

Pembroke Associates' News

BROWN UNIVERSITY

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New Pembroke Center Director Appointed

The new director of the Pembroke Center is **Ellen Rooney**, Associate Professor of English and Modern Culture and Media. Professor Rooney received her undergraduate degree at Wesleyan University and her M.A. and Ph.D. from The Johns Hopkins University. Her fields of interest include critical and cultural theory, feminist theory, women writers, and the nineteenth-century British novel. Professor Rooney's publications include an influential book, *Seductive Reasoning: Pluralism as the Problematic of Contemporary Literary Theory*, and a number of articles. She is currently working on another book manuscript, "Criticism and the Subject of Sexual Violence." A popular teacher and advisor, she serves on numerous Ph.D. dissertation committees and directs many undergraduate honors theses. Ellen Rooney has been a member of the Pembroke Center research seminar since 1986.

Women and the War in Former Yugoslavia

IN ORDER TO GIVE ALUMNAE a feeling for some of the interesting work being done by Brown faculty, **Ann Dill** was invited to present a brief talk at the October Associates Council meeting. Dill is Assistant Professor in the Department of Sociology. During the summers of 1991 and 1992 she travelled to Croatia, Serbia and Slovenia conducting research on the social welfare of older people through funding provided by the National Council for Soviet and East European Research. She returned to Croatia last summer and hopes to continue this work in the future. The following is Professor Dill's account of the effects the war is having on women of the region.

"We held off as long as we could from being involved in this. We were friends with our neighbors, Serb and Croat; we lived together. The army, chetniks - they forced us apart. This is not war. Either send in your army or give us weapons and we will go back and fight. It would have been better if they had killed all of us at first, then the world would have seen sooner what has happened."

"Sanya," a woman from eastern Bosnia, thus expresses what has become a common refrain among Muslim refugees. In all likelihood she and her children are now spending their second winter in a former army barracks in Slovenia. Of the 900 people in this camp, roughly 80% are women and children.

The continuing horror behind these statistics receives less popular attention these days: both the media and the American public have become desensitized to verbal and visual accounts of the destruction, anguish, even the atrocities and rape that accompany the fighting.

My research in former Yugoslavia during this period has forced me to recognize that beyond these catastrophic events there are even broader threats, and specifically threats to women, in the social conditions surrounding the war.

Sanya's words identify one of these: the war has torn apart the social ties that formerly cut across ethnic boundaries in communities as well as families. In media and popular understandings, the war is depicted as the product of centuries of ethnic animosity and conflict. My observations suggest that this causal sequence is reversed: that ethnic identity has become salient, often through political manipulation, in response to the war at least as much as it is its cause. This is a problem for more people than those in or from "mixed marriages": it leaves post-World War II cohorts who grew up as "Yugoslav" without a

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From the Director . . .

I arrived at the Pembroke Center in July along with a crowd of carpenters, painters, and locksmiths. When they moved on, they left behind a beautiful new office, just in time for the arrival of this year's postdoctoral fellows, Janaki Nair, Laura Korobkin and Sylvia Schafer. The Pembroke Center has now supported a total of 37 young scholars, and one of the great pleasures of serving as director is the opportunity I now have to participate fully in the reading and discussion the seminar provokes. This year's theme is "Law in the Age of Difference," and our first semester has been invigorating, challenging and wide-ranging; we are currently planning next semester's syllabus and our March roundtable on women as subjects of the law, and the next newsletter will feature the visiting scholars who join us for that event.

The first Center program in September was a panel discussion on "The Future of Women's Studies—Nationally and Internationally". A standing-room-only audience heard Brown professors **Nancy Armstrong** (Nancy Duke Lewis Professor), **Anne Fausto Sterling** from BioMed, and **Lynn Davidman** from Sociology, as well as Wesleyan professors **Ann du Cille**, English and Afro-American Studies, and **Brigitte Young** of the Government Department in a lively discussion. Another overflow crowd, including President and Mrs. Gregorian as well as many Corporation members, attended the October 8 program on "Art Institutions in the 21st Century," with panelists **J. Carter Brown**, former director of the National Gallery, **Agnes Gund**, President of the Museum of Modern Art, and **Roger Mandle**, the new president of Rhode Island School of Design.

