



Women's Rights: Unfinished Business

WOMEN

Psychologist Carol Gilligan '58
and the "New Feminism"



Student video combats "date rape"



A silly old Swarthmore song...and sex



Nine alumnae discuss the "pitfalls
and potential of being a woman"



What ever happened to the women of '62?



Women's Rights: Unfinished Business

Psychologist Carol Gilligan '58 and The New Feminism

By Larry L. Elveru

It would have been unthinkable in the early '70s, an era of feminist polemics aimed at eradicating sexual differences. Even a decade later it smacked of heresy to some when *Ms.* magazine named as its first "Woman of the Year" the author of a book describing the tendency of men and women to develop different moral perspectives.

In answering charges that her book, *In a Different Voice: Psychological Theory and Women's Development*, may lend new credence to old sexual stereotypes, Harvard University psychologist Carol Friedman Gilligan '58 (Hon. '85) emphasizes: "I am talking about things that are *not innate* differences between men and women. I am saying that psychology can learn something from women and that some of what we can learn from women would be applicable to both men's and women's behavior."

Gilligan's suggestion that men could benefit by studying female behavior echoes the sentiments of longtime women's rights activist Alice Paul '05. Paul maintained that "women are the peace-loving, constructive half of the world and men are the aggressive, fighting part." When asked her opinion of Paul's characterizations of the sexes, Gilligan says she both agrees and disagrees.

"It's overstating things to say that women are peaceful and men are violent. Obviously that's a stereotype," Gilligan says. "Women are not only peaceful and men are not only violent. . . . As a psychologist I would ask: 'Why do women seem to resort to violence less often than men? Why is there less violence in women's lives?' Those are clear empirical observations with extremely interesting implications.

"The gist of my work is to ask why psychologists haven't been more curious about these aspects of women's lives, which could be very valuable, particularly at this moment in history. I also want to know why women generally have gone along with the devaluing of themselves and their ideas and with attempts to keep them out of public life as if they don't have anything to add, when it seems so clear that they do."

Gilligan's book persuasively argues that women tend to develop a different moral voice than men—one that stresses interdependence and "an ethic of care," rather than independence and "an ethic of rights."

Gilligan theorizes that these contrasting moral outlooks reflect differences in how children perceive their mothers. Drawing on the work of sociologist Nancy Chodorow and psychoanalyst Jean Baker Miller, she observes that girls generally identify with their

mothers and in that way develop a strong sense for the feelings and needs of others. Boys, on the other hand, usually see themselves as increasingly autonomous from their mothers and gain their identities through individual accomplishments. Consequently, males often feel threatened by intimacy, Gilligan says, while females are inclined to feel threatened by separation, since their identities are more strongly tied to personal relationships.

Gilligan conducted a series of studies of female and male moral development from childhood through college and beyond. Her research draws heavily on searching personal interviews with individuals faced with hypothetical and real moral dilemmas, including twenty-nine women ranging in age from 15 to 33, some single and some married, who were considering having abortions. Gilligan skillfully synthesizes her research findings with a thorough re-evaluation of established psychological theories of moral development.

"There's been concern among feminists that my work would be used to rationalize a resurrection or continuation of repressive treatment of women," Gilligan acknowledges. "I think that's a legitimate concern," she says, "and I deplore any use of my work for that purpose."

In their January 1984 cover story naming Gilligan as their first "Woman of the Year," the editors of *Ms.* wrote: "Gilligan's work has created a new appreciation for a previously uncatalogued female sensibility, as well as possibilities for new understanding between the genders. But her contributions go beyond these. Because we live in a world where our survival may depend on our sense of connection, Gilligan's work has implications for a rather different kind of future—one in which humanity takes its cues not from Big Brother, but from sisters, mothers, and daughters."

Gilligan says she was pleased with the recognition given to her work by *Ms.* "I wanted to join with others in the women's movement who want to focus on values, especially as they relate to peace and nuclear war and modes of conflict resolution that don't end in violence. I supported *Ms.* in bringing those issues to the center of the women's movement."

In the wake of that surge of national publicity, Gilligan concedes she had some second thoughts about her high visibility. "There's always a backlash of sorts from any popular discussion of your work," she says, "but I felt strongly that I should stand with other women and speak out on public issues."

The "gender gap" on defense and social welfare issues found by



Gilligan's work seems to have moved feminist ideology into a new era.

public opinion polls during the 1984 presidential election campaign, coupled with Geraldine Ferraro's nomination for vice president, suggested that the views of women could be decisive at the polls. Sixty-five years after winning the right to vote, women seemed about to assume a role in public affairs commensurate with their majority status. But neither Ferraro's candidacy, nor the gender gap, proved to be an important factor in the outcome of the presidential election.

"Someone called me up on election day last year and told me she had to talk to me before she voted," Gilligan recalls. "'I want to vote for Mondale,' she said, 'but I'm afraid that if I do it will hurt the country by conveying an image of a weaker America.' In other words," Gilligan explains, "she felt that if she acted on her own assessment of the candidates she would be doing something against the interests of the country. That—not trusting one's own judgment—is a classic women's position.

"We talked about her assessment of the candidates and the issues," Gilligan continues, "and she found that her own position, in fact, made a lot of sense. In the end she went out and voted for Mondale."

The apparent readiness of women to alter their opinions when challenged, Gilligan suggests, is a weakness that grows out of their strong capacity for empathy. "Their interest in understanding other people's positions makes them more likely to weigh them against their own views," she points out. "The disappointment of

suffrage," Gilligan notes in her book, "is recorded in the failure of many women to vote and the tendency of others in voting only to second their husbands' opinions. . . ."

Despite her long-standing interest in the women's movement, Gilligan's focus in her work on women's moral development came about somewhat serendipitously. "I was interested in doing a study in the early '70s of how people think about real decisions with personal consequences," she recalls. "Originally I set out to study how Harvard students were dealing with the draft during the Vietnam War, and then Nixon ended the draft and that was that. But then [in 1973] the Supreme Court legalized abortion.

"It's very difficult to find an ideal situation like that to study people actually facing a decision, and where they come to some public place so you can ask them about it," Gilligan points out. "I was doing a study of how people think about real decisions, of the relationship between judgment and action. I was not even conscious that it would be interesting to examine a group of women alone. That was not on my mind. The sex difference issue was not what I was looking for at all.

"I think the reason that the abortion study was so revealing, though," Gilligan says, "was that the issue of taking responsibility for choice was so focused on the question of how women respond to conflicts of responsibility in relationships." When trying to decide whether or not to have an abortion, women often feel "caught between selfishness and responsibility, unable to find in the circumstances of this choice a way of caring that does not at the same time destroy," Gilligan writes. In such a situation—especially if they feel abandoned by their lovers or that they are hurting their parents—women may become preoccupied with personal survival or even nihilistic. But such a crisis, Gilligan found, also can lead to a more mature moral vision.

In her book Gilligan describes the insight that allowed one woman to adopt a broader moral perspective: "Sarah, a twenty-five-year-old . . . finds a way to reconcile the initially disparate concepts of selfishness and responsibility through a transformed understanding of relationships. Examining the assumptions underlying the conventions of female self-abnegation and moral self-sacrifice, she rejects these conventions as immoral in their power to hurt. By elevating nonviolence, the injunction against hurting, to a principle governing all moral judgments and action, she is able to assert a moral equality between self and other and to include both in the compass of care. Care then becomes a universal injunction, a self-chosen ethic which, freed from its conventional interpretation, leads to a recasting of the dilemma in a way that allows the assumption of responsibility for choice."

Gilligan calls this higher level of women's moral development an awareness of "truth and interdependence." At this stage of maturity women differentiate between helping others and pleasing them, and include themselves among those for whom it is moral to care.



Photo by John Goodman, © 1984, Ms.

Moving Ms. beyond a focus on inequities

While helping transform developmental psychology, Gilligan's work also seems to have moved feminist ideology into a new era. Writing in *The New Republic* about a year after the publication of *In a Different Voice*, Rutgers University political scientist Benjamin R. Barber declared that "radical feminism as a coherent and compelling political ideology is all but dead." Barber went on to identify Gilligan as a spokesperson for "third-stage feminism."

"To simplify," Barber explains, "feminism in its first stage responded to . . . domination by male archetypes by in effect demanding that women think like, mature like, and be like men—by insisting that women could do what men do and be what men are. Second-stage feminism reacted by accepting the distinctions imposed by the male models, but by saying it's all right to think like a woman. . . . New feminists like Gilligan . . . accept the validity of differences, but insist on the need to reformulate the very categories by which differences are identified and accounted for."


Rather than denying there are sexual differences, Barber says that third-stage feminism implies that "the quest for justice in social relations cannot be a search for perfect symmetry." Gilligan and other new feminists make it clear that "ways must be found to preserve (or create) political and economic equality in the face of differing social roles, distinctive gender needs, and contrasting, if (ideally) complementary, approaches to moral development and reasoning," Barber argues.

The powerful appeal of Gilligan's "new feminism" has made her book a best seller for the Harvard University Press ever since its publication in May 1982. Over 200,000 copies are now in print—an exceptionally large number for a book originally envisioned as an academic treatise. Harvard Press initially published just 3,000 copies.

"We had no idea there would be such an overwhelming response," Gilligan says, noting that she has received far more mail from readers than she can possibly answer. "What came up mostly in the letters I have received from men," she says, "was that my book had explained something to them that had been a source of bafflement or misunderstanding in their relationships with women—that it had clarified some impassioned conversation that they didn't understand, for example. Business and professional women and men wrote that they had come up against similar problems in their work. For example, many doctors said the book led them to think differently about things that their patients were saying to them."

Gilligan's major research efforts now are devoted to detailed study of adolescent moral development. "I started at an all-girls school and did a four-year study of girls in their high school years. It seems to me that these years are critical in girls' development because it's easy for them to become silent during this time. I am very interested in how their thinking evolves in these years, about themselves, their relationships, and morality.

"Each year during that study I went with fifteen women graduate students from Harvard to interview high school girls," Gilligan notes. "This gave added meaning to the project." Gilligan now is editing and assembling the Ph.D. dissertations that grew out of that study into a book.

"We were a group of women working together on a serious intellectual project and it is my hope that this work will make it easier for women to give credence to their own perceptions and ideas and thereby do more creative work." 

