

First Issue of  
Sojourner!!  
(US' longest lived  
women's paper  
(I believe))

# LETTERS

July 22, 1975

To the Editorial Board:

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Best Regards,  
Vera Kistiakowsky

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It is a great pleasure to be among those to welcome SOJOURNER to MIT. It's a pleasure because the paper has already brought so many women together and because it seems so likely to bring so many more women together. In a world where better communications are so badly needed and where factionalism has been destructive, women at MIT have talked together and worked together in a way that may be unique. The founding of the paper seems a tangible, proud recognition of the sisterhood of all women. May it help to build a better world for women and men at MIT.

Sincerely,  
Mary Rowe

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For many years I have been looking forward to having some mechanism for the dissemination of news items to women at the Institute. It is therefore with great pleasure that I welcome this newspaper to the MIT community. May you have a long and fruitful life.

M.S.Dresslehaus

# Why A Women's Newspaper?

'Despite the fact that MIT is admitting ever increasing numbers of women, it still seems to be very much a male-dominated institution. It is easy for both women employees and women students to feel isolated from each other and from the Institute itself...By making us aware of women-related groups, events, and activities on campus, and by uniting us in work on a common project, SOJOURNER has the potential to bring us closer together than perhaps anything else could. I hope that the paper will be a voice for all women on campus, and that in time it will address itself to issues broader than those specifically

concerning MIT women...'

*Martha Taylor, editorial assistant*

Why have a women's newspaper at MIT? What purpose will it serve? Whom will it reach? Those of us who have produced this first issue have discussed these questions; we find that the answers bring us together, as well as accentuate our individualities. We feel there is a need for a place where women at MIT can communicate their ideas, their art, talents, and skills, as well as their needs as women, to the rest of the community. SOJOURNER is:

'A place where I, as a woman, can voice my feelings about the Institute, react to situations at the Institute and comment on

general problems which affect me.'

*Camille Motta, librarian*

'A place to express ourselves as women, especially women in the alien atmosphere of MIT...written with the hope of bringing us closer together through writing and reading the paper.'

*Etta Baurhenn, assistant librarian*

'A place where women express their thoughts freely, develop new skills, gain self-esteem, and inform others of women's activities.'

*Dee Shanck, graphic arts illustrator*

We hope to provide a space for communication between

women normally isolated from each other; students, employees, and faculty have little or no contact with each other's lives in the normal daily working of the Institute, and SOJOURNER can be the means of getting these women together. We feel SOJOURNER can:

'Speak and listen to the women of MIT...'

*Cynthia Mutti, secretary*

'...mean that we share our problems, solutions, and perspectives...'

*Joy Kierstead*

'Provide a forum for opinions on MIT issues that concern women, and give information and intelligent comments on women's issues occurring

nationally and statewide.'

*Alison Kohler, undergraduate*

The key words these women use—express, listen, share, learn—are some of the basic elements of communication, and it is for the purpose of communication among MIT women that SOJOURNER exists. Perhaps we will come to better understand our common goals, our separate fields of interest by writing and reading about them. Perhaps we will come to understand ourselves better, too, when encouraged to put our thoughts into writing. We hope that all the women of MIT will participate in this newspaper; it is by, of, and for us all.  
— Cynthia Helsel

# SOJOURNER

voices from the mit women's community

VOLUME 1, NUMBER 1

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

SEPTEMBER 1, 1975

The staff of SOJOURNER would like to express their sorrow at the death of Gay Warner. Gay died Saturday morning, August ninth, when a car being pursued by the police went through a red light at the intersection of Mass. Ave. and Beacon Street (Boston) and struck her car. She was taken to Beth Israel hospital, where she died during treatment.

Gay was 29 years old. She was born in London, England, and educated there and in Paris. She came to this country in 1966 and worked in the Medical Department from 1966 to 1968 as a secretary to Mrs. J. Buck of the Social Work Office. From 1968 to 1970 she worked at the War Memorial Children's Hospital in London, Ontario, Canada, and then she returned to the MIT Medical Department, where she worked as a senior clerk in the X-Ray and ECG Department and supervised the Chest X-Ray program for all Institute personnel. In 1972 and 1973 she left MIT to earn her living as a potter, returning in 1973 to work in the Planning Office as a secretary and then as an administrative assistant. In July she transferred back to the Medical Department to work with Dr. Merton Kahne as Administrative Assistant in the Psychiatric Department. This year Gay attended a three-day conference on Management Techniques for Women First-Line Supervisors and Administrative Assistants, took a course on Management Techniques at the Institute of Management Education at Brandeis, and participated in a communications workshop at MIT given by the Office of Personnel Development.

Gay Warner became active in women's politics at MIT this



— photo by Libby Cone

**Diana Gay Lawford Warner**  
August 13, 1945 — August 9, 1975

*The Women's Forum sadly mourns the loss of Gay Warner, and I, her friend, mourn her tragic death. Gay was a warm and beautiful woman with a love of life and a zest which lit up her whole face. Those of us who knew her were brightened by her spirit, cheered by her sensitivity and filled with her friendship. Gay loved people, and that love inspired all her actions. She sought the betterment of those oppressed by society. She was committed to the raising up of minorities and to improving women's position in our culture. Devoted to the Institute, she constantly sought ways of highlighting the contributions of women and Blacks at MIT, as well as searching for avenues for our growth. Gay Warner was eager to act for what she believed in. Her energy and initiative remain a model for us all. Her death, though our loss, is our inspiration.*

— Camille Motta

January after she heard Gloria Steinem speak. She often said afterwards it was that day that made her into a feminist. She simultaneously joined the steering committees of AWARE and the Women's Forum, and was active in the planning of SOJOURNER. Gay brought her whole heart and her own unique style to women's activities at MIT — she was always questioning, always probing, and always energetic. She carried within her the hope that sincere effort could create tangible good for all women here; not sometime in the future, but now. I think she helped all of us to believe it as well, and her tragic and senseless death is a great loss for those who knew her and for those who did not yet know her but would surely have benefitted from her efforts.

It reminds us all, I think, of how fragile and precious life is, and makes us pause to re-examine our priorities and rededicate ourselves to making MIT and our society the kind of place Gay Warner believed it could and should be. The women who knew her wish to acknowledge her contributions to all oppressed people — and not just to acknowledge them, but in some way to ensure that her memory might continue to guide our efforts. The Women's Forum, therefore, has decided to establish a yearly lecture series during IAP as a memorial to Gay, and the staff of SOJOURNER would also like to dedicate this, our first issue, to her memory. We hope in this way to perpetuate the spirit of her concern for those who struggle to improve the quality of life for all of us.

