

WOMEN AT STONY BROOK

Sugar and Spice . . .

Have you ever called anyone a dumb blonde, a broad, a chick or an old maid? Have you told your friends about the four forms of mass communication — telephone, telegraph, television and tell-a-woman? Did you hear the joke about the 40 women leaving a women's lib meeting who all backed into each other getting out of the parking lot? How many magazine ads and TV commercials have you seen which reveal more of the model's shapely figure than of the product being sold? Perhaps you've found yourself spouting the adage that a woman's place is in the

home. Or received a jury notice showing "woman" as a legitimate claim for exemption from jury duty. If you have children, you may have read them a nursery rhyme that goes "Sugar and spice and everything nice. That's what little girls are made of." And when they get older, you know they'll hear Hamlet's immortal words: "Frailty, thy name is woman!"

Each of these examples portrays women in a stereotyped, less-than-human way. The recognition of women as an oppressed minority, replete with prejudicial hiring practices, insultingly low salaries and exploitation as sex objects has become a prime subject

for national media. For years 52% of the population has been aware of their oppression but nothing lends credence and validity to a cause more than seeing David Susskind or Mademoiselle magazine discuss the issues. National attention recently focused on this issue can be attributed to the protests and vocalizing of pioneer women who were not content to accept oppression as a way of life. The movement has made women aware that we must all share in the responsibility of changing our culture to accept women as the truly equal partners of men.

This issue of the Review is about the women at Stony Brook — who they are, what they want, how they view the women's movement, etc.

As an editorial convention I have

indicated a woman's title as Ms. (pronounced miz) without differentiation to marriage (in the same manner that Mr. fails to differentiate "married" from "single").

—Dianne Bozler, Guest Editor □



Are You a Sexist? Try This Riddle

Riddle: A father and his son are out driving. They are involved in an accident; the father is killed and the son is in critical condition. The son is rushed to the hospital and prepared for an operation. The doctor comes in, sees the patient and exclaims, "I can't operate, it's my son!" How is this possible?

Puzzled? So were most of the 50 Stony Brook students who were asked to do this logic problem. The riddle is part of a final project for PHI 222 Philosophical Foundations of Feminism designed to measure sex identification with jobs, specifically medicine.

Larry Gorkin, the sophomore psychology student responsible for the project, says that of the 50 students already sampled, only 20% or ten students answered correctly — the doctor is the patient's mother.

However, in a second riddle which Mr. Gorkin presented to 50 different students, the phrasing is altered slightly. The doctor comes in, sees the patient, becomes hysterical, and while sobbing exclaims, "I can't operate, it's my baby!" Twice as many students explained the problem correctly by saying the mother is the doctor.

In a third problem, in which Mr. Gorkin received 100% correct responses, the mother was killed and the father was the emotional doctor.

"If anything," says Mr. Gorkin, "the survey shows that not only are our jobs sex-typed but also our emotions." This would account for the higher recognition factor for the hysterical, sobbing doctor as a woman than the doctor who just 'exclaims'."

Mr. Gorkin says that he asked the basic riddle of Dr. Nina Chesnin, his instructor, and three other girls in the class. None of them delivered an immediate or correct answer. Mr. Gorkin says he then became curious to see how the rest of the campus responded to the same riddle or its variations. His curiosity blossomed into an ambitious final project.

Rather than pursuing a purely philosophical curricula, Dr. Chesnin turned the class into a workshop where "each person pursues an interest and presents his findings to the class for discussion."

Mr. Gorkin's project, according to Dr. Chesnin, is one of the more successful and innovative ones developing from her workshop approach. □

What is the University Doing for Women?

Stony Brook's official advocate for women is Ms. Vera Rony, former national director of the Workers Defense League, who, for the last two years has been coordinator of equal opportunity programs on campus.

Despite the campus job freeze imposed by the state's current fiscal plight, Ms. Rony sees new, promising employment opportunities opening up for women at Stony Brook.

"We have the full weight of official policy and support on our side," Ms. Rony said, "through the Board of Trustees policy on Equal Employment Opportunity, and the campus-wide proce-

dures to increase equal employment opportunity which President Toll announced last spring.

