

# Drew Acorn

**Student newspaper of the College**

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Anais

**Women's**



**Issue**



# Anais Nin highlights weekend

She explores relationships on a level to which few contemporary novelists penetrate.

--The Atlantic

She wishes to immerse readers in that flow of sensibility and relection from which human beings distill the significance of what they do and suffer.

--The New York Times

...beautiful, rare novels.

--Karl Shapiro

finely-wrought musical writing shot through with clear insights into the inner world of human beings.

--Lawrence Durrell



famous prose/poem composed from actual dreams, appeared. And in 1939 *Winter of Artifice* was published by Olympia Press at the same time as Lawrence Durrell's *Black Book* and Henry Miller's *Black Spring*.

At the outbreak of World War II Miss Nin went back to the United States. When American publishers refused to publish her work, she bought her own printing press for seventy-five dollars and set and printed her books for four years. Under a *Glass Bell*, a collection of stories, won high praise from Edmund Wilson: "The imagery does convey something and is always appropriate. The spun glass is also alive; it is the abode of a secret creature."

In the 1940's, *Ladders to Fire* and *Children of the Albatross*, the first two volumes of Miss Nin's "continuous novel," found an American publisher; and although editors admonished her to write "a novel like *The Good Earth*," her third and fourth novels, *The Four-Cham-*

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bered Heart and *A Spy in the House of Love*, appeared in the early fifties.

By the end of the decade, however, all her books had been allowed to go out of print. She turned to Alan Swallow of Denver and he re-issued all her fiction and short stories in both hardcover and paperback, as well as D.H. Lawrence: *An Unprofessional Study*.

In 1961 Alan Swallow published *Seduction of the Minotaur*, the last and fifth volume of Anais Nin's "continuous novel" and in 1964 he brought out *Collages*, which the London Times Literary Supplement praised as "a handful of perfectly told fables."

Miss Nin's work has now been published in Sweden, Japan, Germany, Spain, Catalonia, Holland, Italy, France, India, Belgium, and England, as well as the United States. She is presently an American citizen, but travels extensively and considers herself an international writer. Anais Nin, who has been a model, a dancer, and a psychoanalyst under the guidance of Dr. Otto Rank, lectures widely and has given dramatic readings from her work.

Anais Nin, who for so many years referred to herself as an "underground writer," has now surfaced as an important literary figure both here and abroad. Much of the new-found popularity may be attributed to publication of *The Diary of Anais Nin*. The first volume, published jointly by The Swallow Press and Harcourt Brace and Jovanovich in 1966, won instantaneous critical acclaim. Four volumes of the *Diary* are now in print and Miss Nin is working to ready the fifth for publication. In a tribute to Alan Swallow written shortly after his death, Anais Nin wrote, "If he had not kept the other books in print, the *Diary* might never have been published."



# Faculty makes way for Jan. Plan

## CLEP also approved

The College Faculty on Jan. 11, 1973, took action finally approving a new calendar for coming academic year and providing time for a January Plan. This action came only after intensive debate, and followed confusing and not yet clear action by the President of the University the day before the meeting that necessitated last minute changes in the proposed calendar put before the faculty.

Evidently, President Oxnham announced to his "cabinet" the day before the meeting that new students could not arrive at Drew on the first of September, and thus, that classes could not begin as proposed on September 5th. Oxnham had made no apparent public or private statement on the long discussed calendar proposal until this last minute announcement, and the Educational Policy Planning Committee was forced to hold an emergency meeting immediately prior to the Faculty Meeting to revise its calendar proposal. President Oxnham ostensibly reached his calendar determinations on the basis of financial (particularly meal plan) considerations as well as on the scheduling of special summer programs, particularly the Shakespeare Festival. A shocked EPPC Chairman Norma Gilbert and committee cohorts were forced to issue a revised proposal to the Faculty. This calendar, rather than having new student arrive on September 1 and classes begin September 5, called for classes to begin on September 7th, with new student arriving September 4th. The Friday starting date of classes would require that day to be considered a "Thursday" class day, with classes to be held on Saturday, September 8th as a "Friday" class day, allowing for the appropriate number of class sessions during the entire semester. The revised calendar provides for a week-long Thanksgiving Recess, from November 17 to the 25th, for a Reading Period from December 13th to 16th, and for Finals the 17th to the 22nd. Students would be off for a real vacation beginning on December 22nd, with Spring semester classes set to start on January 30th. The intervening time, or some portion of it, could be utilized for a January program.

President Oxnham's actions immediately brought some caustic comment at the meeting from a prominent Administration member, who stated, "It's a shame the Shakespeare Festival and a couple of days of eating and not eating should be allowed to effect an academic calendar."

Responding to questions concerning the January program, one faculty member

indicated that a questionnaire had been sent to faculty members asking them what they would be willing to do during such a time period. Responses indicated that all five alternatives were supported by faculty members. Faculty were urged to begin formulating specific proposals, and reminded that any program must, in effect break even financially.

Discussion turned full blast to the new calendar proposal, with one faculty member questioning the calendar on the ground that the "shortened" second semester would severely limit the flexibility and pedagogical freedom the present calendar has allowed by shortening time for writing papers, studying for exams. Faculty research time would be cut, it was feared, and two hour rather than three hour final exams would not be sufficient. Concern that the fall recess at Thanksgiving would turn the remainder of the Fall semester into a "lame duck session" was also voiced. The same faculty member, apparently commenting on President Oxnham's actions, said it was about time the faculty told the cabinet it wanted certain programs and that money had to be raised rather than merely having the cabinet consistently yelling the faculty the parameters within it must function.

In speaking for the calendar proposal, one faculty member pointed out that its most advantageous points were that it would provide for finals before Christmas, a change overwhelming demanded by students, as well as allow for experimentation with a January program. A senior faculty member pointed out that it would definitely be advantageous to finish before Christmas, since papers and finals are not properly worked on during vacation periods. The ability of faculty and students to get away from the Drew campus to participate in other programs on other campuses, as well as to have other students come to Drew during a January plan were also seen as positive ramifications of the proposal. This same faculty member energetically pointed out that the President's last minute action hardly provided a good example to the faculty, since the President has repeatedly urged faculty efficiency and advance planning.

Several faculty members spoke in favor of the old calendar, indicating they had taught under other calendar arrangements and found the Drew system the best. Excessive costs of January programs were also seen as prohibitive to their implementation at Drew. Concern was expressed that the faculty was in fact "backing into the January plan" without fully considering specific proposals, but

it was pointed out that the new calendar did not necessitate such programs being implemented. A University financial official indicated that under the new calendar, even with a January program, there would only be a net gain of two to three days to the academic year, and thus additional charges to students would probably not be necessary. One University official who has had experience at many top colleges, including Barnard, Kirkland and Vassar, indicated that student interest at those schools had been high for such programs, with 60-65% of the students taking part. The President of the Student Association pointed out that, tabulation of course evaluation questionnaire responses from the Behavior classes had indicated great student interest in the January program. He also pointed out students overwhelmingly wanted to finish the fall semester before Christmas.

Another administration official, responding to concern over the ostensibly shorter semester lengths, pointed out that a recent survey had shown that so-called "selective schools had shorter semesters than so-called "less selective" schools, and that 80% of all schools end their fall semesters before Christmas. It was finally pointed out that the faculty approved the new calendar in principle and therefore, in fact, all that was before the faculty at this time were the proposed changes. Also, it was mentioned that the Graduate and Theological Schools have shifted their calendars already to conform somewhat to the new calendar for the College of Liberal Arts.

After almost 1 1/2 hours of debate, the question was called, and the new calendar, as amended was approved by a vote of 39 to 17.

Many observers saw the results of faculty voting on the calendar as clearly indicative of faculty support for the leadership of Dean Inez G. Nelbach as well as for the proposed January program.

