

# BRYN MAWR ALUMNAE BULLETIN

Spring, 1969

The Alumnae Bulletin believes its purpose is to keep its readers informed about Bryn Mawr College, its alumnae affairs and activities. The College is a complex community and its alumnae number about 10,000. This issue of the Bulletin departs from the usual pattern of offering a variety of subject matter; instead, the issue focuses on one topic—black students and Bryn Mawr. Our material has come from recent black alumnae, members of the administration and faculty, and black students now on campus. We have also included brief reports from campus organizations which reflect changes affecting everyone at Bryn Mawr.

Sharon Bogerty '69, co-chairman of the Haverford-Bryn Mawr Black Student League, has assisted with the editing of the magazine. We wish to thank not only our writers but the many in the College community who have contributed their time and knowledge so willingly.

*The quotation on the cover is by John O'Neal, Director of the Free Southern Theater, and is referred to by Renee Bowser '70 in her article on the Black Arts Festival, page 10.*

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## ALUMNAE FUND

With little more than a month to go before we close the Alumnae Fund books, we can foresee another banner year for Reunion Gifts, and a reasonable chance of reaching the long-sought Annual Giving goal of \$150,000. Graduate School giving is running even with last year.

But, as in the past several years, our urgent plea is for more gifts from more people. Are we to come within grasping distance of 50 per cent participation and again fall short of that not unreasonable goal? We count on you—we need to count you.

*Martha Stokes Price '47*  
Chairman, Alumnae Fund

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## FROM BLACK ALUMNAE

In seeking the help of recent black alumnae for this issue, our student editor Sharon Bogerty '69 wrote "hindsight is often better than foresight. We would like to find out how your time at Bryn Mawr is seen in retrospect and what effect it has had upon your life after graduation. We would appreciate your appraisal, favorable or unfavorable. Also the comparison of your opinions and feelings with those of black students presently attending the college will serve to illustrate the changes, if any, in the black students' relation to the Bryn Mawr College community and in the problems black students face and what, if anything, has been done to alleviate or aggravate these problems."

### Black Is Beautiful...But Not Enough

*Evelyn Jones Rich '54, a political science major with a minor in sociology, is currently college advisor and social studies teacher for grades 10-12 at John Bowne High School in Flushing, N. Y. One of her former students is Joyce Rosen '72.*

My father used to tell me that my problem was that I reached for the stars and refused to accept the limitations of race and social class. I answered that these were limits which others placed on me and I believed that individuals delineate their own frontiers. The chains which others use to bind me are never as powerful as those with which I bind myself.

Black people everywhere now challenge the long-held myth of white superiority. This is a myth which I have never accepted. Rather I have always believed in my worth as a human being and respected that of others. I have, however, accepted the myth of democracy, of freedom, of human rights, of being and becoming and have worked to fulfill the myth—for myself and others.

I have always been committed to changing the system—in immediate ways which ultimately would have larger consequences. I still believe that revolutions do not occur overnight—that basic and fundamental changes in man's life come because new ideas and ideals replace older ones as man moves to redeem himself.

I eagerly accepted the offer of admission to Bryn Mawr because I felt that it could prepare me to fulfill my role in promoting fundamental changes in our society. I was one of the first poor, black, full-time resident students to enter. (Ed. note: The very first came in 1946.) Others have followed: the College has kept its promise to me that they would not always be so rare. . . .

I did not prove to be the Negro student whom the College sought. I was neither naturally, nor in any other way, a brilliant student. I disappointed my pro-

fessors by achieving average grades throughout most of my college career. Yet, I remember vividly searching out with Miss Stearns the problem of freedom. Dr. Schneider took me from the jails to the mental institutions in the Philadelphia area and showed me that learning can be relevant and meaningful to the problems of contemporary society. I now appreciate the blunt way in which Miss Linn told me that I was neither Cicero nor Virgil and their style of writing just wasn't for me. And I learned to ask questions, to search out and organize information, to sift ideas and opinions, to think independently, sometimes creatively, to respect the ideas of others, to love scholarship and to respect the potentialities of the human mind.

From my mother I learned that pride in self liberates while blind pride in race enslaves. I learned that Negroes, like whites, achieve and that achievements benefit people, not races. I learned that bitterness and hatred destroy rather than redeem. I learned that the white man is not to be trusted but must be forgiven. I learned that it is one's aspirations rather than one's past which count. I learned that one should exploit being black but use it to grow on as well as to lean on. I learned to like yams and that it was all right not to like turnip greens. We all have, my mother often told me, but it's what we do with what we have that counts. And I believed her and still do!

I decided quite early that Bryn Mawr offered unusual opportunities beyond the class room. I attended almost every evening lecture. I met and learned from every notable personality who visited the campus in my role, first as the only Negro, and then, as one of a few Negro students. I was active in liberal political affairs on and off the campus. I played pinochle with the maids and porters in Taylor's basement and bridge with the girls with whom I lived on campus.

I don't think I lost my identity then or in the following years. Then being black meant refusing to accept anyone's image of me. My friends shared the sweet potato pies my mother sent to me. They went home with me to Philadelphia. They learned to har-

monize the gospel songs after dinner on Sunday and to accept my occasional latenesses because I had to finish my paid job before we could party together.

I did leave the Church for it seemed restricting rather than liberating. I did leave the narrow mental and emotional confines of the black ghetto.

In the spring of my senior year at Bryn Mawr (1954) the College rallied to my support when a local restaurant which I had patronized for four years refused to serve me and a Negro male escort. Miss McBride believed that the college's responsibility to me extended beyond the campus and embraced the community at large. In the following months after we won a change in policy there, teams of Bryn Mawr and Haverford students tested restaurants along the entire Main Line without encountering discrimination. This experience is memorable because the College came through when the chips were down—quietly, firmly, successfully. (They paid the bills too!)

After graduation, since my grades did not command fellowship offers, I went to work. All of the jobs which I held were related to my major, political science, and minor, sociology. As visitor for the Department of Public Welfare, director of the student affiliate of Americans for Democratic Action and coordinator of the Young Adult Council of the National Social Welfare Assembly I had opportunities to learn much, to meet men and women who shared my concern with people, and to recognize that being Negro still meant closed doors, even with an A.B. from Bryn Mawr. The list of jobs for which I applied and was rejected is long and impressive.

We all live in worlds we never made. Acceptance of the standards and values of white America has been the major theme among the middle class Negroes who, until quite recently, have been the unchallenged spokesmen for the black population. Events of the sixties have demonstrated that white America is not yet ready to accept the equality of the black man and woman. Although I believe that most blacks in America still seek integration, middle class black spokesmen have been overshadowed by the rise of the black separatist movement and the emergence of articulate working class blacks. The white press has played up and enlarged upon their claim to represent black Americans.

Working class blacks view the great inhumanity which permeates our nation and our world from a different perspective. Equality of opportunity, due process, democracy and freedom are concepts which white America usually uses in relation to white America. The slavery experience, the denial of human rights, as well as oppression and degradation have been the black American's experience. Black people have rejected American pretensions because America has rejected us.

To a new generation of young blacks the word "Negro" has assumed a new meaning. I do not believe that it represents to black girls on Bryn Mawr's campus today what it represents to me. To me "Negro" means the continual struggle to fulfill the promise of

America and her people. It describes my parents' move northward from the Carolinas in search of new opportunities for themselves and their children. It means my refusal to accept hearsay reports that Negroes were not welcome in restaurants in Ardmore or in Atlanta. It means my efforts and those of my friends—black and white—successfully to challenge discrimination in housing, employment and public accommodations. "Negro" means my recognition that no black person truly accepts subservience—regardless of outward appearances.

If younger people reject the term, "Negro", they are free to substitute another. Yet I cannot silently go along with those who today benefit from the struggles of the past and simultaneously condemn those of us who waged them. Some have sold out to the white establishment. White America has failed, democracy has failed and black people, young as well as old, have failed—to push hard enough in the right places and in the right ways to bring improvement quickly.

For the past seven years I have been teaching social studies in the New York City public schools. Public education continues to be the great equalizer of men. Significant challenges and opportunities for promoting basic changes and ultimately restructuring the system are centered here. Some of the black students in the high school where I teach elect the senior course I developed in African Studies because they believe it will help them find their black identity. The application of new information and ideas which are embodied in the course excites them. But black is not beautiful because of our past. It is beautiful because we are.

I am me because I am black. But blackness is my black experience—not my black genes. Bryn Mawr helped me develop the tools I use to hasten the changes I feel must come.

I refuse to be intimidated by anyone black or white. I have processed hair and an unprocessed mind. I refuse to accept the yoke of conformity—whether it comes from blacks or whites. I will think and live my own ideas. I will continue to accept people for what they are and my country for its possibilities. I accept the responsibility to translate those possibilities into performance and in my lifetime.

### Great Possibilities, Great Difficulties

*Joyce Greene '57, Ph.D. '68, majored in biology with a minor in chemistry. In 1960 she received her M.A. from Wesleyan University, publishing her thesis, "A Study of the Distribution of Riboflavin in Strains of the Corn Meal Moth." For the next four years she was research associate with E. R. Leadbetter at Amherst College and co-author of several publications resulting from their work on pigments of Myxococci. She returned to Bryn Mawr for her doctoral studies under L. Joe Berry. Their liver research resulted in three joint publications as well as her thesis. Post-doctoral work has included a year at Indiana University. She now is at University of Michigan under*

a USPHS post-doctoral fellowship in Immunology under the direction of Arthur Johnson.

After agreeing to contribute to this issue of the *Alumnae BULLETIN*, I really stopped to think about what, if anything I had to contribute besides my own experiences and opinions as personal and subjective as they are. It became clear that there was nothing I could say that did not reflect the experiences of some other black person in America or of some other Bryn Mawr. The only unique thing was that I lived them both at the same time and that I lived them with my own unique personality. I can say with certainty that Bryn Mawr is not an Ivory Tower but is representative of the whole world.