This fall's alumnae forums focussed on careers in college/university teaching and in science. Alumnae **Lydia English** '85, now an Assistant Dean of the College and Assistant Professor of Afro-American Studies at Brown, **Mary Pat Martin** '81, Assistant Professor of English at Ohio State University, and **Mary Renda** '81, Assistant Professor of History at Amherst College (all with Ph.D.s from Yale) spoke about the rigors of graduate school as well as their satisfactions with their work. The science forum audience included many under-



left to right: Ruth Harris Wolf '41, Nancy Armstrong, and Ellen Rooney, Director of the Pembroke Center at Professor Armstrong's inaugural lecture as the new Nancy Duke Lewis Professor.

graduate members of WISE (Women in Science and Engineering), an organization with approximately 700 members at Brown, that is partially funded by NIH. WISE encourages women to pursue scientific careers. Panelists were **Barbara Gershon Ryder** '69, Ph.D. Rutgers, currently an Associate Professor of Computer Science at Rutgers, **Marguerite Holloway** '85, M.S., Columbia School of Journalism, editor and writer at *Scientific American*, and **Melissa Kirven-Brooks** '82, Ph.D., M.I.T., a researcher at Tufts Medical School. All of these women are encouraging role models for today's students, who face difficult challenges in pursuing their careers.

Nancy Armstrong, the new Nancy Duke Lewis Professor, was introduced to the Brown community on November 17, when she spoke before a full house in the Crystal Room. **Provost Frank Rothman's** introductory remarks included his recognition of the important interdisciplinary work at the Pembroke Center and his pleasure at the many faculty in the audience from various departments at Brown. The fall term also included two public lectures and seminar presentations by visiting scholars, both cosponsored by the Center for the Study of Race and Ethnicity in America. In October, Professor **Richard Wasserstrom** of the University of California at Santa Cruz spoke on affirmative action and anti-discrimination law. In December, **Barbara Johnson** of

Harvard University spoke on political correctness and the work of feminist Mary Jo Frug.

Finally, the Pembroke Center hosted a seminar discussion with the Moroccan sociologist and feminist writer, **Fatima Mernissi**. Professor Mernissi came to Brown as the guest of President Vartan Gregorian and delivered a Presidential Lecture on the question: are we harem free? In a seminar the next day, she spoke about the women's movement in Morocco and the Magreb, and about forging connections across the Atlantic.

As the fall semester comes to an end, I am looking forward to a spring term that will bring visiting scholars **Drucilla Cornell** of Cardozo Law School and **Kimberle Crenshaw** from UCLA Law and to reading the applications that have already arrived for next year's seminar; the theme for 1994-95, "The Question of Violence," generated over 400 requests for applications, and completed applications that we have not yet finished counting. At the Pembroke Center, the new year has begun.

ELLEN ROONEY
Director

country and forces them to change identity. It is particularly a problem for women in their role as kin-keepers.

The sundering of the social fabric is not limited to ethnic conflict. To a large extent, displaced people and refugees have been taken in by members of their extended families. The strains of maintaining three, five, or ten or more additional people in a small apartment for months at a time are inestimable, if predictable. Networks of friends have broken down as people provide first for immediate family needs. Long-term demoralization and stress derive from having more work, more pressure, less time, and less money; these too easily translate into begrudging those who seem somewhat better off. Social ties had, under the previous regime, been more than the buffers we think of as "social support;" they had been the only way to work the system in order to survive. Their breakdown leaves women particularly vulnerable.

Even as their informal supports are eroded, women are less able to rely on the state or other formal sources for social welfare assistance. In all three former republics I studied, housing, health care, income support, and social services have become subject to privatization and market forces. Tiers of health insurance and pension programs (a standard public minimum supplemented privately by those who can afford to do so) have either been introduced or planned. Health care facilities and social work centers are currently under "national" ownership, the intent of which is to constrain expenditures and ration service delivery. Both state and private service delivery are crippled by economic conditions, including renewed double-digit inflation. Charitable organizations are overwhelmed by the needs of war victims; the hesitancy of potential investors to become involved in the present situation hampers fledgling non-profit sectors.

Who then cares for families, for children, for elders, for the sick and disabled? As the U.S. has also witnessed over more than a decade, the transfer of care from the "formal" sector to the "informal" one means increased costs to women. These costs are, moreover, less

visible and less counted than those to public coffers.