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## SOJOURNER

Volume 1 Number 1  
September 1, 1975

A newspaper published monthly  
by the women of MIT

For advertising information:

Contact Dee Shanck  
X3-2376

Send all other inquiries

and comments to:

Cynthia Helsel  
14E-310  
876-7634 (eves.)

or:

Allison Platt  
NE43-425  
X3-5856

Masthead design by:

Karen Prendergast

Typesetting supervision by:

Cathy Lee

Typesetting, Layout, and Pasteup by:

Etta Baurhenn

Mary Ann Campbell

Libby Cone

Pat Hanratty

Cynthia Helsel

Alison Kohler

Cathy Lee

Camille Motta

Cynthia Mutti

Mary Pensyl

Allison Platt

Karen Prendergast

Martha Taylor

Sandy Taylor

## rape!

"The laws against rape exist to protect rights of the male as possessor of the female body, and not the rights of the female over her own body."

"Rape: The All-American Crime," by Susan Griffin, *Ramparts Magazine*, 10 (September, 1971), pp. 33-34

Every minute a woman in this country is raped. Rape is an act of violence usually committed by men against women. Although it is generally thought to be a sexual act, it is not; sex is merely the means used by the rapist to gain control of and to dominate another individual. It is the extreme act of "putting women down" and "keeping women in line."

Rape is a crime committed by people from all classes, races, and religions. Forty-eight percent of all rapes occur between people who know each other either as close friends or acquaintances, and approximately one-half of all rapes are committed in the home.

The Boston Area Rape Crisis Center is a volunteer organization made up of women interested in seeing rape stopped. The group operates a 24-hour hotline that serves the needs of women who have been raped or attacked in the Boston area.

If a woman calls the Center immediately after being attacked, we first find out whether she is calling from a safe area, and we direct her to one if she isn't. Then we explain the alternatives available to her, e.g. going to a hospital; reporting the crime to the police; going to court. The final decision is left up to the individual and we support whatever course of action she chooses to take.

If she wants to go to the hospital and/or the police, we will arrange to have someone either meet her there or take her over. Before the doctor examines her, we explain what the examination will entail. If she decides to prosecute, we can also have someone accompany her to court.

There is extensive follow-up of all cases which come to the Center. This includes keeping in touch with the women periodically by telephone to see how they are doing; in-person counselling, if this is needed; holding bi-monthly discussion groups so that these women can share their fears, frustrations, anger, etc. with other women who have had similar experiences.

If you have been raped or attacked and want information on what you should do, feel free to call *any time*. The number is 492-RAPE.

— Monica Edelman

# "I Want Women To Have Their Rights"

—Sojourner Truth, 1867

SO/JOURN/ER: a pilgrim; a wanderer or wayfarer; a temporary resident, as a traveler in a foreign land. L. Sterne, 'such as cross the seas and sojourn in a land of strangers.'

—*American Heritage Dictionary*

SOJOURNER, too, as in Sojourner Truth, the name of a woman, born at the close of the 18th century, who was to become an important laborer for the Abolition and women's rights movement of the 19th century.

Born the slave of a Hudson Valley landowner, Sojourner's childhood and early womanhood were spent as an abused chattel of New York slaveholders. Though she never learned to read or write, she was a deeply religious person. And when she was freed in 1827, she began a career of singing, debating, and preaching the common humanity of all people.

A tall and immensely powerful woman, with a guttural, Dutch-accented voice, Sojourner was compelled to travel the country, "a'testifyin' of the hope that's in me." She sustained the barrage of insults and injuries that was 19th century America's legacy to its black women; her faith in a just God remained firm, and her faith in her people and her own womanhood grew yet stronger. She traveled alone, slept

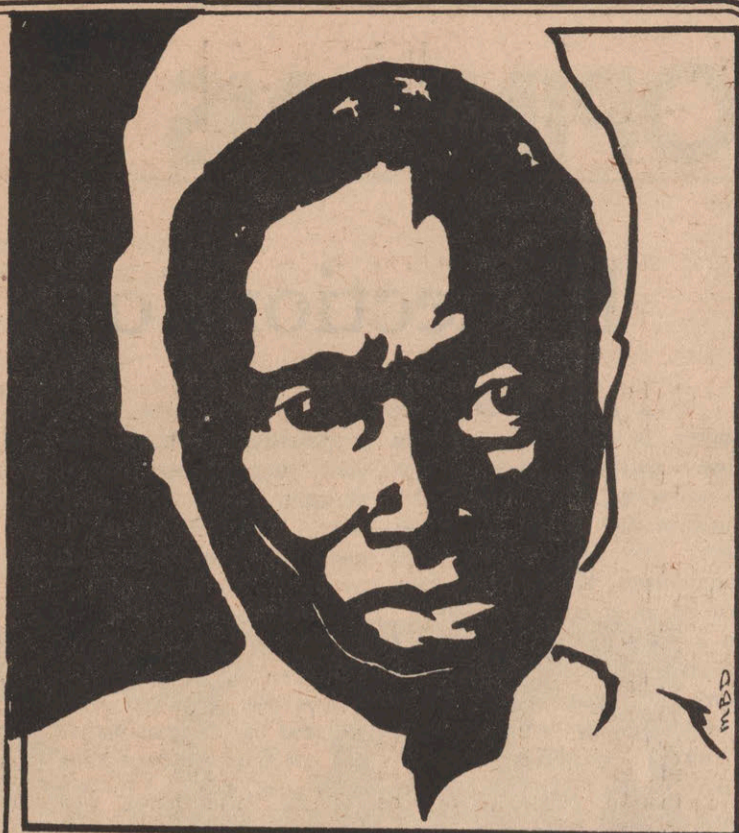
wherever shelter was afforded, labored when she needed food. "I stand on principle, always in one place," she would say, "so everybody knows where to find Sojourner."

Encountering the women's movement in the early 1850's, Sojourner was an enthusiastic convert. She attended her first feminist meeting in Worcester, Mass., in 1851, and found company in such figures as Elizabeth Cady Stanton, Susan B. Anthony, Lucretia Mott, Lucy Stone. She continued to appear before suffrage and civil rights gatherings throughout her long life, though she was never freed from the intolerance and narrow-mindedness that still afflicted much of the nation — she was beaten in Kansas, mobbed in Missouri; the *St. Louis Dispatch* reported that "Sojourner Truth is the name of a man now lecturing in Kansas City."