I chose to come to Bryn Mawr as an undergraduate for purely pragmatic reasons. I was awarded a scholarship and it was close to home. These were the two necessities to be met if I was to attend college at all. Looking back I would say that my high school selected me to advance because I was a "nice" girl with an A average. That my motivation was low, my background non-intellectual, and my awareness of the simplest realities of college life non-existent was irrelevant at the time.

After the initial awe of everything connected with the college wore off, I settled into a life which was little different from my high school career. I attended classes, took part to a limited extent in extracurricular activities, made friends (chiefly among non-resident students) and at the same time maintained a completely separate life in the black community of Philadelphia. That there was little or no connection between the two did not strike me as odd at the time. I encountered no active prejudice while on campus and thought very little about it. It would not have occurred to me then to wonder why there were only four black students on campus, or why those four were selected. I rather meekly accepted the status quo without questioning it. Even in my classes I would not have dared question a professor's comments, grades, scheduling of exams, etc., things that many other students took as their prerogatives. It is difficult to say even at this stage whether this was due to my own naivete or to being brought up to accept taking a back seat.

After graduating from Bryn Mawr I was exposed to a completely different world. Professional vitae, such as my graduate work and master's degree from Wesleyan University in 1960, my four years as research associate at Amherst College and my co-authorship of technical publications, give you some idea of academic progress but in no way describe the relationships with people that were a major part of my education.

Besides studies in those years I worked with young people of the NAACP, the girl scouts and the Human Relation Council of the towns where I lived. I became aware of prejudice in its overt and more subtle forms but I also became aware of a thinking group of people who made the biggest single difference in my life up to that point.

In the seven years between my two stays at Bryn

Mawr there were radical changes such as my own maturation, increased exposure to the larger world and significant alterations in the racial climate of the country. When I returned to Bryn Mawr as a graduate student, I really wanted to learn, I wanted the degree. I also believed there was a great deal more to be gained and I wanted it all.

Shortly after my return, I became involved with some fellow students in misunderstandings, trivial in themselves but not in their insidious undermining of my intelligence and integrity. I was especially disheartened when I found others around me were surprised or made indignant by my reaction and resentment or, even worse, tried to ignore the incidents altogether. Communication between concerned individuals can sometimes rectify misunderstandings; but my overtures were greeted by an impenetrable black and white curtain.

For those of you who have never had the experience of speaking the same language to a person without ever having one word understood, I cannot convey the sense of isolation and frustration that results, especially when one of the two communicants cannot even accept the possibility that a misunderstanding exists. The demands of graduate school are sufficient without unnecessary strain so I decided to leave.

It was members of the faculty and some faculty wives that made the difference at that time. They didn't change the situation but they were open enough to listen to what I had to say whether they agreed or not; they recognized my ability to discern and need to respond to prejudice; and they were concerned enough to respond as people, not as intellectually programmed machines. Many things emerged in the course of conversations but chief among these was that I could not escape the unpleasant aspects of life and that I could not let go of my own goals to satisfy a malevolent force. I did stay, completed the requirements and received my Ph.D. in June '68.

The situation did not change in my remaining time at Bryn Mawr to what I would call a significant extent. What did happen was the participation in the academic and social life of the community with the not too peaceful coexistence of what was to me good and bad. I went through all the ups and downs of graduate life and a few more that I did not speak about to others. At times when racial matters were on my mind I found that I didn't talk at all and human beings being as they are this too was subject to misinterpretation.

My expectations were so very high and my goals so very clear cut when I came to Bryn Mawr that the frustrations were greater, the annoyances more intolerable, the responsibilities weightier, and the joys greater. How does this differ from two of the many paths that any black man in America can follow? One can have low expectations, little friction, some satisfaction and be very comfortable in the limited way. One can choose a road of greater possibilities but find more difficulties to deal with. At Bryn Mawr I experienced both.

## As It Was and As It Is

**Christine Philpot Clark '60, LL.B. '65 Yale, is practicing law in New York City. She is also doing legal work for the Southern Christian Leadership Conference and working with attorney F.A.O. Schwarz, Jr., on developing guidelines for the New York City Police Department. She is a board member of the Black Women's Community Development Foundation and consultant with the National Commission in the Causes and Prevention of Violence. Mrs. Clark was a panelist on *The Challenge of the Cities*, the alumnae-undergraduate program given at Bryn Mawr last fall.**

For everyone, I suppose, college is the best and worst of times. Discovery and challenge, unknown in such sweet peaks before, certainly characterized my Bryn Mawr years; but so, too, did the culling and sorting through whitenesses that I did unconsciously.

We all do some culling and sorting, whatever our particular status. Intelligent women in a male-run world make their confrontations, discardings, choices, and adaptations. At each stage there is that internal questioning: is this the issue in which to invest my energy? what do I lose if I let this small presumption pass by? what will happen to me, that soft, quiet self I like, if I constantly rant? Enough. Black people simply have to pose these questions more often.

I liked Bryn Mawr, even loved particular faculty. But through all my years there, I was focusing on fitting into that larger and later world where the rudeness of finding jobs available only in the public sector contrasts considerably with the apparent "idyllicness" of the campus.

There are numerous little vignettes I could cite but they all prove the same point. I could in no way accept the whole pot of values set before me. Too few applied to a black life. I knew it deep down, but then I would admit it to no one.

There was the summer of Little Rock, and guilt feelings the following fall at Bryn Mawr made fifty percent of the black girls on campus presidents of fifty percent of the classes (2 out of 4 in each case). I was approached by some classmates trying to enlist me to be the third. But I knew *then* the distorted motivations behind it all. I remember, too, the hate letters the two black presidents were receiving.

There was another Little Rock-connected non-incident. At a luncheon welcoming freshmen, fate had me sit between the two girls who had come to Bryn Mawr from the then famous Central High School, as I recall. They were smiling the way Southern white women seem to do. Constantly. They were flushed with college-newness and I with the need to be polite. We spoke not of Little Rock. Their replies would probably have been of the we-all-don't-feel-the-way-Gov.-Faubus-does ilk. I would have nodded hopefully.

Coming from a public high school, I found my freshman year difficult. Sophomore year made me academically happy; I was doing well, much better than I thought I could. Junior year I lived off campus;

I thought my nonresidence would save my parents a thousand dollars they didn't have. In addition, I held a job working 25 hours a week. I shouldn't have. It was disastrous. The daily contrast between the almost-slumdom I lived in and the green Gothicism of Bryn Mawr also kept me on edge. I fought back thoughts about how irrelevant to my later life my studies were, noting such thoughts were common to everyone seeking a liberal arts education. I now think that had I pursued the racial roots for my particular uneasiness about the relevance of my studies, I would have felt absurd and would probably have never finished college. Bryn Mawr or anywhere else. But the College helped me through the crisis. And I'll never forget it. As a result I work free for only two efforts: black liberation and Bryn Mawr College.

I could have asked no more of the College administration and faculty than I received, except perhaps financial aid. I did feel my family circumstances justified special attention, but I had no notion then of posing such requests. Today, I feel whites and white institutions have financial responsibilities brought on by their national, collective and conscious abuse of blacks and ought to respond accordingly.

With my contemporary Bryn Mawrtys, however, there was social separateness. They knew it, and I knew it. Campus friendliness abounded, but it was irrelevant to that larger and later life. It is no accident that I maintained post-campus contact with only black Bryn Mawrtys. In my college days I established a black East Coast Ivy League-Seven Sisters network which continues to this day. My contact with white Bryn Mawrtys, at least those I knew while there, has been accidental, task-oriented and brief, never sustained or personal. This implied no hostility on my part. Just practicality. I knew then that my classmates would marry white men whose careers and possibilities would carry them far afield from mine (I was "never going to marry") or those of anyone I married (who would, of course, be black). This was made jarringly apparent to me by the contrast between intimate smoker sessions we dorm-mates did and could share and the social life we did not. No sweat, said I. *C'est la vie-blanche*. And I thought it with some regret; I also regretted having the morning sun move on. The inevitabilities apparently inherent in American racial life and in the course of the sun have indeed seemed to me comparable.

My real and daily necessities conflict with standard, white idealisms. I adhere when I can, but that's not as often as promised by those educating me, including my family. Thus, my cheers for young black students insisting their education be fashioned to *their* lives.

My failure to alter the social separateness that existed between myself and contemporary Bryn Mawrtys I attribute to my own revulsion at what I must call the pushy integrationism of blacks in earlier days. Their relationships with whites were offensively false and indiscriminate in that they held whites to no standard of behavior or responsibility. Whiteness *per se* was sufficient. Further, such blacks attempted

to represent their contact with whites as a "one-upism" to fellow blacks "back home" who were constantly and futilely striving to better themselves in white terms. That was all "in my day."

But that day is largely over. I thank the goodness of today's youth. (How's that for an over-30?) I thank their refusal to accept the need to pick and sift as much as I did. I thank them for their assertion in changing the context and refusing to fashion merely private, personal escapes.

Sharon Bogerty closed her letter inviting me to collect and write these thoughts with a wish for "Peace and Power." Wondering about the conjunctive "and" I was startled to realize that my own private premise has been that the two are mutually exclusive. She made me realize that only long overdue power to black people will bring true racial peace to all of us. Certainly it wasn't peace I knew "in my day."

Bryn Mawr did give me much of my capacity to cope, joy in discipline, and strength in gaining knowledge. The College led me to past worlds and hopes about future ones. It taught me to spot weak motivation (including my own), to question fallacious reasoning and to devise rational alternatives. These gifts are not only nice words; they are useful in destroying racism.