Women also bear costs to their own health. Effects of restricted or delayed access to medical care are already evident: women who deferred breast cancer treatment during air raids on Zagreb now face more radical procedures or decreased likelihood of survival. Access to abortion may also have been affected by the war, and certainly will be if proposals backed by some party-Church alliances gain momentum. Some of the former republics are also considering diverse pro-natalist policies, such as adding a certain number of years to pensionable service for each child borne. Noting the link between natalism and nationalism, one of my more cynical friends in Zagreb called this "raising soldiers for Croatia." Over time the health consequences for women of the war and its related policies will ripple out in diffuse morbidity and mortality figures, a process that will be evident only if someone takes the trouble to document it.

To the extent that women have been visible in accounts of the war, they tend to appear as victims, and that they surely have been. When I think of Sanya or "Marija," who shares her barracks room, or any of the dozens of women I met from diverse parts of what was Yugoslavia, I do not see victims, however. Whatever horrors they have endured, these women now concentrate on constructing and reconstructing their lives on a daily basis: how to get soap for laundry, how to find dignity, meaning and sustenance for themselves and their families. Marija grew rancorous telling me how the director of the refugee camp, visiting their room, praised

them for keeping it so neat: "what did he expect?"

The most insidious threat to women may thus be that in the policies of their new countries and the world at large they will lose their individual identities, becoming solely members of politicized and faceless categories such as "refugee," "rape survivor," "Croat," "Serb," or "Muslim."¹ As these categories dominate discussions of the "social problems" created by the war, women's issues remain "private troubles," neither seen nor addressed in the public domain. In that respect, the struggle these women endure is one common to our gender, and whatever political solution to the war is ultimately found will be incomplete unless it bears witness to that struggle.

ANN DILL

Assistant Professor of Sociology

1. Slavenka Drakulic has eloquently developed this theme in her book on the war in Croatia, *The Balkan Express*. One organization in the United States which has been very active as well as sensitive in tracing the impact of the war on women is The Center for Reproductive Law & Policy in New York City. They have produced a report focused on legal and public health issues surrounding questions of adoption, abortion and citizenship; titled "Meeting the Health Needs of Women Survivors of the Balkan Conflict," it is available from the Center at 120 Wall Street, New York, NY 10005; tel. 212 514-5334.

Attention Metropolitan New Yorkers

Ava Seave '77 and Diane Iselin '81 will sponsor the first annual get-together for the New York Metropolitan area Pembroke Center Associates. The event will be held on Thursday, April 7 at 6:30 in the Manhattan apartment of Ms. Seave, and the featured speaker will be Ellen Rooney, Director of the Pembroke Center. Invitations will be sent, but if you do not receive one and wish to attend, please call Ms. Seave at 212 864-3085 (home) or 212 475-3333, ext. 5100.

When you're one of six



African American members of the Pembroke Class of 1968 (clockwise from lower left): Penny Baskerville, Sharon Wilkinson, Sandra Richards, Bernicestine McLeod, India Thompson, Marcia Lloyd

ON THE EVENING of Friday, May 26, Commencement weekend 1993, three members of the Pembroke class of 1968, back on campus to celebrate their 25th reunion, gathered at the Pembroke Center to participate in a group oral history. What makes this group particularly interesting is that they represent half of the African American women in their class, which was the largest number in any class at Brown to that date. The total number of black women at Brown when they entered as freshmen was eight; the total number of black men was fourteen. Currently there are 215 African American women and 153 African American men enrolled at Brown.

Marcia Lloyd, Bernicestine McLeod, and **Sandra Richards** represented the class of '68; **Penny Baskerville** arrived on campus the day after the interview, and **Sharon Wilkinson** and **India Thompson** were unable to attend the reunion. Ms. Lloyd is an artist and professor of painting at Massachusetts College of Art in Boston. Ms. McLeod has her own data processing/information management consulting firm in Connecticut. Ms. Richards is an associate professor of African American Studies and Theater at Northwestern University. Ms. Wilkinson has a career in the foreign service, and in July she was appointed Deputy Chief of Mission in Lisbon. Ms. Thompson is an attorney in private practice in the Los Angeles area, and Ms. Baskerville is an administrator at Ryder College in New Jersey.

The oral history interview team included **Lydia L. English** '85, Assistant Dean of the College and Assistant Professor of Afro-American Studies; **Karen Wyche**, Assistant Professor of Education and Afro-American Studies; **Joyce P. Foster**, graduate student in the Department of Anthropology; and **Damali Patterson**, class of '94.

Following are excerpts from the thirty-five page transcript with a focus on selected topics.

How did you choose Brown?