One of her more memorable appearances was at a suffrage convention in Akron, Ohio, in 1851. Several clergymen, addressing the convention, had stated that women were altogether inferior specimens, and should be content with the simple comfort and gentle deference that was their birthright. Rude cheers rang from the gallery. Sojourner, who had scarcely lifted her head,

drew herself up to her full six feet and moved solemnly to the platform as silence fell. "Well, chillun," she began, "...I think that 'twixt the niggers of the South and the women of the North, all talkin' about rights, the white men will be in a fix pretty soon.... That man over there say that women needs to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud puddles, or gives me any best place — and a'n't I a woman? Look at me! Look at my arm!" and she bared her tremendous right arm to the shoulder; "I have ploughed, and planted, and gathered into barns, and no man could head me! And a'n't I a woman? I have borne thirteen children, and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And a'n't I a woman??" The cheering this time was long and loud.

This tremendously powerful woman, an Amazon figure, a Demeter figure, continued to actively labor for reform until 1875, when her health began to fail, and she returned to her house in Battle Creek, never to leave again. The strength of her convictions, however, never waned. "I am above eighty years old," she said, "it is about time



"A'n't I a woman?" — Sojourner Truth

— graphic by Mimsi Dorwat

for me to be going. I have been forty years a slave and forty years free, and would be here forty years more to have equal rights for all. I suppose I am kept here because something remains for me to do; I suppose I am yet to help break the chain." The year was 1867 when she said, "I want women to have their rights....I want it done very quick. It can be done in a few years."

Sojourner died in the winter of 1883, nearly a hundred years old by her own reckoning. Her spirit and her name alike survive.

— Mimsi Dorwat

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## Female-Oriented Health Care

Midwife: A woman who assists other women in childbirth. Midwifery (pronounced mid-WIFF-ery) The art or act of assisting at childbirth; also: Obstetrics.

It seems as though women are coming to appreciate other women in the role of the health care giver, to see that our special health care needs as women are best, or ideally, served by a woman. And, the more 'power' or position a woman has, so much the better for the patient. Traditionally, nurses have advanced only as administrators or teachers and have worked autonomously pretty much only in Public or Industrial Health. A Nurse-Midwife is a Nurse-Practitioner with expertise in OB/GYN.

I was surprised to read in a recent issue of *Tech Talk* that we have a Midwife at MIT. The very name evokes spooky images. But, it can also evoke an image of progressive medicine, i.e., that female-oriented, no-nonsense health care delivery can be available. [In England, Midwives are the rule and not just for the poor; most take advantage of the National Health Service, under which Midwives deliver babies. If there is any difficulty with the delivery, a doctor is called in.]

MIT has a resident Midwife in Helena McDonough, a warm and enthusiastic professional. She explained to me her motives for becoming a Midwife and her role as she hopes it will evolve at MIT.

"I was a Public Health Nurse with the VNA (Visiting Nurse Association) in the South Boston and South End areas where I saw very many young pregnant women, often with equally young husbands, and many single pregnant women. Seeing their special problems, caused largely by poor housing and generally poor socio-economic conditions, helped me develop a sociological perspective. But I had little control or input in the medical management of these patients. I needed more education and skill if I was to become a Primary Care giver, ergo, the Masters' degree in Nurse-Midwifery.

"When I left the VNA to pursue a Bachelor's degree at Boston College, I worked at the MIT infirmary. Here I found the nurses were given a good amount of autonomy and the opportunity to give primary care with appropriate medical backup. The prepaid MIT Health Plan was initiated shortly before I left to begin work on my Master's degree at Yale. The

people at MIT were familiar with the way Nurse-Midwives were functioning at the Yale Health Plan and interested in exploring the possibilities for a Nurse-Midwife in the OB/GYN clinic. During the summer of 1974, I worked in the MIT Medical Department. Part of that time I functioned as the nurse replacement for the vacationing Florence Dingle, the excellent and well-liked Nurse-Coordinator of the OB/GYN clinic. In addition, I saw approximately fifty women independently for routine exams, contraception or related complaints. In that time, only two women refused to see me — not because I was a Nurse-Midwife but because they had a preference for a particular physician. Ultimately, the summer's experience was a pilot study to assess acceptance of Nurse-Midwifery by the women at MIT. The final outcome of which led to the creation of a staff position within the Medical Department."

Helena McDonough, which is how she wants to be known — no title — wants to function as a Primary Care giver. "I want to humanize the experience (of giving birth), minimize the distractions that exist in the hospital environment. I expect that at times my sleep and

personal life will be interrupted for a birth. Labor and Delivery are a crisis, that is, they are stressful situations. I take personal and professional reward in the birth and want to be there. This is an example of Primary Care, something I couldn't do in Public Health, but can do as a Midwife."

Where does the doctor fit in? Helena McDonough feels strongly that a nurse must have a

"reciprocal relationship with a doctor, for the ultimate benefit of the patient," two spheres of expertise intermeshing.

In addition to Midwifery, Helena McDonough will counsel on contraception (including the prescribing of diaphragms and IUDs), sexual problems, problems during pregnancy, menopause. Couples are welcome.

— Cynthia Mutti

### LYN C. HOVEY

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# OPINIONS

This section of the paper is dedicated to the free exchange of ideas among women at MIT. The opinions expressed here do not necessarily reflect the views of the Editorial Board of SOJOURNER. Opposing views are welcome.

## Reflections on the Death of Gay Warner

In a place like MIT, the reality of the chaos of life always comes as a surprise. The meaningless, tragic, senseless death of Gay Warner symbolizes this. We are shocked and traumatized. We say, "It must not be so. It couldn't happen." In a place like MIT where, of necessity, during the day-to-day work the discipline of science and technology demands order, control, consistency and continuity, it is almost impossible, using these categories of perception, to come to terms with human tragedy, human birth, love, or human compassion. With such conceptual tools, it is almost impossible to deal with unanswerables, to respond to any of the conditions of life requiring not a rational response, but one from our heart, feeling, total life existence.

As a pastor, and I would imagine people in counseling and medicine would have similar experiences, I am well aware that life is in reality an experience of chaos. The deepest levels of our existence simply do

not make sense from a pragmatic, rational point of view. Human tragedy makes us abruptly and acutely aware of this. Suddenly we become conscious of the delicate balance of our lives; that we, too, though we may be young in years, cannot assume that there will be a forever tomorrow. There is always the possibility that life will end for us, that we will be cut off short without time for good-byes, thanks, or putting our things in order.

Most of us only occasionally know about someone who is ill or dying, perhaps a personal or family friend, or someone we work with; but for a pastor this is part of our life. Since I have been ordained, the most striking new learning for me has been the realization of how many young people actually die, or are confronted with human tragedy of one sort or another. Tragic illness and death are not numbers in newspapers and on TV, but each has a human face with hopes, dreams, aspirations, a family and a community of friends.