Moving on to other academic matters, the faculty passed a proposal submitted by the EPPC, printed here, that would allow credit for students passing college level examinations program tests. The EPPC recommendation read:

(1) On recommendation by a department and the approval of E.P.P.C., credit may be authorized for a given CLEP subject matter examination. The amount of credit for each subject matter examination is to be determined jointly by the department and the E.P.P.C. In reporting its recommendation, a department is to indicate whether or not credit for the examination would give advanced standing in

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## Anais

# A mirror for us all

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After we read the diary, we talked about Anais at lunchtime or in the car going to and from meetings. When she agreed to come to Boston and we knew that we would be writing this article, we set aside a Saturday afternoon to talk about her. Talking about the diary is talking about Anais. The diary is Anais. Our conversations about her took on the characteristics of the diary--fluidity, subjectivity, diversity. The diary was a catalyst dispersing our thoughts in many directions, causing the intermingling of our lives with hers.

The diary has been widely acclaimed in recent years as a powerful work of art, a monumental work of feminine perception, a flamboyant guidebook to the personal lives of many of this century's luminaries. But to us it is something different. We talked about why we loved it. Evelyn said it represented the ultimate integrity and that is symbolized a magnificent self-respect. Barbara loved the romance and excitement of the personal relationships. Nancy loved the insight it gave into the writing process. Nancy identified with Anais' compulsion to record things, for she too keeps diaries and writes stories. We all agreed that we love Anais because she is honest, clear-sighted and brave, but we knew that there was something more and it was the something more--the unifying strand--that eluded us.

## Black Women

# Take a Good Look at our Problems

reprinted by Drew Women's Collective

by Pamela Newman

When women's liberation is mentioned, there are often two reactions. One is that this is just a bunch of frustrated women who are going to separate themselves from men. The other is that this is something that is a white thing, which doesn't concern black women.

The truth is that the exploitation of black women goes deeper than that of white women. Unity of all black women is needed to push for such demands as self-determination, equal pay, free abortion and child-care centers. We should realize the need for the women of the black nation to have a liberation movement of women as part of our movement for total liberation of our people.

The black man has been led to believe that office and skilled jobs are given to the black woman by the white capitalists to make the black man feel inferior. In reality, there aren't enough jobs for everyone, and the black woman suffers the most from low pay and unemployment.

Early in the diary, Anais wrote about an emotional state common to many women:

"I feel that an initial shock has shattered my wholeness, that I am like a shattered mirror. Each piece has gone off and developed a life of its own." (Vol. 1, p. 103)

The diary is the receptacle into which the pieces of that shattered mirror have been collected and pieced together into a whole. The diary is a record of the evolution of one human being. Anais is a mirror that reflects the lives of many people. She makes it respectable, in fact glorious, to think about oneself, to discover oneself, to write about oneself, to invent oneself anew. Anais shows us that it is possible against great odds to prevail and not just to prevail but to grow, to develop, and to be joyful.

Anais began the diary on the ship that brought her to America when she was 11 years old. It was begun as a letter to her father, from whom her mother had separated, to tell him of her life away from him. She wanted to mail the diary to him, but her mother would not let her, saying it might get lost. The diary became a lifelong compulsion, something she sometimes felt guilty about continuing, something that she sometimes viewed as a vice that kept her from writing novels and stories.

Though the diary was begun as a letter

to her father, it soon became a letter to herself. Eventually it became a letter to the world about the ideas, experiences and perceptions spanning four decades of one of this century's most talented women. Through the prism of her experience, we view the gaiety of Paris in the '30's, the chaos and horror of the Spanish Civil War, the rise of fascism in Europe, and New York during World War II. Through it all runs a continuing exploration of psychoanalysis, a dedication to the life of the mind, a devotion to understanding humanity through understanding herself.

In the diary Anais discovered a tool for analysis, a vehicle for self-examination. The diary was also her friend and companion; it was her solace in sorrow, her confidant in joy. In the diary she tells the story of her life to explain it. In her explanation all women find much of themselves explained.

By the third volume, the guilt of the early days has been exorcised. Anais comes to understand the diary's function, to understand why she needs to write it for herself and for others:

"For many days I lived without my drug, my secret vice, my diary. And then I found this: I could not bear the loneliness. That writing the novel about other women there were still so many things I could not give them. I found that none of the composite characters could contain all of

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"Black Women's Liberation" pp. 12-14 in a progressive manner.

Ask yourself, have you ever been told, this is a man's conversation, so be quiet or keep out because woman's work is only dishwashing, sewing or laundry. This, my sisters, is male chauvinism, not by the system but by the brothers because of the illusions that capitalism has produced.

How many of you sisters come home from work and have to cook dinner and clean the house, and if the brother comes in before you finish, he immediately gets angry because you are not in the best mood. Somehow we must make him understand that we are human as much as he is. We aren't tools of pleasure to be called to his side and put down if we dare not come.

Just look at the newspaper ads, how they use sex to sell products, and also use race. Before the rise of black power, you never saw a product for black people. But they did have lighteners and brighteners on the market to make women look "beautiful." Not until it was profitable could you buy a bush comb, bush wig or Afro-Sheen.

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# Drug center formed for community

At an organizational meeting, members of a planning group for the proposed Drug Information Center emphasized that the center will be run by members of the Drew community for members of the Drew community and will have no connection to either the University or law enforcement agencies. The Center, which will have office space and a private telephone line located in Hayes House, was formed following complaints by some that students are not able to seek legal, medical, or psychological help from either the campus infirmary or the Counseling Center because they fear legal and disciplinary action.

The planning group, which consists of David DuGoff, Bruce Krogh, Steve Lavenharr, John Rollins of Grace Church and a former Drew faculty member, Chaplain Ted Linn, and Steve Stetler of Hayes House, has hired Dr. Paul Megan, Director of the Morris County Committee on Drug Abuse as a consultant.

The group is now in the process of seeking volunteers to work with the program and has planned an intensive two day training program to be held at Hayes House on the weekend of February 3rd and 4th. The training session will be conducted by Dr. Megan and will include small group and large group discussions, encounter sessions, role playing using video tape equipment, and films. According to Dr. Megan, the weekend will give the program definite direction, help volunteers to estimate their own suitability in the project, and allow everyone involved to know themselves and their fellow workers more completely.

Several alternatives for the Center will be considered by those attending the weekend session. The first of these would be a referral service to aid those with legal, medical, or psychological problems related to drugs. The center would provide information concerning the law, attorneys, rehabilitation programs,

etc. Also being considered is a "crisis network" that might be used in conjunction with the telephone service and which would aid in emergency situations. Another suggestion has been the development of alternatives such as yoga and meditation that people might use in working through their problems.

Planners for the Drug Information Center emphasize that their aim is to provide accurate and unbiased information concerning drugs. It has been suggested that this might lead to a drug analysis service. They state that the concept for such a Center is based on the idea that a community should be able to provide services to work out its own drug problems.

State certification for the program will be sought sometime in February. Those interested in participating are urged to attend the February 3rd and 4th training sessions.

## Anais con't

Continued from Page 4

my experiences or awareness. That to stay within them meant a shrinking of horizons and perceptions, a restricted consciousness. I felt tight molds. I found none of the invented characters could contain my obsession with a limitless, expanded life, its completion." (Vol. 3, p. 296)

Otto Rank, with whom Anais underwent psychoanalysis during the '30's, requested that she quit writing in the diary for awhile. He, like her friend, Henry Miller, felt that she should fight the compulsion of the diary, that she should transfer her creative energy completely to novels and stories. She had always written fiction, but it did not satisfy her. She had something more to say:

"And what I have to say is really distinct from the artist and art. It is the woman who has to speak. And it is not only the woman Anais who has to speak, but I who have to speak for many women. As I discover myself, I feel I am merely one of many, a symbol." (Vol. 1 p. 289)

Rank and Miller and the others who questioned the usefulness of the diary were instinctively afraid of Anais' effort to convey the whole and unadorned truth.

