left to right: Carolyn Straus and Evelyn Yung

Why the sudden emergence of an organization that had died a dishonorable death on the Barnard campus sixty-seven years ago?

she jumped at the chance to become involved.

The creation of a group in which women from all the colleges at the university can meet each other and make friends is inarguably a praiseworthy undertaking. There are those on campus, however, who bristle at the very word "sorority." Surely, an all-college women's group would have served the purpose of uniting women without running the risk of repelling those who object to the traditions associated with sororities. President Evelyn Yung says she chose the structure of a sorority so that "when we leave, there will be something to hold it together." Betsy Gallagher, another founding sister, says that a sorority has a "special kind of sisterhood, more of a commitment than just a women's group" could provide.

Combating the stereotypes

The sisters in *Alpha Phi* are well aware of the stereotype of a sorority that plagues them, and which may possibly be hindering the growth of the society. A random sampling of Barnard students responded to the idea of a sorority with "disgusting and horrible," "like a cult," "too rah-rah," "elitist," "closed unit," "something quite ancient," and "sororities are for people who want to get into a niche, meet guys, and go on little outings."

To combat the enemy of the stereotypical sorority, the founding sisters chose purposely a national sorority with chapters

throughout the country rather than just in the South where sororities tend to be rah-rah, anti-academic, and snobby. *Alpha Phi* selected out of the thirty-five sororities possible was preferred because it understands the academic pressure of Columbia. There are chapters of *Alpha Phi* at Tufts, Johns Hopkins, and Cornell. Melanie Levinson, who was in charge of interviewing the possible national sororities, said, "We're all going to graduate school or into the business world, we're not getting our MRS." However, she added, "the sorority is a great place to meet men."

According to the sisters, their organization is anything but a stereotypically exclusive club. The requirement for election to the sorority is the show of sufficient interest in it. At this point, *Alpha Phi* is desperate for members because with only twenty-one sisters pledged the sorority at Columbia qualifies only as a colony. It must have forty sisters to become an official chapter of the society. The sisters will then become eligible for the goodies provided by the national organization, including an alumnae network throughout the country, scholarships based on need and merit for both undergraduate and graduate sister, and financial aid to aged or disabled collegiates and alumnae in need.

Now *Alpha Phi* extends a welcome to just about any woman. The President is Asian, several sisters are Jewish, and there is not a member in the society whose ancestors came over on the Mayflower. However, such a member would certainly be welcome. The group is diverse, and that is the way the sisters want it. However, the

fact still remains that women can be excluded from the organization for racial, religious, financial, or arbitrary reasons in the future; all members must be voted in. While *Alpha Phi* does not make use of its ability to keep out certain women at the present time, the potential still exists for it to do so in the future.

Salome Freud is not worried about the possibility of a restricted society. She claims, "All the girls who are interested are not interested in an exclusive club." Evelyn Yung believes that the alumnae would not allow *Alpha Phi* to become discriminatory. Melanie Levinson is less confident, saying, "although you pick girls with good heads on their shoulders, there's no proof that twenty years from now it won't turn into St. Anthony's, though the likelihood is low. The national organization of *Alpha Phi* doesn't have that reputation. It isn't snobby."

Do you need money to make friends?

Though *Alpha Phi* may not be exclusive, all sororities are expensive. The dues are prohibitive for many prospective members. For the school year 1983-1984, Seniors pay \$782.00, Juniors pay \$842.00, and Freshmen and Sophomores pay \$882.00 to join. These obligations include pledge fees, installation fees, Founders' Day funds, convention fees, and chapter dues. Dues that cover activities in subsequent semesters depend on how much money the sisters decide they need to get their projects off the ground. This policy means that the more the sisters spend, the better the sorority will be. Peer pressure could make life in the sorority rather difficult for those short of money. *Alpha Phi* will, however, allow those who need extra time to pay in installments.

When asked if she would join the sorority, Claire Kedeshian, a Barnard Sophomore, said she had no intention of pledging and asked, "Do you need money to make friends?" Another Barnard student, a Junior who asked to remain anonymous, said she thought pledging meant "buying your friends."

Once you have bought into the sisterhood, where does the money go, and how do you spend your time? At the moment, the primary occupation of *Alpha Phi* is rushing new members. Parties, dances, mixers, brunches, and casual treks for ice cream fill a sister's calendar. Community service also plays a significant role in the lives of the sorority members. *Alpha Phi* had a booth at Carni Vol this year to raise money for their philanthropic interest, The Heart Foundation. Next semester every sister

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The Barnard College Theatre Company

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Entertaining *Ado* by BC Theater

by Tara Polen

The Barnard College Theatre Company's performance of Shakespeare's *Much Ado About Nothing* at Minor Latham Playhouse was a pleasure to see. Directed by Kenneth Janes, Artistic Director, the performers did an excellent job. *Much Ado About Nothing* is one of Shakespeare's most popular comedies. The main characters are Leonato, his daughter Hero, her cousin Beatrice, Benedick, and Don Pedro. The play opens when Leonato hears that the men are coming back from war. The characters are developed very quickly—Benedick swears he will never be a "married man." Beatrice is proud and witty. Claudio loves Hero, Don Pedro is easygoing and plans to help Claudio get Hero, and Leonato is the generous friend and father. The play is basically a comic view of people caught up in life and love

scene. Count Claudio, portrayed by Daniel Weiss, was also very convincing, but the two didn't seem to have the magnetism or presence that Kenton-Smith and Gee had. Leonato, Hero's father, was well played by Scott Whitehurst, especially towards the end of the play when confronting Claudio and Don Pedro, who was played by Richard Hester.

Of the supporting characters, the most fun to watch were Philip Miller and Karl Woelting who played Dogberry and Verges, respectively. Although their parts were not very important for the plot, they nevertheless made the most of them.