M. Lloyd: Actually the key deciding factor in my applying to Brown was a student here named Claudia Perkins from Evanston, Illinois. She went to the Dean and told her that she was not receiving a complete education because the student body was too homogeneous. Claudia was sent out to recruit students of color to come to Brown. My guidance counselor (at Philadelphia High School for Girls) was advising me to go to a black school. I was really impressed by Claudia and I ended up applying to Brown. Also I had known Charlotte Strickland, who graduated from Brown, all my life; she was one of the first black women to go here. When she found out that I had gotten accepted she was so excited because she realized that I was going to be able to live in the dormitories, which she couldn't do when she went here.

I took the college boards in '63; that was at the time when if you came into the top percentile, all the Ivy League schools just sent you applications. I looked at all the Ivies as well as all the best art schools in the country. What I was looking for was a school that had a really strong art program and also had really strong liberal arts. I narrowed it down to RISD and Brown, and they were kind of competing to get me because at that point RISD did not have a black student and, since they expected me to graduate, they were really trying to get me to come.

D. Patterson: I was thinking about a lot of students I know who graduate from high school now and don't really have their pick of the Ivies; a lot of them don't feel as if that's an option and it seems to be becoming more and more that way. It sounds as if you really *chose* where you wanted to go and now colleges are choosing the students.

S. Richards: I arrived here, in many ways, by accident. I went to Girls Latin, which was a public school preparing young women for colleges. The guidance counselor said that I should go to state teachers college. I applied for an NAACP scholarship and they said with my grades I ought to be applying somewhere else, like Radcliffe, Harvard. But that was too close to home and I

had never thought of it, so Brown seemed like more of a possibility. So I did apply quite late in the game and got accepted and went back and told the guidance counselor, who was surprised and sort of resentful.

What did it feel like to be one of so few African American students here at Brown?

M. Lloyd: I had always gone to schools with lots of different kinds of students so for me to come to a school where there were different kinds of students didn't seem so unusual. I remember it really hit me the first Thanksgiving when I went home and my father was having a meeting of a social group, all these men with whom I had grown up, and it was the first time I had seen professional black people since I had left Philadelphia. The

only black people on the campus at that time were the maids who changed our beds. There were no black deans, no black faculty, nobody. I just remember the adjustment when you're just getting used to being away and then I went home and came back and it was really amazing.

B. McLeod: I'm from D.C. and had gone to all black schools, so this was the first time I was thrown into a totally white environment. I wanted to be here, but it was a culture shock for a while. They put each one of us in separate dorms, so we never lived together. I hit my identity crisis, so to speak, at the end of sophomore year and throughout my junior year, where I felt I had to delve into a lot of things that had to do with black culture, and I was viewed by a lot of my white roommates and



Oral history interview team: Damali Patterson; Joyce Foster; Karen Wyche



I think people here were somewhat politically conscious. But the idea of black students having even their own black group was an idea that kind of evolved amongst us by our junior year, and by our senior year we started to have meetings of the black students to talk about issues.

– Marcia Lloyd

Marcia Lloyd responds to question from Lydia English

friends in the dorm as being a revolutionary. I started reading books about the Black Muslims, Malcolm X, just trying to grasp something that reminded me of something black.

S. Richards: I come from Boston, from a working class background, and Girls Latin was indeed an integrated school. So that certainly meant that Pembroke was the first time I had lived around white folks. And I can remember going home perhaps four weeks after I'd been here, just being happy to see my people . . . I just wanted to embrace the people that I saw in the streets.

What was your social life like?

M. Lloyd: I believe there were fourteen black males at Brown, and one of the first impressions we had was that the shortest height of any of the six black women was 5'8" and went up to 6'1", while the average height of the black males was 5'10" and shorter. So the first thing we realized wasn't that there were so few black males, it was that they were all short!

There was a student named Otis Troop who was at Yale, and he initiated what I think were called "soul weekends." Because there were so few blacks at

each of the Ivy League schools, he would organize a weekend at Yale when we would all go and stay at the Taft Hotel in New Haven. I remember the first time it happened we had about ten rooms and by the time we graduated we had a whole floor. On that weekend you were conscious of the fact that on your own campus you didn't have other black students.

B. McLeod: We used to have parties off campus all the time because there were a few upperclassmen, males, who had apartments. Women weren't allowed to live off campus, even senior year.