"Men must fear the effort woman is making to create herself, not to be born of Adam's rib. It revives his old fears of her power." (Vol. 1, p. 276)

During her continuing involvement with psychoanalysis Anais met Martha Jaeger who helped her through a period of severe depression in the '40's. It was with Jaeger that she came to understand why she had always thought Henry Miller's work (and

the work of her other friends) more important than her own and why she was so vulnerable to the accusation that the diary was an obsession that drained her creative energy. With Jaeger she came to understand that it was not the diary but her continual playing of a mother role with her friends that was an obsession. When she understood why she had channeled so much energy into this role and why she had overextended herself to the point of nervous collapse, she was able to exorcise the guilt about her own work and to view the diary in its proper perspective.

"Jaeger, by being true to the woman, creating the woman in me, by her particular intuition as a woman, has penetrated truths not observed by either Allendy or Rank. The creator's guilt in me has to do with my femininity, my subjection to man. Also with my maternal self in conflict with my creative self. A negative form of creation." (Vol. 3, p. 260)

Critics have dwelt on the feminine perception, charm, and innocence of the diary. They would like to believe that Anais is a delightful visitor from another world--that spiritual, mystical, superterrestrial, irrational world that men have assigned to the second sex--and that the diary is just a toy, a pastime, albeit a magnificent one, for Anais when she isn't cooking, mending, gardening, and/or mothering her coterie of artistic children. They would like to believe this, but they cannot, for even the least astute can see that the diary is political in the most classic sense. Anais is working out solutions to the oldest political question: the woman question. The diary is the effort of one woman to

create herself outside the world of man. That woman is not political as we conceive of politics. She has never been involved in a political movement; she does not call herself a feminist, a Marxist, a socialist, or any other -ist. She says, in fact, that she has no faith in political systems, and often she glorifies the individual effort to the detriment of collective action. But she was perhaps the first of us to have discovered that the person is political, to understand that the world outside cannot change unless there is a simultaneous change occurring in the world inside. She was the first to discover consciousness raising, to realize that understanding the individual woman is of primary importance to the success of any collective action. She discovered it alone, with the help of the diary in which she recorded the process.

Evelyn was right: we could not isolate a single unifying strand, for there is no single idea or theme around which the events of the diary are woven. The diary is like a piece of macramé: each strand, intricately knotted to another of a different color, weaves a pattern. Each strand, essential to the pattern, is useless if isolated. The diary is life as it happened to one person. It is personal and specific, introspective and subjective. It is also poetic. The diary is about the inner life and, as one publisher told Anais, the inner life is trivial. Trivial, that is, if one persists in seeing the world from the same old perspective.

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# Phallacy of Our Sexual Norm

Rough Times Vol. 3 No. 1 20-22

Sexuality in our society is male-centered and phallus-oriented. Our language relating to sex - from pornography to sex manuals and scientific treatises - reveals a very strongly phallo-centric view and conception of human sexuality, which is manifest in our sexual behavior. This phallocentricity is not only a distortion of nature; it also precludes physical and psychological satisfaction in sexual relationships to the degree to which it is internalized by both males and females involved in heterosexual affairs.

First, let's imagine a society with a very different notion of sexuality. Here is has been found through common practice that a male's right index finger is the most satisfying stimulator of the female's clitoris. Such stimulation is there the essential mode of sexual (not reproductive) behavior. Sometimes in the course of this practice a man ends up in a position in which his penis is accidentally (or even sometimes intentionally) stimulated, and he achieves a penile orgasm, an enhancement, perhaps, of the sexual act, but of peripheral importance to his digitally oriented sexuality. The male's real organ of sexuality is his finger, and to wish for penile stimulation is a sign of immaturity. Sometimes people copulate, but that is for the purpose of reproduction and has nothing to do with sexuality, except for the retarded male who cannot achieve digital orgasm from stimulation by the wondrous clitoris.

Now as absurd as this notion is in its denial of male sexuality, it is not much more absurd than is our own society's systematic denial and perversion of female sexuality.

## ANATOMY: Sex and/or Reproduction

The basis for this contention lies in two essential, anatomical distinctions commonly ignored. The first is the distinction between female sexual and reproductive anatomy. The male's sexual and reproductive behavior are one and the same; sexual satisfaction and reproduction can both be accomplished by the same act through use of the same organ, the penis. Males, on the other hand, have separately located, and at least for behavioral purposes separately functioning, organs to fulfill the different purposes of sexual satisfaction and reproduction. The clitoris is the sexual organ; the vagina, uterus and ovaries are the primary reproductive anatomy, of which only the vagina is relevant to reproductive behavior. (The uterus and ovaries function involuntarily, as do the testicles and, for the most part, the rest of the male reproductive apparatus).

At this point it is interesting to compare human female sexuality and reproduction with that of other mammals. Human fe-

males are the only mammalian species without an estrus cycle, which acts in all other species as a strict physiological control over sexual/reproductive behavior. During the fertile period of this cycle (estrus), the vaginal area develops a sensitivity (e.g. through swelling) which is presumably stimulated satisfactorily by copulation. The physiological events which occur in the female at this time are the primary stimulus for the copulatory behavior of both sexes. Either the female is prompted by her "vaginal itch" to initiate sexual contact with a male, and/or the male is prompted to initiate contact by sexual arousal resulting from scents, colors, etc. that indicate the female's fertility and sexual readiness. With a few exceptions among non-human primates and some domesticated species who have established relatively long-term relationships, non-human mammals copulate only during this fertile period. Thus the physiological condition of the female during estrus is equivalent to what is referred to as an instinctive drive to reproduce.

In humans the elaborately developed cerebral cortex plays roughly the same role that the estrus cycle in other mammals in controlling sexual and reproductive behavior. For practical purposes this means that such behavior is more voluntary than physiologically controlled. Lacking any equivalent of the estrus cycle, human females lack also what could be labelled scientifically an instinct to reproduce. 1. Though a few women report erotic sensitivity in the vagina, neurological research has failed to find a common source of such sensitivity in the vagina. 2. Thus, there is no apparent physiological condition in the human female to stimulate simple, direct reproductive behavior. 3.

Human females do, however, have a physiologically-based sexual drive. While many or all parts of the human body can be erotically sensitive, the center of female eroticism is the clitoris, which is neurologically equivalent to the penis as the source of the sensations of sexual arousal and orgasm. The sexual drive produced by the clitoris' sensitivity cannot be construed as a drive to reproduce because the clitoris is only indirectly, and often insufficiently, stimulated by simple reproductive behavior, coitus. While the minor labia (the inner lips surrounding the vaginal opening) are somewhat erotically sensitive (as are the male testicles and the male and female anuses and nipples), the vagina is, properly speaking reproductive, not sexual, anatomy. Similarly, the clitoris is a sexual, not reproductive, part of the anatomy.

People still often think and speak of the vagina as the organ of orgasm (in spite of the vagina's lack of sensitivity

and the clitoris' great sensitivity) because orgasms "happen" in the vagina, i.e. the vaginal muscles contract during orgasm. Clearly an orgasm "happens" in several different ways in various parts of the body and often includes involuntary muscular contractions in areas other than the vagina. If we define sexual response in the traditional phallocentric, heterosexual way, the vagina is "where the orgasm happens" - i.e. it is the part of the female's anatomy in which the results of orgasm provide direct stimulation to the male's penis during intercourse. But if we redefine female orgasm such that the female's own sensations and physical release become the necessary conditions of that definition, the clitoris has to be seen as "the organ of orgasm" because it is the only source of the neurological response, the sensations, of orgasm (and this is the case even when orgasm results from tactile stimulation of other parts of the body, e.g. the nipples, or from erotic response in dreams or fantasies when there may be no tactile stimulation at all).

## ANATOMY: Pleasing Men and/or Pleasing Women

While the distinction between sex-for-reproduction and sex-for-fun is being increasingly recognized, the implications of female anatomy continue to be glossed over. And this brings us to the second distinction, which is paid lip service but is in practical terms usually ignored, even by sexologists: the distinction between sexually satisfying behavior for males and females, or the distinction between what is properly female sexuality and what is properly male sexuality. Concern for the clitoris was becoming popular even before Masters and Johnson carried out their research, but this concern was and still is patronizing in that it has dealt with clitoral stimulation only as an accessory to "real sex."