And, Ms. Rony noted that the Health Sciences Center — the campus unit developing most rapidly and thus having the greatest number of anticipated job openings — has now begun the first campus action program to carry out President Toll's directive.

The Equal Employment Office plans to help individual department heads on campus to implement equal employment programs for women by putting them in touch with women's caucuses within their professions. "Through newsletters and other clearing house devices, these women's organizations can help various departments identify quali-

fied women job candidates," she said.

A dramatic increase in job opportunities for women could result from a proposal drafted recently by Ms. Rony and Prof. Estelle James of the Economics Department. The proposal would earmark \$15 million a year in State University system personnel funds for faculty positions for women, for upgrading of present women staff employees and for related efforts. It has been endorsed by the Stony Brook chapter of NOW and by the SUNY-wide Caucus on Women's Rights, and is now awaiting action by Gov. Rockefeller.

Overall campus efforts in equal employment are coordinated by the University's Committee on Equal Employment Opportunity. Ms. Rony serves as secretary of the 22 member student-faculty-staff committee which was established two years ago.

Last year, the committee developed a 26-week secretarial training program for women recruited from disadvantaged areas of Suffolk County.

This year, in a follow-up to that program, plans are underway to help black women recruited through various community channels to obtain secretarial

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positions on campus. They would be required to have some secretarial skills already, but would also receive some on-the-job training.

Secretarial opportunities are being provided with a view toward eliminating the present dead-end aspects of such jobs in terms of career advancement. "The moving career ladder is a very important part of our job efforts for women," Ms. Rony said. "This is a major element in the proposal now before Gov. Rockefeller. Flexibility is needed for movement within state job classifications. And, most of all, women have to become eligible for advancement on the basis of abilities and achievements, and not just on the basis of their academic credentials." □

2 Ph.D.'s in the Family Complicates Things

On the farm, as owners of a small business, as television interviewers, or as movie stars, husband-and-wife teams have an honorable tradition.

Things are different on university faculties — although SUNY and other places are presently taking steps to correct the problem.

In addition to the traditional bias against hiring women at all, universities have officially or informally proscribed husband-and-wife teaching appointments. The proscription has often been enforced through rigid nepotism rules, instituted to keep patronage out of the filling of faculty jobs.

One rarely hears of universities debased by such "patronage"; but stories are rife of qualified women scholars failing to get jobs where their husbands are hired.

George and Eileen Pinkney illustrate the problem. They got their Ph.D. degrees at about the same time — he in philosophy, she in medieval French literature. For five years they deliberately avoided having children so that they could both establish their scholarly careers. Each, indeed, developed a scholarly specialty and published research results. But only George could get a job. More precisely, no place where George could get a job would also hire Eileen. So they remain at the midwestern college where they began their (viz. his) teaching career five years ago. They still attend annual professional gatherings in hopes of finding places where they both may work. But they've now decided to have children, and the chances appear good that Eileen's teaching career may never reach the classroom.

Cases like the Pinkney's should become scarcer. Formal nepotism rules are being discarded — SUNY dropped its rule this year — and the women's movement, among other things, tends to weaken the informal proscription against husband-and-wife teaching teams. But while receptivity to women is improving, nationwide budget aus-

terity prevents dramatic improvements.

"It took me three years to work up to assistant professor," says Dr. Vera Farris, who, like her husband, James, teaches biology at Stony Brook. "When I came here before the old nepotism rule was rescinded" Dr. Farris adds, "I taught the first semester without pay and the second as a reduced-rate lecturer. Last year, when I got the second highest teaching evaluation on campus, I was teaching five courses without pay — including night classes for black students in introductory science and an advanced parasitology course."

Dr. Farris stresses that she has no regret about putting her own career advancement second to that of her husband, who teaches numerical taxonomy and biometrics. "Since I had already started my career and he was just starting," she says "I wouldn't have worked at any university that didn't consider him first. I wanted to marry a male who was brilliant, whom I could respect and who would respect me. There's no competition between us."

Competition, like nepotism, is an issue that arises regularly in talking with teaching couples.

Dr. Lewis Coser, Distinguished Professor of Sociology, says he knows of many now-broken marriages between couples who were academic competitors. His own wife, Dr. Rose Laub Coser, is also a sociology professor at Stony Brook. Because her specialty is sociological structure while his is sociological theory and political sociology, he says there is sufficient difference to keep them out of competition.