Ursula and Margeret, played by Kae Hunter and Carol Cankro were very convincing. Hunter was particularly good in a scene with Hero when they tricked Beatrice into thinking that Benedick was in love with her. Subsequently, the scene in



Left to right: Richard Hester (Don Pedro) and Scott Whitehurst (Leonato)

The main characters gave very strong performances. Susannah Kenton-Smith, who portrayed Beatrice, had excellent stage presence, was very convincing, and was enjoyable to watch. Her counterpart, Benedick, was played by Stephen Gee and was equally enjoyable. The two worked very well together, and their energy bounced back and forth between them. Both performers also handled their soliloquies well.

Hero, Beatrice's cousin, was played by Margot Gismondi. She also did a very good job, particularly in her wedding

which Leonato, Claudio, and Don Pedro trick Benedick into thinking Beatrice is in love with him is also one to watch for.

Although the set, designed by Christopher Broseus and Rhonda Rubinson was simple and unchanging, it proved to be sufficient and attractive. Grace Row, the music director, employed Renaissance music during the play and during intermission, which added a nice touch.

Much Ado About Nothing is very amusing, well acted and a lot of fun. Don't miss it.

Bulletin photo by Jerry King

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Seminars

Continued from page 4

Freshman Seminar Committee hopes to make the selection easier for incoming

freshmen, who by expressing interest in a particular theme will be matched with one of the various course subthemes from which they will then be allowed to indicate first and second choices.

Classics Professor Helene Foley, a member of the Freshman Seminar Committee, along with five other faculty members has been working to develop the women's studies theme. Professor Foley explained that the theme is tentative but that the proposal is entitled "Destiny and Desire," which she described as "talking about the ways in which women's experiences have been imagined and constructed in culture and society." She concluded "The emphasis is on major themes of women's destiny and desire." Professor Foley cited such prospective texts as *The Odyssey*, *Antigone*, *As You Like It*, *Anna Karenina*, *A Room of One's Own* and poetry by women.

The Quantitative Reasoning Committee is faced with developing new courses as well as reviewing existing ones to ascertain whether or not they can be used toward the requirement.

The Quantitative Reasoning courses will consist of three four week modules in which students will be offered both new and old courses from a wide variety of departments. The Mathematics Department is developing a new course which they hope will attract students who would otherwise not choose a math course to fulfill the requirement.

The Quantitative Reasoning requirement was established in response to the Curriculum Review Committee's finding that 50% of Barnard students do not take any courses that entail quantitative reason-

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Sorority

Continued from page 5
will learn C P R. Last semester the sorority spent a day working in the soup kitchen of a local church.

Despite the great fun the group reports to be having, rush is not proving productive. Some Barnard students volunteered the information that they might be more interested in the sorority if it had a house. Jennifer Miletta, a Sophomore, said that joining a sorority was too formal a way to make friends, "but if there were a house that might be different." Claire Kedesian expresses the same view. "A group of people doesn't seem as substantial as a place with people."

However Carlton Fambro, Assistant Director of Student Activities at Columbia and Advisor to Fraternities, says that *Alpha Phi's* chance of being given a house in the future looks "bleak." There are two fraternities

without houses that have been allotted space in East Campus. These fraternities are on trial, and if they pass the test, it is possible that *Alpha Phi* may also be allotted a suite in East Campus. If a house off-campus does become available, *Alpha Phi* will compete with the two fraternities for the house. Fambro says there are no established standards by which the three competitors will be evaluated. No one organization is at the top of a priority list. Conceivably, *Alpha Phi* could be the first to get a house, or the last. It is likely that the sisters will remain spread all over campus and without any kind of residence of their own.

Another obstacle in the path of the success of *Alpha Phi* is lack of interest on the part of the student body. When asked why they would not join, most students in a random sampling said they were "too busy." Though the camaraderie offered by *Alpha Phi* is appealing,

several students said they found convivial company without the sorority. Judith Ranger, a Senior at Barnard, expressed a common sentiment about sororities, "Who needs them?" Margot Stevenson, another Barnard Senior, took another common position on the issue. "I don't care, really." Salome Freud is bewildered by the unwillingness of campus women to involve themselves in the sorority. One thousand invitations to a brunch were sent out by the sorority. Fifteen guests came. Freud says, "A sorority is a fun, social thing. Why people would shy away from that is what I don't understand."

One student, who asked to remain unnamed, seriously considered pledging and then shied away. Describing the organization, she said: "They don't have the spark of a family of sorority sisters. They just conduct sorority business." She was also under the impression that

several officeholders, excluding the President, were eager to acquire official positions simply for the sake of putting the distinction on their resumes. Salome Freud, herself a member, admits to the same suspicion.

Though the sorority may be suffering growing pains, those who have joined are happy with it. Pearl Peller, a Barnard Sophomore who pledged at the beginning of October, said that what she likes most is the "belonging kind of feeling" she has in the sorority. She finds it easy to relax with the sorority: "It's nice being part of a group where you're all on equal standing and you're all the same." Two Columbia College Freshwomen who are *Alpha Phi* sisters expressed similar sentiments: they did not know exactly why they joined. They came to college wanting to join something, and *Alpha Phi* was there. The sisters were just "a bunch of nice people."

The rebirth of *Alpha Phi* on campus presents an intriguing issue. Is it possible to consider *Alpha Phi* as just another college activity available to Barnard students and others? If the sisters have transformed the sorority into an organization that does not obstruct, but rather encourages, diversity on campus, then they should be congratulated for their contribution to undergraduate life. However, perhaps the potential the sorority holds for exclusivity is antithetical to a well-integrated college community. As Frieda Kirchwey stated in 1912, the sorority may be "preventing the college from its birthright of Democracy."



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