It is still widely believed that vaginal penetration is the primary, or only, stimulus women should need to achieve orgasm. This lack of emphasis on direct clitoral stimulation is sometimes rationalized by an explanation that the glans (tip) of the clitoris is too sensitive to tolerate direct stimulation, this is by no means always the case. More importantly, while it is also true that some women sometimes reach orgasm from intercourse without clitoral stimulation, what is being ignored in this rationalization is that the shaft (the part below the tip) of the clitoris and the mons area are not too sensitive to be stimulated directly and that many women do not reach orgasm without more direct clitoral stimulation than occurs during intercourse. "While the tactile sensitivity of the minor labia is without question, stimulation of the

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## Women's Weekend

# Consciousness raising outlined

Each group must work out for itself its own group dynamics. The problem of distributing power equally can be worked out through the procedure of appointing a different facilitator for each meeting. The facilitator is responsible for keeping the meeting on the subject of discussion. Occasionally it is helpful to stop and reflect on the dynamics of what is going on in the group. This can help build group intimacy. The following topics and bibliography are divided into major categories which the Auburn Group has found helpful in its consciousness raising. Each group will have to work out for itself how it wants to use specific reading materials in relation to personal experiences.

## I. WOMEN AND ECONOMICS

What does it mean for a man to be economically dependent?  
What does it mean for a woman to be economically dependent?  
How did it feel when you were a child and economically dependent?  
How does a child get money from his parents?  
What is the attitude of our society toward people who are economically dependent?

Born Female, by Caroline Bird, Pocket Books

The Feminine Mystique, by Betty Friedan, Dell paper backs

The Hidden Persuaders, by Vance Packard, Pocket Books

## II. WOMEN AND THE ARTS

If advertising is an American form of art, what is the image of women in advertisements?

With what women do you identify yourself

in literature, TV, etc.?

If none, then how does this affect you?  
How does it affect you if you are never there?

Why are there no famous female sculptors, painters, composers?

Do you remember being encouraged to be creative?

Where do most of your creative energies go in your present life situation?

Women as A Force in History, by Mary Beard, Macmillan

After Nora Slammed the Door, by Eve Merriam, World Publishing Co.

## III. WOMEN AND SEXUALITY

What were your first experiences with sex?  
When did you first realize you were a girl?  
How do you feel about the double standard?  
Does sex mean a different thing for women than for men?  
How would it feel to be a sex object?  
Do you see any relationship between sex and violence?  
Did your feelings toward sex after you had a child?

The Sex Researchers, by Edward Brecher, Little, Brown and Co.

"Sex and the Contemporary American Scene," Special issue of Annals of The American Academy of Political and Social Science, Vol. 376, March, 1968.  
Women and their Bodies, Boston Health Commune

## IV. POLITICS OF THE FAMILY

What were the expectations your family had for you as a girl child?  
What were the women like with whom you grew up?

How were the household tasks divided among the members of your family?  
How were anger, conflict and hatred dealt with in your family?

What was done to you as a child to make you feel guilty?

Did you feel pressured into getting married?

Can you imagine what you would be doing now if you were not married?

The Politics of the Family, by R. D. Laing, Canadian Broadcasting Co. publishing house.

Male and Female, by Margaret Mead, Mentor

The Second Sex, by Simone de Beauvoir, Bantam paperback

## V.. WOMEN AND POWER

If there is a difference in styles of achieving power, what is women's style?  
What does it mean to be a bitch?  
Do we want power over other people, or is this just a male characteristic?  
Does power mean doing what you want to do when you want to do it?  
How do you know when you have been aggressive?

If we feel physically weak and dependent how do we get to feel powerful?

What is the relationship between being physically dependent and being emotionally dependent?

Sexual Politics, by Kate Millett, Doubleday and Co.

Sisterhood is Powerful, ed. by Robin Morgan, Vintage Press

The Psychology of Power, by Ronald Sampson, Pantheon



from WOMEN IN REVOLT an Andy Warhol film to be presented

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## SOCIAL COMMITTEE WEEK-END FILM SERIES

### -2nd SEMESTER

Jan. 26: THE TROJAN WOMEN (1971)

Feb. 2-4: THE DEVILS (1971)

Feb. 9-11: JOE (1970)

Feb. 16-18: Fellini's THE CLOWNS (1971)

Mar. 2-4: KLUTE (1971)

Mar. 9-11: THE MUSIC LOVERS (1971)

April 6-8: THE GO-BETWEEN (1971)-tentative

April 20-22: THE GARDEN OF THE FINZI-CONTINIS (1971)

May 4-6: To be announced

May 11-13: WOMEN IN LOVE (1970)

May 18-20: To be announced



# Struggle Continues

President Nixon has signed a cease-fire agreement which he says meets his and Thieu's conception of an "honorable peace." American aggression has subjected the Vietnamese people to years of terror and bombing and forced them into making numerous concessions. The war against the people of Vietnam has not ended as Nixon claims. It will never end as long as the U.S. denies the Vietnamese the fundamental rights of self-determination and liberation. Although we welcome an end to the terror, the withdrawal of troops, and the release of all P.O.W.'s, there can be no genuine peace without the complete removal of the U.S. from S.E. Asia. Despite Nixon's rhetoric, the U.S. will still have firm control in South Vietnam. The U.S. will continue to impose the brutal and violent Thieu regime on the Vietnamese people.

The cease-fire offers no provision for the 300,000 political prisoners in Thieu's jails nor for an end to the bombing of Cambodia and Laos. Thousands of "advisors" are pouring into South Vietnam while U.S.

bases and war machinery remain throughout S.E. Asia, ready to bomb at a moment's notice if Nixon decides the "truce" has been violated. American economic and military support will continue to prop-up the Thieu police state. We fear that any resistance to Thieu's repression and terror may be termed a violation of the peace agreement. DPAC will continue to demand an unconditional end to U.S. imperialism in S.E. Asia. To call Nixon's "peace" a "just and honorable peace" is to support U.S. aggression in Vietnam and throughout the world.

WAB, RJZ, WSB, D. Hendrickson, J. Howell, P. Sanderson, E. Korenstein, B. Balderston, F. Carnabuci, T. Quirk, J. Booth, J. Catoggio, T. Haydon, J. Turner, J. Hugo, I. Baros, S. Schmidt, T. Bartlett, W. Andrews, R. Ready, J. Johnson, M. Edgar, J. Parton, M. Veits, C. Wootton, N. Luberoff, J. Goettler, H. Horowitz, S. Swenson, A. Recchia, L. Cheney, K. Ehrlich, P. Cochran, P. Connors, K. Edgar, B. Solewater.

## NIXON'S ANNOUNCEMENT RE CEASE-FIRE

**CEASE-FIRE:** An agreement to end the war was initiated by Henry A. Kissinger and Hanoi's Le Duc Tho in Paris Tuesday, under which an internationally supervised cease-fire will begin at 7 p.m. EST Saturday.

**PRISONERS:** All Americans held prisoner throughout Indochina will be

used within 60 days from the start of the cease-fire, and all U.S. forces will be withdrawn from South Vietnam during the same period.

**SELF-DETERMINATION:** The agreement guarantees the right of the South Vietnamese "to determine their own future without outside interference."

**THIEU GOVERNMENT:** The South Vietnamese government and President Nguyen Van Thieu fully support the peace

agreement, as do other allies who are affected. The United States will continue to recognize Thieu's government and will continue aid to South Vietnam within terms of the agreement.

**RECONCILIATION:** The United States is prepared to make a major effort for a peace of reconciliation. Hanoi must reciprocate in order to build and strengthen the peace.

## Drew Acorn

The DREW ACORN is published every week during the school year except on or near holidays, during periods of declared war, famine, or spiritual crisis.

