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The Dickinson Women's NEWSLETTER

May 1974

Published by The Advisory and Planning Committee on Women's Programs



"Women as Leaders: Can They Do It?"

OF COURSE!

On Wednesday, April 24, the women's honorary society, Wheel and Chain, sponsored the second Fourth Wednesday Forum of the year. The topic of discussion was "Women as Leaders: Can They Do It?". Those who discussed it were Kathy Bachman, Bruce Davis, Sarah O'Neill and Richard Orr.

All four recognized the "fact" that women were capable of being leaders. Citing Matina Horner's (President of Radcliff) study which showed that women fear success, Bruce Davis felt that this fear of success would prevent women from being good leaders. The desire and attainment of success being something that is considered "masculine", women perhaps will feel "unfeminine". This stigma would prevent a woman from being, as Davis stated, "...a good human leader". In that case, it remains that both men and women must be educated to view women (and consequently, women to view themselves) as leaders, not as women leaders.

Kathy Bachman (President of Student Senate), however, stated that she does view herself as a person first and then as a woman - since being a woman is naturally part of her identity.

Richard Orr continued to stress the importance of a woman seeing herself as a person first and that she should consequently be judged as a person first. He felt that if, at the college, we were to help eliminate certain barriers between men and women by the institution of co-ed housing, a more natural

relation would develop between the sexes; a relation that would hopefully lead to a more true acceptance of each other as people.

Sarah O'Neill observed that if we are to define leaders as those who tell others what to do, assume responsibility or organize, then women, as mothers, have been doing these things for years. If we were to define leaders in political terms, women have also achieved in the political realm. Nevertheless, they have not had as equal an opportunity as men. In addition, she felt that there were basic inherent differences between men and women. If one of these differences is compassion in women, for example, then hopefully once women are permitted to infiltrate the political realm in greater numbers, there will be an end to such horrors as war.

The discussion amongst audience and panel centered mainly on what Dickinson could do to break down barriers between the sexes. It was felt that the long-overdue attention that was finally being given to women's athletics would help. In addition, many were of the opinion that co-ed housing would make a tremendous difference", men and women no longer having to "go out" (going to the quad on weekends, for example) to meet each other any more.

By Patricia Torres

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Carlisle N.O.W.???

* The National Organization for Women
* is an international women's organization.
* One of the few women's groups which in-
* cludes men in their membership, it is
* primarily an educational and legal trouble
* shooting group. Interested? Please drop
* a note to Joan c/o Box 91 H.U.B. Dickin-
* son College or call 243-7070 or 243-9617
* (after 5:15 p.m.).

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MEANDERINGS

Barbara Chaapel

There is one person I have always wanted to write about. She's probably one of the most liberated women I've ever known, although she wouldn't even have known what the word meant. Her name was Emma Smithgall, and she was my paternal great-grandmother.

I feel lucky to have known a great-grandmother. She lived until my twentieth birthday. Each one of my childhood summers contains a special memory of a visit to her farm in north-central Pennsylvania.

It was way up in the country. I remember my sister and I always knew we were almost there when Dad turned at a little white country church with a steeple you could see for miles. The road to Grammie's wound its way up hillsides planted with corn and wheat and just after the macadam surface changed to dirt, we caught sight of Grammie's clapboard farmhouse.

She was always there in the yard to meet us, one hand wiping itself on her long apron, the other one madly waving as if we were the most special people in the world to her. In my memories, she was always wearing a long black dress and a flowered apron, although that must not have been true. Her hair was pulled back in a silver grey bun and her eyes smiled at us from behind tiny wire-framed glasses. She was a miniature woman - even as a girl, I seem to remember having to lean down to kiss her cheek.

Our first ritual was always to make our own private tour of the house - to make sure that the parlor still had its plush chairs (kind of soft and kind of prickly) with the crocheted doilies on the arms that seemed made to fall off. The thin layer of dust that covered all of Grammie's parlor furniture was clean dust - it seemed to know it was a part of the room and stayed in the parlor.