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Pleased to be "in the middle of a lot of controversy"

"I didn't see it as a political book," Carol Friedman Gilligan '58 says of her landmark study of women's moral development, *In a Different Voice: Psychological Theory and Women's Development*.

Ironically, while some feminists see Gilligan's book as reactionary because of its thesis that women *tend* to have a different moral perspective from men, some traditional psychologists see her work as a feminist assault on well-established theories of moral development first propounded by Sigmund Freud, Jean Piaget, Erik Erikson, and Lawrence Kohlberg.

While she was a research assistant at Harvard University in the 1960s, Gilligan worked for Kohlberg. After taking time off to raise three sons, including Jonathan Gilligan '82 and Timothy Gilligan '86, she returned to Harvard. As a developmental psychologist teaching in Harvard's Graduate School of Education, she is now one of Kohlberg's colleagues.

Gilligan points out that Kohlberg derived his well-known six-stage hierarchy of moral development from data collected from eighty-four males during a twenty-year-long study. Male moral development thereby inadvertently became the standard against which women often are judged and found wanting by psychologists.

In her book, Gilligan explains that thinking about care and responsibility is often confused with Kohlberg's third stage of moral development: "At this stage morality is conceived in interpersonal terms and goodness is equated with helping and pleasing others. This conception of goodness is considered [by Kohlberg] functional in the lives of mature women insofar as their lives take place in the home. . . . [O]nly if women enter the traditional arena of male activity will they recognize the inadequacy of this moral perspective and progress like men toward higher stages where relationships are subordinated to rules (stage four) and rules to universal principles of justice (stages five and six)."

Besides being controversial among psychologists, Gilligan's book has been attacked on a broader front by traditional social scientists.

"There is a division in psychology right now—in fact, in all of the social sciences—about research methods," Gilligan explains. "There are many people who question old assumptions about the validity of traditional research methods and are focusing instead on issues of interpretation. My work is very much in line with that whole movement in psychology.

"I am looking at the value premises that underline psychological theories, values that are embedded in psychological research and are manifest in the ways researchers relate to their subjects. My work is part of a larger movement called 'interpretive social science.'

"So my work is in the middle of a lot of controversy in psychology," Gilligan adds, "which is good. That's what you hope for, really."

—Larry Elveru

Students combat "date rape" with video shot on campus

Assailants usually are not strangers, student-produced film warns

By Larry L. Elveru

Scenario I: Karen, 18, meets Paul, an upper-classman, in her biology class. That night at a campus party, after they both have had a couple of drinks, he asks her to dance. She does so with obvious enthusiasm. Before he walks her home, they stop by his dorm room to get a sweater, and one thing quickly leads to another:

KAREN: "Paul, I don't know if this is the right time right now."

PAUL: "Oh, it feels good, doesn't it? You're beautiful."

KAREN: "I really like you, but . . ."

PAUL: "Your skin is so beautiful."

KAREN: "I had a couple of beers and my mind isn't that clear, and Stephanie's gonna be expecting me home."

PAUL: "Steph won't miss you."

KAREN: "Yes, she's going to miss me, and, and . . ."

PAUL: "Don't give me this **** Karen. Don't play games."

KAREN: "I'm not playing games with you. I just, I don't . . ."

PAUL: "What are you, some kind of tease? I thought you wanted to get to know me. How else are we gonna do it?"

The videotaped scene ends with a freeze-frame closeup, showing both fear and resignation on Karen's face as she vainly resists Paul's insistent advances.

It is not a pleasant scene, nor is it intended to be. The eight Swarthmore students who wrote, produced, directed, edited, and acted in this videotaped scenario want other students to recognize that forced sex under any circumstances—even with a friend or acquaintance—is rape.

College counselors and psychologists throughout the United States report that "date rape" and "acquaintance rape" are far

more common than rape by a stranger. Recent studies indicate that more than 20 percent of college women are victims of rape or attempted rape and that most student rape victims know their rapists. The results of such research have encouraged officials at many colleges, including Swarthmore, to expand their rape-prevention efforts beyond improving campus lighting and providing nighttime escort services.

Beginning in the fall semester of 1983, Swarthmore's campus security service and the Dean's Office collaborated in training resident assistants (RAs) to show a professionally produced videotape on acquaintance rape and discuss it with incoming freshmen. While most RAs thought these discussions worthwhile, many found the videotape, which depicted high school dating situations, inappropriate for a college setting. At that point one of the RAs conceived the idea of Swarthmore students making their own video on date rape.

Jan Boswinkel '85, then an RA in Wharton Hall, first learned how to put together a video presentation by directing, taping, and editing amateur documentaries when he was a high school student in the Netherlands. During spring semester of 1984 Boswinkel met three times with students who were interested in working on the project. He also carefully researched the subject by talking to RAs, friends, and College staff and administrators who had had some experience in handling the problem.

"From those meetings with RAs and administrators who had dealt with such situations, I came up with some possible scenarios," Boswinkel recalls. "At the same time, I was involved as a resident assistant in following up on an incident of serious sexual harassment. Although it wasn't really rape in the legal sense, it made me more aware of



Scenario II: It begins . . .



as a friendly study break . . .



and back rub . . .



then shifts abruptly from attempted . . .

the acquaintance rape problem, more anxious to do something about it."

Drawing on this experience and his research, Boswinkel settled on two scenarios for the video project. "The main distinction between the two," he explains, "is that in the first one the two people [KAREN and PAUL] really don't know each other before they come on to one another at a party. The scenario shows how there is very little attempt made by either person at communicating what they expect from the evening.

"In the second scenario, the two people [STEVE and LISA] start with a comfortable friendship and there is a confusion of signals, for the man at least. This scenario seems more real to some people. While there is some aggression on his part, he is not so much a 'bad guy' and she is not so much a 'victim.'"



to rejected advances...



and ends with hurt feelings...



for both STEVE (Serge Seiden '85) and LISA (Ruth Sergel '84), but no lasting scars.

With the outline for his project in mind, Boswinkel began looking for video equipment and production funds. After determining that it would be cheaper to hire a professional to shoot and help edit the video than to rent the equipment that would be needed, he asked Dean Janet Dickerson for help with financing. After hearing Boswinkel's detailed proposal, Dickerson agreed to underwrite the production, which was budgeted at \$2,000.

"At that point, I realized that although I had scenarios and a filmmaker lined up, I would still need somebody who knew a little more about acting than I did, which wasn't a whole lot," Boswinkel recalls. "Jill Chaifetz [86] was living on my hall and she was involved in theatre and interested in the subject, so I asked her if she could suggest student actors who might be interested. She took on a lot of responsibility and helped me recruit six actors and several other students to help with directing and production.

"Jill got the actors together for workshops on basic theatrical things and then went through the scenarios a number of times while improvising the dialogue to make it sound natural. The shooting was done right after classes ended that spring [1984] after four or five days of rehearsals. It took them only one day to do all the shooting, which is really exceptional for this kind of production," Boswinkel notes.

During the summer of '84 Boswinkel made several trips to New York to work on editing with Greta Schiller, the professional they had hired to shoot the tapes. At the end of the summer Boswinkel invited Dean Dickerson and several College administrators, along with selected College and local high school students, to previews of the video. Reactions to the previews prompted only minor editing changes, which could be accomplished without having to reshoot any scenes.

With the help of about a dozen RAs and other students and the endorsement of the Dean's Office, Boswinkel first showed the finished product to small groups of freshmen during the first two weeks of classes last year. The tapes and the discussions that precede and follow their presentation sometimes generated heated exchanges between students, Boswinkel says. Dividing men and women into separate discussion groups immediately after showing the video, and then bringing them back together, has eased tensions a good deal.

"A lot of the people who get involved in presenting these tapes have done a lot of thinking about feminist issues and consciousness-raising and when they go into the residence halls they run into people from all over the world, including some who have

very different ideas about feminist issues," Boswinkel explains. "But it's good to have your beliefs challenged now and then, instead of preaching to the converted all the time."

The innovativeness of this student-run rape prevention program and the professional quality of the students' video presentation has generated nationwide interest in their efforts. Following publication of a feature story about the program in *The Philadelphia Inquirer*, which was picked up for national distribution by the Knight-Ridder News Service, Boswinkel and Chaifetz were invited to appear on NBC's "Today Show" last March. During the course of the interview, two segments of their videotape were shown on the air.

That morning alone the Dean's Office got more than twenty telephone calls asking for information about the videotape. A few weeks later, *The Chronicle of Higher Education* published an item in its "Ideas" column advising its readers of the availability of the tape and workshop materials. To date the Dean's Office has received 229 requests for information about the video and it has sold forty-two copies for use in rape crisis centers and at other colleges and universities, including the University of California system. Orders have come from as far away as Malaysia. By charging a fee of \$200 for each tape and set of discussion materials, the \$2,300 cost of producing the tape has been repaid several times over.

In mid-August Boswinkel and Chaifetz were notified that they had won the 1985 Humanitarian Award in Education from the Los Angeles Commission on Assaults Against Women. Even more gratifying than this award and the national notoriety, Boswinkel says, "is the fact that this is something that was done by students based on their own experiences.

"Not only that," he adds, "it was done by male and female students working together. The only way we're going to change attitudes and behaviors like this is by men and women working together."



Deng-Jeng Lee

Jan Boswinkel '85 conceived the idea for the award-winning video while a Wharton Hall RA.



Women's Rights: Unfinished Business

Elizabeth Leavelle Bennett '69

A specialist in family law for a Philadelphia law firm, Libby Bennett is a board member for the Greater Philadelphia branch of the American Civil Liberties Union and for the Domestic Abuse Project of Delaware County. She is the mother of daughters Tina and Lisa and, although it was "somewhat difficult," she talked about her mother, Nancy Morgan Ponch '44, who recently died of cancer.

Nine alumnae talk about the "pitfalls and potential of being a woman"

Is there something distinctively recognizable about a Swarthmore woman? Can you pick her out at a podium, or in a courtroom, lab, or classroom? Given the diversity of our students, you obviously can't. They wear no labels, on their shirts or in their minds. Yet isn't there *something* that binds them all—a way of thinking, an approach to problems, an attitude toward life, perhaps, that reflects their years at Swarthmore? To try to find out, we asked nine alumnae, ranging from the Class of 1930 to the Class of 1975, to share their thoughts about and experiences of "being a woman" in the "outside" world.