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# Look at You

This editorial does not necessarily reflect the views of this paper, its editors, or anyone else for that matter. Even my views might change by the time you read this. When I was asked to write an editorial for the women's weekend issue of the paper, I did my usual panic number and immediately thought, "What right have I got to speak even for the women in the women's collective, let alone women on this campus or women in general? What right have I got to say anything to anybody: I can only speak for myself, out of my thoughts and feelings, and who cares what I think anyway? (But if you don't, you're not reading this so I'll continue.) Besides being an ironic commentary on the low self-esteem of women in general, and me in particular, the question raises the whole issue of subjectivity and emotionalism. Women have been accused of these two qualities all the time and the usual response is something to the effect that women aren't any more subjective or emotional than

men and the whole innate vs. conditioning argument rages on, ad nauseam. The interesting thing is, no one ever seems to question the underlying assumptions of this question, the major one being that it is automatically assumed that logic or "mind" is inherently better, or on a higher plane than, emotions or "intuition."

Now, think about that. I'm not trying to debate the issue of whether emotionality or rationality is better, or even if such pure, simple concepts exist. What I am saying is look at yourself, check out how you think and feel about things, and question the basic cultural assumptions that are so deeply ingrained in even our language and ability to conceptualize that they never even occur to most of us. Really try and look at who you are and how you deal with people, be they of the opposite (interesting concept) sex or your own.

Josephine Catoggio

Men are what women marry.  
They have two hands and two feet,  
and sometimes two wives.  
But never more than one dollar  
or one idea at a time.

Like Turkish cigarettes,  
men are all made of the same material.  
The only difference is  
that some are a little better disguised  
than others.

Generally speaking, men may be divided  
into two classes:  
bachelors and husbands.  
An eligible bachelor is  
a mass of obstinacy surrounded by  
suspicion.

Husbands are of three varieties:  
prizes, surprises, and consolation prizes.

Making a husband out of a man is  
one of the highest plastic arts known to  
civilization.

If you permit a man to make love to you,  
he gets tired of you in the end;  
and if you don't,  
he gets tired of you in the beginning.

If you believe all he tells you,  
he thinks you are a fool;  
and if you don't,  
he thinks you are a cynic.

If you join him in his vanities and approve  
of his smoking and drinking,  
he swears you are driving him to the devil;  
and if you don't,  
he vows you are treating him like the  
devil.

If you are the clinging vine type,  
he thinks you haven't got a brain;  
and if you are the modern, independent  
type,  
he thinks you have no heart.

If you are popular with other men,  
he is jealous;  
and if you are not,  
he hesitates to marry a wallflower.

In conclusion, all men are like  
streetcars,  
if you don't catch the first one,  
there'll always be another.  
But on the other hand,  
it hurts like hell to walk.

—Jane Librizzi  
reprinted

THE SECOND WAVE  
Vol. I No. 2

I remember her as she was yesterday,  
Her hair straight or under a wig;  
Her bra pulled high,  
Her neckline low-low  
Her nylon clad legs showing from  
thigh to toe.

Oh yes! I remember her:  
Her guile, her wit;  
And the daggers I got nibbling her tit.

She was vastly confused and so was I  
So much so we had to get high-high.

She was told slave and he'll be your master  
But slavery is wrong  
Wrong brings disaster.

Those who are wise can plainly see,  
Change the ways, face reality!  
What kind of beings needs a slave-slave  
What kind of being wants to be one?

Alive, alive now with nothing on her face  
Save the freshness, warmth and beauty of  
A woman on her case.

No airs, no games just pure soul  
Emitting from her being-being  
Being with a power yet untold.

I've endured bondage for four hundred  
years

She's been a captive since the beginning  
Of tears.

Give her room, She's comin'-comin'  
Woman on fire Woman Woman Woman.

—Black Man-Rall  
THE SECOND WAVE  
Vol. 1, No. 2



# World protests mark Inauguration Day

Tens of thousands of people throughout the world protested U.S. policies in Vietnam yesterday, the day of President Nixon's inauguration to a second term. The protests in France were particularly violent.

A pall of tear-gas smoke hung low over the city's main shopping districts, Place de l'Opera last night after anti-Vietnam war demonstrators clashed with police in some of the most violent incidents seen since the 1968 student riots.

More than 1,000 armed police rings the U.S. embassy, where few incidents were reported. But the Pan American Airline office was attacked by demonstrators as they fled other police. Damage has not yet been determined.

Several cars and a police van were set ablaze as demonstrators hurled numerous Molotov cocktails had police answered with massive barrages of tear-gas grenades.

Informed sources said several hundred people were detained and taken for identity checks.

A number of bystanders and at least one press photographer were injured when special police anti-riot motorcycle squads chased demonstrators along sidewalks. A Japanese visitor was manhandled by police, who also opened his camera and exposed the film.

Another violent clash in Paris took place between some 500 demonstrators and the police near the St. Lazare train station. A police van was set ablaze there, too, and after a nearby shopping street was left in shambles, the demonstrators fled into the train station. Pandemonium broke loose as the police chased them along the thousands of people waiting for suburban trains.

Passengers were told they could board trains without tickets when billowing

clouds of tear gas, fired by the police, spread through the station.

Similar demonstrations took place in Marseilles, where two high-ranking police officers, including a gendarmerie colonel, were injured.

Demonstrators also protested in Zurich, Switzerland; West Germany's conservative Ruhr industrial area; and Hong Kong, where non-Chinese issues rarely excite the public. In Japan, housewives took to the streets in some towns, a rarely seen addition to the usual protests by students. Over 14,000 demonstrators marched through the streets of Dortmund chanting such slogans as "Americans Out of Laos, Vietnam and Cambodia," and "Nixon is a Murderer and a Fascist."

In Hong Kong, a small group of American pacifists staged a peaceful rally in front of the U.S. consulate, accompanied by their small children. The group was joined by scores of local students.

## 100,000 march in Washington

Washington's largest demonstration against the Nixon administration scored the president's war policy on inauguration day. Thousands of dissenters, representing what Novelist Norman Mailer in 1968 called the Armies of the Night, demonstrated with marches, speeches and rallies. Hundreds of leftists at the inauguration clashed with the Washington police in order to express their discontent over recent saturation bombing of North Vietnam. The main march and rally at the Washington monument was generally non-violent. It was only marked by minor scuffles and a few arrests against the blue-helmeted, stick-carrying Washington police and national guard.

The turnout at the major demonstration which was one of the three demonstrations organized by the November 4th Coalition lived up to organizer's predictions. Despite inaccurate reports by the city police who estimated the crowd at the Washington monument ground to be between 25,000 to 35,000 demonstrators, the National Guard police estimated the number to be between 60,000 and 100,000. Other demonstrations which coincided with the Washington demonstration were held in Los Angeles and in the Bay area in California. Leftist students in a violent attempt to protest the recent bombings littered Paris's streets with bricks and burned refuge.

Although several members of Congress were on a long list of speakers scheduled for the rally co-sponsored by the National



Photos by Roger Kranz

Peach Action Coalition and the Peace's Coalition for Peace and Justice, a threatened boycott of the swearing-in ceremony failed to materialize. Only one of the 15 black Representatives was present, however. Representative Charles C. Diggs, Democrat of Michigan, remarked that he attended it out of respect for the office of the president, however many of the members of the Black Caucus in Congress expressed embitterment and disappointment over Mr. Nixon's inauguration. Despite a small attendance of congressman, congresswoman Bella Abzug asked the president how he could demand civility and decency while he was creating atrocities overseas. Several prominent feminist leaders, Miss Linda Jeaness, Social-

ist Workers Party candidate for president, Elizabeth Haltzman, a New York democratic congresswoman, and author Betty Friedman, denounced the chauvinist war policies of Mr. Nixon.

The rally began shortly after 2 P.M. and continued late into the afternoon, but the extreme cold and the muddy areas around the Washington monument combined to disperse the crowd within two hours. By 4 P.M. it was estimated by New York Times sources that no more than 10,000 persons remained at the parade grounds. Around 4 P.M. after constant admonitions by many of the speakers to maintain order, an S.D.S. contingent on a flatbed truck tried to edge through the crowd with several rows of S.D.S. demonstrators carrying red and blue flags

with the letters SMASH on it. A cordon of marshalls used by the sponsoring groups blocked the truck but not before S.D.S. loudspeakers had been able to blurt out that the organizing contingents had repressed their speakers. There were occasional disruptions. At one point, small groups of socialist and militant youth lowered the American flags surrounding the Washington monument, burned them and hoisted replacement with Vietcong flags.