Last Spring when I saw the Dharma Buddhist exhibition at the gallery, I was struck by how much that mystical tradition is structured on the concept of chaos as the ultimate category of human experience upon which life is ordered. In the mandalas on exhibit, the Buddha sits in the middle of the chaos of color and movement. In the tantra mystical experience, one can almost have a feeling of near madness; but in the middle of the chaos there the Buddha sits serenely and smiles — a steady, stable ballast in the stormy seas. In the Jewish tradition, the earth and the heavens are created out of the chaos. There is no question about whether or not the chaos exists. It does. The creation of the earth and the heavens is that act of giving shape, form and order to this chaos. In the Christian tradition, this theme is repeated in the story of Peter attempting to walk on the water. The life of the disciple is the life of one willing to risk the chaos, willing to acknowledge the ultimate vulnerability of life, yet be able

to venture into it, to move forward without being immobilized.

From the time of the paleolithic cave drawings of Lascaux, our human ancestors have attempted through drawings, signs, and words to give some order to the chaos of life. What has happened today is that we have reversed the relationship of chaos and order, putting the ordering principle first. In our rationalistic era, much influenced by scientific and technological thinking, which we experience intensely at MIT, it is assumed that there is order; and when there is chaos, we assume it must be a mistake, an accident, or bad luck. This rational ordering principle certainly is, and must be used, in the exercise of scientific and technological disciplines. For example, each time we fly, we put our faith not in the chaos, but in the ordered work of generations of scientists and engineers. But where we trip ourselves up is when we transfer this ordering principle into our "religion" (that which shapes all

levels of life experience). It is then that the ordering principle breaks down. There is no rational ordering to why some people are the victims of tragic accidents, such as that which claimed Gay's life. It could have been any one of us. It happened, sorrowfully, to be her.

— The Rev. Constance F. Parvey  
Lutheran Chaplain at MIT

## Nudie Magazines

Why do I have to look at the covers of *Playboy* and *Penthouse*? They offend me. They offend many women. They offend some men. (Who are you, friends? Will you speak up in offense of these wretched rags?) But I have to look at them because I shop at the Tech Coop, the only convenient store in the MIT area. Even without entering the Lobby Shop, one cannot avoid them; they are prominently displayed by the front of the plate-glassed shop front. I suppose the hordes of men 'needing' to read all those 'fine articles' also need easy access. Couldn't the Tech Coop/Lobby Shop management put them behind the cash registers for sale on a request basis only, and thus out of sight of us and impressionable children? Those eager readers should have to go to some trouble to read those 'fine articles.' As I understand it, the Tech Coop rents space from MIT, educational institution with noble and worthy goals, and as such, has a responsibility to its community, made up of more than sexist men. Let them seek their pleasures elsewhere or at least discreetly. Personally, I'd like to see these tacky things on the roof of the Student Center, accessible only by a narrow and spindly ladder. Put some risk to the quest.

Please spare me the groans of 'censorship'. After all, the Coop doesn't serve the reading needs of the active gay community here, nor does the Coop sell material offensive to minorities. As to the claim that such material is harmless, these magazines further the notion, quite common to many men, that women's bodies are public as well as private property. Consider the ensuing damage.... The public has been adversely educated. All this claims to be in the interest of 'sexual liberation'.

Malarkey.

— Cynthia Mutti

## Needed: A Women's Center

There is an overwhelming need for a woman's center at MIT. And yet, administrators have ignored the request of several students. And even more frustrating, key women in the administration sympathize with the request, but say they can give nothing but moral support. So women here continue to wonder why women, the largest minority at MIT, do not have a room, while other minorities have large centers.

A woman's center at MIT should be as multi-faceted as the women who work at or attend the Institute. Its main purpose should be to provide a place where women can gather, and know they will find other sympathetic women. It should serve all women, from students to professors, to biweekly employees. Such a center can provide a forum or meeting ground for issues of concern to women here, such as benefits for employees, increases in the number of women faculty and administrators, increases in the number of women students, and improved facilities for all women.

Informational services could be provided, such as an up-to-date bulletin board displaying requests for rides and female roommates, and a

comprehensive woman's library and reading list, including a list of distributors for feminist films and other media presentations in the Boston area. Medical information, especially clarifying the MIT policies for faculty, employees, and students, could be available as well as a list of centers providing competent, inexpensive medical services for women.

The organization of supportive groups should also be a major function of the center. Consciousness-raising groups can be formed and begun through the center, and can also meet there if convenient. For women students, a tutoring program which individually matches women with other women would be useful. And a hotline for any problems or questions concerning women would be an enormous service.

The organization of a woman's center is needed and entirely feasible with some support from the administration. The administration's responsibilities would be minimal — a room (hopefully centrally located), and a small budget for a telephone line, the beginning of reading materials, and furniture (which can be inexpensively purchased). The center will be organized and run by volunteers from the women's

groups on campus, therefore creating no further costs or responsibilities for the Institute.

Women who have opened up questions about a woman's center have faced many objections and excuses, some of which are not valid.

The first excuse is that no rooms are available. This is questionable since many rooms allotted to student activities now lie empty due to defunct groups. Some professors also officially occupy two offices, while they primarily use only one. It seems the Institute has many assigned, but unused, rooms. Finding a room for a woman's center would simply mean juggling some of these unused rooms around.

The other major excuse is that many of the proposed services are provided elsewhere in the Institute. This is not true. The major reason for a center, bringing women from all careers and backgrounds together, is not provided anywhere in the Institute. Women remain isolated in their respective slots.

There is no comprehensive feminist library, or any collection that approaches completeness, and even the collection provided by the Humanities Library is missing a number of major books and pamphlets.

Freshwomen can receive formal tutoring from the Freshman Advisory Council. The program does not individually tutor students, though, and upperclass tutoring is not formally provided at all. Informal tutoring can be found in dormitories, but women in coed dorms rarely find other women to tutor them in a special area.

Women students are also told that they have the Cheney Room (3-310) and they don't need another room. The woman's center would serve an entirely different purpose. It would serve all women and interested men on campus, while the Cheney Room is exclusively for the use of women students. And the Cheney Room serves as a lounge and studying area, rather than a meeting room and forum.

The burden for the center will fall on the interested women, not the Institute. And the center will fill many previously void areas. With the help of the MIT administration, a woman's center will provide an enormous service to the MIT community.

# POETRY

As I type the word "bat"  
in the laboratory,  
a hot plate and a test tube at my elbow,  
my hands like deer across  
a slope of adjectives,  
deer jumping over black stones  
into the sky  
which began as a microscopic blue period,  
I feel something under my palms,  
small and warm  
with quivering wings,  
something which beckons a mountain cave  
with a high pitched wail  
for ears I'll never imagine.  
From under my hands it escapes  
to a tree that sways  
in the pupil of midnight.

