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# Barnard Bulletin



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## **Feminism Re-evaluated**

**"I do not think that the job of the modern women's movement is done. And I do not believe the movement has failed . . . .**

**I do believe, though, that the movement is in trouble."**

**- Betty Friedan**

***(New York Times Magazine***

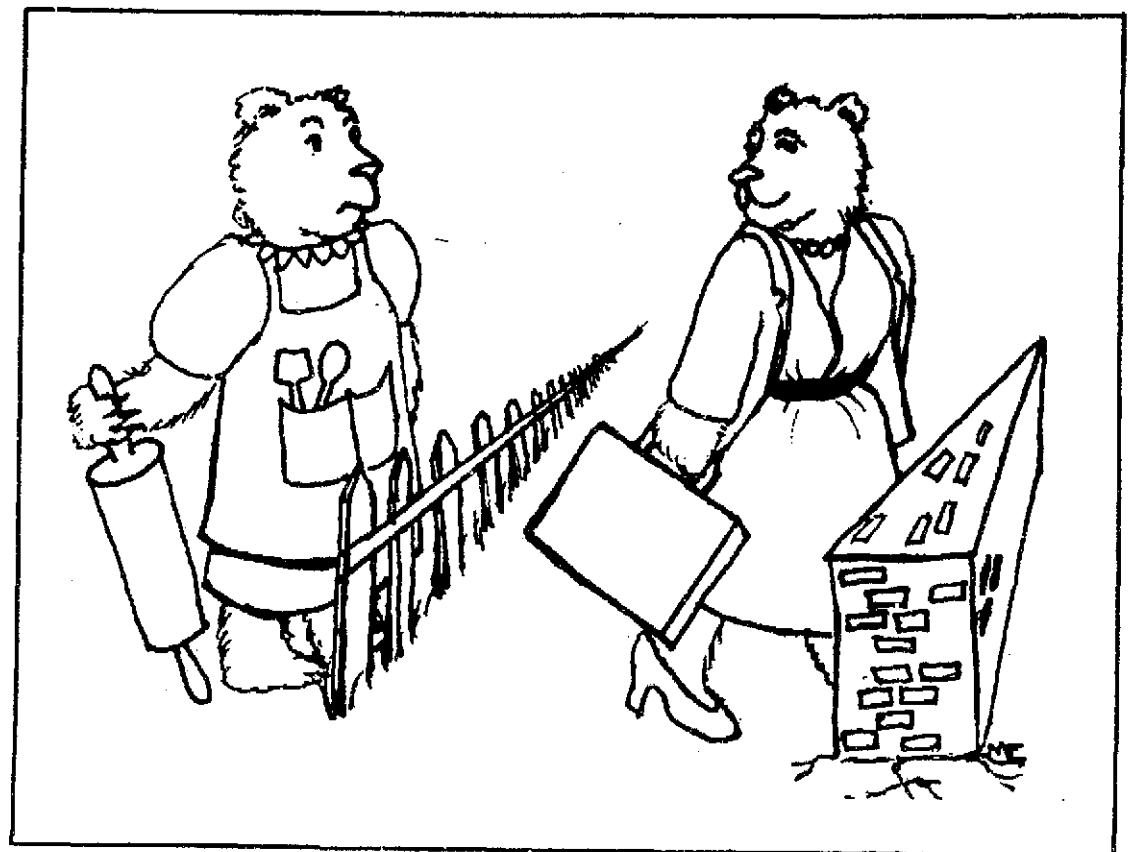
***November 3, 1985)***

## Editorial

Feminism today is very different from what it was twenty years ago. Only one generation back, it was taken for granted that marriage and raising a family would take precedence over any career interest a woman may have had. Women were to be educated, but having a career was quite another matter. A woman who pursued a career encountered many obstacles in education and in seeking employment.

Through the struggle for equal opportunity, women have succeeded in gaining acceptance in the world of careers and have made themselves a valuable part of it. Today, women have opportunities which simply did not exist for them in the past. Obtaining equal opportunity is a first step, and an important one. But it is not enough that women have the same opportunities as men. We must discover the subtler aspects of society which create an unfair situation for women in the first place. For although women may succeed in gaining equal opportunity, the attitudes beneath that unfair situation persist. A good example is the fact that ERA has still not been ratified. It seems that we can accept women having the same opportunities as men and yet we are not prepared to guarantee them, or men for that matter, legal protection from sexual discrimination.

Bringing about changes in attitudes involves looking at society as a whole and seeking to change men's as well as women's roles. Feminism is no longer only a women's issue, one of obtaining the same opportunities as men, but an issue of gender roles, concerning women and men equally.



## Letter to the Editor

### Early Efforts Neglected

#### To the Editor:

I was pleased to see Women's Athletics featured in the recent *Barnard Bulletin*. Our women athletes put in a lot of time and energy representing their respective schools and receive little recognition for their efforts. The creation of the Barnard-Columbia Athletic Consortium has certainly enhanced the opportunities for all women athletes at Barnard, Columbia College, and the School of Engineering.

However, I am disappointed that Barnard's efforts in Women's Athletics prior to the formation of the Consortium were not acknowledged. From 1978 until the Consortium was formed Barnard produced two All Ivy Volleyball players, an All American diver, an archer who was invited to the 1980 Olympic trials, and two

nationally ranked fencers. We, in fact, performed admirably with the resources available to us.

Yes, "We've Come A Long Way," but let's not forget how we got this far and far we have yet to go.

Sincerely,

Jean E. Follansbee

Chairperson, Physical Education Department

Barnard Liaison to the Barnard-Columbia Athletic Consortium

P.S. Nancy Kalafus was indeed hired, in 1979, as a full time faculty member to teach Physical Education and coach the intercollegiate Basketball team. It just so happens that supervising Basketball Intramurals was also one of her duties.

## Bear Essentials \*

**PASS/FAIL DEADLINE:** **WED. DEC. 4,** is the last day to file a request with the Registrar for P/F grading. You are reminded that unless a course is graded P/F for all students (e.g. Experimental Studies BC301), the instructor records a letter grade on the grade sheet. If the instructor's grade is either D or F, it is D or F that is recorded and computed in your GPA. The P/F card, filed in duplicate, should be read with care before you sign. Prerequisite English and courses for the track and the minor may NOT be graded P/F. To keep governing committee records, the DEADLINE IS ABSOLUTELY FIRM AND THE DECISION IRREVERSIBLE. (See p. 32, Catalogue, or Dean's List before filing.)

**FINAL EXAMS, FINAL GRADES, INCOMPLETES:** Look in your campus mailbox (McIntosh for commuters and residents of 60C, 620, 110th St. Hotel Lucerne, and CU dorms) for Dean Bornemann's memo summarizing College policy on all three, vital information for which every student is held responsible.

**GRADE REPORTS TO PARENTS:** A copy of the final grade report is normally not sent to your parents unless you file a permission card with the Registrar. However, the Family Educational Rights and Privacy Act allows parents who can claim a daughter as a dependent (as defined by the Internal

Revenue Code) direct access to her academic records without further permission. In such an instance, a copy of the grade report will be sent to your parents on receipt of their properly documented request, but the College would prefer to have your consent on file. (Your copy is enclosed in your registration packet in January.) Parents are interested in Dean's List honors and probationary status.

**PRE-LAW STUDENTS:** If your GPA is 3.5 or higher and you will have completed at least 60 points at Barnard by the end of this academic year, you might be eligible for the Columbia Law School Accelerated Program in Interdisciplinary Legal Education (A.I.L.E.), a joint A.B.-J.D. program which starts in the senior year. The March 1985 LSAT must be taken. For further information consult Dean Rowland, 105 McIntosh, or p. 43 of the Barnard Catalogue.

**PRE-LAW STUDENTS** interested in Columbia Law School are invited to a recruitment session conducted by Dean of Admissions Janet Mulligan, FRID. NOV. 22, Room P, Media Center Room, Columbia Law School, 3-4:30.

**PRE-MED STUDENTS** are invited to "Women in Medicine—Old Stereotypes Broken," a forum sponsored by Columbia College, NOV. 26, East Wing EBH, 7-8:15. **PRE-MED** girls

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## Barnard Bulletin

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Nobody Asked Me But . . . .

## Feminism Must Be Purged of Hatred

By Sue Tony

I don't know if I'm a feminist. Maybe I am. I own a copy of *Our Bodies Ourselves* and *Femininity*. I am attending an all women's college, and when I was little I wanted to be a football player, and I still want to be the first woman President of the United States.

I am told feminism is something which I must define for myself. As a woman, I believe I should be afforded every opportunity men have, whether it is education, career, or a chance to play on the little league team.

I recently found myself moved to tears at a feminist rally. I heard a statement read by a woman: "I hate men. I love my father and my brother, but I hate men as a group. Men rape me, impregnate me, and pat my ass in the office."

I was very disturbed because she was a hating person, and her hate rendered so many of her legitimate points counterpro-

ductive. Hate is an emotion that scares me. Many valid feminist issues are marred by the hateful, angry, manner in which they are presented. Hate generates hostility, and immediately turns many people away. It is true women throughout history have been treated poorly and discriminated against. But it is crucial to remember that the means have a direct effect on the end.

It is unproductive and unrealistic to hate men when our procreation is dependent on them. They comprise half of the population, and to hate them encourages and facilitates them in hating us back.

I see the man-hating element of the women's movement as a flaw, yet there is another element of hate which is more disturbing to me: the inclusive element of hate which pervades the movement.