An unorganized group of demonstrators, also, fell in behind the last of the inaugural parade. About 25 policemen rushed into the roadway and dispersed the crowd on the sidewalk.

Continued on Page 14

## Phallacy

Continued from Page 6

labia does not provide the human female with the extremes of sensual stimuli that massage of the clitoral shaft or mons area produces." 4.

"But certainly," it will be objected, "intercourse must somehow be more satisfying for women than just clitoral stimulation!" This may be potentially true, but if it is, we haven't learned (or have forgotten) how to make it true in our actual behavior - something is amiss, as witnessed by the puzzled expressions on faces observing the "sexual revolution." Unlike the Puritans and the Victorians, we pride ourselves on our liberated attitudes about female sexuality; women are now allowed (and even obliged) to enjoy sex, to have orgasms. But the whole scheme isn't working as well as anticipated. Women are still beseeching psychologists, psychiatrist, and marriage counsellors to point out the elusive path to orgasm as we find ourselves unable to meet as well as expected that demand that we respond orgasmically to intercourse.

It is no coincidence that females achieve more and better orgasms from masturbation than from intercourse. Masters and Johnson conclude from their research on women:

Understandably, the maximum physiologic intensity of orgasmic response subjectively reported or objectively recorded has been achieved by self-regulated mechanical or auto-manipulative techniques. The next highest level of erotic intensity has resulted from partner manipulation, again with established or self-regulated methods, and the lowest intensity of target-organ response was achieved during coition. 5.

Data gathered by a number of other researchers points the the same conclusion.

The effectiveness of self-stimulation in the treatment of female hyposexuality is indirectly supported by studies reporting the percentage of women who have sexually stimulated themselves. The research of Dickinson ..., Katherine Davis ..., Hamilton ..., and Kinsey ... shows that between about two-thirds and three-fourths of the female population have practiced self-stimulation, and that orgasm is reached about 95 percent of the time (emphasis in original). As Geddes ... has observed, this is a higher rate of orgasm than for any other kind of female sexual activity ... 6.

SEX: "Education"

In one way, it is extremely surprising that Masters' and Johnson's conclusion that the clitoris is the only source of female orgasm has not had a more profound effect on sexual practice than it has. In another way, however, it is not surprising - for a number of reasons.

Phallocentrism is so deeply ingrained in our sexuality that to legitimize in thought and practice the primary importance of the clitoris in female sexual pleasure would be tantamount to a major revolution in our sexual lives. Such a revolution would entail the reversal of almost all the socialization and education we have had relating not just to sexuality but to male dominance over women in all aspects of our lives.

When we, as little girls, were given our sex "education," we were told about the menstrual cycle, ovaries, uterus and vagina (which is far more relevant to male sexuality than female sexuality) - everything that has to do with reproduction. We learned about the clitoris only if we had very liberal parents, who told us that the clitoris was relevant only to immature sexuality and that when we grew up we should outgrow our clitoral sensitivity. (Incidentally, an indication of how deeply ingrained phallocentrism is in our sexual lives is the fact that an entire society could believe Freud's vaginal-orgasm invention for half a century).

Since reproductive and sexual functions are not separate in the male, it could be assumed that males find it difficult to conceptualize that separation existing in females. The facts that males have had effective control over society's knowledge and that males have been the overwhelming majority in positions of sexual authority - marriage counsellors, doctors, psychoanalysts, psychiatrists, authors - combine to enforce society's phallocentrism.

In addition, it seems reasonable to assume that men have a vested interest in a cultural belief that the vagina is more relevant to sexuality than the clitoris is. The vagina is relevant to male sexuality. Furthermore, since the clitoris is the center of female sexual response, the phallus is less relevant to female sexuality than is a finger or a tongue, either of which is more effective stimulator of the clitoris than a penis could possibly be. And recognition of this fact must, unfortunately, be seen as a threat to heterosexual males who find intercourse the greatest - or only - source of satisfaction, because it becomes clear that women don't need men for satisfaction. We can stimulate ourselves or be stimulated by other women as well as men can stimulate us because that unique male offering, the phallus, is of peripheral importance; or is even largely irrelevant, to our sexual satisfaction.

Coital and Extra-Coital Pleasures

At this point it is necessary to make two clarifications. First of all I am not denying that vaginal penetration can be very pleasant physically - it does provide

indirect stimulation of the clitoris, and it does provide direct stimulation of the sensitive labia. It can cause a sensation of "fullness" or pressure in the vagina, which may be pleasant (but which may also be a source of discomfort or even indifference). Many women also enjoy the pressure of the penis thrusting against the cervix (the "neck" of the uterus, which, like the vaginal wall, has no tactile sensitivity but in which pressure can often be felt), which sometimes occurs during intercourse. But this sensation can also be uncomfortable, especially if the pressure is too hard. In any case, the physical pleasures of vaginal penetration are at best the icing on the cake itself and are at worst a distraction from the erotic center if intercourse is the primary or only mode of sexual contact, which our society claims it must be.

Secondly, I may be accused of ignoring the emotional and psychological factors involved in heterosexual intercourse which many women would claim are much more important than something so petty as an orgasm. Such satisfactions are, of course, very important, but the phallocentric character of our sexual norms demands that women sacrifice sexual (physical) satisfaction and socializes us to believe that we must be content with the non-physical rewards of intercourse.

It is partially this socialization that leads women to demand more "commitment" and "communication" from sexual contact than men generally do. Such emotional and psychological satisfactions have become to a large extent substitutions for physical, sexual, satisfaction. Sexual response and orgasm are, after all, physiological phenomena. While emotional and physical desires and satisfactions often co-exist and complement each other in very rewarding ways within a relationship, it is a grave mistake - a serious transgression against the totality of female sexuality and consciousness - to confuse these separate desires. It is phallocentric socialization that creates this confusion because it has denied the importance of clitoral sexuality.

But men also have to convince women to want to copulate, so they create or magnify the non-physical benefits of heterosexual contact and socialize women to believe that our sexuality consists of these mystical (and often mystifying) components. This socialization has the dual effect of keeping us ignorant about the anatomy of our sexuality and forcing us into the demanding role in which we cannot enjoy a "merely" physical sexual relationship and in which we must put great emotional demands upon any man with whom there exists a mutual sexual attraction.

Continued on Page 15



## Preview

# Elizabeth at twelve

by Marc Paavola

Adapted from the classic children's novel by Enid Bagnold (THE CHALK GARDEN), NATIONAL VELVET remains nearly eight years after its original release one of the loveliest films of the passions and strange obsessions of childhood ever made. Filmed by M-G-M in 1944 and released in 1945, NATIONAL VELVET is remembered today primarily for having introduced a violet-eyed beauty of twelve by the name of Elizabeth Taylor. Previously featured in small roles in LASSIE COME HOME (1943) with another child star of the period, Roddy McDowall, and as Helen, the little girl who died in the Joan Fontaine-Orson Welles film of JANE EYRE (1943) - in the latter movie, an enactment of extraordinary sensitivity for a child of 10 - Elizabeth Taylor came into her own in NATIONAL VELVET and people haven't stopped noticing her since.

In NATIONAL VELVET Miss Taylor plays Velvet Brown, a rather high-strung little English girl whose passion - and that is the precise word for it - is her horse, a headstrong sorrel gelding which she and a young wanderer (Mickey Rooney) train for entrance in the Grand National Steeplechase. And while the movie does possess in abundance certain far-fetched and even faintly absurd story elements--namely that such a wild horse could be trained by two kids simply by running him over the hills and fences of the English



Crisp and Elizabeth Taylor

towns -- it is somehow all pulled off with a good deal of the sort of charm and excitement that makes the best children's stories enjoyable and even captivating.