— Judy Katz-Levine

In the library a word sleeps on my tongue.  
I search the bulletin board for signs of last night.  
A new friend approaches  
and asks me a question  
which turns into a cup of jasmine tea.  
The word on my tongue awakens  
and her eyes light up.  
Then I start walking home through corridors of rain.  
An ancient song, like a dog, follows me all the way.

— Judy Katz-Levine

## I Live Next To The Radio

i  
Tedium chatters beside a beautiful voice.  
My hands give office letters semi-colon wings  
and they fly to Missouri and England.  
I climb a tree of fluorescence,  
the boss extends a branch of jobs  
across a lake of cool blue eye.  
I am attentive to the zither hum of the typewriter.  
I decipher the language of the xerox machine  
and we plan an escape.

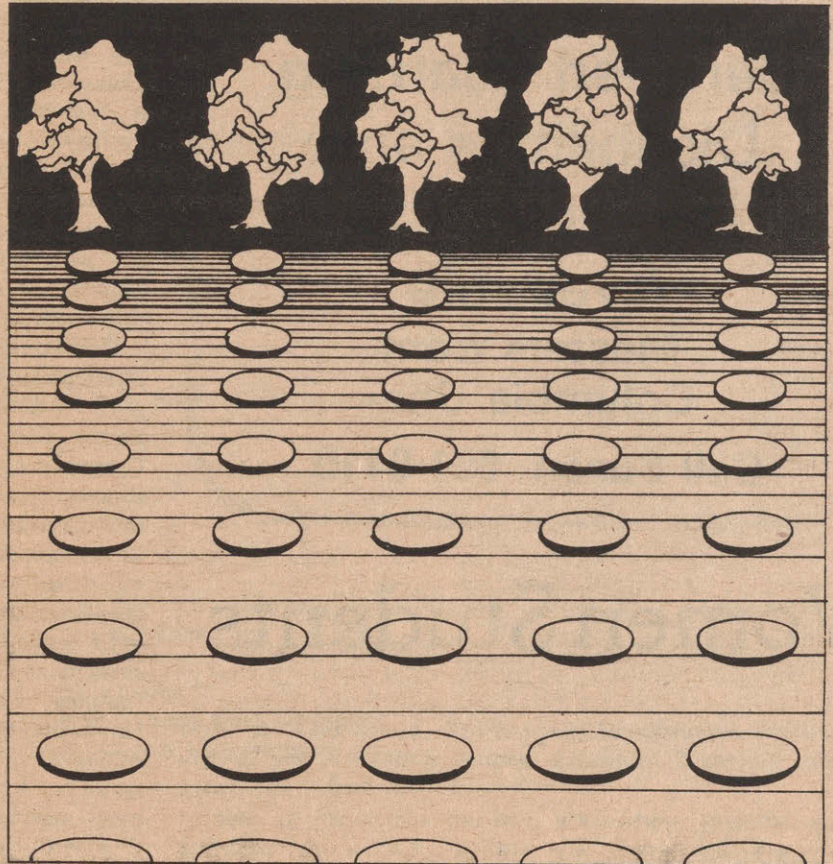
ii  
The other secretary is not here.  
I make coffee, staple my ideas,  
send letters to an igloo I am building  
at the door of my memory.  
During lunch break  
its me and the radio.  
A harpsichord weaves a berry-stained rug.  
I set my sights on Nebraska.

— Judy Katz-Levine

*Last Sunday night after two full days of chaotic attempts at learning everything about newspapers in two days, we had typed single lines that were incorrect and the composer read them as follows:*

The author's name should be information, call Dee Shanck at staff (also known as bi-weekly—a brand name of a laxative—and vacationing—there are family a better world for women and

I want to congratulate all  
Sincerely,  
Michelle Lamarre



— graphic by Karen Prendergast

## Women's Forum Explained

In trying to put down in writing a description or an explanation of just what the Forum is and does I realized how personal my thoughts were and that it was not appropriate to tell all of you only my impressions of the Forum. So, I asked five MIT women what they thought about the Women's Forum and I got five very different answers. As one of the founding mothers I was pleased with all five responses even though they differed greatly. The Forum is a whole lot of things to a whole lot of MIT women. It reflects the fact that there are as many different impressions of the Forum as there are different women with varying opinions and thoughts. This is a most important message: that different women with different opinions and viewpoints can come together to share them. Because we are women at MIT our experiences are relevant and important to other women who are here with us. The Forum then is a place where issues involving women's lives can come for discussion. A place where women can speak up even though they have never done so before and even though they feel very uneasy and insecure about speaking in public. They can bring up issues which they may feel are unimportant or trivial and need not

fear they will be judged or put down or even made to feel inferior. The better we know each other whether in our work, through the Forum, or just passing in the hall, the better we can see our role both in this Institution and in the wider world.

The Forum is open to all members of the MIT women's community. A steering committee of volunteers plan the programs and discuss direction and scope of these programs. Many of the ideas for programs however come through open discussions at the Monday meetings. It is hoped that women at MIT will find the Forum a friendly concerned group of colleagues regardless of pay classification or status, who care about each other. It is also hoped that through this working together we can help this Institution, its women and men, take a leadership role in advancing true equality and true respect between women and men in our world.

The Forum is a way to contribute to this end and the support of the Forum through participation is necessary. The direction is determined by the women who comprise it. Come to the Forum — we are all the Women's Forum at MIT.

— Dotty Bowe



— graphic by Karen Prendergast

# Report on the Abortion Business

The Women's Research Action Project has just published a pamphlet, *The Abortion Business: A Report on Free-standing Abortion Clinics*, which analyzes the abortion clinics that have sprung up in this area since the Supreme Court decision of January 1973 declared unconstitutional existing state laws restricting access to abortion. These clinics do provide women with a much needed service, yet they also

make a dubious claim to be offering different and better health care than the rest of the health care system. Part of this claim rests on the fact that many of them are private and run according to business principles. Harry Levin, the director of Preterm Institute, said, "I always felt that anything you could do in the private sector... you'd have a better chance at, because my experience with the physicians and the health system

is an unhappy one."

Another way in which the clinics claim to differ is by being more responsive to the people they serve — having a real commitment to women's health care. One way in which this commitment is supposedly demonstrated is by the presence of counselors, many of them committed feminists who fought hard for a liberalized abortion law. Counselors have often come into conflict with clinic administrators who are trying to maximize profits, sometimes at the expense of patient care. Union drives have taken place at a number of clinics, and counselors at the two largest clinics in Boston, Preterm and Charles Circle, recently won union elections. The clinics like to see themselves as happy families and react to union drives with dismay.