Women are the victims of self-created discrimination. I am very disturbed when I pick up a copy of *Cosmo-*

politan and they tell me how to 'dress for success' and look sexy in the boardroom. *Cosmo* also recommends women wear a dab of perfume between their breasts.

How can women expect themselves to be taken seriously at work while trying to be sexy at the same time?

These magazines also perpetuate the illusion of the woman as a super-human. The woman who has it all and can do it all. She has beauty and brains, works full time, raises a family, and has a loving, supportive husband. A pretty but false picture.

These women are responsible for making women feel as if they are wonder-women, capable of everything. Many women know this is untrue. These magazines portray motherhood and working fulltime as glamorous and exciting. They cause many women to feel like failures if they don't do everything perfectly.

These magazines also pressure women to constantly fight nature; hair removal, unhealthy starvation diets, and damaging cosmetics are prescribed for beauty. These magazines constantly show their models as carcasses which influence many young girls to become anorexic and bulimic.

Women are blatantly hostile to each other. Too many times I have heard women utter the word feminism disgruntledly as if it was a dirty plague. Too many times, I have women say 'lesbos', 'dikes', and other derogatory terms.

Before any forward direction can be made, there must be a unification of women. There must be a genuine love among women, a feeling of sisterhood. Women must respect and love each other before they create a better situation for themselves.

### The Barnard section of Phi Beta Kappa is happy to announce the election of the following Barnard students:

Pauline J. Alama	English
Laura M. Bulatao	Biopsychology
Risa Evans	Psychology
Karen G. Gross	English
Miriam A. Gruen	Psychology
Beth A. McGroarty	English
Robyn S. Miller	English
Daphne E. Powell	Program in the Arts (Dance)
Nina Rothschild	English
Patricia A. Schatz	Sociology

*The initiation will take place on Thursday, Dec. 5, 1985 at 4:30 P.M., in the Sulzberger Parlor.*

### Notes From Student Government Association

Dunwreath Rooney	Esther Holzer	Marian Rothman	Chris Woodbury	Karen Rupert
President	Vice-President	Vice-President	Treasurer	Officer of the Board
	for Student Government	for Student Activities		

SGA IS INTERVIEWING NOW for WINTER FESTIVAL COORDINATOR! Winter Festival is traditionally a "Celebration of Women in the Arts." The Coordinator's primary function is to direct the successful organization and completion of a multi-faceted 3 or 4 day program. The dates set for Winterfest 1986 are Wednesday, January 29, through Saturday, February 1. The festival is funded by SGA and it currently has a budget of approximately \$7,000. With the assistance of the President of SGA, the Coordinator will prepare a budget by November 29th which fits within the prescribed financial limits.

This is a very exciting and rewarding position. The direction of Winter Festival can be focused creatively. You will be in contact with agents, performers and various professionals from whom you can learn a great deal. We encourage anyone who wants to accept the challenge, of making this Barnard tradition a success once again in '86, to pick up an application at the SGA offices. SGA offices are located in 116 McIntosh. Applications are

available NOW. All applications must be in SGA by November 20, 1985. Please contact Dunwreath at x2126 or x8443 if you have any questions. We look forward to hear from you!

SGA is organizing three Forums, with Deans, with Directors, and finally with the President and Vice Presidents which Barnard students are encouraged to attend. Watch for the dates of these events and join us for wine and cheese. Our administration would like to know you, let's give them the opportunity.

Receptions for Winter and Summer Grant recipients are being scheduled for the first weeks of November. All past recipients are cordially invited to share their experiences with fellow classmates at these gatherings. Prospective Grant applicants are urged to meet these people and make inquiries during these receptions. Please contact Karen at x2126 for further information.

We'll talk next week we hope you had a nice break over Election Day weekend!

# Reviews

## Choosing Children: Documentary on Lesbian Mothers

By Jane Fish

The various options available to lesbian mothers are explored in *Choosing Children*, a documentary now showing at the Film Forum. Filmmakers Debra Chasnoff and Kim Klausner, obviously in support of lesbian parenting, interview six families in Seattle, San Francisco, Boston and New York. The film focuses on the legal rights of non-biological mothers and biological fathers. Donna Hitchens, an attorney for the Lesbian Rights Project, describes the legal problems lesbian couples have with adoption, custody rights, and donor insemination. Each couple in the film made different decisions about getting pregnant and they explain why. Maide used artificial insemination with a known donor so that she could know the biological father's medical history; Diane used artificial insemination with an unknown donor because of the potential custody problems; and Margarita slept with a male friend, largely because she felt artificial insemination would have been too impersonal. A woman named Jan shares the parenting of her two-year-old daughter with Jerry, a gay man, because she wanted a father for her child. Jan and Jerry serve as a reminder of the relative ease in which gay women can have families compared to gay men.

Only 45 minutes long, the film presents an impressive number of the psychological and social problems facing these families but, regrettably, there is not time for issues such as homophobia or the lack of male role models for the children, to be fully explored. The audience derives most of its understanding of these families' lives from the brief, candid portraits suggested by the interviews—from their smiles, their interactions, and their stories.

A heartwarming and often amusing tone of maternal love pervades the film. This lighter note is welcome after Theresa Tollini's *Breaking Silence*, an admirable and painful documentary on incest shown in conjunction with *Choosing Children*. The appeal of *Choosing Children*, and the fully developed issue of the lack of legal rights for lesbian parents, could, perhaps, have been accompanied by an even deeper understanding of the lives and problems of lesbian parents and their children. But both of these documentaries are well made, informative and riveting.

*Choosing Children* and *Breaking Silence* will be shown at the Film Forum at 57 Watts Street until November 26.



Rochelle and her two children from *Choosing Children*.

Courtesy of Film Forum

## Happy Birthday Feminist Press

By Victoria Olsen

In these days of diminishing grants for the arts, it's very satisfying to announce that a small press, like The Feminist Press, is flourishing. Fifteen years after its founding, The Feminist Press is moving from its home on Long Island to its new alliance with the City University of New York in Manhattan, and taking with it its commitment to reclaiming literary works by women authors and eliminating sexism in books and schools. Its double interest in education and literature has been evident in fifteen years of publishing, or republishing, the works of Agnes Smedley, Charlotte Perkins Gilman, Meridel Le Sueur, Paule Marshall and Zora Neale Hurston in addition to

many resource books toward the establishment of feminist studies courses in schools across the country.

In celebration of its anniversary, The Feminist Press has this year published an expanded edition of their first reprint, *Life in the Iron Mills* by Rebecca Harding Davis, a *Birthday Book* describing their history and *Mother to daughter, Daughter to mother: A Feminist Press Daybook and Reader*, edited by Tillie Olsen. These and other Feminist Press publications are available by mail order through The Feminist Press, 311 East 94th Street. The feminist bookstore, Womanbooks, on 92nd Street and Amsterdam Avenue, carries many of their books as well.



## A Letter Which Needs No Apology

This letter is a feminist letter. I am a feminist. You may think feminists are man-haters or lesbians. Some of us are. You may think that your mother is a feminist because she has a job outside of the home. She may very well be a feminist. Being a feminist is a frame of mind, an attitude. It is not what you say but rather what you do that indicates to me your degree of feminist consciousness. Unfortunately to arrive at this state of mind, we must throw off most of our socialization, and question most of what we see in the world around us.

If you are a man it is perhaps doubly difficult to accept feminism. To do this you must give up power and privilege in the process. If you don't give up the space that you take up, you must share it. This is a very difficult task to accomplish. In addition, if you acknowledge feminism, you admit your own complicity in the oppression of women. Unless you of course think you are the exception to the rule.

If you are a woman, the realization, through personal experience or observation that women are devalued because of their sex is a harsh reality to face. You may not want to face this. Therefore you may not feel comfortable with feminism. You may not want to have the reputation of being a feminist, because you do not like most feminists that you know.

But feminists are composed of the people who call themselves feminists. You can set the agenda. Feminism for you is whatever you need it to be. It may be different from my definition.

For example, I do hate men. Not individual men: my father, brother, friend, lover. But I hate men as a group. MEN as in what that word embodies for me. After all political discussion, sexism is a crime committed by men against women. Men rape me. Men impregnate me, men pat my ass at the office, men don't respect me or my opinions, men are condescending to

me, men can't relate to me.

Men cannot identify with this. I will not rape a man. I cannot impregnate a man. I will not harass a man. I will not disrespect a man because of his sex. I will not be condescending to a man because of his sex. I will not beat and batter a man. I will not sell a man in the media or on the street as a sex commodity.

I am a woman. I can be raped. So can my sister in Iran. In Iran, it is illegal to kill a virgin. So if my sister is sentenced to death, she is raped before she is shot. Raped by the state. I think about how lucky I am that I am raped by an individual and not by the state. I think about how sick it is to think of this as being lucky. Why does this law exist in Iran??? Can a woman not leave this world unpenetrated by a man? Is this why lesbianism is so hated? Is the U.S. all that much better than Iran? After all, the criminal justice system says that it is my fault. They put me on trial for something that I have suffered for.

I am a woman. I can carry a child. So can my sister in Africa. She often must travel great distances to have access to birth control. She may be twenty years old and a mother more than twice. She may be older with ten children and a dropped womb. She has not been able to space her children and as result many have died or many are hungry. Perhaps if she has access to birth control, it is a shot of Depo Provera which may cause sterility. She has no access to legal abortion so if she attempts this method of fertility control, she risks her life in the process. In the U.S. a sister died on the floor of a motel room, in a pool of blood from an illegal abortion. Doesn't anyone care about the life of a woman? I am lucky. I have access to birth control and legal abortion. But what if the Supreme Court reverse its 1973 decision? Will I have to risk my life when I must use a coat hanger?