Much of the success of NATIONAL VELVET is due to its director Clarence Brown, noted for such films as Garbo's ANNA CHRISTIE, as well as another superior "animal" film, THE YEARLING (1946), and the best Faulkner adaptation, INTRUDER IN THE DUST (1949). His oft-praised talent for soft pictorial composition is especially evident in VELVET with its attractive color photography of the wind-swept English countryside and spectacular shots of the steeplechase and meet at Aintree. Indeed Brown shot as much of the film outdoors as he could, lending it a wonderfully free

feeling, a fresh intensity that is the perfect dramatic framework for the utterly natural and sensitive performance by Miss Taylor. She was later to triumph as an adult actress, but the early appearance still ranks in my mind as one of her most memorable, embodying all the youthful spirit of a child almost obsessively committed to making her horse a champion.

In its depiction of Velvet's family, a butcher and his strong-faced wife and elder daughter, NATIONAL VELVET is greatly aided in terms of straightforward characterizations by Donald Crisp as her father, an eighteen year old Angela Lansbury as her sister, Edwina, and particularly by Anne Revere -- who won a Supporting Actress Oscar for this role -- as Velvet's mother. Mickey Rooney as Velvet's comrade is -- well, Mickey Rooney, though more restrained than in other movies, and thereby more effective and even affecting to some extent.

But it is Elizabeth Taylor in the long run who figuratively and literally runs off with the film. It seems impossible that anyone was and is that beautiful. Fat or slim, at twelve or at forty, the world's most glamorous grandmother (sorry Marlene), she is absolutely incredible.

NATIONAL VELVET is being presented as the first of the Social Committee's mid-week film series on Wednesday, January 31st at 7:00 and 9:30 in Bowne Theatre.

## Review

by Marc Paavola

# Vanessa makes it

Nine years after the Greeks' burning and sacking of the walled city of Troy, Euripides wrote in 425 B.C. what remains one of the most powerful anti-war plays ever written THE TROJAN WOMEN. It is timeless in its eloquently cruel expression of the Trojan women's sufferings--their husband's deaths in battle and their children's abductions--and in Michael Cacoyannis' 1971 film, it boasts four impressive thespians indeed; Katherine Hepburn as the outspoken, earthy Hecuba; Vanessa Redgrave as Andromache, Hector's beautiful young widow; Genevieve Bujold as Cassandra, the seeress, Hecuba's allegedly mad daughter; and Irene Papas as Helen of Troy, Miss Papas having previously won acclaim in such classical roles as ELECTRA and ANTIGONE in Cacoyannis' films of the two plays, as well in ZORBA THE GREEK and Z.

Yet Cacoyannis' film itself is curiously uneven if eminently watchable for the varying pyrotechnics of its four highly individual actresses. Having excised the gods from his adaptation of Edith Hamilton's translation of Euripides' tragedy, Cacoyannis is then unable to reconcile the traditional ritualistic Greek drama with his own attempts to modernize it to some extent with pretebious visual gimmicks--a total misuse of freeze frames and mostly hokey mid-face close-ups--and Mikos Theodorakis' dissonant, deathly chorales.

Cacoyannis seems to desire naturalism on one hand, shooting the film in good color in the hills of Atienza, Spain outside an actual ruin, and thereby achieving the "look" of ancient Greece. The dusty countryside, a few carts, and a barred, open-air hut for Helen, are the "sets" each of the four leading ladies having

but one costume apiece. Fine, for the modern parallels of the Trojan women's sufferings to today are many--one has only to think of the emotional agony of the American P.O.W. wives or the Vietnamese women. But Cacoyannis' blending of the old with the new is at best uncertain, and his imposition of ritualistic moans--Miss Redgrave's otherwise shatteringly effective yowl at the news of her young son's imminent execution for instance--simply do not work in the context of an essentially "pop" movie.

Nonetheless THE TROJAN WOMEN still has three and a half variously commanding performances. If the accents and styles clash--Bryn Mawr with English, Greek with French--Canadian and totally negate the idea of ensemble acting essential to the performance of Greek tragedy, each actress still has her moments. Initially as old Queen Hecuba Katherine Hepburn snarls and fumes and is really quite tiresome and ridiculous, rising out of the morning smoke of Troy's ashes like some crabby New Englander complaining about the high taxes, instead to proclaim, "This is no longah Troh-ay." She is not so much the downtrodden Queen of Troy than our perservering Katie, giving a hammy star performance and taking no nonsense from anyone. Hepburn more than redeems herself, however, in her wonderfully honest and gutsy repudiation of the arrogant, indulgent Helen, and is particularly moving in the funeral ceremony for her grandson, Atsyanax. As the boy is laid to rest upon his father Hector's golden shield, Hepburn suggests genuine depth and passion, observing mournfully that the child will "never know the strength of youth."

As Cassandra in one long scene at the beginning Mlle Bujold is, as Cacoyannis

put it, "like a flame," wafting through her dizzying mad scene in a torch-lit cave like a tormented bird. Her sudden turn-about when she switches into Cassandra's parting anti-war speech is also highly effective, her intonation subtle and stunning.

In many ways Irene Papas has the simplest part, required mainly to be haughty, bitchy and beautiful enough to have launched a thousand ships. Her dark almost masculine beauty helps immeasurably as does her innate sense of clever sarcasm--her verbal fencing with Hepburn one of the high points of the movie--and her persuasive bewitching of the spineless Menelaus (Patrick Magee) insolently pleasurable.

It is Vanessa Redgrave as Andromache with her classic face and bearing, and her expressive eyes the color of sky blue marble who is most striking in a flawed though interesting film. With a natural elegance all her own, she, unlike her co-stars, has real classical authority and technique, and her aforementioned howl of anguish--seeming to originate in her very gut before erupting into a scream--is the cry of all women who have endured the injustices of men's wars. This coupled with her subsequent brave explanation to her tiny son--"your father was far too noble. That is why they kill you."--makes for the single most heart-felt moment in the film, reaffirming Miss Redgrave's place as one of the world's most extraordinary young actresses.

Thus though Cacoyannis' film is one of bits and pieces, this likelihood of your seeing four high-powered actress of the calibre of his four stars is remote indeed, and they alone make an intermittently successful TROJAN WOMEN well worth seeing.

## SOCIAL COMMITTEE MID-WEEK FILM SERIES--2nd SEMESTER

- Jan. 31: NATIONAL VELVET (1945)--Elizabeth Taylor
- Feb. 7: DEAD OF NIGHT (1946)--Michael Redgrave
- Feb. 14: KING OF HEARTS (1967)--Alan Bates
- Feb. 21: THE SERVANT (1964)--Dirk Bogarde
- Feb. 28: DARLING (1965)--Julie Christie
- Mar. 7: KES (1970)
- Mar. 14: LOSS OF INNOCENCE (1961)--Susannah York
- Mar. 28 or 29: To be announced
- April 4: TO HAVE AND HAVE NOT (1944)--Bogart and Bacall
- April 11: OF HUMAN BONDAGE (1934)--Bette Davis
- April 18: THE GURU (1969)--Michael York
- April 25: LONG DAY'S JOURNEY INTO NIGHT (1962)--Katherine Hepburn
- May 1: LA FEMME INFIDELE (1969)--Co-sponsored by the French Dept.
- May 9: To be announced

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Continued from Page 3

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taking a comparable course.

(3) A maximum of 30 credits may be counted toward the 120 required for the B.A. degree for credits resulting from satisfactory Advanced Placement Examinations (we already give credit for these) and satisfactory CLEP subject matter examinations combined.

Many course changes were approved, among them proposals for courses with emphasis on Women and on Blacks. Three new "Women's" courses were approved, as follows

Engl xx.yy/ Woman and Literature. 3 credits each semester. Offered annually. A study of the changing attitudes toward women in literature, with emphasis on women writers.