The clinics also claim to be offering abortion at a reasonable price — \$150 at any clinic in Boston (with local anesthesia). Compared to the days of illegal abortion or even to hospital fees, this is certainly a bargain. Still, women are definitely paying for more than their abortions. All of the clinics are set up to generate extra money, and whether this extra money is called "profit" or "surplus" (the term used by non-profit clinics) only makes a difference in how the money is spent. Profits made by profit-making clinics (such as Charles Circle and New England Women's Service) go into the hands of the owners. Often profit or surplus is reinvested to allow for expansion or public relations in hopes of eventual greater profitability. Non-profit clinics tend to apply their surplus to other programs, such as Bill Baird's continuing campaign to maintain a liberal abortion law (Parents' Aid Society) or to subsidize other

women's health care efforts (Crittenton Clinic and Women's Community Health Center). At Preterm, also non-profit, the situation is more complicated. Harry Levin, who directs Preterm Institute, told us that his Institute is running out of foundation funds and is looking to the Preterm clinics for future funding. Preterm Institute's main aim is to popularize abortion as a family planning method, especially in the Third World, and to develop the technology and marketing strategy with which to do this.

In efforts to increase their profit margin, the clinics often cut back on the services offered, such as counseling, follow-up visits or other gyn care. This is especially true of the large clinics. When conflicts arise

between profits and patient care, profits are likely to win out. Still, most of the clinics try to portray themselves as offshoots of the women's movement. While the women's movement has unwittingly opened up a new market for business, only in this way are most of the abortion clinics offshoots of it.

Copies of *The Abortion Business: A Report on Free-standing Abortion Clinics*, copyright 1975 Women's Research Action Project, may be obtained from: Women's Research Action Project, Box 119, Porter Square Station, Cambridge, Mass. 02140. Send 35 cents for postage and handling for one copy, 25 cents for each additional copy.

— Maggi Popkin

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## Women Students

*reprinted with permission of The Graduate, Volume 2, Number 5*

Woman students, particularly at the graduate level, are extremely isolated. In most cases, there is only one woman in a research group, and in addition, she may not see any other women in her classes. The feeling of isolation that results from the paucity of women students is aggravated by the lack of women on the faculty. Though at the graduate level there are really no formal support systems for students, male or female, male students at least exist in an environment that is dominantly male (the faculty and the students) and this very maleness acts as support.

This is unfortunately not the case for women. Though a male faculty member may be sympathetic, not being female may make it almost impossible for him to be truly helpful to a woman student. Furthermore, many faculty and students are put off by the rumors which may surround them if they try to establish the "warm working relationship" that is supposed to exist between colleagues, if they are men, that is.

How does one go about countering this system? One way for women to find support is in each other, but identifying other women in one's department may not be a simple job (Jeanne Richard, an Assistant Dean of the Graduate School, can help in this — her office is 3-136, X 3-4860) and once having sought someone out, there is no guarantee that she will be supportive. Most women here are also too busy helping themselves to get involved in helping others. Yet I feel that women students have a great deal to offer each other if only they take the time to get together.

A good place in which one is

almost guaranteed to find women students is the Cheney Room (3-310), a suite reserved exclusively for women students. I am always surprised by the number of women students who don't know about the Cheney Room. To get a key to it, all one has to do is show a student I.D. to Anne Ellison in 5-104 and a key will be issued. While there, Anne Ellison is a good person to speak to. She is the dean in the Student Activities Office with primary responsibility for women students, and is also a graduate student at MIT — a very sympathetic person. She also knows a large number of women students, and is always glad to help get people together. She and Jeanne Richard are perhaps the best women student resources.

Another resource, of course, are the faculty and research staff who are women. One way to locate them is to get a copy of the A.W.S. (Association for Women Students) list of resource women. This is a list of women, updated every year, who are willing to talk to women students and to act as an informal support network. The A.W.S. list is available from both Deans Ellison and Richards.

The need for more women faculty is harder to solve, but I believe that one way to start is to organize women within departments so that they can be a more effective lobbying unit.

Unfortunately the problems of women graduate students are the problems of women in a male-oriented and -dominated society. Until there are more women students and staff members at MIT, it will not truly change, but there is much that women students themselves can do to better the environment, if only they are able to find the time and the support they need.

— Sandy Yulke



**YOUR AD COULD BE HERE!!**

**It would be read by  
1100 Women Students  
and 2300 Employees**

**MIT has one of the most highly  
educated women's communities  
in the Boston area.**

**call Dee Shanck, 253-2376**

**for advertising rates and information**



## NOTICES

A course on women in the nineteenth century is being offered this fall by Janet Horowitz of the Humanities Dept. The course will center on representative individuals, and through the use of biography, autobiography, and novels will attempt to assess the effect of history on the immediate circumstances of women's lives (rather than offer a general survey of the period). Prof. Horowitz envisions the course format as a seminar style, with individual participation the rule, not the exception: "I hope that we can gain together a stronger sense of the limitations on women's lives in the 19th century, a sense of the changes which occurred that affected individual lives. The course will be feminist in style, as well as content." Women's experience as prairie settlers, Indians, slaves, governesses, nurses, factory workers, activists, prostitutes and novelists will be investigated, with readings from Woolstonecraft, J. S. Mill, Margaret Fuller, Emma Goldman, the Brontes, George Eliot, and Florence Nightingale.

The course meets Tuesdays from 3 to 5, and Thursdays at 3. To register, sign up for 21.029, Women in the 19th Century, on registration day.

The Child Care Office can help find suitable care for children either on campus or in other parts of Cambridge and surrounding communities. It can also put to very good use any toys or pieces of equipment (such as porta-cribs, high chairs, playpens, strollers, climbing equipment) that you no longer have any use for. Please call X31592.

Women's Music Festival is being organized locally for mid-November. Interested women call, Marsha, 547-5450 or Dovidia, 628-4692.

Women's self-help group is starting Sept. 7th and continuing for four weeks at the Women's Community Health Center. Call in advance at 547-2302.