Ms. Coser ventures the dissent of a friendly competitor. She sees no inherent jeopardy in two professional mates competing in the realm of ideas "rather than the much more vicious and destructive competition that other couples may engage in over, say, the affection of their children."

She does think professional marriages are probably more vulnerable; but she says the key is society's pro-male career bias, not the academic overlap of husband-and-wife specialties. "Society says it's always up to the wife to take responsibility for the house and children and to put her career second if there's a conflict. The wife may become frustrated; the husband may feel guilty, then hostile."

Though she recalls job offers at ridiculously low pay, she didn't have trouble getting work once she had her Ph.D. When her husband moved from the University of Chicago to Brandeis, she began teaching at Wellesley, and has been teaching ever since.

The only regret voiced by both Cosers was what she termed "bumper-to-bumper scheduling," the round of meetings, conferences, social and professional gatherings. "But we've managed pretty well," he says. "We haven't been separated more than a week in 30 years of marriage." □

A WORD WITH THE WOMEN

"I'm in favor of the women's movement insofar as their dealings with equal job opportunities and equal pay for equal work. For example, I'm very much in favor of day care center facilities because they allow women to pursue an education or a profession even though they have children. But I strongly object to the more extreme women in the movement who are sexist because they say that in order to have a sense of worth, a woman must realize herself in the same way that men do. When I write literary criticism, I transcend sexuality. I assume that men literary critics also do this. But everyone has a sexual point of view and the more radical element tries to deny this. They prefer to think of men as the enemy instead of the complementary other. A woman's experience of giving birth to a child is very valuable because it helps her to view life in a special way. A man's view of life is different from a woman's, but it's complementary. Together these views form a whole vision of what the human condition is."

Rose Zimbaro
associate professor of English

"The women's movement does not necessarily adjust itself to black women. In fact, black men have felt more oppression than we have. The women have always been pretty independent—you know, the whole matriarchal scene. As far as I'm concerned, many black women are too liberated and we need to head back in the other direction and to boost our men. The women's movement is not one that really interests me."

Roxanne Pritchett
AIM counselor

On the women's liberation movement:

"I don't need an organization to do what I want to do. This has a lot to do with self-confidence. If you have that, you can be equal to men. Many girls think that men need to feel smarter so they play the 'dumb broad' game, but girls must learn to say what they think and not act stupid."

Debby Berman
Stony Brook senior



"I have felt discrimination at Stony Brook by other women when I came over to register the students enrolled in the Headstart Program. It's interesting that when some women are given authority they seem to resent any other woman with authority — men aren't like that. I'm used to dealing with men in this society. There are no misconceptions between us. Everything I've ever achieved has been done by burgeooning my way in. I guess I'm more aggressive when it comes to achieving."

Daphne Luisa Clarke
director,
Headstart training program



"I enjoy being a woman and don't want to be emasculated. When it comes to equal pay for a job, I would never accept less than was offered a man. In fact, my whole life I have never thought of myself as less equal with anyone unless they prove otherwise. In moderation the women's movement might be useful, but the pendulum has swung too far."

"I think I must be the most celebrated engineer at Columbia and Stony Brook because both seem to want to prove that they don't discriminate. I've only been here three months and I've already been quoted in Statesman, Graduate Newsletter, Campus Notes and now this!!!"

Carolyn Preece
assistant professor of
engineering



"However, since we women are in large part responsible for the early childhood care and education of the next generation of young males, we have some introspection and self examination to do. What have we done to our male children that they find themselves unable to sustain a masculine self-image without some reference to superiority over women?"

Margaret Wheeler
assistant professor
of anthropology



"There is a definite need for the women's liberation movement. I don't know who's at fault for women being oppressed but there are obviously injustices both in the home and on the job."

"It's impossible to classify the whole women's movement as 'good' or 'bad' because it depends on the individuals involved."

Anne Hipp
stenographer



"Education tends to create a deadend for women. For example, after a young woman becomes a registered nurse, she has very little opportunity for advancement except through seniority. A woman's opportunities shouldn't stop here. Last year, the Equal Opportunity Program and NOW succeeded in getting Stony Brook to adopt an affirmative action program for upgrading women employees already here and hiring more women as positions are vacated. This year we hope to see that this program is implemented."

