

The Salemite

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editorial

The subtle sexist indoctrination of women from infancy through grammar school and into their adult lives is a topic which recently has caused some Salem students to search within themselves for honest goals and higher self-estimation in a society whose laws and social mores appear aimed at subduing our natural ability to think and reason equally with men. What increasingly disturbs a small number of campus "feminists" (a label often applied derisively by those who feel these women to be traitors to their own sex) is the lip service given womanhood by Salem students.

Supposedly we are women (I use this term hopefully, referring to an expanded "female consciousness" over "girlishness") who attend a woman's college where we are allowed to assuage our curiosity about life without playing games with members of the other sex. At this particular school we run our campus affairs and assume many adult responsibilities aimed at grooming us for adulthood. Then we destroy any progress in our development as women by leaving the campus for entire weekends to enjoy a "more exciting atmosphere where the boys are."

Does anybody realize what we are doing to ourselves? Ours is a campus on which many - if not most - of our professors are males. Many important committees are composed solely of male professors and students: an example is the faculty-advisory board to which we elected two MALE professors rather than two females or one female and one male. We allow ourselves to be threatened by perverts who prey on our femininity by making obscene phone calls, following us after dark, and breaking into our dorms for all sorts of threatening purposes. We feel uninspired by opportunities to enjoy the thinking of our peers when we can have a date - sometimes any old date is preferable - to drunken gatherings which are supposed to be "fun." We have been so rigidly structured as second class individuals that we are unable to determine where our thinking begins and our programming ends.

Why do we seem to prefer the company of males, both in and out of the classroom? Why do we not learn methods of self-defense rather than fluttering about increasing the number of campus security guards if we are to be attacked in alleys? What - other than chemistry (this is a point which costs us the company of many women) - makes the company of men more desirable than the company of our peers; and what is so much fun about fraternity parties which are a male chauvinist institution if there ever was one?

Aren't we really, deep down, subscribing to a male assertion that men are naturally more interesting than females? When we remain silent in the classroom aren't we hesitating to show our professors how stupid we are (and who is to label our thinking as stupid)? Don't we feel, at least subconsciously, that using physical powers to still the overtures of bullish men lessens our wholeness as females?

Many women prefer to deal with men in business and in other organizational structures because we distrust other women and know we can be honest with men. Why do we distrust women? We have been taught that women are more devious than men and that male thinking processes allow them to think more broadly than women. This is horrible. Any woman who attempts to develop completely eventually reaches a point in which she must stop compromising her capabilities. She then, in attempting to deal with questions concerning female aloneness in terms of sexuality, childbearing and male companionship, alienates much of her familiar society. This is uncomfortable because it throws a discovering female into turmoil rather than the traditional tranquility. But in such a case, isn't turmoil a symptom of aliveness and possibilities for inner growth? And isn't this state preferable to Salem's current breeding of future unsuspecting victims of our oppressed past? -LD

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Letter to the Editor

To the editor of the Salemite:

We have just read comments by Salem students concerning their concepts of the Third World. Frankly, we don't know whether to be horrified or embarrassed for the students, or both. We wonder if these comments reflect the attitudes of the student body as a whole. Do the students at Salem really not know about the people of the Third World, or do they just not care? If they do not know, could it be due to a lack of stimulation? If they do not care . . . ?????

Beth Gilbert  
 Mary Rearden  
 (Day Students)



of cabbages and kings

by Sarah Dorrier

Gather round, kiddies, and I'll tell you the story of the Great Big Course . . .

Once upon a time, there were five faculty members: Mary "The Thinker" Hill, William "Michaelangelo" Mangum, Clark "The Chaplain" Thompson, Jack "Flash" Sanders, and Sally "The Classic" Rackley. These five faculty members liked to teach very much. So much, in fact, that they decided to combine forces and teach one Great Big Course for a whole semester.