## CLASSIFIEDS

Woman needs workspace, small rm nr MIT, pref quiet, to think, write. Must be cheap.  
Margaret X3-5656

Woman '76 looking for CR group or other women (pref peers) interested in regular exchange of problems, ideas.  
MA 491-6587

Need ride from Acton to MIT, MIT to Acton, 8-5, share expenses.  
Call Leida X3-2376

Carpool—Salem, Mass to MIT, 8-5, M-F  
Chris X3-2375

Lovely and lovable male kitten needs new home. Free, free! Owner is allergic.  
Ask for Etta X3-5656

Wanted: 1 used bureau. Price range: \$15-25.  
Call Camille, X3-1782

For sale: 5" reel portable SONY tape recorder, king size waterbed mattress. I'd like to trade or buy (at a ridiculously low price) a stand-up wardrobe, preferably wooden.  
Phone Julie at X3-5656

## FREE!!!!

Personal classified ads are *free* for MIT people; for others, the cost is \$2.00 for up to 30 words, headlines \$.50, each additional 10 words \$.50.

## POETRY

ABOVE AND BELOW: Looking down Mineral Mountain  
by Alice J. Sanderson

Just before day breaks over the Grant Creek range  
It starts. A single file of paired headlights  
Winding slowly up the rutted road  
To The Allison, The Clark, the Jolly O.  
A flickering here and there as autos heave over railroad tracks,  
stop for errant stock,  
Like a procession of somber-faced altar boys bearing candles,  
their lights dancing on a darkened church vault,  
the miners come to work.

Women arise in the dark,  
In trailers perched below the portal,  
In the ranch houses of the countryside  
At Casey Creek, Culville, Jingo, Clarkston.  
To pack the bucket that marks the trade.  
A quart of coffee, sandwiches and beans, pie.  
The white Purex jug filled with water and placed in the fridge to cool.  
"Five o'clock, Honey, you're driving today."

From the parking lot to the dry,  
rapidly in winter chill,  
almost gaily in spring...  
Short hellos or crude camaraderie:  
"D'ja get a little last night, honeymooner?"  
"Oh, Christ, I hope they made the round."  
To don the diggers, lighted hats, battered belts, safety glasses, steeltoes.  
Into the tramcars in small groups.  
"Where you workin', Dan?"  
"On the 6,000."  
"Oh, yeah, who do you know?"  
"You mean, who does he blow."  
All swallowed into the mountain.

Aleta Lee is back in bed for a good hour's sleep alone.  
Wanda starts a bread dough early.  
Nicole is pressing slacks for Jimmy to wear to school.  
Samantha starts a load of wash and takes an elk roast from the freezer.  
In the bathtub, Barbara Anne is playing in the suds with her baby.  
Lars and Bella sleep off a drunk.  
He's dumping shift today.

At the Clark, contractors hustle, steadily mucking out,  
drilling, laying in the round.  
"We'll top the board for sure, we're makin' 'er this week."  
A day's pay crew plays miners' poker in a doghouse below.  
Bits of lunches are traded, with the surplus left for the large, quick  
rats who inhabit the subterrain.

Aleta Lee lunches with Nicole, planning a Tupperware party.  
Samantha is reading her mail, fetched from the post office 11 miles away.  
Barbara Anne is talking to Lars on the telephone.  
Bella's gone downtown again.  
The sun is right above the mountains.  
If you tilt your head up, just a little bit, above the clotheslines,  
Time stops for the spectacle.

At 4 the procession is reversed.  
Another Monday done.  
A carpool of young men returns to town.  
Two old topsiders in a pickup head for the Spur for a beer.  
A tramp miner who hitched up on an ore truck catches a lift  
to the highway.  
"Anything for rent around here?"  
Fathers and sons, uncles and cousins, and strangers.

Another day blends into the life.  
Jody Lee is dead a year.  
(Why do they never say he was buried alive?)  
"The hangin' wall come down on Jody Lee," they said.  
And Big Jack Olsen is a smelterman. Hasn't been underground since the day  
he answered the man-train call. And hauled out half a corpse.  
They didn't know, till they cut the diggers off, it was young Jack.  
But Billy Barnes is doin' pretty well on dayshift, playin' guitar at  
the Silver Dollar weekends.  
Got him a handsome pair of boots.  
Karlsen's dying of the emphysema and Jared's lost his wife since  
his back went bad.  
Beau, just out of the pen, is makin' it.

Another sun.  
Safely done.  
Home to TVs.  
Family picnics.  
Maybe a little fishing and beer before dark.

A stream of late shifters come slowly up the mountain  
Illumined by the garish orange of sunset.

Copyright Alice J. Sanderson 1975

# CALENDAR

## MONDAYS

**MIT Women's Forum** meetings. Open to all. Noon-1:00pm, Room 10-105 (Bush Room). Agenda:

Sept. 8 - Prof. Vera Kistiakowsky will speak on the topic of "Women and Physics Internationally: A Perspective on the Edinburgh Conference on Physics Education." Nominations will also be taken for representatives to the Women's Advisory Group from the Women's Forum. Deadline for nominations is Sept. 12. Send names to Betty Campbell, Room 24-017, or phone her at X3-6067.

Sept. 15 - Open meeting.

Sept. 22 - Self-defense panel discussion, featuring speakers from the Rape Crisis Center. Election of WAG representatives. Last day for receipt of ballots is Sept. 26. Mail to Betty Campbell, Room 24-017.

Sept. 29 - To be announced. See Tech Talk.

**Women's Community Health Center**, 137 Hampshire Street, Cambridge. First and third Mondays of each month, 5:30pm. Open house. Call 547-2302.

**Women's Counseling and Resource Center**, Harvard-Epworth Church, 1555 Massachusetts Avenue, Cambridge. Mondays, 9:00am-1:00pm; Tuesdays, 5:30-8:30pm; Thursdays, 4-7:00pm. 492-8568.

## TUESDAYS

**AWARE Steering Committee** meetings. Noon-1:00, Blue Room, in Pritchett, next to Walker Dining Hall.

**MIT/LL Women's Forum**. Noon-1:00, Lincoln Lab, Room A166.

**Daughters of Bilitis**, 419 Boylston St., Boston, Room 323, 7:00pm. Rap session on being gay. 262-1592.

## WEDNESDAYS

**Sojourner Editorial Board**, meetings. Noon-1:00, Room 10-280. At the first meeting (Sept. 3) there will be a critique of the first issue.

**AWARE** Noontime social. Beverages and desserts. **Oct. 1.** Noon-1:30. Watch publicity for room number.

**Women's Center**, 46 Pleasant St., Cambridge. 8:00pm. Introductory meeting to get women into groups and acquaint them with the Center. 354-8807.

**Feminist Newscast**. Five minute newscast at 10:00am and 7:00pm, aired over WTBS 88.1 PM. Produced by women.

## THURSDAYS

**Women's Advisory Group** meeting. **Sept. 25.** Noon, Room 3-307.

**AWARE** membership meeting. **Sept. 18.** Noon-1:00pm. Watch publicity for room.

**Women's Community Health Center**, 137 Hampshire St., Cambridge. First Thursday of each month. 1:30pm. Open house drop-in slide presentation on women's health. 547-2302.