M. Lloyd: It was very different then, meaning that there were only females who lived on this (Pembroke) campus and only males who lived on that (Brown) campus, and when you went on that campus you had to wear a skirt. And when you came to this campus you had sit-down dinners which were served. Guys were not allowed in your room until we were juniors or seniors.

B. McLeod: And then the door had to be cracked!

S. Richards: I think it was freshman year, there was a minstrel show that was put on at one of the fraternities. So even in the mid-sixties we were faced with the prospect of white kids appearing in black face.

How was it for you in the classroom?

B. McLeod: I remember being very quiet. My major was economics. There were white guys in all my classes and I really didn't feel comfortable, say relatively comfortable, until late junior or senior year.

M. Lloyd: I was the only black art major at the time and down at RISD I was always the only black person in all my classes. I started writing art reviews for the school newspaper and it was really thrilling for me to review the shows at the RISD Museum, but the black students didn't know about any of this and they saw me as being kind of odd anyway because I had this rather eclectic range of tastes.

J. Foster: I was part of an upward bound program (in high school) that involved being on a college campus and we were reading Richard Wright and James Baldwin, and that was sort of the marking of the whole intellectual awareness that there was something other than a culture of poverty that existed amongst people of color. So I was wondering, with the liberal history or reputation that Brown has, what was happening in the curriculum here.

S. Richards: I quite frankly can't remember black people coming up in classes. I don't know whether I encountered Richard Wright in class either. I suspect I didn't, so it was probably all extra-curricular.

M. Lloyd: No, there were no black professors, there was no force for that kind of change. I grew up in a household where those kinds of books were around so I read before I came to college. I read when I was home, away from college, and beyond.

D. Patterson: Brown's liberal reputation doesn't come from the institution, it comes from students demanding change and insisting that change happen. And the most liberal part of Brown is that it happens.

Were Brown and Pembroke students involved in civil rights issues which were so prevalent in the sixties?

M. Lloyd: I think people here were somewhat politically conscious. But the idea of black students having even their own black group was an idea that kind of evolved amongst us by our junior year, and by our senior year we started to have meetings of the black students to talk about issues.

M. Lloyd: Vietnam was the big thing, it overrode everything.

B. McLeod: Martin Luther King came to campus, but he talked about Vietnam, which to me was very strange. But he was assassinated in April. We were on spring break and I remember coming back. Los Angeles was burning and I remember being barraged by comments on the riots and how we were burning our own communities down. And I remember being very defensive, very agitated about this reaction.

S. Richards: I think you're right about the war. My feeling was that it was painful to watch guys trying to rationalize things and to realize that there was no real reason why we (women) shouldn't have to be faced with the same kinds of moral choices of "Do I go to Vietnam, do I go to Canada, what do I do?"

Do you feel that a Brown degree has been valuable for you?

B. McLeod: I have functioned pretty much in the corporate world, and I think, bottom line, people are impressed when they see Brown. I think overall it has helped me. I kind of look at it as a two-edged sword, in one sense what I went through here may have damaged my self-esteem, but in another sense it strengthened my self-esteem. Once I left here I started working for IBM immediately, and the feminist movement was going on, dovetailing the civil rights fights and Vietnam, so it was a strange time in corporate America. But overall I think I was able to get through all that because I had gotten through this.

M. Lloyd: In academia the Brown degree rates high. It's a very odd situation in terms of the painting world. The only thing that really matters is your work, the kind of critical attention you're getting for the work, the gallery you're showing in and the kinds of grants that you're able to get. But I know that with some of the grants that I've gone for, although they always look at the work first, there's the follow-up of your background and the fact that I have a Brown degree certainly has helped me. I think having had an experience such as this at Brown prepares you for the real world in a way which is very straightforward. As I've reflected on my experience I've thought about being in classes with all these students and we were all supposedly the brightest, and there were some students who knew things I didn't know and there were some who didn't know the things I knew. You got a sense of just being able to function out there and not feel that you couldn't do anything that you set out to do.

S. Richards: I think one of the very positive things is the knowledge that we're survivors, that we can survive and survive fairly well. Another thing I appreciate about the Brown experience is that it was a rigorous education, truly rigorous, a disciplined education. And we survived it and could walk away feeling proud about it.