The kitchen was our favorite room - with the dry sink, the wood stove, and the huge table we all sat around for family meals. I think we liked it because there was so much activity there. Grammie was the first person who taught me that a kitchen could be a place for fun and not just work! For my sister and me it was a special honor to be allowed to fire the stove, or carry in pails of water from the pump outside, or help mix the dough for bread, or "redd up" the table after dinner. Because Grammie always liked that she was doing, we liked helping her. I even learned to like vegetables at dinners around the old table. The first time Grammie served not the usual old one, but three vegetables at dinner, I was so amazed that I figured they must be worth eating if they were that important!

We also learned about gardens at Grammie's. She lived for her garden after my great-grandfather died and stopped working the farm. All the plants were giant size. We picked huge red tomatoes and squash that were too big to carry alone. We walked between rows of hollyhocks that towered above us. She grew snap beans, cabbage, carrots, corn, lettuce, radishes, peppers and every kind of flower imaginable. My Dad loved that garden as much as we did, and reserves a corner of our own suburban back yard every summer for its miniature version.

When we weren't in the kitchen or the garden we found our way to the hay mills in the barn. The barn was old and in disuse, but there was enough baled hay left for us to fashion forts, tunnels and houses by the hour. When our cousins came to join our games we would enact whole dramas in the hay loft. Playing house or school didn't seem appropriate in that special barn-world, so my sister and I got our share of being soldiers, doctors, Indians and farmers.

That farm-world that Grammie opened to us as children is still one of my most vivid memories. We didn't think much about the fact that she'd never finished elementary school, that she'd married at 18 and worked right alongside of my great-grandfather building their farm together, in the fields as well as the kitchen. We probably didn't even think much about her being one of our relatives. But we knew she was a great lady - who enjoyed the things she did and who could share that enjoyment with us. She offered us a chance to be ourselves - to find out new things we liked to do; she gave my father a chance to be a boy again, free for a time of his city and family roles. She showed us that both the world of the kitchen and the world of the barn were appropriate places for little girls and women to be. We learned that both the outdoors and the indoors were good places to live in, work in, and have fun in.

She was indeed a great lady. I think that I learned to love life from Grammie. And, I will always consider it a great privilege to have known her.

KENNEDY TO SPEAK

by Pamelee McFarland

On Thursday, May 9th, Ms. Florynce Kennedy, Esquire, will be speaking at 7:30 p.m. in the Anita Tuvin Schlechter Auditorium (Sections B and C). Who is Florynce Kennedy? She is a dynamic spokesperson and a catalyst to and for all women. An author, attorney, film editor, leader and a feminist, Ms. Kennedy is a co-founder of the National Organization for Women (N.O.W.). One of the few women and even fewer black people to get into and out of Columbia Law School in the fifties, it is not difficult to see Ms. Kennedy as a symbol of women's capacity to be agents for change in a society which conditions us to think less of ourselves than we are.

Touring around the country - visiting over 150 college campuses a year - the reputation of Florynce Kennedy has been one of being inspirational, thought-provoking and identity-shaking for women students. Who is Florynce Kennedy? See and hear for yourself on May 9th.

Quotes from Florynce Kennedy:

"People always ask if a woman can be a wife and mother and have a career at the same time. Why don't they ask if she can be a hostess, chauffeur, cook, nurse, seamstress, social secretary, purchasing agent, baby machine and courtesan - and a wife and mother too?"

"Women who say they're contented just having a nice husband and two beautiful children - fine; I'm glad. Of course, I always wonder what happens if one of the children isn't beautiful...and if house work is so rewarding, why don't men do it, too? But this Movement isn't about getting some woman to leave her husband. It's about social justice."

"Unity in a Movement situation can be overrated. If you were the Establishment, which would you rather see coming in the door: one lion or five hundred mice?"



