

## REUNION MANAGERS, May 31, June 1-2, 1969

**1909** Fannie Barber  
Mrs. Burton J. Berry  
411 E. 29th St.  
New York, N. Y. 10010

**1914** Caroline Allport  
Mrs. Malcolm Fleming  
960 Laurel Ave.  
Glendale, Ohio 45246

Helen R. Kirk  
Mrs. George A. Walsh  
Barren Rd.  
Media, Pa. 19063

**1919** Helene Johnson  
Mrs. Karel van Zonneveld  
Apt. 1507, The Dorset  
Wilmington, Del. 19806

Eleanor Marquand  
Mrs. Douglas Delaney  
62 Battle Rd.  
Princeton, N. J. 08540

**1928** Elinor Anram  
Mrs. Milton C. Nahm  
1102 Gulph Rd.  
Bryn Mawr, Pa. 19010

**1929** Rebecca Will-  
Mrs. Theodore B. Hetzel  
766 College Ave.  
Haverford, Pa. 19041

Elizabeth H. Ufford  
Mrs. Louis C. Green  
791 College Ave.  
Haverford, Pa. 19041

**1938** Helen R. Shepard  
Mrs. H. Nickerson Boyle  
2 Nashoba Rd.  
Concord, Mass. 01712

Mary E. Whalen  
Mrs. E. C. McLaughlin  
Moylan  
Rose Valley, Pa. 19065

**1939** Elizabeth Gehman  
Mrs. Samuel E. Kidd  
2017 Berkley Rd.  
Notristown, Pa. 19101

**1940** Ruth M. Lallenthal  
Mrs. Alex E. Pearce  
257 Cross Rd.  
Merion Sta., Pa. 19066

**1944** E. Barbara Nicholson  
Mrs. Quentin R. Ficht  
Blue Bell, Pa. 19122

**1959** Clelia S. Wood  
Mrs. Frank B. Mallory  
225 N. Merion Ave.  
Bryn Mawr, Pa. 19010

**1963** Christina C. Silber  
Mrs. Ean Zen  
1100 N. 12th St., Apt. 11  
Arlington, Va. 22209

Catherine C. Trapnell  
Mrs. Douglas H. Wheeler  
2610 Idlewood Road  
Cleveland Heights,  
Ohio 44118

**1964** Hilary Henneke  
409 S. Iseninger St.  
Philadelphia, Pa. 19147

## Black alumnae and students speak

BRYN MAWR ALUMNAE BULLETIN

Spring 1969

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-grow" 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. Conway '70

A personal commentary on the impressions which I have of Bryn Mawr, a discussion of the following topics: First, the College faculty and the deans, as I see them; second, my role as a student in this particular environment; and finally, the future of the current social chaos and upheaval at Bryn Mawr. Examination of these broader issues leads to my conclusion, a rather obvious one: I expect nothing more from the deans other than expert counsel in my intellectual commitments. I am an autonomous student, and I am *in loco parentis*, etc. As long as I have the research facilities, general availability of books, and decent housing I am satisfied. As for the College, I have sufficiently fulfilled those expectations I came to Bryn Mawr expecting these things, and have felt no need to expand upon them. There is not time for me to spend too much time at odds with the deans and the faculty. I am reasonable in their conceptual grounds and the faculty to my mind is just as reasonable and equally so.

I believe that my role at Bryn Mawr is twofold: to prepare myself adequately for my commitment from law school, and to mediate culture between my fellow students and myself. First, I have chosen a major in philosophy so that I might better make decisions which are based on their very nature, constructive for the society. 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 mis-understandings 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 the rest of my contemporaries who are trying to correct the 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 levels. I learn, by being here, that my idealism may be completely unpragmatic. I believe that which I shall play in the future is still dependent on that role depends, in large part, on the role I can make in a society where violence prevails. I am one of those who should sit by the wayside and observe the situation instead of participating in it. Bryn Mawr has left me with no other choice than proceeding by those means which are acceptable to me, despite the protest of my contemporaries. I must pursue ideals and goals which are in harmony with my nature, or I will find little value. Bryn Mawr has left me with the impression that there are possible outlets for those who seek a physical revolution and substitute a social revolution in its place. This view will be held by me as quite impotent, but it hardly matters. Bryn Mawr has created a mental individual out of me. My physical labor will begin only when the mental tasks are done. An individual for whom a social revolution is both alien and enigmatic—but for the future may be positive.