But first they needed money to pay for the Great Big Course. Where would it come from? Mr. Mangum thought maybe he could sell some pictures and Mr. Thompson thought maybe the money would fall like manna from heaven, but Dr. Hill - always logical - said, "No, we must apply for it."

So much for today's kiddie lit lesson. In case you haven't guessed by now, the Great Big Course is Control and Creativity in Southern Life. CCSL is an interdisciplinary program, funded by the National Endowment for the Humanities, which will be offered at Salem this spring.

Although parts of my story are purely fictitious, the five faculty members did get together out of a common interest in innovative teaching, and they did apply for the grant. Financial ignorance that I am, I had visions of Andrew Carnegie the Fourteenth tripping merrily by and dropping a nice fat check down the Comptroller's chimney. However, it didn't exactly work that way.

Much time and thought was required - as well as many meetings. Like the night the group began with dinner at Dr. Hill's and then progressed to the Rackley's because Mrs. Rackley's baby-sitter had to leave. Or like the all-day marathon in Strong Friendship Rooms when Dr. Hill walked in and found Mr. Sanders stretched flat on the floor, meditating upon the sociological aspects of Southern life. All of this dedicated effort culminated in a five-page proposal presented to the National Endowment for the Humanities.

Interdisciplinary studies are literally a dime a dozen, and the National Endowment group was looking for something special. Control and Creativity in Southern Life filled the bill. Unlike most interdisciplinary programs which merely deal with a cross-section of several major fields, CCSL will focus on one topic: Southern culture. Consideration of the topic will require an intellectual encounter among the student and faculty participants, a give and take situation geared toward a meaningful exchange of ideas.

In talking to Dr. Hill and Mr. Thompson about the course, one thing became increasingly clear to me: the faculty participants are really enthusiastic about CCSL. They do not claim to be experts on Southern life and, therefore, are approaching CCSL as a learning experience. I'd like to share a paragraph from their proposal to the National Endowment with you:

"It is hoped that a new spirit of joy in intellectual inquiry will be generated not only among those who have worked together in the program, but also on the campus as a whole. To the extent that this hope is realized, and topics for the humanities curriculum. This pilot project with its flexible schedule, multi-media methods, mobility and student-faculty relationship will provide fresh impetus for educational innovation in the regular curriculum, a movement to which faculty, students and administration are strongly pledged.

This experimental program, we are convinced, has intrinsic worth. We are equally convinced that it holds great promise for our community as a whole."

What can I say except RIGHT ON!

"Frankly Speaking"

by Phil Frank



Assemblies

A couple of years ago student complaints about required assemblies reached an all-time high and as a result, they were abolished. One of the major complaints dealt with the fact that there were so many assemblies, most of them boring. It seemed that often there were assemblies just for the sake of filling up that empty hour. Last year was the first for the non-required assembly. Idealistically, people thought that if an assembly was good and was well-publicized, the attendance would not differ too much from the days of the required lectures. This assumption quickly proved false. Much money and time and effort was put into having interesting and appealing programs - but always with the same embarrassing response of only 40 or 50 students attending. Obviously assemblies will now have to be either restructured or done away with completely.

The Assembly-Lecture Committee has at this time over \$4,000 in its budget. But it is very hesitant to fork out 8 or 9 hundred for a program which will have no audience. The committee also is undecided about where to go from here. Should we have 4 or 5 really good assemblies a year and require just that series? Should we have our programs at night, open to the public, and hope we can at least half-fill the auditorium? Should assemblies be educational or entertaining? - Or somewhere in-between? Other schools manage to get well-known speakers and programs. It seems that Salem could find the money - but what about the interest? Lectures and cultural events do have a place in an institution of learning. The question is do the students care at all? And if so, what about?

The committee is planning to bring this issue up in the next SGA meeting. A questionnaire will be given to each student.

It is a shame to have to try to create an interest in learning among people who are members of an academic community.

GUY BRITTON JEWELRY SHOW

Handcrafted Jewelry: rings, bracelets, earrings

November 16, 1972  
 10 A.M. - 6 P.M.  
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