## Introduction to Learning

**Chandlee Lewis Murphy '63** majored in Russian at Bryn Mawr and taught Russian two years for the United States government. She and her husband then went to Peru as an "adventure" and stayed to teach English in Ica where their first daughter was born. They have now returned to the U. S. and her husband is director of the teaching section of the Institute of Modern Languages in Washington, D. C. Their second daughter was born in January and Mrs. Murphy besides her many home duties is also tutoring English as a foreign language.

My total experience at Bryn Mawr was an enlightening and thoroughly enjoyable one. As I had no close relationship with anyone recently in college, I had no concrete expectations about what those four years would bring. I entered Bryn Mawr with a naive but open mind, and was fortunate that my personality easily adjusted to the circumstances.

National climate and attitudes were different six years ago, so that my classmates and I experienced problems on an individual level and felt no particular unity because of our blackness. It was the era of integration and we were intent on finding a niche in the college community. The fact that there was only one Negro per class (we often joked about being "THE Freshman, Sophomore, etc.") aided this search for absorption. (Ed. note: There are now 28 black undergraduates.) Furthermore, Bryn Mawr's informality

and lack of sororities allow black students to adjust more quickly than they could at some all black universities where the atmosphere is formal and status conscious.

I personally had trouble adjusting to the system of maids and porters. They were older people who addressed me by the title "Miss", and whom I called by their first names. Until then the contrary had been true. It took me some time to decide on a relationship respectful and yet not too familiar.

By senior year I became increasingly aware of Bryn Mawr's isolation from the world in general and the black world in particular. I wondered what life would be like afterwards; what my place would be in the world of which I knew practically nothing. Would I be accepted? Where would I find friends and would they necessarily have to be white? Many of my worries arose because I was returning to a Southern state.

Dating posed a problem in that if one weren't attracted to one of "The" students at Haverford it was sometimes difficult to meet other men.

Bryn Mawr's contributions to me are many. I formed many of my values because of its influences, gained self-confidence, and otherwise learned to function as a responsible aware person. The contribution which I appreciate most is the ability to form strong convictions and the courage to maintain them in adversity.

Academically Bryn Mawr provided my first real learning experience. Before college I didn't understand what learning actually meant and as a result, "learned" by rote and without questioning.

## Paradoxes, Miseries . . . Not For Trade

**Jessica Harris '68** majored in French, spent her junior year in Paris and is now working toward her Master's degree at Cité Universitaire de Boudonville in Nancy, France. She is in the graduate division of the City University of N.Y. and is working under the University's European director, Frances F. Anders Ph.D. '54. Miss Harris plans to do her thesis on Jean Vilar and Louis Jouvet and their roles in the post 1920 revival of Molière.

The life of the black student on the Bryn Mawr campus is a paradox. Aside from the other black students, the only black faces that one sees on campus (constantly—I do not mean to exclude the few guest lecturers or commencement speakers; i.e., Whitney Young and Martin Luther King, and the Black Arts Festival of 1968) are the former "maids and porters" now "employees." This in itself is disconcerting. What is the reaction of the black student to the institution which, while it is educating her, employs other blacks, and to my knowledge, exclusively blacks, for the most menial jobs on the campus? This is only

the exterior of the "problem." The other major questions or problems posed by this paradoxical existence can be classified in two main categories—those dealing with the academic aspects of Bryn Mawr life and those dealing with the social aspects.

*The Academic Aspects.* I was shocked, upon looking at the commencement program for the Class of '68, my class, to notice that not *one* black student at Bryn Mawr had graduated with an above 80 average, this in a class where over half of the class did. I am still puzzled (read disturbed) about this. During my time at Bryn Mawr I was not struck by the notion that the black students, as a group, were particularly incapable. Yet the fact that not one of us was graduated with mention of any sort makes me think that perhaps the "problem" of the black student is more serious than it is presumed to be. Can this fact be attributed to "insufficient preparation" in high school? Consider then the diversity of background in the black students. Could this be the result of an "underprivileged" background? Again the diversity factor enters. Some people would say that it was just a result of the basic laziness of the black race. This I prefer to ignore. The fact remains that there were six girls who, aside from the four years that they spent at Bryn Mawr between 1964-1968 and the fact that their skins were black, had little or nothing in common, were all, if not at the bottom, toward the bottom of their class at commencement. Why?

*The Social Aspects.* Because Bryn Mawr is *not* a commuting college, and because it is an all-girls school, social problems are bound to be the "plight" of every freshman. Multiply these problems by any number and you have the problems that confront the black student not only freshman year but also throughout her college career. While these may seem slight next to the academic question raised, they can nevertheless lead to difficulties with "adjustment" to college life.

In closing I'd like to add that, while the view that I present in my "exposé" is perhaps a little pessimistic, Bryn Mawr did give me four fantastic years that I would not trade for anything (misery included) and that the criticism was given strictly in the sense of correction.

## Freedom To Be Myself

**Marcia Young Boles '68** is auditing in the American Civilization department at the University of Iowa. Her author-husband is teaching there in the *Writer's Workshop*.

As I compare the atmosphere and relationships among faculty, students and administration of Bryn Mawr to the mammoth university complex with which I am presently involved, Bryn Mawr assumes, in my memory, a nearly ideal character. In view of an in-

credibly varied student body whose most common bonds were youth, femaleness and intelligence, the college, I think, fairly successfully attempted to deal with each student as an individual. Furthermore, this personal attention had as its basis an assumption that the student was a mature, productive, self-sufficient adult unless she proved herself otherwise. This attitude, however, was more prevalent within the administration than the faculty. The faculty tended to demand that academic prowess be proven before the student was considered worthy of their more lavish attentions. But this is not really my point.

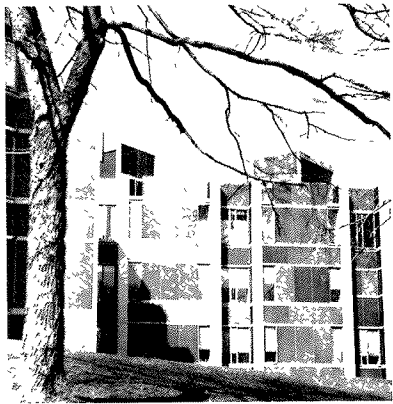
As a child I grew up in a very racially conscious family. I knew my *black* identity. I never felt, as I entered Bryn Mawr, that I had to prove my blackness, compensate for my affluence or assert black radicalism merely because my father was Whitney Young. I knew what my opinions were and where my basic loyalties lay. What I did not know was what I was within this blackness. Due to the anomaly of reversed segregation or preferential treatment, I had gotten places often because of my race. I did not know, as I began college, quite what I was capable of being or doing on my own. Once I was there Bryn Mawr let me and, as far as I could tell, its other black students be ourselves. No student is allowed to quit, fail or drop out without being given all of the remedial help, advice and aid she needs to survive. There is that basic assumption that the administration makes that every girl who gets into Bryn Mawr can handle it. There is a fundamental egalitarianism even if it is that unfortunate egalitarianism of elitism in this assumption. In a world and a time that would inequitably and alternately favor or hamper me for my blackness my four years at Bryn Mawr were a necessary interlude. The freedom that came from being taken as an individual and not a black individual gave me the chance to grow and see where my human wants and needs lay. That has enabled me to begin to see my way to fulfilling my role as a woman. I, therefore, appreciate the fact that Bryn Mawr treated me as a student and not a black student.

I am not, however, necessarily the norm and I hope that the College has the wisdom to recognize in its individualistic approach to education that some black students may need or want to have recognition made of their blackness and of the problems of race in general. The College should indeed increase its involvement and the visibility of its involvement in human rights beginning at home with its own maids and porters. The College should encourage such involvement by the students even to the point of allowing academic credit to be given for work in the ghettos. (Ed. note: see article on curriculum changes by Pat Rosenfield '70) The College, through undergraduate channels, should definitely take into more adequate consideration the unique social problems of the black student.

All of these things need to be done, but from my own experience I would stress that the individual's freedom to be herself be preserved first.



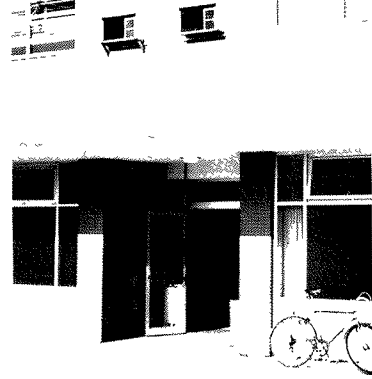
## THE COLLEGE COMMUNITY TODAY



Eleanor Donnelly Erdman Hall, 1965



The new library as it appeared in March 1969



Pamela Perryman '70  
Physical Sciences Building, 1964

### Self-Gov

This year Self-Gov has effected three constitutional amendments and undertaken an overall self-evaluation. The revised rulings now allow men in students rooms until 12:30 on Friday and Saturday nights, give 8:00 A.M. signouts to freshmen in their second semester, and delete all mention of dress from the constitution. A fourth proposed amendment to allow drinking on campus by those of legal age is still under consideration.

We have come to realize the concentration of student concern on the academic rather than the social aspects of life at Bryn Mawr and we feel that Self-Gov as it is now structured is inadequate to deal with the problems of social relationships on campus. The move among students to live off campus, the use of drugs, and conflicts within the dorms seem to us to reflect both world-wide student malaise and healthy desire for change. These symptoms also indicate to us a community breaking away from the traditional homogeneous residential college for which Self-Gov was formed.

We have planned further all-campus discussions on Self-Gov's role in today's campus life as the representative organization of all students. We hope concrete suggestions will result. We are also working with Haverford Student Council, who, we have found, ask similar questions about student government.