REFLECTIONS ON THE WOMEN AT DICKINSON

by
Joan Eltonhøad

Feminism (according to the American Heritage Dictionary) is a "doctrine that advocates or demands for women the same rights granted men, as in political or economic status." Realizing that my perspective of women here was biased because of my politics, I discussed the subject with a couple of friends. The following comments are a result of these discussions. Although I feel a majority, if not all of the women on campus, are sympathetic with the women's liberation movement, there are very few who would feel comfortable about describing themselves as feminists. Why? When I first transferred here in the fall of '71, there was no women's group on campus. Several women got together and started one in order to help do consciousness raising, implement needed programs, and encourage change. That semester was also the first time Social Science 101, "Relations Between Men and Women" was offered. Since then, courses dealing with women have multiplied enough to make it possible for Sarah O'Neill ('76) to become Dickinson's first women's studies major. Everybody I talked to seemed to feel that the women here were to a certain extent aware of women's liberation. But the movement of the spring and fall of '72 has deteriorated into a personal rather than a personal-political self-awareness. Gloria Steinem once said that "Life is Politics". If you think she was exaggerating, think about how the black students on campus would feel about that statement.

Women here seem to relate to themselves and the women's movement by being eclectic. "I agree that women should get equal pay for equal work, but..." is a statement commonly made by both men and women. Why "but"? It seems to be easier to maintain a traditional sex role and to be taken care of than to make a commitment to change. It's common knowledge that one can avoid a lot of hassles and verbal abuse that way, but who needs to be dependent upon the outer environment to the exclusion of the integrity of the inner?

There is often an aversion to group movements. People seem to forget that any group is made up of a wide variety of individuals and groups provide security and positive reinforcement for political growth.

It seems that women here ask fewer questions that men do in lectures. Those that do are often referred to as "obnoxious, aggressive" females. (Often questions specifically dealing with women's issues, as an example, percentage of enrollment, abortion, etc., are either brushed off, ignored or groaned at.) Large numbers of people seem to take pride in being "chauvenist pigs" and will openly admit to it.

My initial reaction to the suggestion that I write this article was that I felt more negative than positive about women's political awareness here. However, I did find one enthusiastic person and she helped remind me of some of the other positive changes that have taken place over the past few years. Although the women's group is no longer active, there is a Commission on the Status of Women at Dickinson and an Advisory and Planning Committee on Women's Programs. More women faculty have been hired (although one is tempted to look at their limited period of employment or part-time status as a form of tokenism). Women have a greater variety of athletics, intramural and intercollegiate (basketball, lacrosse) than they did before. More courses presenting different perspectives on women are being taught and general survey courses are often incorporating women's history (her story). More female students are in positions of "power" than ever before - in Student Senate, Hillel, the Dickinsonian, the Microcosm, Mermaid Players, etc. So changes in women at Dickinson are all around but for some reason they don't seem glaringly obvious. Perhaps that is because they are not really changing the system, but working within it. The system will have to evolve. At present it is too confining to the growth of the total person.

"Loserism is when oppressed people sit around and think up reasons why they can't do something. Well, just do it. Thinking up reasons why you can't is the Establishment's job." - Flo Kennedy. (She will be speaking at Dickinson, May 9th). So what can you do? Areas that need concentrating on are the lack of gynecological care available on campus (glaring in comparison with other schools this size), lack of effective distribution of information on birth control, V.D., abortion, etc. Work definitely needs to be done with enlightening the school and community about sex roles - people roles. This could be done through a series of workshops on sexuality, communications, consciousness raising groups (for men and women together and separately), etc. The Harrisburg Area Women's Rights Movement is planning on designing and painting a huge mural of American women on the west wall of the YWCA at 4th and Walnut. Suggestions for whom to portray and ways to make money are needed. The H'burg women's Center phone number is 233-4004. Besides being creative and meeting new people, it will help you brush up on her story. (Why not a women's center at Dickinson for the college and the Carlisle community?)