Estelle James
associate professor of
economics



"In the science departments at Stony Brook, I think men professors feel uncomfortable with women in their classes. For example, I've had professors walk into a graduate physics class and say 'Good morning, gentlemen,' with three women sitting in the room. They just don't expect women in scientific fields yet. In fact, those of us in physics view ourselves as exceptions. I hope that's all change."

"There's a poster hanging on a door in the physics building that shows a very voluptuous woman sitting on a lab stool and the poster is labeled 'Miss Physics.' When I first saw it I was angry and I'm still trying to figure out why I resent that picture so much. I think it's because those men are telling me that the picture is me, but it's not representative of me just as Miss America is not representative of American women."

"I try to avoid thinking about the time when Tom (husband) and I will both be looking for faculty positions. When we were first married, I used to think that after we got our degrees we'd get Tom settled in a job first, then I'd try to find work near him. But I've changed my mind about that. Now, I think we should start applying for jobs at the same university or at nearby universities. But if we can't work at the same place because of nepotism rules then I'll fight the battle in the courts — I won't shrink from it! Also, physics departments seem to be actively recruiting women now so maybe it will be easier for me to get a job than it will be for Tom. Maybe I'll be a token, but that's OK because I can do good work once I'm hired and insure that the department hires more women so that I won't be a token any longer."

Carol Hall
physics Ph.D. candidate



"I've been doing man's work for several years now — at home and here at work. I think, of course, there should be equal pay for equal work and we have this at Stony Brook for the men and women who work as janitors and cleaners."

"I plan to keep reading about the women's movement because I'm interested in what they're doing."

Anna Stick
Administration Building janitor



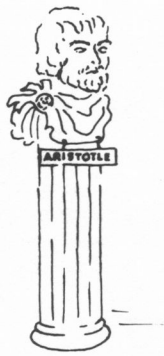
"All abortion laws should be taken off the books. We think New York has taken an excellent position by permitting legal abortions but now this is in jeopardy because of the various pending court cases. When will people realize that women should have the right to choose when they want their families, how big they want their families, etc.?"

Muriel Weyl
president, Stony Brook NOW



Three women from the day care movement and the radical women's movement who chose not to be identified by name





Men 'Gynecosophize' On Women

"Basically, men and women like each other; they'll always get together," says Dr. Joseph Katz, one of Stony Brook's male experts on females. "Sexual attraction is here to stay," he says, adding, "Aristotle called it 'a necessity greater than nature.'"

That, however, is where he parts company with Aristotle, whose views may be described as classically male chauvinist.

"The male is by nature superior and the female inferior," said Aristotle in his *Politics*. And further, "It is better for all inferiors that they should be under the rule of a master . . . The male is by nature fitter for command..."

Aristotle did favor legal abortion "before sense and life have begun," but his motive was population control, not extension of women's rights. On the contrary, one of his favorite aphorisms was: "Silence is a woman's glory."

Though not usually known as a gynecosopher, it seems that Aristotle's ideas on women have endured as well as his philosophy.

Dr. Katz, however, says times are changing. The Stony Brook psychologist began studying coeds at Vassar in the late 1950's, did a six-year student study at Berkeley, has done several studies of adult women's attitudes, is senior author of a forthcoming book tentatively titled *The Quest for Autonomy in Adult Women* and is co-director of the National Coalition for Research on Women's Education and Development.

While women traditionally had to play either subservient or idealized roles, Dr. Katz says, college women have recently begun to express their sexuality more freely, to aspire in large numbers to traditionally male careers and to enhance their self-consciousness as independent beings. He says it is merely transitional that some of the shrillest feminist voices are anti-men or prolesbian.

"It's natural for groups to first define themselves by differences before getting back together again . . . Eventually, the movement will lead to more mature heterosexuality. Men, too, are getting a chance to reexamine what their relationships are — between equals or between servant and master."

Eventually, he concludes, the only socially required, uniquely female role will be a brief confinement at the time

of child-bearing. Otherwise, the father's role in child-rearing will increase; the job market for interested women will greatly broaden; and both parents and children will benefit by the equalization of function.