Katherine Murphey, '69  
President, Self-Gov

### Student Paper

*The Voice of the Bryn Mawr Community*, known as *The Voice*, is a new campus newspaper. As a member of the staff of *The College News*, for more than a year I had become increasingly dissatisfied with the *News*' policy of constant editorializing, rather than the reporting of college news. I believed also that the *News* had never dealt adequately with the college administration, faculty and graduate school. When the paper merged with *The Haverford News* last fall and then seemed to be submerged by it, I felt a need to give the Bryn Mawr community a voice. A few friends, who liked the idea, decided to join me in the effort.

The first issue of *The Voice* appeared on December 18th and its goal was expressed in its editorial, which said—in part—“*The Voice* is a bi-weekly newspaper that intends not to supplement or compete with *The News* but to complement it. *The Voice* intends to integrate the Bryn Mawr community in such a way as to make every member aware of the existence of other members and to provide a channel for exploiting to the utmost the resources available to us.”

I have not said anything about the Haverford community, but I do not feel an obligation to do so. I think much is yet to be done in improving Bryn Mawr and I am unwilling to spread myself too thin. Maybe there is a lot to be gained from Haverford. I do not know and I do not consider it my interest or

responsibility at present. I do know, however, that I came to Bryn Mawr for its own sake and I am not going to apologize for loving my college.

*The Voice* has had its problems, financial as well as editorial. But it has generated a healthy interest and support in all sectors of the college community, which deeply regretted the demise of *The College News*.

Dora Obi Chizea '69

### Student Affairs Committee

Two years ago the Board of the College appointed an *ad hoc* committee to consider proposed changes in Self-Gov. Now known as the Student Affairs Committee, its members include Judge Edmund B. Spaeth, Jr. chairman, John E. Forsythe, Lewis N. Lukens, Anne Woodward Pusey '36 and Barbara A. Thacher '40. This is a standing committee of the Board and meets with the staff of the College and four student representatives of Self-Gov. Subjects to be reviewed by the Committee are chosen by students working in cooperation with the administration. After exploratory study, the Committee passes on their recommendations to appropriate bodies.

Last spring, staff and students initiated a meeting with corresponding members of the Haverford College community. This winter these meetings also included the Student Affairs Committee and its Haverford counterpart.

Bryn Mawr Alumnae Bulletin

### Student Curriculum Committee

Like students all over the world, Bryn Mawrtys have been pressing for curriculum changes throughout the year. Here, the approach is modified by reason and alternative methods are researched by the Student Curriculum Committee working with individual departments, the Faculty Curriculum Committee and the Administration.

During the first semester, several specific alterations were effected. Grading for Freshmen Composition has been changed from a numerical system to a verbal one of honors, pass, condition or fail. Two units of elective credit are now given for the Kearney Project in which students spend one semester living and teaching in Philadelphia. The Sociology Department has added a new course, *Field Work in Urban Studies*, which was organized by several freshmen and a few upperclassmen. This is a work study course given for credit, demanding certain prerequisites and with limited enrollment. It includes tutorial participation at Sayre Junior High School in Philadelphia and a weekly seminar on education in ghetto schools. Another new course, organized mostly by the Administration with some students helping, is being given by Mrs. Ira Reid on *Black Writers in the American Scene*. This course is cross listed in the English, history and sociology departments.

Self-scheduled exams were again administered by the Curriculum Committee but their success was muted by the serious effects of the calendar schedule initiated by the students two years ago. This system provides a review period after Christmas, followed by exams. Some students, especially those in language courses, suffered from the long break in class participation; some, while off campus, neglected to complete reports on time or to obtain extensions; others, due to family pressures, used the free time they needed for exam study or for honors projects, to work for money. A committee with representatives from Bryn Mawr, Haver-

ford and Swarthmore is currently studying the calendars of the three colleges and plans to make recommendations for change within the next two years. A similar calendar for all three colleges would facilitate the tri-college exchange of courses.

During the second semester many discussions center on restructuring of the curriculum. Recommendations from these meetings will be further researched by the newly formed Bryn Mawr Study Group. This group, similar in structure to ones at Brown and Stanford, is studying contemporary educational reforms and institutions with specific application to the situation at Bryn Mawr. Any member of the College community may participate in this study which will eventually provide a series of recommendations for implementation.

The Curriculum Committee has thus evolved into a dual purpose organization. One function is to serve immediate student concerns such as new courses, majors, etc. The second purpose is that of an umbrella agency for several long-range projects concerned with the over-all curriculum of the College. Both purposes are academically important and will, we hope, benefit the College.

Pat Rosenfield '70  
Chairman, Curriculum Committee



Walter Holt  
Colloquium, March 11, 1969. Students, faculty and administration met throughout the day in small discussion groups to consider six major topics: the physical plant, coeducation, the curriculum, the effect of graduate school on undergraduate studies, relationship of Bryn Mawr to the community and student government.

### “The African Past”

The Anna Howard Shaw memorial lectures for 1969 were given by J. Desmond Clark, professor of anthropology of the University of California at Berkeley. The illustrated lectures on *The African Past* included *The Methods of The Prehistorian*, *The Emergence of Man the Toolmaker*, *Unspecialized Hunting Societies*, *The Coming and Spread of Modern Man*, *Specialized Hunting and Gathering Economies*, *Farmers and Present Day Peoples*.

### Martin Luther King Fund

Last Spring the Bryn Mawr Chapter of the American Association of University Professors solicited contributions for a fund in honor of Martin Luther King. The chapter has now decided to use the money (about \$600) for a collection of books by and about black Americans, their history, culture and relation to contemporary American society. The books will be grouped in the Bryn Mawr Library and the AAUP chapter hopes to increase the fund.

Miss Sharon Bogerty, co-chairman of the Bryn Mawr-Haverford Black Student League, and Mrs. Ira Reid, currently teaching a course in *Black Writers in the American Scene*, will help select books for initial purchase.

The Black Arts Festival



The Arthur Hall Afro-American Dance Ensemble performs in Goodhart Hall. Dance, left, "Girls Last Journey"; center and right (Director Hall), "King of the "White Cloth."

The Black Arts Festival was sponsored by the Haverford-Bryn Mawr Black Student League on February 14, 15 and 16. Creativity, the ability to pinpoint the attitudes which form the foundation of the institutions that have hindered the black man from attaining his aspirations, and a theme which conveys to the Black his own beauty and alerts him to the forces with which he must wrestle in the future were evinced through dance, film, music and drama.

Friday evening the Afro-American Dance Ensemble directed by Arthur Hall depicted aspects of traditional West African culture, highlighting Nigeria, Ghana and Guinea through rhythm and dance, a popular form of communication in the traditional African society. Audiences throughout the U. S. have been entertained by the African choreography, instruments and costumes designed by Mr. Hall.

On Saturday there was a display of Black Art which included sketches and paintings, some of which were for sale. Literature was sold also—much of which included the newly asserted black impressions and philosophies of black heritage, history and problems.

Saturday evening the Twelfth and Oxford Street Film Makers Corporation revealed through the documentary "The Jungle" the frustrations of a ghetto existence, which is more properly termed an impasse characteristic of subsistence living in both the economic and social spheres, over which the inhabitants exercise limited control. As a result of the efforts of those

teenage high school dropouts who began the Corporation in 1966, many young Blacks have been encouraged to learn the techniques of film production, thereby increasing their personal sense of pride as well as augmenting their incomes.

Adding a more social tone to the evening Derek David and the Barons, a rock combo from Lincoln University, performed at the "Together Set."

Philadelphia's Freedom Theater's dramatic production "The Message" and "Experience in Black Poetry" climaxed the Black Arts Festival on Sunday afternoon. Director John Allen feels that the group's main concern is to give Blacks a realistic framework on which they can base their relations with whites in America. Therefore the aim of Freedom Theater is not only to entertain, but also to teach and to interpret the black situation. Bringing the festival to the Haverford-Bryn Mawr community gave both campuses an opportunity to see black productions by professional black artists. It is hoped that an important consequence will be an increase in the flow of ideas between Blacks at different universities. Equally important, each Black will have the chance to understand the truth of which John O'Neal, Director of the Free Southern Theater, speaks. "There is no truth that speaks so clearly to me as the truth of my own experience."

Renee Bowser '70

A National Survey

Bryn Mawr College recently participated in a survey made by the Ford Foundation of black Americans in American graduate schools of arts and sciences during the years 1964-68. Of the 105 institutions questioned, 64 provided enrollment data and 63 information about recent Ph.D. recipients. Excerpts follow from the survey report *Graduate Education and Black Americans* by Fred E. Crossland and from Bryn Mawr data.

"The institutions replying represent nearly one-third of all American schools granting doctoral degrees and award more than one third of all earned higher degrees. They represent public and private sectors of higher education, are located in all sections of the country; are large and small, urban and rural. There are those with prestige and those relatively unknown. They are alike in that they are 'predominantly white' institutions in a society becoming increasingly and belatedly self-conscious about its treatment of the culturally different.

"Individual items of information could not be precisely reported. Men and women do not fit neatly into yellow, brown, red, black or white pigeon holes. And, recently, it has become socially proper and legally necessary for institutions not to ask a candidate's race and not to keep racial records. The raw data therefore were supplied from estimates, educated guesses, recollections of former students and hunches about certain current degree candidates.

"The following figures summarize the situation and indicate the scope of the problem:

- 11.5 percent of the American population is black
- 1.72 percent of America's total graduate enrollment is black (Bryn Mawr: 1.92 percent in 1968)
- 0.78 percent of total Ph.D.'s in the four-year period were black (Bryn Mawr: 0.9 percent)

"If the number of black American graduate students were multiplied sevenfold, it would only match the ratio of blacks to the total American population. The annual number of new black Ph.D.'s would have to be multiplied by fifteen. Nothing less than massive, concerted and sustained efforts by the universities—together with greatly increased student financial aid resources and vastly improved elementary and undergraduate education—will bring about enrollment parity within a decade. Meanwhile black administrators will continue to be under-represented in higher education and students, black and white, will continue to have proportionately few black professors in their college classrooms and laboratories.