I am a woman. I can be denied a job

because of my sex. Or I can be employed in a low-paying, sex-segregated, "pink-collar" job. So can my sister in the Philippines. Women around the world are used as cheap sources of labor for the capitalist world. My sister in China is going blind because of too many hours in the factory. Here in the U.S. I am the last hired and the first fired. I make \$12,000 to my brother's \$20,000. If I am employed, I probably do all of the domestic work and child care also. If that work had to be purchased at market rates, my wages would be \$14,000.

Women for once come first in feminism. We have enough to deal with between ourselves. We need our space to be with women to empower and to affirm ourselves. A room full of feminists is a roomful of people talking quietly. We apologize for our inarticulateness. We apologize before we speak. We are not used to having a room of people who will listen. We often do not finish our thoughts. I wonder if that is a result of so many years of being interrupted and cut off by men. We listen to each other and we try not to interrupt. We understand how difficult it is.

There is nothing wrong with feminism. There is nothing wrong with wanting a decent job, good health, control over one's own body, and choice. It doesn't seem to be too much to ask. Is it too much to give? I only need options and respect. Please think about this next time you criticize my sister for being a feminist. Think about it next time you are dominating a discussion. Next time you are lying on top of a woman. Try to support these concerns. We are not your mothers or the potential mothers of your children. We are people. We are very aware about what is going on in the world today. And we are reclaiming our daughter right.

Lexie LeBan

Barnard Women's Alliance

## New Group Confronts Feminist Issues

By GERALYN WEINER

A new feminist group, The Exxperience, was created this September at Barnard College. The group was created because there was a need for a feminist group at a women's college. The issues they are confronting include the povertization of women in New York, violence against women in the form of rape and sexual assault, and sexual harassment in the classroom. Their goal is to educate and raise the consciousness within the community. To date the group has 30 members.

The Exxperience stresses that feminism is something which every woman and man must define for themselves, for it cannot mean adapting to a man's world. According to their philosophy, women must learn what their choices are and must be fully conscious of being a woman. Women cannot see themselves as a woman living in a man's world, for in feminism women come first. This includes an awareness of the world, and a reclamation of the 'daughter right,' a unifying force all women have in common. Daughterhood is shared by all women, and is universal.

The group believes it is not what you say, but rather what you do which is important. In order to do this, "women must throw off most of their socialization."

The Exxperience meets every Thursday night at 7:30 in the women's center. Only women are welcomed at these meetings because there is a commonly shared belief that more gets accomplished and everyone is respected when men are not present. In the future, the group hopes to invite men once the women develop a sense of themselves.

The Exxperience held their first event on Friday, October 25th. It included a rally "Reclaiming the Daughter Right" which was held at two o'clock at the sundial on the Columbia University Campus. Close to one hundred women and men of all ages and walks of life attended the rally, which included several speakers and spiritual singing.

Later in the day, three feminist films, *Bread and Dignity*, *A Man when He's a Man*, and *Born In Flames*, were shown from 4:30 to 11:00 on the Barnard Lawn. There was also singing by Professors Leslie Calman and Dennis Dalton, and poetry reading.

Reclaiming the 'Daughter Right' is a universally shared sentiment. Recently there was a conference in Nairobi, 30 years after the UN charter of 1945 which declared 1975 as the international year of the woman. 1976-85 has been the UN Decade of Women which has created a universal awareness of the wrong done to women throughout history. Worldwide, women comprise 2/3 of the work force yet only earn 1/10 of all income and own 1/100 of all property.

Feminism involves an awareness of all sisters all over the world. Concern is

expressed for women in Iran where it is illegal to kill a virgin so she is raped by the state before she is shot. And women should be aware of the plight of their sisters in Africa where birth control is inaccessible, and many women are forcibly sterilized.

A speaker at the rally, City Councilwoman Ruth Messinger believes women are "moving closer to equality, but sufficient attention is not given to the extraordinary female problems of New York City women."

Within New York, there are many concerns: expanding daycare services, latchkey children, elderly women, and pay equity. New York City generates an annual surplus of 500 million dollars, yet 40% of young people are growing up in poverty compared with a national 22%. This high number is due in a large part to teenage mothers and single parent families

which account for 1/2 of the households. Then there are a vast number of women living in poverty, especially elderly women. Messinger believes women must demand economic equity, and more education and job training.

Another speaker at the rally, Director of Career Services Martha Green, believes many women in the work force experience "isolationism." "They are self-conscious and feel uneasy, as if they are coming on too strong. They are also nervous about not being liked." She believes women should experience the "joy of accomplishment."

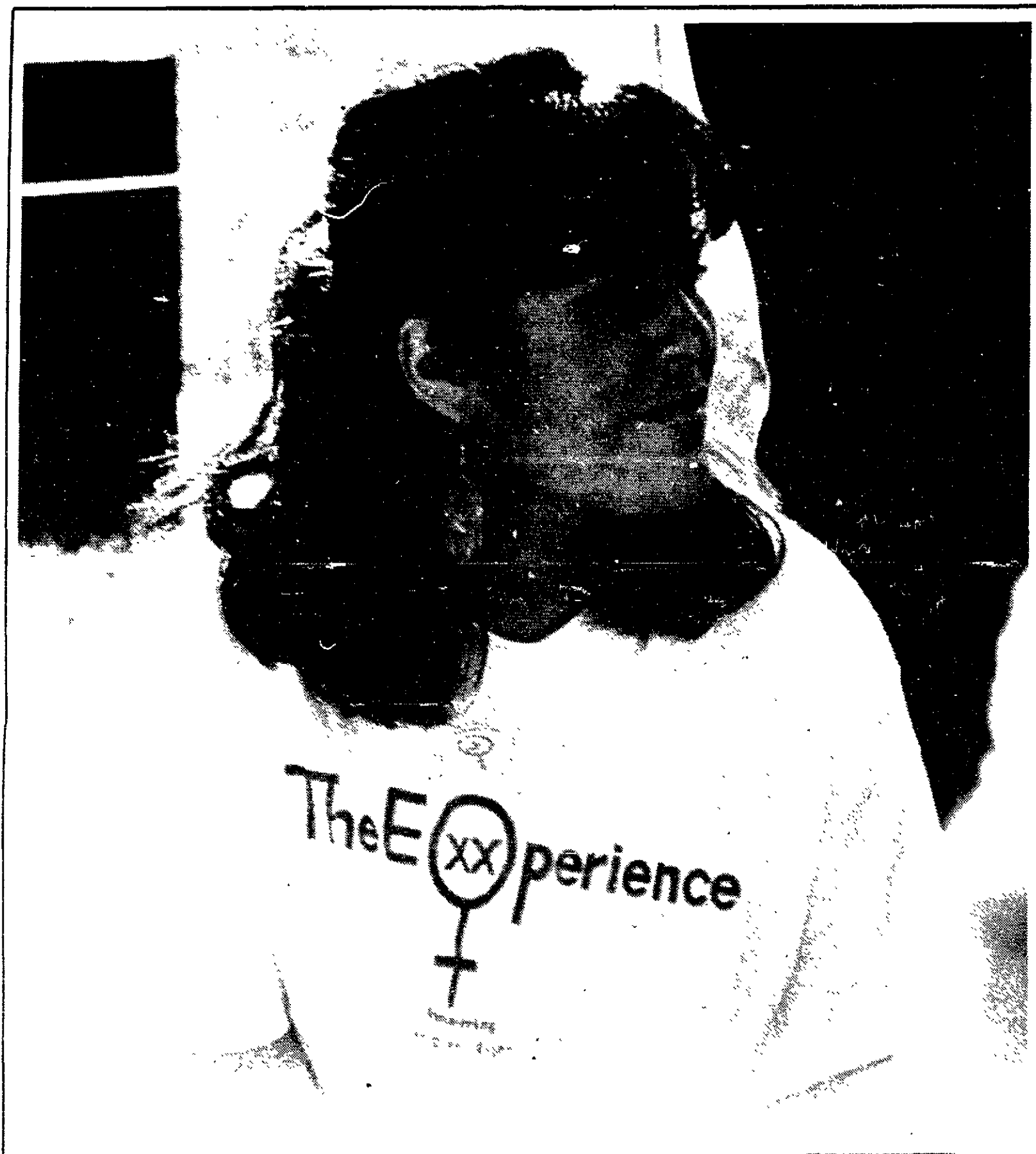
Although much is changing for women in the work force, Green cites the fact that women are still earning 64 cents to every one dollar a man earns. Only 5% of all women earn over \$15,000, while 22% of men earn this amount. The average income a woman earns is \$12,000 compared

to a man's \$20,000. Women are slowly entering the once male-dominated careers. Yet women comprise only 15% of the legal and medical professions, respectively, and 6% of the engineering force. Although these figures show considerable increases, 97% of all secretaries, a traditionally female occupation, are women.

Green recommends several things for working women:

- \*Remember you are pioneers in making a piece of history.
- \*Seek out and maintain women friends, and don't cut yourself off from playtime.
- \*Enjoy spending money, and use your power with humanity.
- \*Put your hand out, and teach the next woman.

Green also strongly suggests all women enter into a "sisterhood."