Perhaps the best way to sum up the interview is in the words of Lydia English: "You are an invaluable resource to the history of Brown and Pembroke, and as you know, as black people our history has always been an oral one, and we've lost a lot of it by not being able to talk to those who came before us. I think our undergraduate student, Damali, might be a little surprised to hear that many of the issues that you dealt with twenty-five years ago our students today are still dealing with. I think it's very important for them to know that this history has come before them so that they can cease trying to reinvent the wheel with every class that gets here. For me as a dean and faculty member, one of the still few black faculty and administrators here, it's important that we too know that we have a history here at Brown."

To Mother or not to Mother . . . That is the Question

A review of Judith D. Schwartz '83, *The Mother Puzzle* (Simon & Schuster 1993).

Decisions, decisions. Life is full of them. Shall I go to this school or that? Shall I order out for pizza, or make a vegetable salad? Shall I take that new job opportunity or stick with the job I've got?

But the question: "Shall I have children?" summons mixed emotions in women and men alike.

Judith D. Schwartz, '83, takes on this question in her book *The Mother Puzzle* (Simon & Schuster, 1993), soon to come out in paperback. In taking on the question, she does not purport to provide an answer but, rather, to explore the question itself. Using an effective mix of history, sociology, feminist theory, modern media, psychology and anecdote (among other sources), Ms. Schwartz illuminates a number of factors involved in the decision of whether and how to mother. She presents many of these factors as a series of contrasts to "the woman as mother" – for example, the woman as mother versus the woman as daughter; the woman as mother versus the woman as friend (part of the discussion in a chapter entitled "The Baby Divide"); the woman as mother versus the woman as professional or employee (including the "Superwoman" syndrome, the "Mommy Track" and other models of behavior). She even dares to discuss sex and weight as they relate to motherhood.

In the chapter on sex ("Sex, Babies, and Rock and Roll"), I found myself totally engaged by a unique historical overview of sexuality and motherhood – from the Immaculate Conception to Masters and Johnson and beyond. In the chapter relating to weight and body appearance

("Physical Baggage"), Ms. Schwartz illuminates what seems like an obvious tension that I myself had attempted to deny during both of my pregnancies:

. . . The public (androgenous) self at odds with the private (reproductive) self. We want to experience our femininity, yet we also want to hold on to our self-mastery and control. We want to feel good about pregnancy and motherhood, yet we are terrorized by the physical chaos it represents.

Then, of course, there is fertility (or the lack thereof). Ms. Schwartz's writing in this part of the book belies her strong interest in this topic, and she makes it easy for readers to be engaged by the discussion. Many women have been touched by infertility, either because of a personal struggle or that of a friend. And many more have feared potential infertility, only to have their fears quickly allayed by an easily won, healthy pregnancy.

In discussing the fear of infertility, Ms. Schwartz isolates and discusses a partial (but significant) basis of this fear – birth control itself. In controlling their reproductive capacities, women have been able to separate sex from fertility and gain a certain measure of freedom in their physical relationships. But when birth control is effective, Ms. Schwartz observes, a woman then may be anxious that she cannot conceive. "Ironically," she notes, "the very forces that have eased the pressure to have children. . . have stirred anxieties about our fertility. . . Sex and fertility have been so effectively severed (on a conscious level) that (on an unconscious level) we don't trust the two to work together."

Gratefully, Ms. Schwartz does not artificially terminate her investigation, synthesis and analysis at the point of birth. In chapters entitled "Parental Partners" and "The Leveraged Child," she discusses the shifting and sharing of parental tasks and the changing expectations and goals involved in childrearing itself. As a graphic example of the rapidity of social change, in the former chapter, Ms. Schwartz describes an article in a 1972 issue of *Life* magazine which, among other things, describes a

couple who runs a ranch and hunting camp together as "unconventional." She notes that by the standards set in this journalistic piece (and others in the same issue), her own marriage "might have been viewed as a radical social statement."

As one who has already taken the plunge into motherhood, much of what Ms. Schwartz says resonates with me, and the remainder is both thought provoking and entertaining. (Perhaps the only thing she omitted that I would have included is a discussion of the effect of living grandparents on the decision of whether and when to have a child.) But I think much of what *The Mother Puzzle* has to offer is of benefit to those who have not yet made parenting choices. Women, in particular, will not only see themselves in the text, but will also be introduced to new perspectives on the issues with which they are struggling as potential or actual parents. As Ms. Schwartz, herself, notes in summary,

For women, the unfolding of new life is also the unfolding of paradox. It is empowering (we are amazed at what our bodies can do) yet overpowering (we are amazed at what happens to us). We're aware that motherhood presents possibility; we're aware of how it can overwhelm.