"Nearly half of the reported black students were in the large Midwestern state universities while enrollment in both the East and the West was below the national average. The percentage at Southern

institutions was above average. However, although 40 to 50 percent of all black Americans live in the South, it appears that no more than 20 percent of all black graduate students attend Southern universities. It is likely that a substantial number migrate to the low cost public institutions of the Midwest.

"There appears to be no relationship between size of university and proportion of Ph.D.'s awarded to black Americans. The ten largest and the ten smallest among the respondents have almost exactly the same proportion of recent black Ph.D. holders. No section of the country and no size of university has a corner on the market.

"Since the 1.72 national black enrollment figure is more than double the 0.78 percent black Ph.D. figure it is probable that enrollment tends to be concentrated at the masters degree level and that relatively few blacks continue to their doctorates. In the past, the majority of black graduate students were seeking only to satisfy requirements for elementary and secondary school teaching and few had reason to work for the doctorate. That condition may be changing. As both industry and higher education seek more highly trained 'credentialed' blacks, more students will probably be entering graduate school and will enroll in a wider variety of fields and work for higher degrees.

"Universities also were asked how many Ph.D.'s they expect to award to black Americans in 1969. Forty-six of the graduate schools responded. The estimates appear to be very generous and may reflect hope rather than expectation. But even if only half of the 'hopefuls' for 1969 receive their doctorates, the 46 responding institutions will have record numbers of black doctoral alumni next year."

Bryn Mawr has nine black graduate students this year and expects to award one Ph.D. this May. To further increase enrollment, the College recommends personal recruitment. To date the largest number of black graduates at Bryn Mawr has been in the Department of Social Work and Social Research. Influential factors have been greater recruitment efforts, more government and agency financial aid for this field and recognition by students of the demand in the professional world for trained black social workers.

Bryn Mawr has also been cooperating for the last four years with the post-baccalaureate program directed by the Rockefeller Foundation. This program offers an additional year of academic training to disadvantaged, able graduates whose undergraduate work at inferior colleges makes difficult their entrance into good graduate schools. Bryn Mawr has accepted an average of five students a year under this plan since the program began.

## New Recruitment Program in School of Social Work and Social Research

A Black Student Recruitment Committee for the Graduate Department of Social Work and Social Research was organized this fall in response to a request by the Student Association of the department. Stimulated by the Kerner Commission report and quoting from it in their request, student representatives met with Bernard Ross, director of the department. A committee including students, faculty and alumni was formed and agreed to two basic principles: the need for more black professional social workers in the field and for a substantial number of black students to ensure currency and relevance of Bryn Mawr's graduate program.

After much discussion the committee suspended the original request for 15 black students to be included in an entering class of about 50, and agreed, instead, to set no specific quota while directing their utmost efforts to bring about a significant increase in black student enrollment.

Meetings, at first frequent and now monthly, are well attended. There is agreement on the basic plan to increase enrollment by increasing the number of applicants. There are problems and differences: whether our efforts would be considered "raiding" the most promising black undergraduates from Negro colleges; and if we should modify entrance criteria (e.g. academic record and Miller Analogies Test score). The black students of the department argued persuasively for the maintenance of Bryn Mawr standards and against the development of two classes of students and, ultimately, professional social workers.

To secure more black applicants, the committee recognized that all prospective students may not meet past criteria. Some academic risks have always been taken by the department, and some of these will be black. Students and faculty of the department have promised to give tutorial assistance, and other resources at Bryn Mawr will be utilized to help students meet the established educational standards.

The committee realizes that the department can no longer just wait for applications but must actively seek qualified black students and ensure their enrollment by setting aside scholarship and fellowship resources.

The sum of \$250, the largest single contribution to Annual Giving by one department alumnus, has been set aside for the black student recruitment program. The Social Work Alumni Association contributed \$100 and the Student Association pledged \$250 from its membership dues. In addition, individuals who have gone on recruitment trips in the near vicinity have met their own expenses. The department has contributed services and postage and telephone costs.

Sources of potential applicants have been Negro undergraduate colleges, large urban universities and

social welfare agencies which employ staff without graduate professional education. Members of the committee identified persons they knew at Negro colleges. No form letters were sent; from the start the committee has followed a policy of direct personal approach.

Teams of faculty, students and alumni have made recruitment visits to Negro undergraduate colleges. The trip to Morgan State College served as a pilot project and was carefully dissected at a Committee meeting prior to subsequent visits. The most ambitious trip so far was to the complex of colleges in Atlanta. In March, Ruth Mayden and Marie Nelson, graduate students, and Alvin Thomas MSS '65 flew to Atlanta and met students and faculty at Spellman, Clark, Morehouse, Morris Brown and Atlanta University. Other Negro colleges have been, or will be, visited during the second semester. Hobart Jackson MSS '68, a member of the advisory committee to the department, has assisted materially through his personal associations in the Atlanta area and in other Negro colleges.

The results of this investment of time and interest by students, faculty and alumni are expected to be greater in the next few years than in this first year since sophomores and juniors are just now learning about social work education and about Bryn Mawr. Possibly, the attention which the joint effort has already brought to recruitment has played a part in this year's slightly higher number of black applicants. Alumni have been suggesting names of potential black students to the department's admissions office.

An important part of the Student Association's original request was that the black student recruitment not be a "sometime thing." This goal has been accepted by the whole committee, as well as the idea that the joint effort be characterized by personal involvement.

Committee members now are: student co-chairmen, Ruth Mayden and Lucia Sommers; other student representatives include David Fein; faculty members, Bernard Ross, Ronald Feinstein, Edna Kelly and Dolores Norton; alumni, appointed by Goetz Mayer (president of the Social Work Alumni Association), Beatrice Schneider MSS '60, James Kelch MSS '67 and Alvin Thomas. President of the Student Association when it first presented its request was John Loeb.

We are launched, but there are problems. Social work, once a major vocational channel, now is competing with law schools, medical schools and industrial corporations for black college graduates. If social work as a profession is to continue to be relevant in the urban crisis, however, the professional schools must prepare a substantially increased number of black social workers. Bryn Mawr has undertaken to do its part.

*Bernard Ross*  
*Director, Social Work and*  
*Social Research Department*

*Bryn Mawr Alumnae Bulletin*

## THE UNDERGRADUATE SCHOOL



*Mary Ann D'Esopo '65*

## Admissions

We are pleased to be asked to share with interested alumnae and friends of the College some of our thinking and some of our dilemmas regarding the admission of low-income students, many of whom are black.

The College has always been deeply committed to making the Bryn Mawr experience available to students from a wide variety of educational, racial, religious and socio-economic backgrounds who share a common dedication to intellectual development within a highly academic liberal arts community. Bryn Mawr does not impose any quotas—regional, racial, or religious—and all applications are reviewed individually. The Faculty Committee on Admissions attempts to assess the academic promise, strength of character and past achievement of each candidate and to admit as many of these students as the College facilities and resources will accommodate.

The past few years have brought a growing realization that traditional measurements were often an inadequate gauge of both past accomplishment and future performance, particularly in the case of those students whose economic, educational and home environments were not conducive to high quality learning by College Entrance Examination Board standards. Just as we know that affluent, educated families and fine schools tend to promote the development of those verbal and analytic skills which lead to success on the entrance tests, we also know that students from less advantaged environments are at a statistical disadvantage. Evidence of tenacity, curiosity, energy, genuine intellectuality, stamina, and adaptability may be much more crucial than that dubious commodity known as "scholastic aptitude."

Strong academic orientation (if not necessarily strong preparation) seems to be critical. We suspect

that "academic promise" is best gauged by assessing achievement in the light of opportunities. Low income minority-group students who have truly made the most of opportunities available to them have demonstrated remarkable vitality and exceptional will to learn. We know that many of these students can succeed here.

However, in deciding to come to Bryn Mawr, all students, particularly poorly prepared ones, should be aware of making certain choices. They are choosing a college which is strenuously academic and distinctly non-vocational. They are electing to be part of an intellectual community which is, on the whole, outstandingly able, well-trained, ambitious, disciplined and bookish. They are opting for a curriculum which emphasizes speculative and methodological rather than practical or tangible skills. Academic, and often social, adjustment promises to be particularly taxing. Knowing this, many able students will not want to come to Bryn Mawr. However, there are many who will.

How do we reach these prospective students? Many have never heard of Bryn Mawr; others think of the College in vague, mistaken socio-economic stereotypes. School visits by alumnae and admissions staff, organizational referrals and individual interviewing often help us to provide information about the challenges and opportunities which exist at Bryn Mawr.

Since the early '50s, the Admissions Office has worked closely with the National Scholarship Service and Fund for Negro Students (NSSFNS), a non-profit college advisory and referral agency for black students. Bryn Mawr takes part in the annual NSSFNS-sponsored "College Day", attended by large numbers of black students seeking information about colleges. Later in the year, NSSFNS provides us with the names of students who have indicated particular interest in Bryn Mawr. The Admissions Office then sends a letter inviting them to apply.

Cooperating with thirty-eight Philadelphia area colleges in addition to local businessmen, civic leaders and public and parochial school representatives, Bryn Mawr is among the founders, organizers and supporters of the College Bound Corporation of Philadelphia. CBC encourages local inner city students who are not planning to continue their education beyond high school to prepare and aim for some form of higher education. The more academic of these students may be interested in Bryn Mawr.

We maintain contact with some of the OEO-funded summer Upward Bound programs and Transitional Year Programs (TYP) operating on a number of colleges campuses throughout the nation. In some cases, we have visited these programs, talking to students and staff. In others, we have encouraged interested students and program personnel to visit our campus.