## A Dialogue



By Lexie LeBan

There are many women's groups on the Barnard Campus, and the number has been increasing in the past two years. Two of the most recent new groups are the Asian Women's Coalition and the Women's Art's Magazine (WAM). I talked with Jean Talvey from the Asian Women's Coalition and Maryanne Pugatch from the Women's Art's Magazine. I asked the two women about what their groups were doing. I also asked about women's activism at Barnard and the prospects for women's activism in the future. The tape-recorder started and these are excerpts from the dialogue that took place between the women.

**M-** In the past few years the magazine has been called the Barnard Literary Magazine.

**J-** Oh, this is the Barnard Literary Magazine.

**M-** Yeah

**J-** Oh Wow.

**M-** It's been a very regressive magazine. The cover for the last year was a picture of a woman in the fetal position, with the title "Back to Boxes." This is a regressive statement about women. The two women who designed the cover had no idea about the implications of these two signs which just spell out . . .

**J-** Regression.

**M-** Right, and I looked at the history of the magazine and I basically feel that it seems to reflect the feminist activity that goes on on campus. Judging from the past issue of the magazine, the feminist activity seemed to be on the downgrade.

**J-** That's interesting.

**M-** Yeah. I looked at the issues from the 60's and 70's and we had some great feminist writers like Ntozake Shange and Mary Gordon, and the consciousness at other times was a lot more heightened. So for the past few years it's only been prose and poetry and we felt like "shit we need

to ground this in some kind of politics." So that was the first decision. But doing that was very difficult because I wasn't sure where I stood with my feminism, and had no feeling for what anybody else felt. But Ruth Weiss and I decided to co-edit the magazine. We sat down one day and rewrote the constitution. Although the magazine had always been by women, for women, and about women, we wanted to ground it in feminism and the best way to do that was to have a section of feminist criticism, so that no matter what the material is or the level of consciousness is we can have feminist criticism. So these were the ideas, and then we get into the group, and trying to know what everyone wanted and to have it be a collective experience was very strange. I mean it wasn't at all what I had expected. We kept changing our minds, confronting the question do we want to have men. If it is a feminist magazine and we are secure in our feminism then we can have men. If we're a women's magazine and we're not secure in our feminism, then we can't have men, because they'll take over. If we are going to include men, do we want them on our editorial board or do we want them just submitting their work. We decided two weeks ago that we are *not* including men on our editorial board but we will accept male submissions according to their abilities.

The structure of our magazine is interesting because Ruth and I edit, but we really don't do anything other than have the meetings. We have a prose editor, a poetry editor, a criticism editor, a publicity coordinator. We are working on getting to know each other and then we feel that the work will come in.

I am really interested in what is women's art? Is art politics? Of course we are taking the stand that it is. And then what is feminist art?

**J-** I think it's just a work by a woman whether or not she is doing something that is consciously political. But just the fact that it's done by a woman. It is women's art and ultimately feminist art, political art. In our group it's been a hard semester, we are a new group. We started in spring of '83, as a consciousness raising group, just a group of people, not any kind of structure or lectures. We would just get together and talk about anything, anything that dealt with Asian women, Asian women's issues, women's issues, Asian issues.

**M-** What are some of these issues?

**J-** A lot of the topics in the very beginning stages were family things, family is very important in the Asian community. Being with your family, being in American society, trying to break the ties, yet trying to hold them. Relations between men and

women in the Asian community. Why some Asian women only want to date white men. It was very on the level kind of issues. No one was really talking about feminism, you know are we a feminist group? So that's how it started. Last year in the fall of '84 we started to do some lectures about Asians in America, Asian women in America. We realize it's very important to know your own history, your own herstory to be able to realize our full potential, now.

**M-** Do you have men in your group?

**J-** We have a man. I think it's great to have men. Yes we have to reach out to women to get them to be aware. But we are not only appealing to them, we are appealing a larger community, Asian men.

**M-** It's a dialogue.

**J-** Yes, between men and women, without question. What is the point in making us all aware when no one else is aware?

We have continued with lectures and workshops. We had a workshop where this artist came in and she showed us magazines that had Asian women in them because they were Chinese or Japanese magazines. She wanted us to make collages of what our image of Asian women is. We all had our own concept of who we are. A woman from the Ms. Foundation came to talk about the Kenyan Conference and the Asian women's input. So we have these monthly lectures and meetings. But really our biggest thing that is attracting the most people to coming to this is the magazine that we're starting. We're calling it DAAWN—Dialogue About Asia Women's News.

**M-** Wow, that's a beautiful title.

**J-** Yeah. I'm really happy with that title, because we are in the beginning stages of the coalition. We're starting our ideas of what we are, our identity as Asians and as women.

The groups in the city are my inspiration, without question: Asian Women United, the Battered Asian Woman's group. They give me ideas and I like to work with them. They have so much knowledge. I mean what's the point of staying in here. We'd be so isolated in our little ivy covered campus. It doesn't make any sense. We definitely have to go out and see what the biggest Asian Women's coalition is doing. The biggest coalition is the Chinese Garment workers. We have to go and see what's going on with them. The real world is out there and we have to reach out.

But with DAAWN, there is definitely excitement for this magazine. But notice this and this is definitely not a positive thing. The interest is only in DAAWN which makes me kind of question, why are people in the club? Because DAAWN is



just an extension of the Asian Women's Coalition. It is a written form of what we are doing so that we can reach more people. But not everyone in DAAWN is coming to the general meetings and lectures. I'm just glad that there are people working on this, that it's not just a two-woman show. We now have a foundation. We have to use that foundation to build.

**M-** Yes, I mean one of the purposes of our magazine is to reach out to as many women artists on campus as possible. It's turned out that one of our problems is that all of the people on our magazine are white and uppermiddle class. I guess you could say it's a bourgeois magazine. This magazine only attracted white women. I think that is something that we need to discuss.

**J-** I don't know, it seems to be the common denominator with everybody here with the Women's Alliance and me and Ubax. We represent the women of color on the Women's Alliance when we're there. And in the Women's Art Magazine and the general feminist movement. There has been an alienation of women of color. I don't know what can be done about it.

**M-** I think one of the important directions of the feminist movement is asserting differences. But we share a lot of common concerns. It's important to assert our differences and recognize what brings us together. Although we all focus on different issues, we are different and strong and this can bring us together.

**J-** Sure the whole abortion thing. That's a definite commonality.

**M-** Yeah, and there are so many levels.

**L-** Do you think at Barnard in the future that women's groups will be able to work in Coalition?

The tape recorder stopped at this point and the two women talked about the possibility of a coalition meeting in the near

*continued on page 13*



# Feminism: Now and Then

## From Its Beginnings . . .

by Rachel Powell

Feminism as a social movement began over a century ago as an outgrowth of the Abolitionist movement. Since that time, public interest in Feminism has swung between the two extremes of mass support and mass disapproval.

In a recent article entitled "How To Get the Women's Movement Moving Again," Betty Friedan, former president of the National Organization for Women, states her concern that many young women today feel that the Women's Movement has served its purpose and consider Feminism something of a moot point. Even at Barnard, an institution committed to the education and advancement of women, this attitude can be seen. During the first week of my Freshman Seminar class, the professor asked us if we considered ourselves Feminists. Most said that they were NOT, although they saw themselves as having a career (such as law or medicine) as well as a family. If that isn't Feminism, what is? I believe the reason for this non-identification is twofold: that many of us, thanks to equal-opportunity education and legislation, have never experienced discrimination, and that Feminism has come to be identified with radical politics. In the conservative 1980's, many feel uncomfortable with the political radicalism of some factions of the Women's Movement.

After women gained the vote in 1920, the Women's Movement entered a long period of dormancy, only to be reborn as an outgrowth to the Civil Rights movement in the 1960's. As Barbara Sinclair Deckard states in *The Women's Movement*, "as women became more sensitive to the black's second-class status, they became aware of their own." Increasingly, women found that the traditional role of housewife was neither satisfying or rewarding, yet when they went to work, they found themselves discriminated against because of their sex. Society had not provided a meaningful role for women—both at home and at work, the only jobs open to them were menial. Furthermore, as many women got involved in the New Left and took to heart its egalitarian ideals, they found with their new awareness of female oppression that the Left was only egalitarian to a point. Many took as a slap in the face Stokely Carmichael's (leader of Students for a Democratic Society) remark "the only position of women [in the Left] is prone." Anger at their oppression and the unwillingness of "liberal" men to listen to their concerns led women to begin forming their own political action groups, such as NOW. NOW's original platform included such objectives as the passage of an Equal Rights Amendment, the right of women to control their reproductive lives,

child-care centers for working women with children, and equal and unsegregated education. This widespread female demand for political action, combined with organizations using the rhetoric and methods borrowed from the Civil Rights movement to aggregate and direct grassroots political activity, led to legislation such as the Equal Pay Act and Title VII, as well as the legalization of abortion—laws that we now take for granted.

The discovery that women could exercise political power and advance themselves created a sense that women could do anything if they were willing to fight for it. Friedan describes the feeling as "the glow of 'it changed my whole life', an aliveness, [and] the satisfaction of finding our own voice and power and the skills we didn't have a chance to develop before." Women were more willing to

Barnard women had gone across the street to be political. We finally realized that we wanted to be political as *women*, not merely as college students." Professor Dennis Dalton, who has taught Political Science at Barnard since 1969, agrees with Calman that Barnard women were more willing to challenge sexism when they encountered it. Dalton remembers being startled by a student pointing out sexist remarks in one of his early lectures. "My impression is that Barnard students have become more sensitive to Feminist concerns," said Dalton. "I don't think I would have become a Feminist if I hadn't come to Barnard." Interestingly, Dalton maintains that Leslie Calman's lectures on Feminism for the Modern Political Movements course were instrumental in making him a Feminist. "Education works" responds Calman, smiling.