Soc XX/ The Role of Women in Society 3 credits. Offered second semester annually. Societal definitions of the female role will be analyzed with specific emphasis placed upon the psycho-social development of this role. The socio-structural basis for occupational location and status positioning will also be included. Prerequisite: Soc 2 or Bhvr 1,2, or permission of the instructor. Not

open for credit to students who have received credit for Soc 24. Enrollment limited to a maximum of 50.

The new Black emphasis course description reads:

Engl xx.yy/ Afro-American Literature. 3 credits each semester. Offered annually. A survey of the major works of black literature from 1900 to the present and their relationship to the social economic, and cultural forces in American Society. First semester: novels and short fiction. Second semester: poetry and drama.

The report of the Honors Committee, tabled at the last meeting, was approved. Proposals for granting credit for off campus field work were put off, to be considered at the next meeting.

The Acorn regrets that it is unable, through agreement with the faculty and as a condition of being allowed to have a representative at faculty meetings, to supply names of faculty members who make statements. Every effort is made to accurately report what transpires, under these limitations, at each faculty meeting.

## Washington

Continued from Page 10

Several small scuffles had been reported along and near the parade route. Most of which were resolved without major incidents. By early evening, the metropolitan police reported 33 arrests of demonstrators, including two juveniles.

In the largest anti-war demonstration against the Nixon administration, anti-war coalitions scored the president's inability to bring about the necessary peace accords for an early settlement. One of the last representatives to speak at the Washington rally, Senator Phillip A. Hart, exhorted the president the limit U.S. involvement in South Vietnam. Representative Bella Abzug repudiated Mr. Nixon's claim that the demonstrators were responsible for the range of frustration, and disappointment caused by the Republican administration's recent bombing. Most of the antiwar marches and rallies have used militant tactics and language because, as Tom Wheller, militant and reporter of the Daily World, warned demonstrators will not "swallow the assurance of Nixon and his press secretary that an agreement to the war is imminent." Antiwar activists are gathering in other parts of the country to schedule similar protests against the Republican administration until a peace agreement is reached which will not allow Southeastern Asian countries to mistake our intentions again.

# WOMEN ARE DIFFERENT FROM MEN!

## Black women

Continued from Page 4

Most of these black products are for women because of their general lack of a strong sense of worth and dignity, which makes women more exploitable than men and better consumers.

And don't you think it is wrong that women who can't afford to keep their children have no say in where their child is sent? Isn't it wrong that after a certain number of "illegal" children, you are sterilized without your permission? Don't you think that we should have community control of abortion hospitals in our communities?

No doubt you or almost anyone can somehow get an abortion, but it is either expensive or risky. It would be nice to see the day when we have free abortion by recognized doctors in the community. But with hospital costs against capitalism and imperialism. We should be dedicated to building a socialist society inside the

United States where profits would be outlawed and the total means of production and distribution placed in the hands of the working class. That struggle must be led by black people who are concerned about the humanity of this world.

The revolutionary vanguard of America will be the black nation. The total working class must be liberated, including the women, and of course the black woman shall have to be liberated first because of the multi-oppression which she suffers.

All over the world, black and Third World people have stopped turning their cheeks. We need to organize to struggle against every aspect of our oppression. Black women's liberation could not and will not be a diversion from the liberation of our people. The organization of black women to fight for our needs as well as the needs of all black people will help intensify the struggle.



Continued from Page 11

Phallocentricity and "The Act"

Our society's phallocentricity has become a cult of the phallus. The phallus is not only the symbol of all sexuality; it is also a pervasive symbol of power. Phallic imagery (and imagery relating to the testicles) permeates our thought and language about power. To be able to perform a feat of strength is "to get it up" for that feat. To remove someone's power is "to castrate" that person. One who has courage "has balls" or is "ballsy." One who is unable to make sexual use of his penis is "in potent."

A possible explanation of the development of any cult is that its purpose is to convince a society (e.g. for economic reasons) of the validity of a notion that violates common sense. I am inclined to believe that the cult of the phallus

has such an origin. Its intent is to convince both males and females that the phallus is the source of all power and the source of all sexuality because while men have oppressed women for economic and other social reasons, it became expedient to oppress women sexually as well, perhaps in part 8, because it has been learned that oppression is successful only when it is complete - i.e. a "taste" of freedom leads to the desire for total freedom and rebellion if necessary. Ultimately, the myth of the omnipotent phallus becomes a burden for men as well as women, and this will be discussed more fully below.

Language is probably both a relective and causal factor of social reality. A brief analysis of our sex-related language

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age may serve to emphasize the point about phallocentrism.

Sex - intercourse. Or "to have sex" (hetero-sexually) is to copulate, to engage in a male-female interaction in which the sufficient condition is vaginal penetration by a penis - an interaction which is intentionally directed toward male sexual stimulation and orgasm and to which female stimulation and orgasm are irrelevant.

The ACT, or "the sexual act" or "screwing" or "fucking" or "balling" or "making love" or "making it" or "getting laid" or whatever one calls IT is an activity whose definition includes penile stimulation (by penetration and movement in the vagina) and male orgasm as necessary and sufficient conditions in the definition of that ACT.

"Marriage manuals" tell us about the importance of "foreplay" and "afterplay." This is when the clitoris is supposed to be stimulated. This is "play;" it is not the serious business of love-making. It happens "fore" and "after." Fore and after what? THE ACT, the central concern of which is male pleasure. Not that it isn't a blessing if the female also derives pleasure, but her pleasure is a contingency. In reality this "foreplay" and "afterplay" are THE ACT for females, but we are not allowed to think so. Sometimes clitoral stimulation is recommended during THE ACT, if necessary, and if both parents can stand this distraction from the "real thing." But it is unthinkable that clitoral stimulation should ever be the central behavior and female orgasm the primary goal of a love-making episode. Female satisfaction is a happy accident which may or may not accompany male satisfaction.



# Women's Weekend Schedule

## THURSDAY, JAN. 25

8:00 pm "Clit: A Tragic Farce"  
multi-media student presentation

Bowne  
Theatre

## FRIDAY, JAN. 26

7:00 pm "Clit: A Tragic Farce"  
multi-media student presentation

Bowne  
Theatre

9:30 pm Film: "The Trojan Women"  
Katherine Hepburn, Irene Pappas, Vanessa Redgrave

## SATURDAY, JAN. 27

11:00 am Workshop "Natural Childbirth"  
Marilyn Boyer  
Mary Doughty

Workshops  
U.C. 101,  
102, 103

1:00 pm Workshop: "Images of Women in the Media"  
Irene Baros

2:00 pm Film: "Janie's Jane"  
Geri Asher  
Discussion with film maker afterwards

Bowne  
Theatre

3:00 pm Workshop: "Woman and Religion"  
Nelle Morton

3:00 pm Workshop: "Women's Movement—What It Means to Men" (men only)  
Bruce Krogh  
John Parton

4:00 pm Workshop: "After Drew What? Some ex-Drew Women Discuss Their Experiences"  
Debora Kane  
Vivian Vance

7:30 pm Film: "The Trojan Women"

Bowne

9:30 pm " " " "

Theatre

9-1 pm Dance: New Haven Women's Liberation Rock Band

Snack Bar

## SUNDAY, JAN. 28

11:00 am Workshop: New Haven Women's Liberation Rock Band on their music (women only)

2:00 pm Lecture: Anais Nin

Bowne

7:30 pm Film: "The Trojan Women"

Theatre

9:30 pm " " " "

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## The Peoples Free Classified Ads

### ACORN ACADEMIC ISSUE

Hoping to publish an Academic Issue in the future the ACORN News Staff will need your help. Anyone interested in reporting of activities, innovations, revisions, etc. with your major or some other discipline should see either Richie or Wes before Tuesday, 4:00 p.m. (deadline). We hope to come out with it either next week or the week after. Thanks. —Zipster

### FREE INTRODUCTORY SPEED READING LESSON

Fri., Jan. 26, 7 PM; Sat., Jan. 27, 1 PM; Mon. Jan 29, 1 PM, 3 PM & 7 PM at the United Methodist Church (by side gate). Don't miss it. I'll increase your reading speed on the spot.—Evelyn Wood