Many local organizations have made major efforts to publicize higher education opportunities for inner-city students. The Scholars Program, which provides enriched curriculum and counseling for gifted students in the Pittsburgh public school system, is one such example; the experimental curriculum at Harlem Prep, an independent school in New York City, is another. Job Corps programs, local settlement houses, and community action organizations have been the source of numerous inquiries and, in some cases, applications.

Visits to inner city schools are an integral part of regular Admissions travel. In addition, a number of the black undergraduates presently at Bryn Mawr have expressed interest in visiting high schools in their own cities during college vacations. Some have already been to Philadelphia schools, talking with students about college in general rather than Bryn Mawr in particular. Several applications to Bryn Mawr have resulted. Although interested students learn about Bryn Mawr in a wide variety of ways, our own alumnae, who maintain remarkable personal contacts both in local high schools and community agencies have been possibly the single most important factor in encouraging gifted but disadvantaged students to consider Bryn Mawr.

Perhaps the most debated issue in college admissions today is that of "high risk" students. A "high risk" candidate for Bryn Mawr might be one whose combination of poor academic achievement with weak preparation raises severe doubts as to her chances for success here, while indications of undeveloped abilities suggest that with massive support and encouragement she might succeed. We have not yet admitted such "high risk" candidates. All students at Bryn Mawr have been, in their own milieus, proven achievers.

We believe that Bryn Mawr does have a responsibility to provide compensatory educational opportunities for students whose preparation has been poor. However, our curriculum and academic standards as they currently exist make us fearful of admitting those for whom the prognosis here seems doubtful. In admitting a student who has performed poorly in an

inferior school, Bryn Mawr takes a risk small in comparison to the great emotional and psychological risk to the student herself. To admit such students without offering them massive special help would be placing the welfare of the College (maximizing the social, economic and racial diversity of the student body) above that of the individual. Thus we have admitted only those whom we believe can and will succeed here.

Many issues continue to disturb us. We fear that we may be turning away able students because we are not imaginative enough to recognize their promise. We regard greater flexibility in college admissions as a social imperative and are exploring new ways for Bryn Mawr's policy to reflect this commitment.

Ellen T. Silberblatt '64  
Elizabeth G. Vermey '58  
Office of Admissions

### Scholarship Aid

We have been asked to report on aid to black undergraduates for the current academic year. Besides our regular scholarship resources, funds have been donated specifically or with preference for black students by interested alumnae, friends of the college and outside foundations such as the National Achievement Scholarship Program sponsored by the National Merit Scholarship Corporation and the Educational Opportunity Grants program of the Federal government. The table below records these supplementary funds:

#### Funds Administered by the College

Current donations .....	\$13,400
Endowed funds .....	12,950
Educational Opportunity Grants .....	5,200
Alumnae Regional .....	3,300
Budget .....	250
Loans .....	4,800

#### Funds From Outside Sources

National Achievement Scholarships .....	\$17,100
Pa. State Awards .....	2,350
Miscellaneous .....	2,665

Donors include the Friends Freedmans' Association, the Huber Foundation and special gifts from alumnae clubs and individual alumnae. The money is largely designated for regular scholarship purposes—to help meet tuition and residence expenses. Some donors have indicated that their gifts may be used to provide grants for supplementary expenses—books and supplies, incidentals, clothing, transportation—and for special purposes such as medical costs, tutoring and summer school. A sizeable new gift from the Cameron Baird Foundation will be used for grants to black students to cover a wide variety of expenses.

Julie Painter '59  
Scholarship Officer and Asst. Dean

## FROM BLACK UNDERGRADUATES



The Evening Bulletin, Philadelphia

Dora Obi Chizea '69, from Asaba, Biafra, presents "Chimeh" at the 19th International Festival Ball on March 8 in Philadelphia.

### My People: Biafra and Bryn Mawr

Dora Obi Chizea '69

I once had a home, a town, a country and friends, or at least I think I once did. Today my home is only a dream, an unhappy dream, but what difference does it make? Today my town is a graveyard, nay worse than a graveyard because most human remains are underground in a graveyard, and in my hometown there are as many above the ground as there are under. And again I ask what difference does it make?

Had I been asked to sing you a song of woe I would have filled you with my melancholy notes, but I was asked to write about my Bryn Mawr experience. My Bryn Mawr experience is my Bryn Mawr experience. What else can I say? My Bryn Mawr experience is the experience I had in Bryn Mawr.

Ha!

But, Bryn Mawr to me is another name for U.S.A. My happiness at Bryn Mawr registers in the little box on my neck as happy U.S.A. and my woes at Bryn Mawr call U.S.A. wretched.

Tell you about my early days at Bryn Mawr? Those were the days when I played my proud jungle music, and people knocked at my door and asked me to stop the primitive sounds. They must have me listen to J. S. Bach, and if they did not feel quite like confronting the wild African they turned their sophisticated music up to drown my lonely music and throbbing heart.

Alas!

Those were the days when I was asked if we ate human flesh and lived in trees. Many times with anger, sometimes with disgust and always with contempt for their "sophisticated ignorance" I told them I ate human flesh and the white man in particular because his meat was so easy and tender. Yes, I told them we lived in trees—the younger ones jumped from tree to tree strengthening their limbs while the older and

haggard ones contented themselves with creeping in and out of caves. Oh miserable me, how the story of Biafra confirms my fantasy!

Those were the days I froze from the winter's cold. The days when returning from the library I found boys and girls immovably planted at the door in what I regarded as a disgusting show of meaningless passion and disgraceful love-making. The days when I yelled to a few of them to get out of my sight and let me into the dormitory and out of the cold.

Those were the days when in an essay for myself called "I am sick—get the devil," I wrote, "ten months in the U.S.A., God's own country, has not been any easier or more difficult than my nineteen years in Nigeria—the largest ground, or is it playfield—call it what you may, but it is the largest and most populous free land of Africa—Devil's own jungle. . . ." Six months ago, I was still in shock, yes, the shock which started three months earlier. Today, it is the "civilized way," to sell the dearest feelings of man in a package of nonsense called fun! I see half the population of 'God's own country' completely mentally dislocated—brains rotten, flesh in Hades and blood in the sea!

That is a summary of my early Bryn Mawr experience. Things have changed since then—not much change, though—but some changes.

Do I still think Americans are degenerate? Yes I do. Many of them are, but Americans are good people too. I say they are good not because I want you to like me but because I know it is true.

Bryn Mawr experience?

Well, maybe we can have one more article on my happinesses at Bryn Mawr—and they are many. Meanwhile, help stop that mad-bomber—he is tearing me apart. Oh that I may die for my people—this time Bryn Mawr is included.



## Helpful Greetings

Sharon Bogerty '69

Many white people repeatedly ask what they can do about the racial situation that exists in America today. I feel that the first level on which to attack this problem is that of communication. I have therefore composed a short list of catch-all phrases to say to black students at your college. These are not original phrases but statements that have been uttered time and time again by "well meaning" whites. They are guaranteed to purge your soul of any bigoted feelings, make you appear "liberal" to your white friends and alienate and nauseate the black person to whom you are speaking. I have given a few typical situations in which they can be used because it wouldn't be "in" to use them at the wrong time or in the wrong place.

Time: 8:00 A.M. of the day freshmen are supposed to arrive at Bryn Mawr. An entering black freshman comes to the door with three suitcases. You open the door and say:

*Hello!* (smile broadly) *You must be the new maid.* You laud yourself for having been smart enough to realize that any black female you see must be a maid. If there were also one or more black upperclassmen in your dorm so that you should have realized there were a few black students at Bryn Mawr, give yourself 20 points. If the girl turns out to be not a freshman but an upperclassman who lived in your dorm last year, give yourself 30 points. If she had on a Bryn Mawr blazer go to the nearest window and . . .

\* \* \*

You are a nurse in the school infirmary. There is a black student waiting for you to record her visit. You hunt fiercely through the employee files:

*That's strange. I can't seem to locate your file.*

*What dorm did you say you worked in?*

Give yourself an extra 10 points if she is a senior and has been in your office 20 times before or, better yet, yesterday.

\* \* \*

You are introduced to a black student:

*Where do you go to school?*

*Bryn Mawr.*

*Oh! That's a pretty expensive place. Are you on scholarship?* (smile)

You really mean: It's so wonderful what they're doing for those poor blacks—charity and all. Or you can answer:

*How did you get in there?!!*

A black man comes to the bell desk looking for some girls—doesn't mention any names in particular; you have never seen him before and you know he's not one of the two that go to Haverford. You buzz the first black girl who comes to mind. She comes down.

*There's someone here to see you* (and really smile—you're doing her a big favor).

You ignore her irritation and sit back, smugly, knowing you have done your good deed. Blackman leaves.

*Oh, wasn't he handsome?*

You mean "baby, he was black, black, black. You've got to like him no matter what he's like." You mustn't let the fact that he has a severe case of acne and is only 5'2" and she's 5'10" (if you noticed) daunt your spirit or take away any of the enthusiasm in your voice.

\* \* \*

Of course if you are really progressive you want to look at your black friend as a person so you want to appreciate black culture. These standard phrases are always appropriate.

Place: a mixer. You say to your friends:

*You dance so well.*

*Teach me that dance.*

(The latter can be used at other times to crash into her room in the dorm.) You mean "of course you dance well; you're black and you all sing and dance so well."

Other appropriate phrases to recite to a black student at college or medical school interviews are:

*Don't you just love Odetta!*

*I just love to see black people doing their own thing* (referring to black power, of course).

There are thousands of other useful phrases I have not mentioned. They are easy to find or make up; just forget consideration, common courtesy and decency and make a few assumptions such as that all blacks are from the south, don't have feelings and will appreciate anything you do for them!