Bulletin photo

challenge discriminatory practices, language and customs. They began to re-evaluate themselves and their expectations, and many found that the old idea of femininity did not fit as well as they thought it had.

At Barnard in the late 60's and early 70's, many women experienced a growing Feminist consciousness. Barnard Political Science Professor Leslie Calman (BC '74) remembers that "Barnard women were increasingly more willing to be vocally Feminist." At that time it was "cool" to be radical, and Feminism was an aspect of radicalism. In the Columbia student strike in 1970, Barnard participation in the strike was organized by Barnard women. Calman remembers that "previously,

In contrast with the relatively clear-cut objectives of earlier Feminism, the Women's Movement today is faced with a mass of contradictions. It seems from the media, women's magazines in particular, that today's woman "has it all." She has a successful, fulfilling career, a supportive husband who helps do the dishes, and two or three lovely children. Why then, is Betty Friedan concerned that the Women's Movement has died before finishing its work? We don't have an ERA, but we have anti-discrimination and equal-opportunity laws. Women can feel secure that they will be considered as seriously as men in application to medical schools or law schools; indeed, the percentage of women admitted to these schools is rising every year. That

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"I want first to establish myself in my occupation, to define my own individuality. I don't want to be dependent on anyone until I've had enough time to prove that I can make it on my own."

-from *Women in College:*

*Shaping New Feminine Identities*

## . . . Entering a New Age . . .

by Mary McLean

In the late 1960's, militant feminism was at its height—with women throwing their brassieres into ash cans, embracing communal living, publishing fugitive newspapers. Finally, in the spring of 1973, the Congress passed the Equal Rights Amendment fifty years after its introduction. But now women seem to be making the finer adjustments after the fighting has ended.

The post-war years saw the growth of strong traditionist values as the 1950's reeked of a return to domesticity. And the prevailing doctrines of Freudianism accommodated this female flavor of existence. In fact, Mirra Komarovsky, a Barnard professor in the 50's noted that many college women defended marriage and motherhood with Freudian arguments. However, "domestic" feminists did evolve and cried for recognition of housework as a profession.

These women then grew into the militant feminists of the 60's and 70's, whose efforts instituted hundreds of state laws, ended sex discrimination in universities, and expanded the Equal Employment Opportunities Law. Their accomplishments were many, and as in any social revolution, a certain radicalism had to be

incorporated to underscore the urgency of their situation. However, as radical and militant feminism diminishes, a new feminism has begun to enter the scene, one not so defiant but one not submissive either.

The 70's feminist almost attempted to become "more equal" in hopes of approaching equality. Thus, struggle was thematic in her existence, whereas the feminist of today is more relaxed, as she is neither domestic nor "masculine." This less defiant attitude is exemplified in women's present day sexuality. Unlike the 60's, where she proved her liberation by engaging in sex for its own sake, the feminist takes a more conservative approach; but this has occurred in both sexes, probably, in part, due to new diseases in circulation. Regardless, women are neither angry about denial, nor passive to others, but rather feminists are active in a more balanced manner. For instance, feminism used to connote a brisk, stand-offish independence for a woman, whereas feminism now excludes neither femininity nor independence.

At Barnard College, we the students recognize women as contributors to society through the Women's Studies Program, which was also installed nationally



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## . . . . And Hitting College Campuses

by Mirra Komarovsky

Mirra Komarovsky is Professor Emerita and Special Lecturer, Department of Sociology.

I began teaching sociology at Barnard in the 1930's. Had I then been suddenly transported by a Wellsian time machine to the present Barnard campus, what would surprise me and what would appear familiar?

In my 1985 book, (*Women in College: Shaping New Feminine Identities*), I followed a sample of Barnard students from their Freshman Orientation in 1979 until their graduation in 1983. I used both questionnaires and interviews to chart their intellectual and emotional journey through college.

In some respects the comparison with the past can be confirmed by "hard" evidence. Student attitudes towards work, marriage, and motherhood were studied in my current book and in my 1943 survey. With all the recent discoveries of backlashes and cyclical changes in women's attitudes towards work, there is no gainsaying a revolutionary change in career aspirations. In 1943, 61 percent of students preferred to work only until marriage or, at most, until the birth of a child. This majority anticipated that home, family, hobbies, volunteer work, travel, and "cultivated consumership" in general would constitute for them an ideal life. By contrast, of the class of 1983, only 5 percent opted for such a choice. At the other pole, in 1943 only 12 percent hoped to combine a career and family with as brief a withdrawal from work (when children are under 6) as possible. In 1979, 48 percent

of Barnard freshmen expressed such a career commitment, and in the spring of their senior year this percentage increased to 62 percent. The remaining groups in 1943 and 1983 were students who chose a sequential pattern, with a much longer withdrawal from work. An identical 2 percent at each year ruled out marriage.

As significant as the rise in career aspirations are the changes in the values underlying these preferences. In 1943, benefits that the students expected to derive from the experience of paid work were general, that is, nearly independent of the nature of the job. Work experience as such was perceived to produce long-range benefits in developing self-discipline, self-reliance, and in providing insight into the world of one's future husband as the family provider. Paid employment, as insurance against some possible economic crisis, was also considered in this light, less by virtue of some acquired technical or professional skill than as a residue of the discipline permanently accruing from having worked for pay. Occasionally other values were expressed, e.g. "noblesse oblige," the obligation to repay for the privilege of higher education by some social contribution prior to the assumption of family responsibilities.

A different image of the good life was projected on 1979. It appears that, whatever their preferred future life styles, finding one's place in the world of work is becoming for these young women, as it has been for their brothers, essential for personal dignity and autonomy. Even relatively traditional students who were prepared to withdraw from work in order to raise a

family agonized over the choice of a future occupation.

Occupation, then, has become an important component of one's self-image. This became apparent, also, in the opposition to an early marriage. The most frequent refrain in the interviews was "I want first to establish myself in my occupation, to define my own individuality. I don't want to be dependent on anyone until I've had enough time to prove that I can make it on my own." Students in 1979 expressed quite explicitly the need to bring maturity and individuality to the marriage relationship. In 1943, students appeared to share the conventional wisdom that remaining malleable may facilitate the adjustment required in marriage and that marriage itself bestows an adult status.

So much for the first set of contrasts between 1943 and 1983.

The second set of comparisons with the past refers to the problems of transition to college discussed in the introductory section of my *Women in College*. Here I shall start with the current scene for which evidence is available and speculate about some similarities and differences over time.

One problem of transition to college was quite frequently reported by freshmen in 1979-1980, the vicissitudes of academic self-esteem.

It was to be expected that in a highly selective college, students at the top of their high schools, now in competition with equally able peers, should face a possible change in their ranking on the totem pole. One freshman, who did not receive a

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# Feminism: A Male Perspective

By George C. Sarratt, Jr

I must outrightly admit that in no way am I a learned man on the topic of feminism. I am merely attempting to convey a viewpoint, mingling subjectiveness and objectiveness, which in no way is representative of the male gender's opinion as a whole. Historically, the distinct roles assigned to men and women were based upon cultural perceptions that were gender-bound. These included both a traditional insistence upon innate differences as well as the more contemporary attempt to deny many formerly accepted differences.

Based on the assumption that we have all aced "Liberation 101," let's eliminate the possibility that those of you who are reading this article are "ballbusters," out to ridicule the male's point of view of feminism for the sake that he is *male*. Moreover, let's presume that you will be seeking enlightenment and a new perspective on an old topic.

In explanation of this tautologous

introduction, I feel a dire need to "set up" this story in view of current sentiments regarding the two genders. In this report, the most difficult and fundamental ascertainment is a consensus on the meaning of feminism. Since there are so many levels and extremes, one needs to find a median from which to operate. If this had been a story on love, one could have seen the difficulty in collecting numerous views, since there are so many definitions of love; thus establishing one universal meaning is untenable.

Those I have spoken to were unable to define feminism unambiguously. Yale Fergang (CC '87) defined a feminist as "someone who takes an active role or interest in the women's movement." A less ambiguous view was proffered by Mark B. (CC '86), "A feminist is a woman who is conscious of the plight of females in the modern world. Feminism is an ideology that is more likely to be supported by women than men. I hate feminism that is

directed against men. It should unionize women to band amongst themselves, to vitalize themselves."

When I asked Mark B. if he thought it was possible for a man to be a feminist, he said, "No, unless he's gay. It's definitely an ideology that can be fully sympathized by women only, though men can empathize with it. The key words here are 'sympathy' and 'empathy.' One can only be on a sympathetic level to be a feminist," he continued. "Feminism must seek to achieve a more mutual love and harmonization of both sexes. It must assert a sense of values that will enhance the appreciation of the sexes for each other."

Since his opinions were not controversial, I wondered why he requested anonymity. He said, "It has nothing to do with the issue. In past experiences, I have been misquoted by the press. This is a safeguard from looking like an ass, if indeed I will be misquoted." I assured him he would not.