I am a survivor. I watched my mother suffer for years with cancer and finally die in December. Another member of my family has been struck with cancer. My two daughters and I have been the victims of crime, and I have been divorced. Despite all our hardships in the last five years, we are doing well. I feel that my work has helped me better understand the traumas in my personal life. My divorce clients have given me many insights into the ways in which loss manifests itself. They also have the endless capacity for survival that human beings demonstrate when faced with serious personal problems and identity crises.

My father died when I was nine and my memory of him is fragmented. I was raised in a matriarchal household, my strongest attachments having been to my mother



Libby Bennett

Steven Goldblatt '67

and grandmother, who were both single parent heads of households. My mother was enormously influential in my self-concept as a woman. The past has been a constant reminder to me of the pitfalls and potential in being a woman.

She was raised in a Victorian household and dominated by a father who had contradictory responses to the women in his life. I just recently learned, for example, that my grandmother, who was a leader in the suffragette movement in Ohio and worked at Hull House—activities which were appreciated by my grandfather—was not permitted to go outside in the daylight when she was pregnant because my grandfather considered the sight of a pregnant woman unseemly. And, yet, my grandfather was known for his liberal and progressive political leadership in the City of Cleveland. (It is encouraging that both men and women have evolved so far in only two generations that similar restrictions on women are unfamiliar today.)

Despite the restrictions placed on women, in my mother's home scholarship was encouraged. My mother's intellectual aspirations were reflected by her attendance at Swarthmore. Like many women of her generation, she never fulfilled all her career ambitions; she had problems resolving the fact that she had not entered law as her father had. I think that in many ways I acted out the side of her personality which sought to prove itself in the professional world of her father. She was, I believe, both proud and jealous of my accomplishments. I, as a result, was given many mixed messages about my work.

On the other hand, my mother was very positive and clear in other respects. She had an incredible survival instinct, a lust for life, a love of the English language, history, and elevation of the human spirit through creative effort. It is interesting that my mother, whose mother died when she was only two weeks old, was able to convey to me an almost animal dedication and enthusiasm for parenting. I have also learned from the mistakes she made as a parent; I have learned that to be a woman is to nurture for the purpose of letting go.

I hope that my daughters will have both families and careers. However, I hope that they will value being a parent enough to realize that it is worth sacrificing some career advancement and monetary rewards in return for taking the time to be a mother. I hope that they will marry men who know how to nurture themselves, as well as my daughters, and are willing to share in raising children, as well as to cooperate over the little issues necessary to make work possible for both of them.



Alice Michael with daughter Becky.

Alice McNees Michael '48

Alice Michael, Phi Beta Kappa, is an entrepreneur who transformed her typesetting cottage industry into a major business venture in nearby Media, Pa. After raising three children and serving as an administrative assistant for the C.G. Jung Foundation in New York, she returned "home" in 1979.

It sounded like a marvelous idea. I would make my own decisions, set my own work hours, and be beholden to no board of directors. So I spread my sewing cutting board across the bed for a work area, rented an IBM composer, and placed it precariously on a rickety old table contributed by a loyal high school chum. The Yellow Pages provided a rich source of printers glad to patronize a typesetter who, in order to get started, undercut everyone else's prices.

After a year of rub-on letters, cans of fixative, and other devious ways to meet more varied typesetting demands, I in-

vested in a "real" phototypesetting machine. Shangri-La—until business became so overwhelming that I SOSed my daughter Becky, who needed a part-time job while finishing up at Widener University. The problems were solved, or so we thought.

But every "final solution" seemed to beget new problems (fortunately, those of success). So in 1982, Becky suggested that we form a legal partnership. When Media Borough realized a "business" was going on in my bedroom and on a residential street, it evicted us pronto. We packed our equipment, introduced Becky's dog to new napping quarters at 415 E. Baltimore Pike, put up a sign, and here we are today.

And speaking of Becky, it became clear early in her life that I would do better trying to emulate her than aspire for her. On her first day of Sunday School at age three, when her gentle teacher tried to help her take off her coat, Becky glared, planted her feet, and announced "my byself!"

Michael Typography has developed a

life of its own, more demanding than the above-mentioned board of directors. It seems to require two office suites, one full-time employee, five part-timers, complex digital typesetting equipment with sundry back-up gadgets, plus nerves of steel. But Becky's dog loves having her choice of floor space and adds an air of calm to our deadline-ridden world.

I have never felt the limitations of being a woman so strongly as the demands. The former I have tended to disregard by plowing on, but I have trouble with the latter. For example, leisure, defined as whiling away the time with small talk graced by social amenities, brings a sense of suffocation. Perhaps partly in compensation, work has been the focus, and joy, of my life—whether it be raising children (the most important endeavor), studying a fascinating subject, or running a business. And what a glorious life!

Elinor Meyer Haupt '55

Ellie Haupt has been described as a "volunteer extraordinaire." In 1982 she was named Citizen of the Year in Somers, N.Y., where she and her family have lived for nearly twenty years. Ellie has served as president of the P.T.A., a member of the Parks and Recreation Board, and president of the Somers Library Association and the Library Board of Trustees. "I am most proud of leading the fight for and eventually the building of a new library," she says. Ellie has given generously of her time to the College also, serving as a class secretary, an admissions interviewer, and a member of the Alumni Council, and currently as vice president of the Alumni Association.

In the 1920's Gertrude Stein spoke of the Lost Generation; I believe those of us who were women graduating in the 1950's were the "Mid" Generation. We started on our independent lives in the *middle* of the century, and we reflected a way of life *midway* between those of the homemakers our mothers were and the career women our nieces and daughters are. Better educated for the most part than our mothers, we looked upon our careers as more than just a prelude to marriage and something to fall back on in an emergency. Yes, we left our jobs when our children came, but we filled the childrearing years with commitments to the League of Women Voters, the P.T.A., and the library board. Thanks to Swarthmore, we were too aware of the needs of our communities not to get involved. And now? Most of us are back to our careers in social work, research, or teaching.



Ellie Haupt

We also were *midwives* for a new kind of young woman. Because of our experiences and beliefs, we had the same aspirations and expectations for our daughters as for our sons. If this is the age of unisex clothing and hairstyles, I must believe part of the reason is that women and men graduating from college know they are (or should be) facing the same standards and responsibilities. If they choose to marry and have children, the responsibilities of home management and childcare will be more evenly divided than they ever were before. The kind of job or career flexibilities each has may well dictate which one will cover the crisis situations in the home when they arise. Many women today, for example, no longer give up their jobs to have a child; they take maternity leave. In response to demand, corporations are instituting maternity leave for fathers, as men today have become more involved in the birth of the child and its first days at home.

Similar sharing by couples is seen in the division of housework and financial responsibility, in marriage contracts and divorce settlements, even in supermarket shopping. Having been a partner in a sharing relationship, I can only view this trend as a positive one, one which will give women greater freedom and responsibility.

Sherry Coben '75

Screenwriter Sherry Coben was born in California, raised in New Jersey, and found happiness in New York City, where she lives with her husband Patrick McMahon. As the creator of the hit CBS television series "Kate & Allie," Coben wrote for the show's first two seasons. Currently, she is working on a new series for NBC called "Sweet Sixteen" and a feature film screenplay for Tri-Star and Dolly Parton. Coben's other writing credits include "Ryan's Hope," "Love Long Distance," "Thunder Road," "Best of Friends," "Oh, Boy! Babies!" and "Hot Hero Sandwich," for which she received an Emmy award.

I am not entirely sure the subject of "being a woman" came up in my household, except by example and inference. My mother was (and is) a brilliant woman, extremely motivated but without any job outside the home for the first thirteen years of my life. While my Halloween costumes were by far the finest and my lunches the most sumptuous, the subtle message there for me was: Don't do that. I haven't.

In a subconscious swing of the domestic pendulum, my floors are as dust-laden as my mother's were polished. My husband vacuums; for reasons I can not quite fathom, I refuse to do so. Perhaps it is the phantom image of my mother on her hands and knees, waxing an already



Sherry Coben

waxed floor, a '60s precursor to Mary Hartman, but without the satirical edge.

My mother's mother worked; a cleaning woman cooked and cared for her children. My father's mother worked too. Both sides of my family for generations were populated by forward-thinking, liberated, independent, educated women whose men loved and respected them. I mention that only because I think it rare.

In my adolescence, my mother came to and within a few years conquered a world that excited her, special education. She is a gifted teacher. I think the message of her life is that one can have it all, but not necessarily all at once.

My parents are since divorced and happily remarried to others far more suitable. Again the message was clear: Choose carefully. I did, marrying at 30, instead of 20 as my mother did. The assumption always was that I would follow my own lead, my own singular drive, that I had it within me to succeed on the only terms that count—my own. My brother was likewise encouraged. I wonder, though, whether my parents would have taken my decision to leave college, short of a degree, with so much aplomb and equanimity had I been a son. I like to think so.

The hardest thing about growing up female seems a blessing in retrospect. Bright and short and hardly attractive, I was consumed with envy of all the easy popularity of the beautiful girls, the comfortable anonymity of the average. I developed a thick skin, self-confidence that is practically unshakable, and a sense of humor that more than pays the rent. I would not have had my childhood play itself out differently.

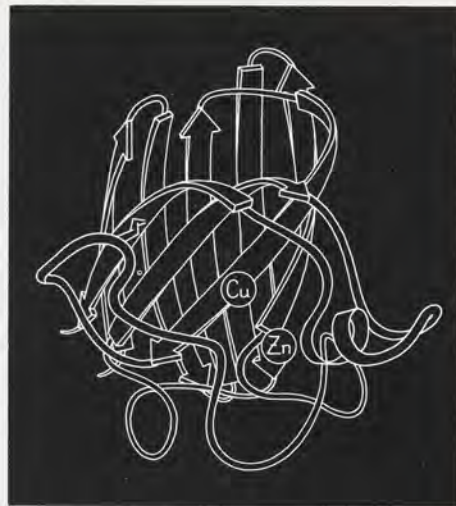
I hesitate to label myself a woman writer—the industry, however, does not hesitate at all. Entertainment is still by and large a man's world, bossed by an old-boy network I cannot join, but other trailblazers have made my path a bit easier. Television and film are not fields that put out the welcome mat to any newcomers, male or female; the stakes are high. Women face many of the same inequities as they do in other industries. We are virtually shut out of top management positions, assuring us a second-class standing, but talent does out. My work is on the page. While writing real, human women for the screen is a responsibility I do not take lightly, I also write men. Since I am short and young and a woman, some men patronize me. That will change. My success gives me power and a title, and with that power and title, I will be very conscious of easing the path for the women who come after me.