Of course you can't be all things to all men so there is one very important reaction to practice.

Place: Anywhere OTIT (outside the ivory towers)

Black friend: *Hi there, ———.*

You: Remain silent and stare off in another direction and pretend you didn't hear. (Ten extra points if you can do this effectively enough to fool everyone with you. Twenty points if you and she are the only two people in the train station headed back to college.)

## Why Bryn Mawr? An Imaginary Interview

Patchehole Poindexter '70

But, why should I go to a white college?

Why shouldn't you? You're going to live in a white society, aren't you?

Well, yes. But won't a white school rob me of my black heritage?

If four years can rob you of your heritage, then you didn't have much of a heritage to start with.

What I mean, is, won't I lose touch with my black friends?

Not necessarily. First of all, you have the summers to live at home, work for black organizations, be with your friends all you want. Second, a modern college is not supposed to separate you from the world-at-large. No matter what your field is, even if it's archaeology of Ancient Athens, you should keep abreast of what's happening in the world today, and if you're so inclined, participate.

But at a place like Bryn Mawr, the academic requirements are so rigorous that you won't have time to do anything else.

That doesn't have to be true. I'll admit, if you don't have a strong scholastic background (or if you're not a genius), and if you want to be super-active politically and socially, then you perhaps had better not come here. If on the other hand you are qualified to study here, and you're eager to devote, let's say, almost as much time to outside activities as to academic pursuits, then it is possible to do so. You can choose your field and your courses, and arrange your schedule so that you can fit in other activities.

I was told that there aren't many organized activities on campus, though. Take for example, their SDS. Is there a chapter?

I don't know. (Ed note: A Bryn Mawr-Haverford chapter of SDS was formed in the spring of 1968.) If not, start one. You can't expect to come to a place as small as Bryn Mawr, and expect it to serve every little thing your heart desires on a silver platter. In a larger, predominantly white institution, maybe you can join an established group. But here, you find a few girls interested, and start your own chapter.

Or try to join the one at Penn, or someplace. In several areas, the students go into the city regularly for extra activities. Some take ballet lessons at the Philadelphia School of Ballet, some model, some teach in the public schools. One black sister, as a freshman, felt that there was a great need for more communication and contact between the Haverford-Bryn Mawr community and the Ardmore community, so she started a Creative Arts Project for elementary school youngsters.

However, Bryn Mawr does not leave everything up to the big city or to the individual. There are performing arts groups, there are religious and ethnic groups, there are society-oriented groups. Of course, no one *has* to belong to *any* of these. But *anyone* who wants to, can, and may.

So that's great. But I still don't see why I should even bother to go a white upper-middle class college which is going to do nothing more for me than teach me white upper-middle class values.

If that were the only reason in the world, that in itself would be sufficient. Since we decided in the beginning that you are going to be living in a white man's society, then it seems to me that you ought to know how that society's run, and how the white man thinks. How better are you going to learn about him than from him, and by doing things with him?

Now, that's exactly what I meant by "rejecting my black heritage." You go to a white man's school, and you learn so much about him, that you end up trying to be like him.

No, you don't have to be "like" anyone. As a matter of fact, if you go to a place somewhat or radically different from what you're used to, you may find out an awful lot about yourself. A college such as Bryn Mawr does teach you, it is true, white upper-middle class values; but it does not indoctrinate you. You don't have to adopt them: just learn to make use of them, if that's how your mind works, or simply what they are.

But what, more than from any other place, can I as a black person get out of white upper-middle class Bryn Mawr? For instance, you can hardly expect me to meet a black man there?

*continued*

Right you are. Oh, if you're really creative, you can get around. But theoretically, college is just a stepping stone, a preparation for more and bigger and better things. Theoretically, Bryn Mawr is preparing women to make their way anywhere in the world; not just the white world, not just the black world, but either or both and more. I personally think one should be colour-blind when it comes to liberal arts education. BMC is considered one of the best. So, we try for the best. Now, granted, these United States are colour-conscious, so I may not get into what I think is the best for me. That does not stop me from aiming for the best, however. I realize that this country, for the time being at any rate, is the white man's country; and I find myself, due to sundry extenuating circumstances, within it. Now, I could choose to study in Switzerland, Japan, Russia, British Honduras, in Nigeria. I chose to study where I am. But I'm going to try for the best here, because I would like to be able to work in, live in, and understand all the other countries. Surely I will meet "the man for me" in one of those. . . .

Surely Bryn Mawr can't do all that?

I don't think any college can. But you've got to admit that her smallness is one of the main assets for getting to know what and how many other people think, and act. And her unique philosophy and atmosphere attract certain very interesting and stimulating people, and if you learn to get along with them, you're on your way to learning how to get along with all other kinds of people. In all fairness, the greatest part of being at Bryn Mawr is the people you get to know.

What you've said is all very nice, but I think I will not apply to Bryn Mawr, or any other white college. I still think such a place is not the place for me.

I'm so glad you've decided for yourself. I wouldn't want you to come thinking you could "become" a white person. I wouldn't want you not to come for fear that other blacks would ostracize you. And I'm the conservative type that thinks BMC should not seek "knee-grows" just to add colour to the campus. I do feel that more blacks should be informed that the doors of BMC are open to those eager and qualified for superior higher education. But I know that not everyone would be happy, or even get a whole lot that's relevant out of Bryn Mawr. She wouldn't appeal to many whites, and certainly not to many of our people. Bryn Mawr may not be your college; but don't judge or condemn those of us who do decide to attend here. It may be that Bryn Mawr is closest to the challenge we seek.

## Toward a Positive Future

*Carol B. Conaway '70*

A personal commentary on the various impressions which I have of Bryn Mawr necessitates discussion of the following topics: First, the role of the College faculty and the deans, as I understand it; second, my role as a student in this particular academic and social environment; and finally, the role which I must play in the future as a result of two factors—the current social chaos and upheaval, and the ideals which I have clarified while being a student at this institution. Examination of these headings will make my conclusion a rather obvious one.

I expect nothing more from the faculty and the deans other than expert guidance as I pursue my intellectual commitments. I am unconcerned about the autonomy of the student, student rights, *in loco parentis*, etc. As long as I have adequate research facilities, general availability of faculty, and decent housing I am satisfied. As of this date, the College has sufficiently fulfilled these requirements. I came to Bryn Mawr expecting these specific things and have felt no need to expand upon these demands. There is not time for me to spend precious hours at odds with the deans and the faculty, for if my demands are reasonable in their conception, the response of the deans and the faculty to my basic requests has been just as reasonable and equally acceptable.

I believe that my role at Bryn Mawr is twofold: to prepare myself adequately for a future commitment which I hope to make upon graduation from law school, and to mediate cultural differences between my fellow students and myself. In the first, I have chosen a major in philosophy so that I might better make decisions which are lucid, and by their very nature, constructive for the society wherein my commitment lies. I am not a revolutionary by nature; I stress gradual social reform by working within a system rather than by obliterating it completely and having to begin the very painful task of rebuilding or building anew. As far as I am concerned, the foremost discipline for fostering such patience is philosophy. Again, my impression of the College faculty in this area is quite favorable. I collect relevant social commentary on my own time; I do not think that the faculty has an obligation to supply me with conscience and consciousness. In the second, I have been impressed by the attitudes of my fellow students in their willingness to try to understand the current plight of the black man in this country at the present time. Granted, there are many ideological differences and misunderstandings on both sides. But

I can never reject a spirit which seeks to repair the mistakes of the past. I can never separate myself from those of my contemporaries who are trying to comprehend history and to use its lessons well for the formation of a better society for all men—black and white. I therefore take it upon myself as a student at Bryn Mawr to act as both teacher and student with my contemporaries. I teach, from a very idealistic point of view, how we might live and work together by developing relationships and associations on intellectual and social levels. I learn, by being here, that my ideals may not be completely unpragmatic.

The role which I shall play in the future is still quite nebulous, for that role depends, in large part, on what headway I can make in a society where violence and chaos trample those who should sit by the wayside conceptualizing the situation instead of participating in it. Being at Bryn Mawr has left me with no alternative other than proceeding by those means which are most acceptable to me, despite the protest from friends or enemies. I must pursue ideals and standards which are in harmony with my nature, or my life is of little value. Bryn Mawr has left me with the impression that there are possible outlets for those who reject a physical revolution and substitute a mental revolution in its place. This view will be held by many to be quite impotent, but it hardly matters. Bryn Mawr has created a mental individual out of me whose physical labor will begin only when the intellectual tasks are done. An individual for whom the current revolution is both alien and enigmatic—but for whom the future may be positive.

## Lanterns, Owls and All . . .

### Four Years Only

*Dolores Miller '70*

The scene: Macy's gift wrap department, a summer job, a temporary personnel bureau . . . take your pick.

The question: "What do you do?"

The answer: "I go to Bryn Mawr College."

There are any number of responses, such as "you must be intelligent", or "oh really? Are you on scholarship?" and, my personal favorite, "how did you get in there?"

Bryn Mawr has certainly affected my life and I am truly a Mawrtyr, lantern, owls and all. But there is one thing the "Bryn Mawr experience" will not change—the fact that as long as my skin is black, the value

of a Bryn Mawr education will not be the same for me as for a white student.

I do not doubt the intrinsic value and benefits of a Bryn Mawr education or any education for that matter. It is just that the "Bryn Mawr experience" will not be enough to get anyone through the black experience with a minimum loss of sanity. The tolerant smile of a white girl trying hard to be colour-blind (a Bryn Mawr girl must be liberal; it's "in") will not be found beyond Taylor Tower; you need only go as far as the Ville to find that out. The smiles drop off faces as sharply as a well-oiled guillotine when you venture beyond the rarified atmosphere.