Most other campus experts agree that reproduction is the only area of biological difference between the sexes and that ending sexual prejudice in employment should have high priority. Some men were afraid to voice their views on the women's movement because they feared reprisals by the ladies' militia. Others, on the contrary, including Health Service Director David McWhirter, discounted the movement's impact even while expressing sympathy with its goals.

"Quite a lot of women," Dr. McWhirter says, "are still hung up on the notion that they have to be passive receptors. Even though you do hear more concern expressed about inequalities, an awful lot of people stay with old ideas. We're not at the point yet at Stony Brook where you can talk about the woman's role having changed; it's still a question of aspiration, and even that's by a minority."

Assistant Professor William Carpenter is a father of two who likes to cook and do the grocery shopping as well as to teach English. One of his teaching areas is late 17th century Restoration drama, in which well-bred women of wit attain at least a parity with their male counterparts — a brief period of equality after which woman's dramatized role quickly degenerated into sentimentality.

In one of the great Restoration comedies, *The Way of the World*, the heroine,

Millamant, withholds her consent to marry Mirabell until he accepts her non-negotiable demands. Collectively, the demands, says Dr. Carpenter, indicate "her refusal to accept a reflected identity."

She demanded freedom to go, come and dine as and when she pleased; to visit and entertain whom she pleased; to maintain contact with whomever she pleased, with no right of inquiry allowed her husband; to wear what she pleased and snub whom she pleased, even her husband's friends; and to dine alone, without having to explain her indisposition to her husband. And to put the icing on the liberational wedding cake, which seems revolutionary even 275 years after its preparation, she required that the future bridegroom pledge to knock before ever entering her private inner chamber.

After voicing support for the employment goals of the women's movement, Dr. Carpenter adds that "an awful lot of dummies" have assumed vocal positions in the movement and that intellectual and interpersonal equality is just as attainable for today's women as it was for Congreve's. "I think the roles you and your wife decide to play are worked out in your own private hell. To some extent, women are forced to play certain parts; but very often they themselves submit to roles they claim are forced upon them."

—Sam Segal □

Campus Women Organize For Diverse Purposes

The growing women's movement shows its diversity in the women's groups at Stony Brook, which range from unstructured consciousness raising sessions to an official chapter of a national women's organization.

The oldest women's group connected with Stony Brook is the Women's Club, formed in 1958. Open to faculty and professional staff women and to wives of men on the faculty or professional staff, the Club aims "to further the interests of the University community," according to Ms. Marjorie Decker, the club president. She said the Club "tries to do whatever we can to help out," which might mean anything from raising money for the scholarships that

the Club awards each year, to serving as hostesses at the University Reception each fall. With a membership of some 250, the Club also sponsors special groups for people interested in fields such as sewing, book discussion, couples bridge and gourmet cooking.

The National Organization for Women (NOW) has a Stony Brook chapter. Muriel Weyl, chapter president, said there are about 130 dues-paying members, and at least as many more who are interested in the group's activities.

Organized a year ago, Stony Brook's NOW chapter is striving "to bring women into full participation in the mainstream of American society, to assure women of equal rights and responsibilities in citizenship, employment, and family life," according to its statement of purpose. The local chapter is interested in political action, both in the selection of candidates and in sponsoring legislation.

Towards fulfilling their statement of purpose, NOW at Stony Brook strongly supports the active role taken by Vera Rony and the Equal Opportunity Committee in establishing action programs for the hiring of new women faculty members, training of minority women and for the retraining and promotion of women already employed at the University. NOW members are hoping to branch out this year into community problems and also to interest undergraduate women in their activities.

The newest women's group on campus is the Women's Center, opened last month in Room 260 of the Stony Brook Union. "It's a place where women can come together to talk with each other, to share skills, to study, to hold consciousness raising sessions, and to do anything of interest to women," a member of the group said.

The Center has a lending library, sells women's literature at cost and provides classes in self-defense, bicycle and automotive mechanics, in addition to arts and crafts and other recreational activities. The group is planning a major community conference on women's issues in a few months and hopes to include workshops, films and theater presentations.

Other informal women's groups engage in consciousness raising sessions on the campus, adding to the activity of the formally organized groups. □



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