Jane Shelby Richardson '62

Jane Richardson, who in June was named a MacArthur Fellow for her work on the classification of protein structures and design of novel proteins for synthesis, has the unique distinction of becoming an associate medical research professor at Duke University without a doctorate (M.A. in the philosophy of science and a master of arts in teaching from Harvard). Rather, she was drawn into the field by her husband, David C. Richardson '62, "who not only wanted a family and has truly done his share of coping with it, but who also deliberately helped me attain an independent standing in the field."

At the age of 44, I fall somewhere between the older generation of unrecognized women and the present crop who can often move up through the normal system. I sometimes have been unfairly kept back and sometimes unfairly pushed into prominence by being a woman. Although I certainly enjoy recognition, I tend to distrust public judgment, either when it ignores me or when it celebrates me, either of which can happen for the wrong reasons. Therefore, I have the advantage of being willing to risk a reputation whose value and permanence I don't quite believe in. Of course, even if one's career is not blossoming, it is essential to survive as a scientist at some level—but that is the sort of thing most women learned to do long ago.



Jane Richardson's schematic drawing of an enzyme. Its structure was deciphered by her and her husband, David C. Richardson '62.

I believe there are some ways in which women do science significantly differently from men, even taking into account the wide range of personality and style on both sides. I have in fact deliberately cultivated such differences because I find much more excitement in "To see what everyone else has seen, and to think what no one else has thought" than I do in "Ah, but the point is to get the answers first."

One distinctively female approach is exhaustively looking, in detail, at each beautifully quirky and illuminating piece of data with a receptive mind and eye. This is in contrast with the more masculine strategy of framing an initial hypothesis, writing a computer program to scan the reams of data, and obtaining an objective and quantitative answer to that one question while perhaps missing more significant answers which are suggested only by unexpected patterns in those endless details. Men are apt to label this sort of science compulsive drudgery, but I think they are missing both the inherent charm of close acquaintance with the phenomena and the substantial fruitfulness of it. It is no coincidence that the fields in which women have been most notable are those with a large and complex base in observation: astronomy, anthropology, crystallography, and all sorts of biology, particularly things like observation of animal behavior.

Women also will inject more humanism (artistic, literary, emotional, ethical, and philosophical merit) into science once they have enough security and self-confidence to do so. I have had the good fortune to feel that I had little to lose, and so I have indulged in writing intelligible (and sometimes rather purple) prose which let my personality show through, learning to draw



so that I could convey what I saw in the protein structures, and expressing my intuitions about how the final structures embody the history of how they folded (ideas which are gradually gaining respectability from the accumulation of much circumstantial evidence, since unfortunately the relevant experiments are still unattainable). Male scientists are amazingly appreciative of all of this, but it is hard to imagine their doing it themselves.

One other aspect of science that I think characteristically feminine is truly cooperative rather than competitive research. I believe this reflects a strong underlying preference and not just the fact that most women have not been in a position to do highly competitive research. I would far rather see my ideas widely stolen and used than scrupulously (but only occasionally) credited. I think it is much more fun to arrive jointly at an exciting answer than to delay the insight by fighting over it.

I think also that you can be intensely ambitious in science on very non-establishment terms that have nothing at all to do with running your own lab, getting tenure and lots of grant money, or even getting explicit recognition for your ideas. The first big reward is the excitement of attaining a new insight, independent of whether it is shared with anyone else. But if later work proves you right and everyone else eventually ends up adopting and using your ideas, then that is *success*, and it can in some ways add to the fun if they don't always realize who started it. I want immortality from both my biological and my intellectual children, but I don't think they would be as much worth procreating and nurturing if they were always busy thinking of me as their source.

Mary Williams Clark '63

The twenty-third woman admitted to the American Academy of Orthopedic Surgeons, Mary Clark received her medical degree from Yale University in 1967. She is in pediatric orthopedics at the University of Virginia Children's Rehabilitation Center in Charlottesville, Va., and is the third and current president of the Ruth Jackson Society, an organization composed of 111 women orthopedists. Widowed, with an infant daughter, seven years ago, Clark remarried last year.

The early women's movement touched my life through my grandmother.

When, at age 94, she fell and broke her leg, I visited her in the hospital. It was the fall of 1972 and she asked me whom I was going to vote for for president. "I don't think I'm going to vote, Grandma. I'm really for McCarthy and I don't think I want to vote for McGovern and I'm certainly not going to vote for Nixon."

"You're not going to vote????!! We had to *march* for the right to vote. I don't care whom you vote for, but you go to the polls and VOTE!"

At Swarthmore aspirations for a "non-feminine" career were not viewed as unusual; support was the same for men and women. There may, perhaps, have been some strong support for the "feminine" contribution to the "art" of medicine. I got some strong recommendations, and was advised by the faculty pre-med committee to apply to schools that I hadn't thought I could get into. They must have thought that I had something to contribute. From the perspective of this point in my career, I think that "something" was a sense of appreciation for the "whole patient," not just the disease or the disability.

Generally I faced little major opposition to my plans to go into orthopedics, except that I was openly told (in 1966) that there were programs to which I couldn't apply since they wouldn't accept an application from a woman, and I was asked questions about family plans—now illegal but still frequently asked of applicants. There was much kidding about the stereotypes of orthopedic surgeons as big football players, but there was real support from medical school professors when they knew I was serious about orthopedics' being a most exciting specialty. And I think that, in my residency program (two years of general surgery and three of orthopedics at the University of Pittsburgh), I was truly accepted as an equal colleague. However, there are a few men in orthopedics, as in other branches of medicine, whose ego structures won't allow them to accept women as equals: They feel threatened somehow that a woman can do what they do. This attitude is usually very subtle, and hard to detect in its reality but very damaging to working relationships.

There are two psychological problems with being a woman in medicine. One is the "dancing dog" syndrome, which points out that "when a dog dances, you're not impressed by the quality of the dance but the fact that it's dancing at all." This thought lurks in the back of our minds and attacks at low moments, damaging our self-esteem, and is reinforced by people who are overly impressed that we are *women* in our profession rather than by the specifics of what we do or have done.

The second is the problem of having to be "twice as good" to be recognized. It may still be true and is reinforced by those of us who choose to modify the traditional twelve-to-sixteen-hour workday in favor of home/family/other outside interests, therefore not progressing along accepted career patterns to chief of department or head of a large private practice group. We still suffer guilt feelings when we leave work before 6:00 or 6:30 even if we started at 7 a.m. The fact remains that there are not as many doors open yet and women are not represented proportionally at higher academic and administrative positions.

I have come to realize that this is not yet an ideal world, one in which women would be accepted in any role naturally and without comment (much less without blatant or subtle discrimination). We do need women's groups for mutual support and the psychological life of sharing experiences. These are the main thrusts of the women's movement, and I feel supported and challenged by it to continue to work toward that ideal.

Jennie Boyd Bull '67

Since receiving her master of divinity degree, summa cum laude, from Wesley Theological Seminary three years ago, the Rev. Jennie Boyd Bull has been pastor of the Metropolitan Community Church (MCC) of Baltimore and chair of the Faith, Fellowship, and Order Commission of Metropolitan Community Church, an ecumenical Christian church serving the gay and lesbian community. Jennie, her lover Lila, and three cats share a rowhouse in Baltimore, a home that "is an important source of security and comfort."

A couple of years ago, I visited the Swarthmore campus for the first time in many years. It was deserted—a few weeks after graduation—but the remnants of campus life still cluttered the bulletin boards. I had returned with mixed feelings—feeling inadequate and uncertain about myself as one of classmates who are professors, executives, and in other ways traditionally "successful." What relevance did my life have to the "movers and shakers" that many of my classmates had become? And then I started reading the bulletin boards: One of the fraternities had burned some jeans in effigy in response to a gay group's "jeans" day on campus that spring, and the words of anger and con-



Jennie Boyd Bull

troverly flew out from the walls to testify to the truth that my deepest self knew. Even at Swarthmore, issues of sexuality and homophobia are critical to community. I found myself wishing I could have spoken to the community, pastored to the fear and the bigotry, led my workshops on spirituality and sexuality, helped people cope with these gut issues that are part of all our lives and were so silent a part when I was a student.

On commencement day at Swarthmore, having graduated with high honors in English literature and preparing to go to India with the American Friends Service Committee, I was told by the chair of the English Department: "I don't know what good it will do you," referring to the major and the degree. The assumption, of course, was that if an English degree did not lead to good mothering and wifing, then at least it should lead to a good English professorship somewhere, and if not, what's the point?

Well, my combination of English literature, fine arts, political science, political activism, College chorus, Friday-night folk dancing, fine arts movies, "Charlie Chaplin seminars," and intense friendships did *lots* of good. It opened me to myself, to a wide world of intellectual freedoms, to trusting my mind as a good one that I could use however I wanted to. It opened me to empathy for those with experiences different from mine. The College gave me the self-confidence to face the world on my own terms, to be open to a variety of things to do with my life, to not need the security of conventional careers or successes, to see the cutting edge of history and change as a choice I am always called to make. It was *after* Swarthmore that I grew sexually and emotionally, but without that growth of mind I'm not at all sure I would have given myself permission to grow at all. Thanks, and my hope is that our daughters can come to Swarthmore and grow *all* of themselves—mind, body, and spirit.

I've considered myself part of the women's movement from about 1971 to the present, and am much relieved that after the intense "politically correct" focus of the earlier days, we are now much freer to allow women a variety of interests and approaches to change and survival and growth. I have learned that friendship and trust with other women are essential beyond any spousal relationship. I have learned to value my gifts and abilities and the right and responsibility to use them. I have learned that social change is possible without "burning out" if it springs from self-interest and a dedication to building

community. I have learned about coalition-building with other issues—the space to explore racism within the women's community, class issues among us, sexual and relational choices and growth. Sometimes I am angered at the white, middle-class insularity of some of the women's movement, especially since much of my work at MCC is with working class lesbians of all races who are incest survivors, recovering alcoholics, etc., in need of safe space—not rhetoric or tofu. I have learned that it is exciting to pastor a church that makes safe space ("sanctuary") for women, for sexuality.