I would not say that I have learned nothing at Bryn Mawr. I have become more aware of the vast number of things to be learned in this world. But there is something that must be recognized; the realms to which the "Bryn Mawr experience" has opened my eyes may well not be accessible to me once I rejoin the real outside world.

This is not the fault of Bryn Mawr. This is a white college which I chose to enter; no one promised me any more than a liberal arts education. This promise has been fulfilled. But I know, somehow I know, that this will not be enough for me or any other black student at this time. The "Bryn Mawr experience" cannot be an end in itself for me as it can be for a white student. It can, at best, give me education and the prestige of its name to use in my lifelong struggle to achieve what I am capable of and deserve. I know I will not meet *my* Prince Charming, my Black Knight, at the Erdman mixer or the Pem East coffee hour. I know that the integrated teas and movie excursions will cease soon after the day I receive the piece of parchment toward which I have been working for fifteen years. I know I must leave the ivory tower and face a world where the problems are greater than the form of my lab report.

The important thing for the black Mawrtyr is to keep the "Bryn Mawr experience" in perspective. One must remember that this is four years out of a lifetime, one episode in the lifelong process of learning and adjusting; the people and situations encountered here are definitely not a representative sample of what awaits beyond.

SO, with reality lurking in the far reaches of my mind, I enjoy the "Bryn Mawr experience" . . . lanterns, owls and all. It's interesting while I'm here . . . but I won't be here forever.

## Is Bryn Mawr Worth the Trouble?

Brenda Jefferson '70

In the thirties the first black woman admitted to Bryn Mawr was not permitted to live on campus. Black women today are admitted and are then encouraged to persuade themselves that being black is limited to a condition of the skin. The hypocrisy of admitting a girl and not letting her live on campus has been replaced by a malicious effort to separate her from the growing body of educated blacks contributing to the development of black economic and political power.

Black people are now redefining and reconstructing a unified black culture from the social, mental and physical ruins left by America's white racist society. It is a mass identity crisis—not limited to pampered adolescents as in white society but common to a whole race of mongrelized, turned-around, persecuted and powerless people. Blacks today are rejecting white cultural and social norms and replacing them with values and life styles relevant to blacks. This complex of conflicts is within every black man and woman in this country, including those at Bryn Mawr.

The black girl comes here and is assaulted by the existence of a college which is in actuality a stronghold of the white racist society she has been struggling to escape. There is only one part time undergraduate black faculty member. There is not one black librarian, doctor, nurse, psychologist or dean on the campus. All of the maids and porters are black, and all are addressed by their first names by girls young enough to be their grandchildren.

The organization of this college is a prime example of the old plantation mentality which still thrives in this country. For instance, it is said that the maids and porters in the early days of the college did not walk through the center of the campus but had to walk around it. They are Bryn Mawr's house niggers. They do the heavy work around the Big House. In order to protect their jobs many of them shuffle and grin and virtually sing about how they love serving and cleaning up after the master's children. Others accept without protest the indignities they suffer. At Christmas time they come down from their attic quarters and sing some black songs with their beautiful black voices for the white brats who have cursed and insulted them all year. The black students on campus are bastard children born of the prostitution of black minds by the masters' system of education and socialization. We are the black automatons who can recite enough white poetry and perform the proper hi-jinks on the SAT's to convince the college that we are white enough and civilized enough to live here quietly, not disturb anybody, and undergo the racial lobotomy of the Bryn Mawr experience. We are the half-white, half-savage bastards brought up to the Big House to

live, eat, and learn to read and write with the master's children. We learn to call the house niggers by their first names. It's hard at first, but after a while it's easy.

This is what Bryn Mawr offers the black woman. This is what assaults that woman who, all her life, has vacillated between two cultural systems, one which told her to be proud of black heritage and another which forced her to straighten her black hair. She realizes that for all her pride and dreams of an immediate victory here a nigger is still a nigger, and she has a long way to go. Just as she has begun to live the strength and beauty of being black she is separated from all that is black. There are three mechanisms used to deal with this cultural shock. The mechanism used depends upon the strength of the individual. The weakest reject all that is black and try to blend into the white scene. They keep their hair straight, date only whites and learn Yiddish. They avoid all black people, music, food, dances and parties "where the niggers are so black you can't see them." These are the Toms who are still trying to be white and lick more white asses in one day than the rest of us will ever see. These still equate success with whiteness.

The second mechanism is used by those a little stronger. This mechanism can turn the fiercest high school star into a recluse. They are insecure in both black and white life styles, and withdraw to their rooms to their work. They display on a conspicuous bookshelf everything from *Uncle Tom's Cabin* to *Soul on Ice*, some read, some not read. They speak with authority on the Black Revolution to their white friends and not at all around blacks. They are not white, but they are not black either. These people still are not convinced that a black man's success and value are not judged by white standards. They develop ways to appear black and continue to "grub for points" and praise in the white society around them.

The third mechanism is used by those who form the core of black student movements. It is not a contrived attempt to avoid the internal and external black-white struggle in the face of their Bryn Mawr experience. It is an intensified affirmation of black culture and goals. These are the people who have recognized the destructive force intrinsic in the Bryn Mawr establishment and have the strength to maintain their identity in the face of it. These are the people who are moving to make the College as relevant as possible. These are the organizers of the annual Black Arts Festival, various academic and cultural tutorial programs and, this semester, the first black studies course on the Haverford or Bryn Mawr campuses. In this new course, *The Black Man's Existence in America*, every week the students invite a black speaker from the Philadelphia area to speak on some aspect of black existence in the urban environment. This is the only opportunity black or white students have had in the history of Bryn Mawr to encounter in a classroom situation intelligent, dynamic black leaders. The reading list is designed to allow the study and comparison of black and white authors on the subject of black existence.

Course descriptions were circulated to each member of the sociology and political science departments on both campuses, and each member was asked to be titular head of the course. Their responsibility would have been limited to reading fifteen fifteen-page papers at the end of the semester, and their attendance in the class was not required. The program as finally set up is a project course under the sociology department of Haverford with two Haverford professors and two others helping to read papers. It is fully accredited. It is another status symbol for the Bryn Mawr-Haverford complex. It is, however, a starting point. The success of this project will help us in our drive for additional black study courses.

The life of a black at Bryn Mawr is not easy. It can only be justified by a piece of rationalization which sees the expertise gained through daily contact with the future power elite as good training for future existence. It is, however, four years of virtual cultural and social isolation. For those who aren't strong enough to be further strengthened by constant threats, it can be disastrous. It just isn't worth the trouble. Black universities would benefit more from the enrollment and matriculation of good black students than Bryn Mawr ever will.

## I'm Black, I'm "Conservative", and I'm Proud

Joanne L. Doddy '72

There is no stereotype black student at Bryn Mawr. Possibly, this results from the College's emphasis on individualism, or possibly from the different backgrounds of the black students on campus, or maybe from both. Whatever the reason, variety is reflected in the roles that black students play on campus and their lines of thought. Early this year, I realized that I represented one of the more moderate elements among black students. This became clear to me during a Black Student League meeting when I heard some black brothers denounce others for failing to recognize their blackness as shown by not attending meetings. The blacks being denounced were from my type of background—they had been brought up in highly integrated situations and had often attended mainly white, middle to upper class schools; whereas the denouncers had come from almost solidly black situations. This meeting had three main effects upon me: first, I stopped attending BSL meetings; second, I re-examined my own ideas; and third, I took a close look at the situation of the blacks on campus. The first decision I have come to regret while the other two I have found most helpful.

It is difficult today, as black protesters, activists and militants increase in number, to be a "conservative." The black "conservative" student—whether a member of a silent minority or majority, I'm not sure—often must withstand criticism from fellow black students

which ranges from being called a black bourgeoisie to a white nigger. Fortunately, at Bryn Mawr, the tension between dissenting blacks has not reached this stage. Yet there is subtle distinction felt between these two groups here on campus. The BSL regulars tend to stick together while the other blacks can be found with their white counterparts. In classes, these two black groups present different views on black-white problems. In social life, this dichotomy also exists. The regrettable fact is that there is probably as much misunderstanding among blacks on campus as there is among blacks and whites.

As a black "conservative" student, I find myself more useful in the background. I leave the foreground to those brothers and sisters who prefer the more activist role in the battle for acceptance. I prefer to work with one fact that I learned as I was growing up in my pseudo-integrated society, that changing the economic and power structure is only part of the battle. A second part lies in the field of changing human thinking, improving and keeping open (hackneyed though the phrase may be) the channels of communication. It has been my experience, and it is my strongest belief, that all whites are not enemies and if there is ever going to be hope for change in feelings and thinking, it will most likely emerge with my generation. Those white students who marched with blacks, worked and lived in schools with blacks, and tried to find out their own line of thinking in reference to blacks are part of the hope for the future. There are many white college students who never knew blacks in their youth and whose first exposure to blacks has come with college. For this reason, I see my part of the black battle as educating and directing the line of thinking of those whites who are sincerely trying to understand the way things are. I know I can't change all the white world's thinking, but if I can reach ten people in four years who might in turn reach ten more, I'll feel I've done a small part. The frightening thought is that black students in the top colleges today are sitting next to the future president, congress and corporation heads. If blacks continue to alienate these students, some of whom have malice towards none, the future looks dim.

It's not impossible to change a person's line of thinking; and it can be done without licking feet in an Uncle Tom manner. If discussion, information and a bit of understanding were to replace the emphasis on hate, a kind of progress would be made that would pay off ten years from now. This does not replace the need for demands for more black students, more scholarships and more black courses. These are things the white man must give. Yet the black student must give something, too, in the form of kindness and understanding, not to the current generation in power—for it is their fault that they have not changed existing conditions—but to the fellow student who will have the power in the next ten years. I firmly believe this can be done without losing face. This I see as my role on campus and although I am black and "conservative," I am also proud.