Overriding the dilemma of defining feminism is deciding what qualifications make one a feminist. Not all women are feminists, and it is dangerous to assume that they are, since it means that every act by every woman is a feminist act and every time a woman does something irritating, you can label her a feminist and say that adherents of the entire movement are flip-pant. While writing this article, I had engaged in a diatribe with a friend who had once told me she was a feminist. It all began when I told her that the Betty Friedan article that appeared in the *New York Times* magazine section (November 3, 1985) was boring. What began as a progressive piece was in fact a rehashing of old remedies at the exclusion of new cures. I had asked my friend what she thought of the article herself, expecting a few newsworthy items I might have missed. She apologized for not reading it.

"You haven't read it yet?" I said, astounded.

"No, I haven't had the time," she answered.

"But I thought you were a feminist."

"I am, you know how busy I am."

I then retorted, "well if you have time for that silly crossword puzzle on the back cover, for sure you can find time to keep abreast of topics that are supposedly dear to you. After all, you *are* a feminist."

"So what?! I am also a New Yorker. Should I read everything that pertains to New York?"

Sandra Day O'Connor is supposedly a feminist too, yet her Supreme Court voting record on the legality of abortion makes it clear that she is not one. Andrea Dworkin, who gets a lot of press as the most vocal supporter of Women Against Pornography, is an alleged feminist. Are feminists and pornography issues parallel? Should campaigns be combined to aid each other? Or should they be separated to lend more credibility and strength to the pursuing causes? Apparently Dworkin has joined forces with Jerry Falwell types in her campaigning. Is this focusing on the issues at hand? Is this a misleading form of feministic pursuit or is it merely radicalism? Should men feel threatened by this form of feminism? Does this represent modern feminist thought?

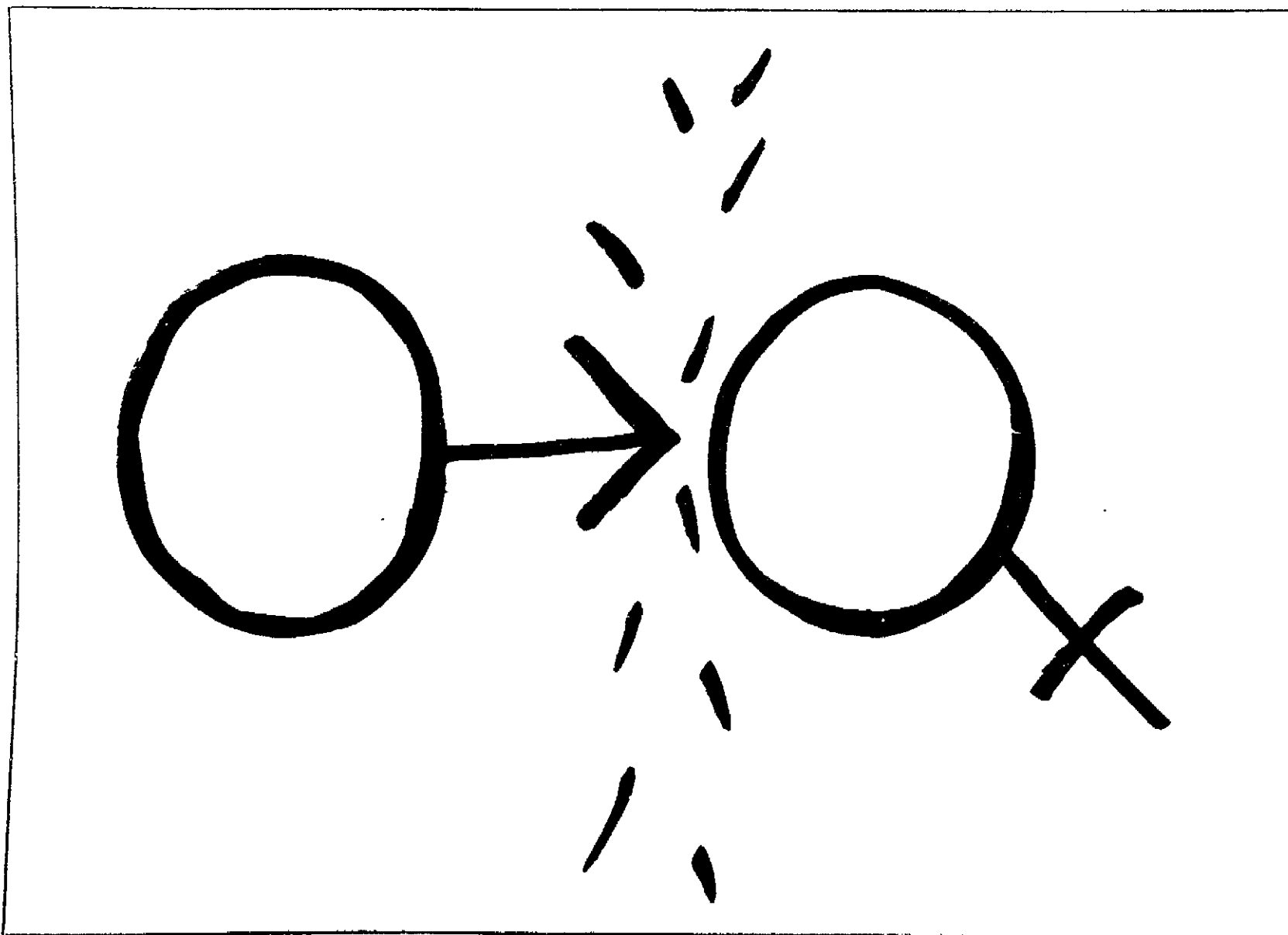
"Without the radical feminists, I don't think a lot of things would get accomplished," said Yale Fergang. What is modern feminist thought? This question brings us back to "what is feminism?" "A movement whose aim it is to establish a quality of opportunity for men and women," said Craig P. Hallgren, 2nd year SIA student. To establish a quality of opportunity for men and women: good! The

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**"I hate feminism that is directed against men.**

**It should unionize women to band**

**amongst themselves, to vitalize themselves."**



# Department Explores Womankind

By Kelly E. Rogers

The role of the Women's Studies department at Barnard is unclear to many. Questions such as, "Is this course of study directed towards feminists?" are often heard. These can often be misleading and detrimental because people who hear them receive misleading impressions about the department. Entitling the department "Women's Studies" leaves a broad spectrum of possible definition.

The claim of this department is to explore questions directed towards the "New Scholarship" on women. According to the Women's Studies program guide, important issues examined include: "Sex roles, sex differences, and the concepts of femininity and masculinity; the roles of women in culture and society, past and present, and their implications for the roles of men; questions about the distribution of power, work and resources in the public and private domains; and the symbolic representation of gender and identity in literature, religion, and art." The "New Scholarship" uses these questions for the basis of inquiry. They are incorporated into the subject matter taught in the Women's Studies courses.

According to Helene Foley, co-chairman of the Women's Studies department this year, the department aims to make women, sex roles, and gender a topic of exploration in terms of the past and present. She feels that whether or not a student is a feminist is strictly personal; the department does not necessarily promote or preach feminism. She also feels that students participating in the program possess a more "sophisticated" sense of woman's role and of feminism. Those stu-

dents majoring in Women's Studies are, "trained in interdisciplinary research skills, and focus their studies in one or two areas of specialization: history/humanities or the social sciences." A major may stress a particular area of study and must fulfill her major "in conjunction with a concentration in one of the departmental disciplines," according to the Women's Studies program guide.

Sarah Phillips, a junior majoring in Political Science, is a feminist. She has taken several Women's Studies courses and feels these courses, "take traditional texts and inspect them in a new way." Sarah is distressed that many people think one must be a feminist to take such courses. "Women comprise half of the population," says Sarah, "and it's unfair that they cannot be equally integrated into the interdisciplinary subjects."

It's no secret that Columbia College is now showing an interest in Women's Studies, too. Recently, an announcement was made concerning Columbia's plan to establish an Institute for Research on Women and Gender Studies. According to the Ad Hoc Committee on Women's Studies, "We, as a university, have come belatedly to a recognition of the desirability and necessity of a coordinated program in women's studies. The delay affords us an opportunity to benefit from the work and experience of others." The School of General Studies has already established a minor in Women's Studies. Next fall, an introductory Women's Studies course will be co-taught and co-financed by Columbia and Barnard. According to Professor Foley, it is unclear at this point whether Columbia's interest in Women's Studies

will develop into a department. She feels it is likely although Columbia does not currently have the faculty to establish such a department.

This year there are approximately eleven Women's Studies majors at Barnard. Despite this small number, there has been an increased interest in the Women's Studies courses. Leslie Calman, Associate Professor of Political Science, said that the department is eager to expand. She feels there are "gaps" in the current curriculum but if the necessary resources are obtained, the department will be able to rectify these problems. She also feels that the current courses are biased in that the emphasis is on Western women. "Two important areas that are lacking are courses on women in the Third World and a female professor of Economics to add to the [Women's Studies] committee," says Calman.

The interest in Women's Studies was first sparked at the turn of the century in response to the "suffragist impulse." Courses such as Mirra Komarovsky's

"The Family" and the late Annette K. Baxter's courses on the history of American women were the antecedents to the department, according to Professor Komarovsky. Barnard was not alone in its interest in the role of women—nationwide interest developed at that time.

The Women's Studies major was approved and implemented in 1977. Since then, the department has flourished. It continues to expand yearly. Even those students not interested in Women's Studies per se are taking courses offered by the department. This semester the "Women and Film" course taught by Professor Ann Kaplan boasts the enrollment of nearly 100 students.