Barbara Babcock Dolliver '48

An English major who graduated with high honors, Barbara Dolliver has never ceased writing through thirty-seven years of marriage and six children. Her writing credits are numerous, including the article "We're the Lucky Ones" in Good Housekeeping magazine (1969), based "on our happy experience in the adoption of the first of our two adopted daughters." Barbara also teaches English composition at a community college, writes poetry (a sample of which is below), and delights in printing chapbooks of her work on a recently acquired 1856 floor model, foot treadle platen press.

Last year's blackberry canes
Still have their thorns, the sooty tatters
Of last year's leaves, but in that sullen sprawl
I see at intervals along the arcs
Of those cruel whips, new knots,
Pale silver, the pulse of growth to come,
Leaves tightly folded like unspoken prayers.

You who have been raked by time
And now stand smarting, stiff, conscious
Of disfigurement, take heart.
In the crown of thorns lies a promise
Of new life, green leaves, fruit in abundance,
And under a sun that has yet to shine
Blood shall one day flow as wine.

When people ask me what I do for a living, I say, "I am a lily of the field. I toil not, neither do I spin." Frivolous answer?

Perhaps. But it is a playful way to deflect a question that threatens to limit identity to occupation, the current status determining whether a contract will be continued or terminated as soon as decently possible.

But the women's movement has touched my life. I can play "dress up"—no more fashion dictates! No more automatic categorizing as cookie supplier and taker of notes at meetings! More seriously, I have become inner-directed rather than subjugated to the social tyrant "ought." I am moved, not by ego, but by the promptings of the spirit within.

At College Jane Austen and Emily Dickinson became my mentors. Neither was a "career woman" but both made remarkable contributions in domestic contexts, not "earning their living," but earning their place in life. Swarthmore was not a trade school for me. It furnished me with the intellectual stuff with which to compose a life of domestic service and, I trust, some inspiration and heart to one man, to our family, and to a few students, a few groups, and a few readers.

For me the hardest thing about growing up female was taking responsibility for myself. I had no personal career goals. I was taught by example. There was a traditional division of responsibilities: My father did outside chores, my mother housework and primary child care, both encouraging my interests as I grew. During the war my mother worked as a draftsman. The message transmitted was: Use your talents, do what needs to be done, pursue your individual interests. This still seems appropriate. I want our daughters as well as our sons to be able to make their own way, to keep themselves. I hope each will find a life companion, will contribute to society in some way, finding a measure of happiness in so doing.

Mary B. Temple Newman '30

After a reporter for Ms. magazine talked with Mary Newman about her fifteen years as a member of the Massachusetts House of Representatives, she said Mary had "an old-fashioned faith in the possibilities of representative government. She ran her campaigns the old-fashioned way—talking to people in her district and ringing doorbells." Still active politically, Mary refuses to be labeled retired. "I'm self-employed." Her contributions have earned her honorary degrees from Regis College and Swarthmore.

I grew up where there was plenty of open space. There were twenty kids in the neighborhood. We played all kinds of games, including baseball, and I never felt

segregated. I went to Swarthmore High School, where there was plenty of academic competition, but it was based on your grades, not your sex.

When I went to college I found the Quaker spirit had been an essential part of Swarthmore since its beginning: coeducation on principle, Board of Managers, and student body. Decisions of the Board, when I was there, reflected unquestioning fidelity to the principle of equality for individuals, in opportunity and in responsibility. To be regarded for four important years as a person with your own talents and your own interests cannot fail to influence your feeling as to what you do with the rest of your life.

When I decided to run for the legislature in Massachusetts, there were two women House members out of 240, and one woman Senator out of forty. (Lots of people suggested I might better run for School Committee.) When I came into the House, I realized that for many members there had been two kinds of political women up to then—the aggressive feminist who believed that any woman could be whatever it was better than a man, followed by the "separate but equal" approach which suggested that women could do a better job chairing the social welfare committee, but would not get much involved in problems of highway construction. I decided very consciously that it was time for another step. My role was simply to be a person who was an elected representative.

The problem was largely one of communication. The men who turned to each other in debate and said—many times I heard them—"What's she know about that?" were asking an honest question. It had simply never occurred to them that women knew or cared about most of the



Mary Newman on the campaign trail.

problems we were facing. They weren't hostile or cruel; they came from homes and communities where women hadn't gotten out much and they were *really ignorant*. Once you recognized this, it was easy to tackle the problem from a position of friendly superiority. To be an effective legislator, you must have the respect, the confidence, of your colleagues. Nothing personal. It's part of the job and you have to figure out how to do it. No point in getting paranoid about it.

When I became Secretary of Manpower Affairs in Governor [Francis W.] Sargent's Cabinet, I worked constantly with labor officials and business executives. At meetings or when I was speaking it was not infrequently asked, more or less explicitly, "What's a woman doing in this job?" And I could respond, "Scary, isn't it—but you'll get used to it."

My best example was one of my department heads, a labor leader, a man who had been a power in the Stationary Engineers union all his life, who in his wildest nightmare had never, I am sure, considered having a woman as his boss. I still remember his almost frozen expression at my swearing-in ceremony. Could you blame him? I felt sorry for him! I sensed what his personal and social stereotypes might be for authority-women: bossy, not understanding men's problems, interfering, whatever. My approach was to establish a level of mutual courtesy and respect, to recognize his authority in his own area. It worked. In six months, we had a very pleasant and sound relationship and I got word through the various grapevines that he said it wasn't bad. He was kind of pleased that the only woman in the Cabinet was in *his* area.

I know there are strong objections to this approach in the women's movement. You're pandering, you're accepting this attitude of male superiority, you've got to get in there and fight. You have to demand attention for women's issues. I can't buy it. I don't believe there is a genuine issue in the world in which the real interests of women are contrary to those of men—and I think most women and men know that. After centuries of domesticity and second-class status, women have a lot to do to catch up. But *most* men are decent, friendly, able to learn, needing a bit of a needle-jab once in a while, but mostly needing to feel confident that "this woman knows what she's doing, is willing to pull her share, wants to work with me, and come to think of it, it's a good idea." You have to insist—be willing to say what you think—but let's forget the hostility and the anger.

The image shows a musical score for a piece titled "A silly old Swarthmore song ... and sex". The score is arranged for three staves: a vocal line at the top, a piano accompaniment in the middle, and a bass line at the bottom. The key signature is one sharp (F#) and the time signature is 2/4. The tempo/mood is marked "Marcato". The piano part begins with a forte (*ff*) dynamic. The title is written in large, bold letters across the staves.

There is a problem to be solved. It involves sex. Instead of referring it to Ann Landers or Miss Manners or even the Playboy Advisor, this column is calling for help from all of you out there in newspaperland, especially English teachers, literature professors, and smarty-pants pundits.

I'm not the first one to bring it up, nor even the thousandth. It probably was disturbing people during Chaucer's time. It probably worried Chaucer himself, and certainly Shakespeare. The problem could be exemplified in dozens of ways, but I illustrate it with the words to a song:

*Everybody takes their hats off to us,
Stars of evening shining;
Bet your money on the Swarthmore team,
For that is the time you'll win.*

I selected that song because it represents a scandal as well as an intellectual compromise. That silly football jingle notwithstanding (not sung much anymore, I hear), Swarthmore College is supposed to be a haven of the academic elite. And yet its song uses flagrantly bad grammar. The noun "everybody" is singular. Therefore to be correct the line should read "takes his hat off to us." But that's the problem. Swarthmore is coeducational and would like to think that people of both sexes remove their hats. So the dilemma is solved by ungrammatically using the word "their" for lack of any alternative.

To illustrate the impasse further, imagine a teacher writing the homework assignment on the blackboard: "Everybody is to take his book home tonight and read the first chapter. If anyone has any difficulty, I will talk to him tomorrow."

The teacher in this case is using the conventional means of addressing a mixed group. This requires using the textbook-correct form, that is, masculine pronouns—he, him, his. The class, however, includes

girls. The only grammatically correct way of not slighting them is to say "his or her book," "he or she should," "talk to him or her . . ." Such a repetitive doubling of pronouns, unfortunately, is awkward and beyond a certain point, ridiculous. That's why the Swarthmore song doesn't say "his or her hats off to us."

If the class is all boys there is no problem. There is no problem if it is all girls, in which case the feminine pronouns would be used. But suppose the class has 25 girls and five boys. Does the teacher then use the masculine? Or suppose it has 29 girls and one boy? Such is the structure of our male-macho society that boys (and men) would resent being lumped in as "she" or "her," even though girls (and women) have endured the reverse treatment for centuries.

For most Americans the problem about which I write so urgently has long since been solved precisely as it is in the song. The grammar rule is broken without even giving it a thought. Plural pronouns are used throughout, to wit: "Everyone is to take their book home tonight and read the first chapter.

If anyone has any difficulty, I will talk to them tomorrow."

When I was writing for television in the 1960s and '70s, and every station was going to extraordinary lengths to prove it was not sexist, I wrote an editorial about some mundane topic, like taxes—" . . . everyone, when he receives his tax bill . . ." My general manager, who had to read my editorial on the air, changed "his" to "their."

"That's bad grammar," I said. "Tough," he replied. "Women pay taxes, too." Of course, in every way but grammatically, he was right.

How, then, to solve the problem? Soon after it first appeared, *Ms.* magazine, the quasi-official journal of feminism, came up with its own solution: the creation of neuter, all inclusive pronouns. If I remember correctly, the new pronoun for he and she was "te," while for her or him it was "tim." The possessive was "ter." Ten years have passed and, obviously, this solution has proved a total failure.

Let's go, grammarians: Tell us what we should do. If you can find a solution, everybody will take off their hats to you.



By Gwinn Owens '47

Gwinn Owens, op-ed page editor for the Baltimore Evening Sun ("the main priority") and syndicated columnist ("one a week, strictly a sideline"), received gobs of responses to this column, "all of them ridiculous." He recently returned from a Sun assignment in Greece, where he interviewed the Minister of Culture, Melina Mercouri. "Two weeks after my return she was in Washington where we met again like old friends and I received (it not being Sunday) a Mercouri bear-hug—in front of a lot of jealous Washington-type reporters. She had read my article."