**Daughters of Bilitis**, 419 Boylston St., Room 323, 8:00pm. Rap sessions for older gay women. 262-1592.

**Women's Center**, 46 Pleasant St., Cambridge, 8:00pm. Lesbian Liberation meeting. 354-8807.

## SATURDAYS

**She's On**, aired at 6:00pm. WBCN FM 104.1.

## SUNDAYS

**Rape Crisis Center**, Cambridge. 6:30pm. First and third Sundays of each month. Discussion groups for women who have been raped. 492-RAPE.

Please submit Calendar notices by the end of the second week of every month to Camille Motta, Room 14E-210, X3-1782.

# MIT Women's Groups

**AWARE** — a group of MIT employees who are conducting a drive to organize the employees of biweekly and exempt categories into a District 65, DWA, affiliated union. Divided into various committees, i.e. Steering Committee, Benefits Committee, Grievance Committee, Newsletter Committee, AWARE publishes a newsletter, organizes workshops, sponsors speakers, and sets up information booths around campus. For information, call Susanne Fairclough, X3-4872.

**Quarter Century Club** — a social organization for individuals who have been employed at MIT for over 25 years. It holds functions six times a year and some of its activities include participation in the United Way, Community Service Fund, and MIT employees open house. It also sponsors charter flights. The Silver Club (formerly the women's OCC) merged with the Quarter Century Club so that now its chairperson, Jeri Whitman, represents older women at MIT on the Women's Advisory Group. For information call Jeri Whitman, 258-2887.

**Association for Women Students** — an organization which attempts to bring MIT women students together to meet women professionals, to discuss and initiate action regarding women's problems at MIT, and to provide a meeting ground and support system for women students. Meetings are held twice a month, featuring guest speakers. The focus this year is on women's sports, an informational booklet for

women students, and the establishment of a women's center. Open to all members of the MIT community. For information call Alison Kohler, X5-0655 Dorm.

**Technology Wives Organization** — an organization open to wives of MIT students, teaching fellows, or to any member of the MIT community. Its purpose is to promote the social fellowship of its members, broaden their interests, help them be of service, and make them feel part of the MIT community. Activities include theater parties, picnics, cruises, and meetings on such topics as: what MIT has to offer wives, gardening, framing prints and Boston sight-seeing. A bake sale and craft sale are held semi-annually. For information call Barbara Wall, 484-1716.

**Technology Matrons** — an organization composed of women on the academic, research, and administrative staff of MIT, wives of members of the academic, senior research and administrative staff, wives of staff members of the Office of Sponsored Research and Lincoln Lab, wives of members of the Corporation of MIT, and other specially designated women. Its purpose is to bring together its members with the aim of fostering friendly relations, serving mutual interests, and being an effective body in the service of the Institute. Meetings are held three times a year and activities include a student furniture exchange, annual plant sale for students, teaching English to foreign wives, and conducting special interest groups. For information, stop by

office Rm 10-342, or call X3-3656.

**Women's Forum** — a meeting ground for all members of the MIT women's community. Its Monday meetings include speakers, workshops, panel discussions and open discussions on topics of interest to women. A steering committee plans the programs. For information call Betty Campbell, X3-6067.

**MIT/LL Women's Forum** — its Tuesday meetings are open to all and include invited speakers, open forum discussions, presentations, and panel discussions. Including special interest workshops and committees, its goals are to gain more information about various issues affecting women, and to make recommendations to Lincoln Laboratory management as appropriate. Call Marguerite Ampolo, Lincoln Lab, X671.

**Lesbian Caucus** — a new group starting this Fall comprised of women in nearly all classifications at MIT. Its purpose at this time is to be supportive to each other and to consider what directions and goals the group might pursue. For information call Allison Platt, X3-5856.

**Women's Athletic Council** — a group composed of representatives of each of the women's teams at MIT. Meetings are held once or twice a month to discuss the teams, solve problems, and talk about women's athletics in general. Call Mary Lou Sayles, X3-4920.

**IPS Women's Group** — a group open to all female employees regardless of job

function or payroll category who work in the Information Processing Services Office (IPS) and its divisions, the Information Processing Center (IPC), Office of Administrative Information Systems (OAIS), and the Programming Development Office (PDO). The group holds discussions and makes recommendations in areas of concern to IPS women and provides an atmosphere of moral support for its members. Meetings are held on the first Thursday of the month. Current discussion is on the Affirmative Action Plan, parking permits, job posting and promotion, and other individual concerns. For information call Brenda Ferriero, X3-4102.

**Department of Urban Studies and Planning Women's Group** — a group composed of women in that department. Monthly meetings discuss areas of concern such as the department's Affirmative Action Plan, job enrichment, support (moral and monetary) for women students, and the recruitment of more women and minority faculty and students. For information call Anne Sollitto, X3-5915, or Prof. Karen Polenske, X3-6881.

**Women Faculty and Staff Steering Committee** — a discussion group and vehicle for information; it holds luncheon meetings once a month to exchange opportunities and discuss projects, activities, problems, and solutions. Invited guests also present informative reviews of facts and comments. Thanks to a Carnegie Grant, each semester one professor (the last one was Vera Kistiakowsky) is able to devote all her time to issues involving women at MIT. Call Sheila Widnall, X3-7486.

**Sojourner Staff** — a group composed of MIT women interested and involved in the running of MIT's women's newspaper. The Editorial Board currently meets every Wednesday; all women are welcome. For information call Allison Platt, X3-5856, or drop by office 14E-310.

**MIT Women of Tech Square Group** — a group composed of all women, students and employees, connected with four areas in Tech Square: Project PEPR and the Cambridge Project at 575 Tech Square and the Artificial Intelligence Laboratory and Project MAC at 545 Tech Square. Its purpose is to provide a sense of contact with MIT and promote communication between the women working and studying there. Meetings include discussions of problems and goals of women in the Institute and also issues of general concern to women as a whole. Guest speakers are invited and many women's films are shown. For information call Eva Kampits, X3-6214.

**Women's Advisory Group** — appointed once a year by the President of MIT, appointees are representatives from organized women's groups at the Institute. Some of these groups are organized by location, e.g. the Lincoln Lab Women's Forum; others are organized functionally, as for example, the Women's Faculty. WAG meets once a month with an agenda set by that month's chairperson. At any given time there are one to two dozen organizations represented and new groups are warmly encouraged to join. For information call Mary Rowe, X3-5921.

comp. by Camille Motta