As for the future, Susan Sacks, Director of the Education Program, indicates that more and more women are experiencing a strong sense of their own intellectual need to explore women in social context. "We're on a quest. Students majoring in Women's Studies feel more intensified in that quest," says Professor Sacks.

## Ladie's Women's Center

By Talbot Wells

The Barnard Women's Center, located in Barnard Hall, works to promote a greater women's awareness. They address not only the Barnard/Columbia campus but the public as well through a series of lectures or colloquia, conversations about women, and women's issues luncheons. The center arranges for distinguished speakers from different universities, institutions, and cultures to discuss issues ranging from women in the depression to women in Nairobi. They reveal the relationship between the world's problems and feminist problems.

In the Spring the center sponsors an annual Scholar and Feminist Conference. The center offers further intellectual assistance through the Birdie Goldsmith Ast Resource Collection, a collection of eight thousand books relating to women. The library is non-circulating and open to the public. Also available are eighty periodicals and newsletters from the United States, Europe, Asia, Africa and Latin America, as well as information on women in the arts, the Third World, immigrants and refugees, peace movements, and reproductive rights. The center is associated with the Women's Studies Program and with the Women's Counseling Project, and is open 9:00 am to 5:00 pm Monday to Friday all year.

When Columbia admitted women,

they decided to also start a women's center. The center is located at 316 Ferris Booth Hall. Their focus is basically the same as the Barnard Women's Center but the two centers differ in structure. While the Barnard Women's Center is run by a committee including a faculty, administrators, alumnae and students, the Columbia Women's Center is run primarily by students. The program coordinator, Julie Abraham, is a graduate student and the Center's other members are all students. They offer a small circulating library to all CU students. Although they sponsor fewer events, they have rap sessions every Wednesday night at 7:30 pm. The two centers have in the past co-sponsored events. Both centers are extremely helpful and eager to talk with anyone interested. Upcoming events include:

Nov. 20 *Women, Culture, and Politics in Jamaica* with Maureen Denton at the Barnard Women's Center. 4:00-6:00 pm  
Nov. 21 *Film Heroines as a Metaphor for Change* with Marcia Pally at the Columbia Women's Center. 7:30 pm  
Dec. 2 *Early Women Psychoanalysts* with Dr. Nellie Thompson, at the Barnard Women's Center. 12:00-2:00 pm  
Dec. 4 *Love, Honor, and Obey: A Victorian Debate on Gender, Race and Authority* with Persis Charles at the Barnard Women's Center 4:00-6:00 pm.

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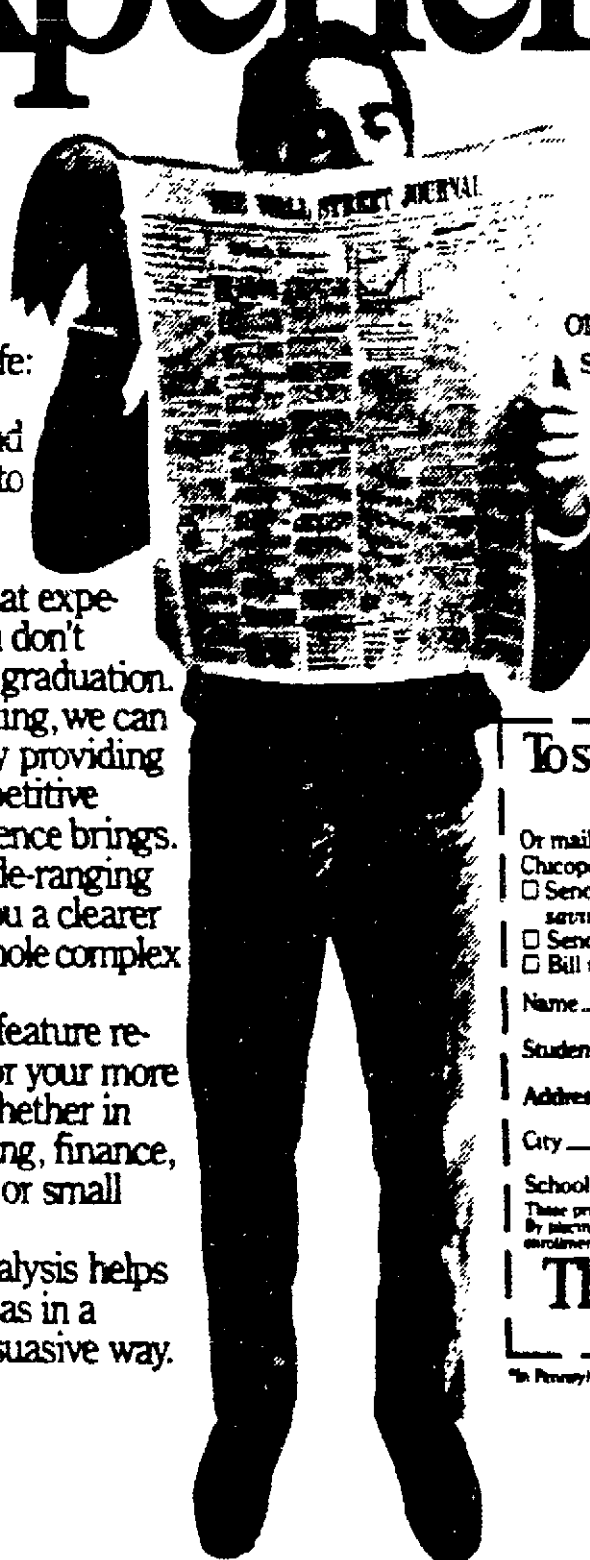
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## Essentials

*continued from page 2*

cants are invited to attend an Interview Workshop on MON., NOV. 25, Jean Palmer Room 2-4 P.M.

SENIORS ONLY: ON-CAMPUS RECRUITMENT PROGRAM begins interviewing FEB. 3. Orientation/registration meeting MON., NOV. 25, Jean Palmer Room 12-1, 4-5. Open to seniors graduating in January or May.

Call Daphne Muscarella, x2033, if you are unable to attend at either of these times.

JANUARY GRADUATES: HOW TO GET A JOB, FRI., NOV. 22, 9 Milbank, 12-1:30.

## Dialogue

*continued from page 7*

future of all of the different women's groups at Barnard. The groups include such diverse topics and concerns and both Jean and Maryanne expressed an interest in hearing about what these other groups are doing. Groups such as: Barnard Organization of Black Women, The Christian Women's Study Group, The Jewish Women's Coalition, Barnard Abortion and Reproductive Rights Network, the Barnard/Columbia Gay and Lesbian Alliance and others. They set the date for Thursday December 5th to organize the Coalition meeting. They divvied up the groups that needed to be contacted and exchanged phone numbers to be in touch.

## Beginning

*continued from page 8*

the Women's Movement has achieved a great deal is reality; however it is also reality that there is more work to be done: on average, college-educated women earn \$571 for every \$1000 earned by college-educated men. Legally, employers are forbidden to discriminate because of sex, yet the Reagan Administration has proposed to do away with this law. A woman has a legal right to an abortion, but that right is under attack by some of the more conservative factions in Congress, even though public polls consistently indicate that the majority of people favor legal abortion. The disturbing fact is that the gains of the Women's Movement are gradually being eroded by the new Conservatism. Are we to be alarmed and resume the fight for women's equality? Or will the problem take care of itself?

Friedan is concerned because she senses that "the potential of women's political power is slipping away between the poles of self-serving feminist illusion and male and female opportunism." Sexism is still the norm in American society, but it is no longer the law. Because blatant sexism is no longer legal, many women are not even aware of it. Every women's advancement has become her personal problem. We are told that now the machinery is available; it is up to us to work hard and use it. We can be lawyers and doctors

and vice-presidents, but the fact remains that child-bearing and child-rearing are still our responsibilities, and society does not offer us any help in caring for our children and spending time with them while we are also trying to work long, hard hours to "make it." Yes, we *can* do it, but *how*? Instead of women working together to find an answer to this question, each seems to think it is up to her to find her own solution.

When I began to write this article, I asked a number of Barnard women what their personal feelings on Feminism were. One sophomore said: "I think Feminism is important, but I think there are other issues in the world that are more important." She also said, however, that her views had become increasingly more Feminist since she had come to Barnard. While many of the faculty members I interviewed agreed that Barnard women are less vocally feminist than they were twenty years ago, none of them had any sense that Barnard women were *less* feminist. Political Science Professor Peter Juviler said "perhaps there is less militance, but there has also been much change . . . perhaps there is not as much need for militance." While I realized that Barnard is not representative of American young women, my overwhelming sense is that Feminism is far from dead. Women are confident enough in their abilities to strive for places in society that simply were not open to them twenty years ago. I think it is this confidence that will ultimately keep Feminism alive, although it creates a certain blindness to the problems that still do exist. The most important thing to do is to keep our eyes open and recognize that there is still work to be done.

## Male

*continued from page 10*

insistences of many feminist exposes tend to end by attacking men as well as women. A form of attacking women is in the way of labeling women, who support the issue, as "sisters." Is this labeling a form of oppression?

Americans have a strong sense of fair play. Unfortunately, sexism is an ingrained trait in both men and women, which leads to confusion in both genders. As Betty Friedan has asserted in her most recent book, women (feminists as well) should be getting together with men again. Feminists should get rid of unfocused and irrelevant goals.