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Women's Rights: Unfinished Business

WHAT EVER HAPPENED TO The Women of '62?

By Evelyn Edson '62

1962. The war for Algerian independence, Castro victorious in Cuba, the civil rights movement in full swing, American astronauts circling the earth. Things were changing in America. Even in our ivory tower the transition from student passivity (academic detachment?) to student activism had occurred during the Class of '62's tenure. In the spring of '59 I was the cub reporter assigned to cover Student Council. The big issue that spring was the construction of a book cart to be placed outside Parrish in the mornings so that one could return reserved books on time and still have breakfast. At each meeting the discussion went on: Who would design the cart? Who would build it? Suppose it got out of control on the steep slope from Parrish to the library? At this point I can no longer remember whether the cart was built or not—somehow I think it didn't. Before two years had elapsed Student Council agendas had turned to sending telegrams to jailed civil rights workers in Alabama and scorching admonitions to the government of South Africa about (then) Angola. The '60s were upon us, but for women the other shoe had not yet dropped. Some time during that decade a woman holding a coffee pot would pause in an act of feminine service and draw the same conclusions that Elizabeth Cady Stanton drew at the anti-slavery convention in London in 1840. But for now the Class of '62 was about to enter a changing, but still emphatically sexist, world.

A few of us were getting married. In the last months of our senior year there had been a flurry of engagement rings and showers. Some of the rest of us thought of ourselves as "not getting married." We hadn't come to college to get married, exactly, but had thought of marriage as an agreeable by-product. I looked at my current

"If women had to be twice as good to go half as far, then goddammit we were going to be eight times as good and go twice as far."

boyfriend and thought, "Not him. Not now." Then I went to the Career Office and began to look through the cards there.

Graduate school and the Peace Corps were picking up some recruits; some of us were at loose ends. A few dedicated souls were headed for medical or law school. I don't think any of us were aware how hostile these new environments would be to bright women after the unflinching and scrupulously equal treatment of the sexes at Swarthmore. In a few months Mary Murphy Schroeder and Marsha Swiss would be welcomed to law school (Chicago and Harvard) by being told that they were taking the place of men. "I didn't want you here," the dean of Harvard Law School reportedly told a group of entering female students in September 1962.

The job market was no friendlier. Working as a trainee at *Look Magazine*, Betsy Rodman Salandria would see the male trainees being moved into the editorial departments after six weeks, while the women were shunted into secretarial or short-term assignments. Betsy found herself at the receptionist's desk. "I was fired for having a bad attitude, e.g., I wanted to pass the time sitting at a reception desk, with nothing to do, reading and they wanted me to do nothing but sit there idly, looking eager to receive." Betsy adds: "They weren't 100 percent anti-female at *Look*. They sent a U.S. senator's daughter over to the editorial section after only a week."

Darl Eves Kleinbach, teaching at Wilmington Friends, discovered that a man hired right out of college at the same time she was, was getting \$500 more, and not being asked to do the guidance counseling and sports coaching she was doing. "Men need more money." Says Kleinbach, "That's a direct quote and from a Friends school, too."

Yes, that was the Real World in 1962—not a very hospitable place for Swarthmore women. Most of us gritted our teeth and went ahead. If a woman had to be twice as good to go half as far, then goddammit we were going to be *eight* times as good and go *twice* as far.

As I look back, Swarthmore just then seemed like an ideal world. Female students were treated as seriously as males. Maybe even more seriously, for in those days the competition for women to get into Swarthmore seemed stiffer than for men, and many female students felt that on the whole they were a shade better qualified than the men. Also, some of our teachers were eager to

see women achieve and encouraged us in our dreams to be doctors, lawyers, politicians, scholars. From some, though, we heard a few words of cautionary advice as we moved into our last months of college. A kindly biology professor took one woman aside and asked her if she really wanted to go to medical school, if she was aware of the anti-female bias she would encounter there. Today she is half indignant ("sexism at Swarthmore!") and half grateful ("What he said was true—I wasn't prepared for that and probably couldn't have handled it.").

Looking back now from the vantage point of the women's movement, Jackie Lapidus writes: "Swarthmore expected us to work as hard as men, do as well, and go as far, but nobody ever told us the salaries would be lower, the attitudes condescending, advancement more difficult, and sexual pressures in the workplace as pervasive as they were in private life. Nobody dealt, in college, with the question of how we were to live *as women* in a world defined by and for men."

Increasingly I felt during my years at college that all these mountains of academic work and the relentless pressure to do well were somehow interfering with my real work, which was to grow up to be a woman. Our relationships with men and with other women were crammed into odd hours. Nobody thought it strange if one of us abandoned a weeping roommate or a despairing lover because she had to study for an exam or finish a seminar paper. Those long conversations to which we were addicted were considered "wasting" time which should properly have been spent disentangling the syntax of Proust or the mysteries of baroque architecture.

By June 1962 I had had enough of that (little did I know how joyfully I would return!) and decided not to go to graduate school for more of the same. Almost consciously I put myself on hold—I needed some time to grow up. After all, in our real lives as women,

wouldn't human relations be our major? There was an air of unreality for me in all the emphasis on dogged academics. Thinking back, I'm not sure what I wanted: not sex discrimination (don't trouble your pretty little head about this!), not easier courses. Maybe I would have most benefited from a conscious confrontation of the tightrope we were walking then between

"The past fifteen years have drastically affected the relationships between men and women and all our marriages have been touched."

achievement and womanhood. We're still walking it.

Jackie Lapidus again: "In retrospect, much of the pain, bewilderment, and frustration I felt at college, and many of my wrong choices, seem to me now to have stemmed from not having any kind of consciousness-raising with my women friends. We pooled our resources sometimes, but not our emotional information. We didn't realize we were being 'had' by a male-dominated culture, or, if we did, we thought that being 'better' than the average woman would exempt us from the worst effects of the system."

Then it was 1970 and the women's movement was in full swing. At first I think most of us didn't see that it had anything to do with us. Those of us who had married and had children were probably the first to catch on. Rosemary Werner Putnam had been living overseas with two small children while her husband was doing research. "I thought the isolation I felt had to do with living in a foreign country, but when I returned to America, I found other women in my situation feeling the same way. Something had happened while I was away."

"1970," says Sue Ehrlich Martin. "That was an awful year for me. I had two kids in diapers, we had just moved from an apartment to a house, my husband was struggling with a demanding job—I was bored and lonely." Looking for some time out of the house, she made contact with other women and eventually found her way to the Washington Woman's Center, where she participated in consciousness-raising groups. "It helped mobilize me into graduate school and sociology."

Carolyn Penta Coolidge: "I'd become increasingly frustrated with the demands of a house and two small children, and with the arrival of the third, though planned, in 1970, I recognized a feeling of being trapped. I'm sure this recognition was prompted by the feminist ideas around." She returned to school, taking the science courses she had been afraid of at Swarthmore and moving eventually into the field of public health.

Rosemary Putnam says: "I went to college with one set of expectations—I would get a good education, learn to do something, and get married. Now that was no longer enough. The rules of the game had changed in the middle."

Sue Martin adds: "I looked at the career-oriented women at Swarthmore, like Sue Wright [Fletcher] and Marsha Swiss, and while I admired them, I knew they were not me. I wanted a husband and children, and I feared that excluded a demanding career."

About her experience at graduate school right after college, Carolyn Coolidge writes: "It was clear that females got M.A.s and went into teaching at secondary schools or junior colleges, and



Evelyn Edson '62 teaches history at the Piedmont Virginia Community College in Charlottesville.



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CINCINNATI, OHIO

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males went for Ph.D.s—I was programmed, by myself, not to go far anyhow.” Soon afterward, she left school to get married.

For the women who were on their way to established careers, the women’s movement had a different impact. Many of us were the classic male-identified women, that is we identified more with our fathers or male mentors than with our mothers or other female models whom we felt to be weak or simply leading boring lives. Says Darl Kleinbach: “It’s taken me forty years to see some interests in common with other women.” Marsha Swiss, who had a lawyer/judge mother with whom to identify, at first pulled away from the women’s movement. She had had a struggle to be considered in her profession first as a lawyer, rather than a woman, and reacted against special organizations and special favors for women as discriminatory. Kathie Malley White, now a psychology professor at Boston University, says: “I feel I had all the advantages, particularly my excellent education at Swarthmore, which gave me strong self-confidence. Other women have not been so fortunate.” White, who is a paraplegic as a result of a car accident in 1965, comments that she has been discriminated against more as a handicapped person than as a woman.

Mary Schroeder, now a U.S. Circuit Court judge, sees herself as having been in the right place at the right time. “When I graduated from law school, just after passage of the first federal laws against sex discrimination, the government was beginning to welcome women to its ranks as lawyers. When I came to Arizona a few years later, there were some far-sighted lawyers and judges who were ready to encourage women to go into the ranks of private practice and, a little later, the judiciary. I therefore did not undergo

“Marsha Swiss writes: ‘Men constitute a meaningful minority in this country and I’m not about to write them off quite yet.’”

any painful re-evaluation of my life. I rode the crest of the wave.”

Darl Kleinbach, who became a commodity broker in the 1970’s, says: “I didn’t choose to have a career. I was working to support my student husband and two children. I looked on it as my ‘career’ only after our separation. Before that I simply chose a less oppressive way to be a breadwinner.” Working in an all-male field, Kleinbach found certain advantages in being female. People remembered her when she called, and paradoxically, clients figured that a woman would not have made it in this field unless she was outstandingly competent.

“Yes, maybe we did have it twice as hard,” writes Kleinbach. “We also didn’t waste a lot of time talking about it. We just went about our lives and took our raps and made an increasingly better name for women in business. I’m not convinced that quotas and equal opportunity laws are as effective as good old-time experience.” In her present work on several advisory committees and boards dealing with agriculture, she has become interested in developing the leadership potential of women farmers.

For the career women, sisterhood with other women was at first a novel idea. Marsha Swiss feels that the embattled position of women in law school tended to isolate them from one another—you didn’t want to be identified with the losers. In graduate school at the University of Chicago, my fellow female students in history disappeared around me at a great rate. My unofficial statistic: Out of thirty women in my entering class, only one other besides me finished her Ph.D., so soon there weren’t any other women to relate to.