* *Spring Festival of Films* *

Spring Festival of Films. Isn't that a bland title? I was deathly afraid that if the title even hinted that the films were sponsored by (oh heavens!) the "Women's Group" on campus, that our turnout would be a mirror image of the committee itself. The inobtrusive title has helped us draw a plentiful crowd.

But it wasn't just the sneaky psychology in the title that has made this series a success. I blame the success of this Film Festival on a group of girls who sat with me one day at lunch. They are the real planners of the Festival, and to them goes all credit and my thanks.

What approach does a film series take when it's trying to make a point about women? Oh, we had everything on pages and pages of lists, but there was no cohesive factor. There were the artsy films; there were the documentaries. There were foreign films; there were native films. There were searing portraits of ill-used womanhood; there were sweet little films about sweet little women. Planning a series around these lists would've been like taking ten people to a Chinese restaurant - three from column A, two from column B... So the film catalogs got stacked with my books, all to be used at a future date, and I took the whole pile to lunch.

Somehow, the catalogs got circulated around the table, and everyone began marking favorites with pieces of napkins. They were all films that had drawn a reaction at one time, and we realized that we wanted to share the reactions. They were old and new movies, but they had a common denominator in that each had left an impression on womanhood - misused or fulfilled - that had been remembered. They fell into place in series form almost by themselves.

It's a pleasure to sit and watch ATS B fill up for these films. It's a pleasure to see men coming in to openly participate. But most of all, seeing everyone in the auditorium, male or female, sharing the same emotions and revelations, gives a great smack of satisfaction.



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Community Feminist Theater

Anyone with ideas please come to the first meeting this Friday, May 10 at 6:00 p.m. at 127 N. College Street. We want to deal with countercultural themes such as women and blacks. Hopefully the first production will be sometime this summer. Suggestions for readings and orientations and any help are more than welcome. Contact Joan (243-9617 or 243-7070) or Anya Backer, or Barbara Burns at Dickinson College.

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The Newsletter is published by the Women's Advisory and Planning Committee of Dickinson College.

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TWO GENERATIONS

by S. J. and G. J. O'Neill

Look at The Sisterhood by Mary Jane Roles. Fiction, Paperback, 160 pages, Fawcett Publications.

THE "YOUNGER" VIEW

While The Sisterhood will not (and has not, it was first published in 1971) make any breakthroughs in the literature of the Women's Movement, it does have a place there. Ms. Roles has written a feminist's diversion -- the type of novel one reads to relax and escape.

The book follows the growth of a women's group in a college community through two characters: Jean, an unsatisfied mother of three and the wife of a professor, and Agnes, a graduate of the college who works in the dean's office as an executive secretary. By focusing in on other characters -- students, neighbors, and relatives -- Ms. Roles broadens the novel's scope. She shows how marriage as an institution has hindered the individual development of women; how the educational system (as both an educator and an employer) stanches their growth and how lack of communication between people prevents any solution for these injustices.

"The Sisterhood" is the hub of the wheel which all the characters in the novel are drawn to, but the conflicts are not resolved by the group, but by characters outside it. The only spark of originality in the book is its ending. The heroine does not fall in love and ride off into the sunset. Rather, we see the women of "The Sisterhood" gathering their strength for individual rather than collective battles.

While the novel deals in stereotypes rather than people, its types are easily recognized and identified with by the reader. It envelopes the jargon of the movement and accepts it as valid. It is high time to see "conscious raising" without quotation marks. Despite its non-academic presentation, The Sisterhood is a complex work which has value beyond enjoyment.

THE "OLDER" VIEW

Considering the novel without emphasis on its "liberation" message, but merely as a novel which, like any good novel, has some sociological or historical or psychological impact, The Sisterhood reads smoothly, has sufficient plot to sustain a reasonable amount of interest, and provides an average to better than average amount of satisfaction.