"Focusing" could require that they clearly outline their objectives and set up parallel situations that define their intent. The civil rights movement should not be one of these situations. The old argument asserts that women are just as concerned about equal rights as blacks were (and are now) during the civil rights movement. The two groups, blacks and women, may have an interest in the same end result. However, there are numerous differences

in each pursuit and despite the fact that the end result is the same, the two causes are not parallel. The ideas of equality in race and in gender are not identical due to the historical backlash that blacks have encountered. In order for the modern feminist thought to make a new precedent, it must find a sounder argument for comparison than that of the civil rights movement. It has already been overused by all groups seeking equal rights (homosexuals, etc.). A new voice that has more vitality ought to be found soon. Feminism is not and never was a monolithic movement. Feminism is based on the premise that no one should be deprived of her or his rights. The catchphrase here is "her or his," not solely "her." It is time for unity between the two genders.

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## New Age

continued from page 9

due to the women's movement. This sort of recognition is an encouragement, which affords women the opportunity to explore themselves as individuals. However, there are still setbacks that should not go unnoticed as Julie Bennett '88, expressed, "Women still have to work twice as hard as men to prove their abilities in many areas, and there is still disparity in employment salaries. However, it is most important that women do not show their frustration in a negative or hostile manner; this is only counter-productive to their goal."

The feminists' revolution for equal rights has seen its apex and is now on the decline, and fortunately, women bear men no grudges. Instead, women are pre-occupied with the challenge of developing themselves as individuals, an ability achieved through collective means. Terms like majority and minority are not as relevant these days, because women like men are judged more in terms of individual performance. D.H. Lawrence aptly described today's woman, "That she bear children is not woman's significance. But that she bear herself, that is her supreme and risky fate."

## Campuses

continued from page 9

single A on her first set of college examinations, was shaken:

"I was having trouble adjusting to the idea that I was just average. I had never been average in my life. I wanted straight A's. I was raised with the idea that if you try hard enough, you can do whatever you want. So when I didn't get the better grades I felt that I just blew my whole future."

"I always knew that I would face great competition once I got to college, but I thought I would still come out on top. I was wrong and I have trouble dealing with it. If I get a B- on a paper, I think that I will always be a B- student and a B- person. I know this is a fallacy, but I can't help feeling dragged down by my grades."

I am inclined to view the vicissitudes of academic self-esteem as a problem also in the earlier decades. Barnard's standards were demanding and were bound to create in some freshmen a crisis of self-confidence.

But another problem of transition to college did not, I think exist in the past. I

refer to the "culture shock."

The entering freshmen could not have escaped in the literature received from the college its proud claim to the exceptional diversity of the student body. Even when the cosmopolitan character of the college was for a student one Barnard's chief attractions, some could not fully anticipate the impact of such diversity. As we rediscover this truth throughout our lifetime, knowledge "by description" is bound to differ from knowledge "by experience."

Examination of the effects of these encounters with cultural diversity reveals certain overall patterns, as well as more complex and subtle processes. Generally speaking, the initial impact was for some disturbing and disorienting; in others, it was neutralized by an impenetrable defensiveness. Still others students felt that contact with the different values of diverse people helped them to attain a broader and more realistic understanding of society—they testified to intellectual and emotional development.

Among the most sensitive areas were differences in attitudes towards religion, sex, feminism, drug use, study versus social life, manners, and appearance.

Attitudes towards women's roles varied sufficiently to generate debate and self-questioning. The strongly traditional freshmen who looked forward to full-time homemaking soon found themselves on the defensive. The spectrum of attitudes nevertheless was wide enough so that most students found differences to the right and to the left of their own positions, as seen in the following excerpts:

"If you are so intent on looking for a husband, why did you come to such a demanding and competitive college?"

"I wouldn't let a guy pay for a movie or a dinner. I believe that a liberated woman must pay her own way."

"I wouldn't think of going Dutch with a guy unless I wanted to let him understand there is no romantic involvement."

"I hate girls who giggle and mince and get dumb as soon as there are guys around."

"Some girls are so militant that I can't blame men for calling them 'castrating bitches'."

Differences in sexual norms are more disturbing when encountered in a person who otherwise belongs to the students' in-group. Dissimilarity in an out-group—religious, ethnic, or class—is more expected and therefore less disquieting. An example of such an in-group difference was reported by a sheltered, only daughter of a devout Catholic family.

This student adhered to the ideal of premarital chastity. Of all the classmates she met in the first weeks of college, the most congenial was another Catholic stu-

dent. They shared the same taste in clothes and a disdain for girls who came to class looking like slobs. They had similar academic interests. To convey the propriety of her new friend, our respondent summed up: "She was the kind of girl my mother would have liked if I brought her home."

The shock came when her new friend informed her that she was about to leave on a week's holiday with a man, many years her senior. "But what do your parents say?"; our student was bewildered. "They wished me a good trip," was the response. Our respondent summed up: "If I left on such a vacation, I would have no home to return to."

This friendship did not endure: "We were just too far apart," explained our interviewee: "I could hardly impress her if I felt overjoyed to be finally allowed to stay out till 1:30 a.m. on Saturday nights." All the same, she was somewhat amused at her mother's horror ("A heathen!") when she recounted at home her friend's adventures.

As to the past, certainly in the 1920's and in the '30's, the greater homogeneity of the student body with regard to race, ethnicity, religion, and class must have shielded the white Protestant majority against "culture shock," albeit at the cost of solidifying ethnocentric attitudes.

The book explores other problems in the transition to college such as the integration into the college community, separation from home, relations with peers and the like.

I conclude with a look forward. Several comprehensive current studies of the college experience, no longer limited to an individual biography or some commencement addresses, will supply the sociologist and the social historian of the year 2000 with more reliable sources for charting social trends than had existed in the past.

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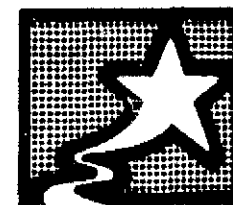
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# The Bulletin Board

*a weekly listing of club activities*

## WEDNESDAY, NOVEMBER 20

Freshman Class: *The Life of Brian*, a Monty Python movie. \$2.00. 7:00, 9:00 and 11:00 in Altschul.

## THURSDAY, NOVEMBER 21

Barnard Clay Collective: Weekly Pottery Sale: all items are brown and white stoneware, thrown or hand-built by members of the Barnard Clay Collective. 11:00 AM-2:00 PM, Lower Level McIntosh.

CU Musical Theater Society: *Hair*, a 60's musical. Tickets \$5.00, \$4.00 for students. Call x3611 for information or reservations. 8:00 PM, FBH-Wollman Auditorium.

Jester: Weekly Meeting: all those interested in working for/commenting on/inquiring about Jester are welcome. 8:00 PM, 312 Ferris Booth.

Columbia/Barnard Jewish Theatre Group: *God's Favorite* by Neil Simon, directed by Seth Walsh. Admission \$5.00, \$3.50 with CUID. Advance ticket in the Jewish Office, 105 Earl Hall, x5111. Produced by B'nai Brith Hillel/JACY. 8:00 PM, The Lion's Den, Ferris Booth Hall.

## FRIDAY, NOVEMBER 22

CU Musical Theater Society: *Hair*, a 60's musical. Tickets \$5.00, \$4.00 for students. Call x3611 for information or reservations. 8:00 PM, FBH-Wollman Auditorium.

## SATURDAY, NOVEMBER 23

CU Musical Theater Society: *Hair*, a 60's musical. Tickets \$5.00, \$4.00 for students. Call x3611 for information or reservations. 8:00 PM, FBH-Wollman Auditorium.

Columbia/Barnard Jewish Theatre Group: *God's Favorite* by Neil Simon, directed by Seth Walsh. Admission \$5.00, \$3.50 with CUID. Advance tickets in the Jewish Office, 105 Earl Hall, x5111. Produced by B'nai Brith Hillel/JACY. 8:00 PM, The Lion's Den, Ferris Booth Hall.

Barnard/Columbia Philharmonia: Orchestra Concert: Works by Bizet, Bach, Schubert and Ives presented by Barnard/Columbia Philharmonia. \$1.00 with CUID, \$2.00 without. Call x5803 for advance tickets. 8:00 PM, Broadway Presbyterian Church, 114th and Broadway.

## SUNDAY, NOVEMBER 24

Columbia/Barnard Jewish Theatre Group: *God's Favorite* by Neil Simon, directed by Seth Walsh. Admission \$5.00, \$3.50 with CUID. Advance tickets in the Jewish Office, 105 Earl Hall, x5111. Produced by B'nai Brith Hillel/JACY. 8:00 PM, The Lion's Den, Ferris Booth Hall.

## MONDAY, NOVEMBER 25

Asian Women's Coalition: Asians and Law. Featuring two lawyers: Sharon Hom and Kathy Dol. 7:30 PM, Jean Palmer Room, third floor Barnard Hall.

Debate Council: Tournament Schedule. Interested in forensics, debate and travel? Come to our weekly meetings. All welcome! 8:00 PM, 305 FBH.

Columbia Filmmakers: Weekly Meeting. 9:00 PM, 311 Ferris Booth Hall.

## TUESDAY, NOVEMBER 26

Debate Council: Tournament Schedule. Interested in forensics, debate and travel? Come to our weekly meetings. All welcome! 8:00 PM, 305 FBH.

E.C. Stanton Pre-law Society: General Meeting. 4:30 PM, Sulzberger Parlor, Barnard Hall.

Forms are available in the *Bulletin* office, 105 McIntosh, and are due on the Thursday before the desired date of publication.