Writes Jackie Lapidus: “At Swarthmore in those days, there was a lot of mutual aid, up to a point. I remember chipping in to send a classmate to Cuba for an abortion (before that became impossible), passing around short lists of gynecologists on the East Coast (for both abortion and contraception), intense intellectual collaboration, strong bonding around shared unhappiness; my real friendships were with women, and only women. The tensions of sexuality always interfered with my interactions with men (one way or another, whether or not there was sex), and more often, with my female friendships, since it was implicit that ‘love’ was more important than women’s friendships with each other. As a

result of the [women's] movement, I now think that we were all incredibly alienated, unaware of our real feelings (I was in love with at least one, if not more, of my roommates over the four years, and didn't know what it was), scared of ourselves and of one another. We let one another down as much as we propped one another up. I see sisterhood as more than that. My commitment to myself and to other women comes before anything else now."

Some of us have come to a new understanding of female solidarity through our daughters. It was of her two daughters that Mary Schroeder thought first when Geraldine Ferraro was nominated for vice president. Kathie White, also the mother of a daughter, reports that she wept throughout Ferraro's acceptance speech.

After reading a draft of this article, Marsha Swiss wrote to me, pointing out that I had said very little about the men who share our lives—husbands, colleagues, bosses, sons, and lovers. As I quailed at the prospect of correcting this slight, I was reminded of the woman who sidled up to me at a National Women's Studies Association meeting several years ago and whispered, "I hear you're married. Well, so am I."

The past fifteen years have drastically affected the relationships between men and women and all our marriages have been touched. Some of us have managed to keep one marriage together through it all. Others have changed husbands in midstream. Others married late and chose carefully. But in one way or another most of us still find emotional satisfaction through a relationship with a man.

Educating men in feminism hasn't been easy, but it's been necessary for survival. The old joke goes, Is there such a person as a feminist man? Yes, but you have to create him. Once again, as Rosemary Putnam observes, the rules of the game have been changed in the middle. Some men have been happy to give up car maintenance and talks with the broker for additional child maintenance and cooking supper. Others have been resentful or just bewildered. Don't you find that a man who opens a door for you these days either apologizes or makes a political speech? Just in thinking back over the short courses in feminism administered by ourselves, let us remember:

- the colleague who didn't understand why sexist jokes weren't funny until you told him a racist one;

"Kleinbach writes: 'I was once asked to clean up the office at the end of the work day. I just laughed. The subject never came up again.'"

- the father who claimed he couldn't change a dirty diaper without vomiting (women naturally love the smell of baby shit?);
- the husband who washed all the dishes in the same increasingly greasy water (and other forms of housework sabotage), insisting it was more ecological;
- the boss who greeted me with a sexual proposition every time I came into his office until I explained why I didn't like it. And he understood. And stopped doing it.

Marsha Swiss writes: "The fact is that, although a professional life is deeply engrossing (and ultimately sustaining) for those of us who have followed this course, no life is worth much without the richness that comes of sharing it with someone precious and watching youngsters and others flesh it out. Men constitute a meaningful minority in this country, and I'm not about to write them off quite yet. My senior partners are all men, my postman is a grand character by the name of Mr. Ray Johnson, my paralegal is a young fellow who sets my teeth on edge by addressing me as "ma'am" precisely in order to set my teeth on edge, and, yes, some of my best friends. . . ."

All women of 1962 are now at the midpoint of their careers. Many of us are wives. Some are mothers, all are involved in demanding careers. What is ahead for us? Rosemary Putnam, a teacher of emotionally disturbed and handicapped children, is experiencing the first year with both of her own children away from home: her son is in college and her daughter, a junior in high school, is an exchange student in Venezuela. She speculates, "I wonder whether, if I identified myself first as a teacher and then as a mother, instead of the other way around, I would find the adjustment so difficult."



(Continued from the preceding page)

some small apartment houses in her area and is managing them. She says: "It's satisfying to give people a nice place to live and make very good money at the same time. Of course, it's not what we went to such excellent schools for. On the other hand, I can't use unfair employment practices against myself."

Darl Kleinbach, exasperated with some aspects of the women's movement, reports: "I was in downtown Chicago last week at about 8:30 a.m. I saw a thousand female clones walk out of the train station: skirted suits (navy), floppy ties (maroon), oxford cloth shirts (light blue), jogging shoes (white), brief cases (brown), short pageboy haircuts. Only black women showed any sense of style and individuality. Why do women have to try to be men?"

Marsha Swiss feels strongly that there are some special qualities women can bring to the legal profession: compassion, for instance, and a sensitivity to human relationships. She has just finished working on a study for the D.C. Bar, entitled "Alternatives to Litigation." Not all relationships have to be adversary ones.

For me the women's movement has marked a real turning point. Historians deal in explanations, so perhaps it makes sense that I should treasure the light that the movement cast on all aspects of life—mine and other people's. A women's perspective helped explain hitherto puzzling events. When I was writing my dissertation in economic history, I was chagrined when my graduate adviser commented, "Women are good at economic history. You know, it's like grocery lists." It's taken me a long time to assert the primacy of grocery lists in both my own life and in history. I have turned more and more to women's history in my professional life to make full and round the flat picture of political history that I originally studied at Swarthmore.

There is no conclusion to this article. Interview a dozen Swarthmore alumnae and you're going to get a dozen different points of view. I was impressed by the women of 1962 and the amount of thinking they had put into balancing their roles as women and as contributors to the public world. Some have done this as Super-Mom—others in more modest capacities. Darl Kleinbach writes: "My upbringing and Swarthmore gave me guts enough to ignore situations where there was discrimination. I was once asked to clean up the office at the end of the work day. I just laughed. The subject never came up again." So to all of you, keep laughing!

Women's Studies concentration seeks approval by faculty

Students can now find seventeen women's studies courses in the catalogue by searching through the course and seminar listings under each of the departments. Some are not given every year; some are cross-disciplinary and even cross-institutional.

In 1972 there was one women's studies course in the catalogue: Jeanne Marecek, assistant professor of psychology, introduced "Psychology of Women" into the curriculum, and it has remained the cornerstone of women's studies ever since.

Thirteen years later a group of faculty members has proposed to the faculty a concentration in women's studies. "The study of women and gender," reads the proposal, "includes consideration of the following areas: the contributions of women to culture and the cultural representations of women; the activities of women in history and the positions they have occupied in past and present societies; and the relationship between biological sex and social roles—most broadly construed, the social construction of gender.

"The first two areas address women both as agents—whether artists, creative writers, monarchs, or mothers—and as subjects of men's imaginative productions and social arrangements. For example, studies might examine representations of femininity and masculinity in literature and art, as well as

definitions of female and male nature in religion, philosophy, and the social and political life of the community. Studying women, therefore, naturally leads to the third area of inquiry: the implications of the social construction of gender for both women and men."

It is expected that the faculty will consider the proposal this year and approve it, making women's studies the seventh concentration possible in the curriculum, joining Asian studies, black studies, international relations, theatre, public policy, and computer science. A concentration is defined as a set of five courses that goes beyond a major.

The proposal calls for a minimum of five courses in women's studies, and at least three of these credits shall be outside the student's major; a capstone colloquium and one course in each of two different departments; and completion of the equivalent of a comprehensive examination devised by the colloquium instructor. An independent study may substitute for one course. The capstone colloquium, taught as a seminar, will examine in depth a topic in feminist theory selected by the instructor.

The proposal was designed by a subcommittee of the two-year-old standing Committee on Women's Concerns, an outgrowth of the Ad Hoc Committee on



Working toward approval of a women's studies concentration are members of the Committee on Women's Concerns: back row, left to right, Eve Faber '87; Janet Mass, assistant director of Career Planning and Placement; Joy Charlton, assistant professor of sociology; Marjorie Murphy, assistant professor of history and chair of the committee; front row: Abbe Blum, instructor in English literature; Rachelle Abrahami '86; Melanie Phillipot '86; Helene Shapiro, assistant professor of mathematics.



Jeanne Marecek, associate professor of psychology, who chaired the Committee on Women's Concerns during the 1984-85 academic year.

Women's Studies in the curriculum 1985-86

Biology

Directed Readings in Feminist Critiques of Biology

Economics

Women in the Economy

Education

Women and Education

English Literature

Contemporary Women Poets

Criticism/Theory Colloquium:

Feminine Inscriptions in Tudor and Stuart England

Representations of Women's Identity

Women's Labors: 1830-1880

History

Women, Society, and Change in Modern Europe

Women, Society, and Politics

Women Working, Women Writing

Modern Languages and Literatures

Femmes écrivains

Écriture féminine

L'Ancien Régime (Social conditions in 17th- and 18th-century France)

Music

Women Composers and Choreographers of the Early 20th Century

Psychology

Psychology of Women

Religion

Women and Religion in the West

Sociology and Anthropology

Sex Roles, Power, and Identity

Women's Concerns appointed in 1981 by President Theodore Friend, whose final report recommended establishing a women's studies program. If the proposal is approved, it will join the some 500 women's studies programs in existence in the United States (according to 1984-85 figures from the National Women's Studies Association).

Professor Marecek points out that a concentration would pull together on campus the faculty members who teach women's studies courses in nine departments and give them a structure in the curriculum to help develop their mutual interests. It would serve also, she adds, to demonstrate to the students pursuing such courses that the College legitimizes such study.

"Most of the push for women's studies comes from students," says Assistant Professor of History Marjorie Murphy, chair of the Women's Concerns Committee. "I was one who pestered my professors as an undergraduate. I wondered why Susan B. Anthony took up only two sentences in a textbook when her work seemed to merit more than that."

Three women student members of the Women's Concerns Committee described the value of such courses to themselves.

Rachelle Abrahami '86: "I was attracted by the word 'representations.' That really puts the finger on a lot of women's problems

these days. The courses help you to sift through the socialization, media, literature, and advertising to get at your own identity as a woman. Doing it in conjunction with other women, often from different backgrounds, is important, and the discussions are great. You tend to learn together."

Melanie Phillpot '86: "Women's studies courses are a challenge to the idea that liberal arts courses are about people, when they are often about men. In studying history we want to get away from what Napoleon did, and from kings and wars; a false sense of the unity of women is portrayed against this history. Life is dynamic rather than consisting of single events.