The novel points up realities which exist in middle-class marriage today, namely the conflict created by the necessity to care for and provide for the children of the union. The problem is clearly delineated with the man on one hand attempting to fulfill his role of bigger and better provider; the woman with a desire to utilize her mind and abilities bogged down in the endless repetition of tiresome, underdemanding, but none the less necessary tasks, protesting her role in destructive ways as the novel begins. The manner of solution comes from action resulting from ideas introduced by a character only in empathy a member of "The Sisterhood," and in the success or failure of the marriage remains an ongoing problem.

Communication, existing where unexpected between Jean and her mother-in-law, and lacking where it should exist between Agnes and her mother, really titles the book. It proves to be empathy which points up the existence of the sisterhood as one character after another recognizes the community of interests and problems which she shares with other women. It is in this recognition that action is possible. The effectiveness of the action in creating "happiness ever after" is not promised by the novel. What the novel does promise is understanding and strength from "The Sisterhood."

The mother-in-law, Beatrice, did not come through clearly -- perhaps, however, this was the intention of the author because women of Beatrice's generation adapted in the fashion of "Uncle Tom" to the demands of their "males," husbands and sons, and therefore became chamelions rather than persons whose characters were clearly definable. While questioning the characterization of the novel, thoughts are provoked; therefore, characterization must be better than a cursory reading shows.

DIALOGUE WITH TERRY WHITE

by Patricia Torres

Teresa M. White, a senior at Dickinson, is presently the President of Wheel and Chain, the honorary society for women at Dickinson. She is a member of the Commission on the Status of Women at Dickinson College and a member of the Senate Student Affairs Committee. She is also the Prime Minister of the Congress of African Students and for two years played on the Women's Basketball Team. Terry will graduate from Dickinson as an American Studies major.



Q. What are your plans upon graduating?

A. I would like to pursue a career in law, and I'm planning on law school for next year. I've always wanted to go to law school -- since kindergarten. If I don't achieve that, then I feel I've wasted four years here.

Q. What particular aspect in law are you most interested in?

A. I'm interested in juvenile delinquency. Where I come from juveniles are ignored. The only way they can be helped is through the system, and I want the power to work within it. I love children. You have to help them when they are young so that they won't become hopeless when they are older. Eventually, I would like to become a judge.

Q. Being that you are a second-semester senior, what sort of feeling or thoughts come to mind in regards to the time spent at Dickinson?

A. I have sad and happy feelings about leaving. All in all, I've liked this place -- I've had my problems but basically I've been happy and satisfied here. I've met some good people.

I had the opportunity to graduate last semester, but I wanted to come back for this semester. I'll always look back on these years as a good experience -- with life, people. I've always been in a predominantly Black situation. Being in a different environment has had a good effect -- an experience which has made me more mature in just four years than the first eighteen years of my life.

Q. How has the student body changed since you were a freshman?

A. The students have become more apathetic. No one seems to care about anything any more. Students will only do things out of curiosity. People are also more worried about succeeding and don't express themselves any more -- becoming more robot-like.

Q. What role does marriage play in your future plans?

A. Marriage and a career can co-exist -- it has and will continue to do so. It all depends on how your mate feels. I do want a career, however. If I had to choose between one or the other, it would be very hard to decide, and society almost forces women to make that decision.

Q. What prompted you to become involved with the student government at Dickinson?

A. I became involved with the student government when I was a sophomore because the Blacks on campus were not really represented in the government.

Q. Considering that you've participated in athletics at Dickinson, do you have any comments concerning the women's athletic program?

A. Women's athletics is underrated, under-equipped and less attention is given to it. The situation has improved somewhat. However, the fact that during my four years here the school spirit has declined should also be mentioned.

Q. Do you think men and women should have a different outlook on life?

A. If a person has a broad outlook on life, then they get more out of life. A woman should not look at things in relation to herself as a woman but as a person -- the same goes for race. Maybe I'm idealistic -- I'm a Pisces -- a dreamer. One should simply explore life as a person and forget about sex or color.

Mr. Cornish

culp ✓

New faculty members

Ginny Keesh

Barb Chapel

women's athletics

Publicity

Spanish women

Joan Heim

Program, idea - career

DF - women's resources
New letter