Thanks to *The Mother Puzzle*, we're aware of all this and more.

JOAN MACLEOD HEMINWAY '82

1992-1993 Memberships

Sept. 1 - Aug. 31

Are you a current Associate?

Use the envelope
in this newsletter
to renew for
1993-94

Remember, our
year runs from
September 1 to
August 31. If you
are not sure you
have renewed,
check the lists in
this newsletter;
an asterisk by your
name means
you have renewed.
Help us reach
our goal of 600
Associates!

Associates \$25-35

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Carolyn Accola '67 MAT*
Katherine Achter '67
Renate Adloff-Hogan '86
Caroline Aldrich-Langen '60
Lisa Aliferis '83
Judith G. Allen '79
Marsha Allgeier '70
Grace Kennison Alpert '51*
Susan D. Amussen '82 Ph.D.
Constance H. Andrews '48
Olga Antoniou '45
Anne D. Archibald '49*
Emilia Askari '82
Joan S. Atherton '71*
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Harriet A. Babcock '57
Irene M. Backalenick '47
Elizabeth Jensen Bailey '67
Barbara Bair '84 Ph.D.
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Nancy Slifkin Billig '67
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Deborah Blackwell '72*
Susan L. Blake '68
Jenny Blessing '83*
Sophie Blistein '41*
Sally Bloom-Feshbach '75
Pamela Susan Bogart '91
Milica Zarkovic Bookman '75
Miven Booth '88*
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Norma F. Borthwick '48
Louise DePietro Bossardt '41*
Madeleine Boucher '74 Ph. D.*
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Anna Brophy '49*
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Mildred C. Brunschwig '24
Mimi K. Calhoun '65
Jean R., Cameron '67
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Mary Wilson Carpenter '83 Ph.D.
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Courtney Carr '91
Rosemary R. Carroll, Ph.D., '57*
Nancy K. Cassidy '73
Elizabeth A. Castelli '79
The Rev. Susan Champion '74
Judith Korey Charles '46*
Susan Fairchild Chase '63
Alice Chen '90
Linda Cies '78
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Marguerite Holloway '85 (right), Editor at Scientific American, gives career advice to Brown undergraduate while other students seek counsel from Barbara Gerson Ryder '69 (above) Associate Professor of Computer Science at Rutgers and Melissa Kirven-Brooks '82, researcher at Tufts Medical School at alumnae forum on science careers.



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Other:

In honor of Susan A. Kaplan from Gail and William Levine.

In memory of Mrs. Herman Fuchs '34, mother of Ellen Fuchs Abramson '67 from Gail and William Levine.

In memory of Florence Raftes McCusker '01 from her daughter Honor McCusker '30.

In memory of Florence Lenkowsky Rosenberg '34 from Roberta David, Susan White Schweitzer, Mr. & Mrs. William Silver.

In memory of Christine Dunlap Farnham '48.

The Pembroke Club of Northern California proceeds from their annual Christmas auction.

*Renewed for 1993-94

Women's Ice Hockey Celebrates 30 Years

"All-Male Domain Invaded by Pembrokers" declared the headline in the *Providence Evening Bulletin* on February 22, 1966. The article went on to describe a women's ice hockey game between the Pembroke team and the Walpole Brooms. Women's ice hockey was a novelty then. On February 5, 1994 the Brown women's ice hockey team – the oldest collegiate women's hockey team in the United States – will celebrate its thirtieth anniversary.

In the 60s the team was coached once a week by members of the men's hockey team, who took turns at the job, and uniforms consisted of wheat jeans and pale blue Oxford shirts. In 1972–73, when the idea of women's hockey had gained acceptance at other schools and competition was thus available, the Pembrokers got equipment and uniforms. They also got a name, the Pandas.

The only senior on the 1966 team was **Elissa Beron Arons**, currently a member of the Pembroke Center Associates Council. She will join approximately fifty alumnae hockey players returning to Brown for the celebration. **Allison McMillan '74**, President of the Friends of Brown Women's Hockey, and former player, anticipates alumnae from Montana, Minnesota, Michigan, Ohio, and perhaps California. All former players have been invited to lace up their skates for a 10 a.m. game to be followed by an Ivy League game with the very successful 1993–94 Brown Pandas playing Cornell. A dinner for alumnae and their families will close the festivities.

Alumnae/i in the area are invited to cheer for the teams on the 5th, and, as McMillan sees the event, to celebrate opportunities for women in all sports.



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