Eve Faber '87: "I find women's studies courses exciting because there is so much new work being done. Some people say women's studies courses are easier than others. They are wrong. You work much harder to find out what there is and how to analyze it and pull it together." Faber herself contributed to this new work when she compiled a bibliography for six courses for Professor of History Kathryn Morgan. She is one of about thirty students who participated in a project supported by funds from the Provost's Office and run by Susan Williamson, social science librarian. Under Williamson's guidance interested students use computer searches and other reference material to find appropriate readings about women's concerns for courses and seminars. Some thirty-five faculty members have taken advantage of this bibliographic assistance to widen their course syllabi, and students to date have produced nearly thirty bibliographies.

Professor of Political Science Ray Hopkins took advantage of this bibliographic assistance to widen his syllabus for "Comparative Politics: Africa and the Third World." Peter Schmidt, assistant professor of English literature, used the service when putting together "Studies in the American Renaissance"; Associate Professor of German Marion Faber used the service to develop her course "German Women: Literature and Film."

Williamson points out that the bibliographies not only aid women's studies courses but help to integrate material about women into the general curriculum. They also help her in developing the collection in the library. —Maralyn Orbison Gillespie '49



Lillian Li, associate professor of history, and chair of the Ad Hoc Committee on Women's Concerns appointed by President Friend.



Walter Holt

Kresge Foundation issues \$750,000 challenge to complete new social center

One of the largest challenge grants ever received by the College has been awarded by The Kresge Foundation for the renovation of Clothier Memorial to house the new Tarble Social Center.

The \$750,000, which must be matched with designated individual gifts from alumni and friends of the College, is intended to encourage completion of the \$5 million project.

"Kresge awarded us this grant just at a time when approximately \$1,500,000 remained to be financed for the rebuilding of Tarble and the repairs on Clothier," explained Vice President Kendall Landis '48. "The challenge therefore encourages donors to help complete this important project by offering to match their gifts dollar for dollar."

Construction proceeds at fever pitch on the old auditorium which, according to the plans of architects Venturi, Rauch, and Scott Brown, is being converted into three levels: the main floor housing two eating areas, a snack bar, and a cabaret; an upper level for theatrical and social events and multi-purpose use; and an excavated basement for the new bookstore and rooms for television, billiards, and games. The Cloisters and Board of Managers rooms will remain intact under the renovation plan, although they will be refurbished. The courtyard garden

A carpenter works on the upper level of the new Tarble Social Center in Clothier Memorial. A low wall will surround the "floating tray" which has been constructed at the former balcony level. This large open space is designed for a variety of uses—plays, dinners, parties, dances, informal gatherings, and performances. The rededication of the building is scheduled for Parents Weekend, April 18-20.

will be replanted and will be accessible from the eating areas on the main level.

The College was one of 140 charitable organizations awarded a total of \$40,710,000 in challenge grants by the Kresge Foundation this year.

The grants were made toward projects involving construction or renovation of facilities and the purchase of equipment or real estate. Most award recipients had raised initial funds toward their respective projects before requesting foundation assistance. Grants were then authorized on a challenge basis, requiring the raising of the remaining funds before payment of the Kresge Foundation funds, thereby ensuring completion of the projects.

Death claims wives of two emeritus professors

Wives of two emeritus professors have died recently.

Marian R. Meinkoth, professor emerita of economics at Temple University and wife of Norman A. Meinkoth, emeritus professor of zoology, died in September at age 71.

Jean Sorber, wife of Professor Emeritus of Spanish James Sorber and manager of the College bookstore for twenty years, died in June.

Board Member Emerita Helen Gawthrop Worth '18 dies

Helen Wilson Gawthrop Worth '18, member emerita of the Board of Managers, died Aug. 17 at Kendal at Longwood in Kennett Square, Pa. A member of the Board since 1940, she served on many committees and, from 1951-55, as the assistant secretary.

Born in Harrisburg, Pa., she lived in Delaware for many years after receiving her B.A. in history. She served as director of the New Castle County branch of the Delaware Emergency Relief Committee and had been a trustee of the Wilmington Friends Meeting and a board member of the Wilmington Friends School. Mrs. Worth also was a life member of the American Association of University Women, which named a national scholarship in her honor in 1966.

Her family ties to Swarthmore included her late husbands, William R. Gawthrop '18 and Edward H. Worth '02; her late children, Elizabeth Gawthrop Donnelly '43 and William R. Gawthrop, Jr., '46; and her late stepdaughter, Margaret Worth Crowther '29.

Surviving are her stepsons, William P. Worth '35, Richard M. Worth '37, and Edward H. Worth, Jr., '39, her stepdaughter, Ann Worth Crowther '32, and two grandchildren.

Board chairmen trade secrets with guidance from Gene Lang

"Anybody else have that problem and what have you done about it?"

That question encapsulates the give-and-take that pervades a meeting of the Conference of Board Chairmen of Small Independent Liberal Arts Colleges (CBC), a two-year-old organization founded by Eugene M. Lang '38 precisely to give board chairmen the opportunity to know what their counterparts at other liberal arts colleges are doing.

Everett Pope of Bowdoin asked the question during a discussion of "the student financial aid crisis" at the June meeting of the group in New York City at the Williams Club. He had just said that Bowdoin borrows money from the state for its loan program to families. Garrett Bewkes said Colgate has a similar Parents Loan Fund with funds arranged through banks. Allegheny, on the other hand, reported Thomas St. Clair, is not lending but trying to increase endowment to finance student aid. Gettysburg, said Edwin T. Johnson, issued a bond to provide capital for student loans through a local bank.

Gene Lang from the chair asked, "Are you conscious of any change in your admissions policies because of growing financial aid problems, such as taking more students who can pay?"

After colleagues discussed that question, another board chairman asked: "If a parent wants to pay, at a discount, all four years during freshman year, what would you do? Does anyone have a well-thought-out program along these lines?"



Eugene Lang '38

"Yes, we do," said Amey DeFriez of Radcliffe. I'll send the outline to Gene, and he can distribute it to all who are interested."

The discussion then moved along to the second agenda item, "Setting Board Meeting Agendas: procedure, role of chairman in determining format, content, topical scope." Kenneth Mason from Washington & Jefferson made a short presentation, and a vigorous discussion followed.

Agendas for CBC meetings evolve from the interests of the members and range widely, from alcohol on campus, to long-term planning, to workshops for board members, a topic requested by Mason for the November meeting ("Bring copies of your workshop agendas!"). Lang then assembles the agendas according to the members' wishes.

Of particular value to CBC members are confidential surveys conducted by Lang, of member attitudes and actions in dealing with their special responsibilities as chairmen. He is also the distribution center for printed materials of all kinds that members wish to share. (At the June meeting Lang handed out a descriptive leaflet for admissions officers by Sponsors for Educational Opportunities, a nonprofit organization which helps disadvantaged students obtain a college education.) CBC holds three meetings a year, lasting from mid-morning to mid-afternoon.

Thirty-six institutions are represented among the members, as far-flung as Agnes Scott in Atlanta to Carleton in Minnesota. Seven members are women, who all expressed preference for use of the word chairman rather than chairperson or chair. Seventeen chairmen attended this particular meeting.

As a new board chairman some three years ago, Lang realized how little he knew about how other institutions were responding to national issues, what their problems on campus were, and how they were dealing with them. "The perspective of chairmen tends to be limited by controlled exposure (what is told them) and their distance from the campus." He wanted to know how other board chairmen related to their presidents on campus, how they chose committees, appointed board members, exercised leadership. He reached out to his counterparts at small independent liberal arts colleges who felt the same need for the knowledge and experience of their peers.

Snatches of coffee-break conversation between Pope and DeFriez seemed to suggest that CBC is fulfilling its goal.

Pope: "We are operating today very much based on what you did. I took very seriously some of the things you said."

DeFriez: "One of the real benefits of this group is that it is safe space."



Eugene Lang presides over a meeting of the Conference of Board Chairmen in New York City.

Attention Biologists

The Department of Biology has launched a biannual newsletter to keep its graduates abreast of departmental happenings and solicit their ideas on a variety of departmental matters. The publication is free to all who wish to receive a copy. If you would like to be added to the mailing list or would be interested in providing career counseling or employment opportunities for current students, please send your name and address to Professor Timothy C. Williams, Chair, Department of Biology, Swarthmore College, Swarthmore, PA 19081.



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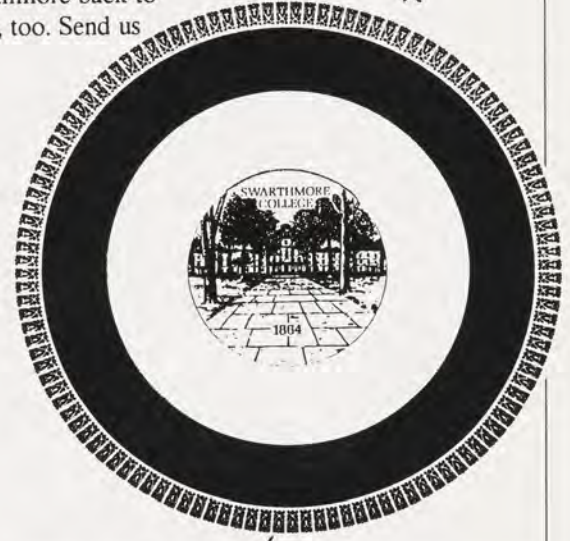


Michael Yu '88 Lisa Marie Meehan '86

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Cover: "College Day" on the picket line for women's suffrage in front of the White House in February 1917. Carrying the banners were students from (left to right): the University of Kansas, the University of Missouri, Washington College, Leland Stanford University, Bryn Mawr, and Swarthmore. Photo courtesy of the Smithsonian Institution.

Unfinished Business

To her it seemed a simple matter of justice. Alice Paul '05 (whose birth in 1885 we celebrate with this issue) wrote the Equal Rights Amendment (ERA) in 1923—three years after successfully leading the fight for women's voting rights. Paul devoted her entire life to this goal and saw the ERA finally emerge from Congress in March 1972. She died five years later at age 92. On June 30, 1982, the ERA fell three states short of the thirty-seven required for ratification.