## Lanterns, Owls and All . . . Four Years Only

Dolores Miller '70

The corner of Macy's gift wrap department, a summer job at 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 Mawtyn, 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-timed puttputt 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 Penn 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 Mawtyn 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.

Spring, 1969

JAMES H. COCHRAN  
Herman

Year	Population	Area	Population	Area
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1925	1,000,000	1,000,000	1,000,000	1,000,000
1930	1,000,000	1,000,000	1,000,000	1,000,000
1935	1,000,000	1,000,000	1,000,000	1,000,000
1940	1,000,000	1,000,000	1,000,000	1,000,000
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President	1921-1922
Vice President	1922-1923
Secretary	1923-1924
Treasurer	1924-1925
Director	1925-1926
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1. The first part of the book is a historical survey of the development of the theory of the firm, from the classical economists to the modern theorists.

Yours sincerely,  
Karl L. Meyer, Vice President, NAC

Revue de la Recherche Économique 1910

1. *Journal of Management*  
 2. *Journal of Management* 1931

With little more than a month to go before we close the Mummie 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.

Volume XLIX Number 3

THE BRYN MAWR ALUMNAE BULLETIN is published four times a year fall, winter, spring and summer, copyrighted 1960, by the Alumnae Association of Bryn Mawr College, Wyndham, Bryn Mawr, Penna. Material must be received at the Alumnae Bulletin Office by September 15, December 15, February 15 and May 15. Second-class postage paid at Philadelphia Pa. Lists cost a copy postmaster. Send form 3579 to Bryn Mawr Alumnae Bulletin, Wyndham, Bryn Mawr, Pa. 19010.

The Alumnae Bulletin believes its purpose is to keep its readers informed about Bryn Mawr College alumnae affairs and activities. The College is a complex community and its alumnae number about 1,000. This issue of the Bulletin departs from the usual pattern of reflecting 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 student now on campus. We have also included brief reports from campus organizations which reflect changes affecting everyone at Bryn Mawr.

Saron Rogerty '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 A. Neal, Director of the Free Southern Theater and is referred to by Renee Fowler '70 in her article on the Black Arts Festival, page 10.

Black is Beautiful . . . But Not Enough  
*Enslaved Men, Red 56*

Great Possibilities . . . Great Difficulties  
June Grad '57, Ph.D. '60

A. H. W. and A. H. L.  
*Journal of the Royal Society of Medicine*, 1967

Introduction to Learning  
(*handler Louis Murphy '63*)

Paradoxes, Miseries . . . Not for Trade  
*Jessica Harner '68*

Freedom to Be Myself  
Marcia Laine Boles '68

## 10 BLACK ARTS FESTIVAL

## A National survey

Recruitment Program School of Social  
Work and Social Research  
*Bernard Ross*

## Admissions

Admissions  
Ellen Silberblatt '64, Elizabeth Vermey '58

Scholarship Aid  
Julie Painter '50

My People: Biafra and Binn Mawr  
Dana Olu Chizoba '69

Helpful Greetings  
Sharon Rowley '69

Why Bury Mawi? An Imaginary Interview  
*Psychiatric Postscript* 79

Towards a Positive Future  
 (ed. B. Coleman) 70

Lanterns, Owl, and All . . . Last Year's Oaks  
*Deborah Heller '70*

1. **Bring Meur World, The Trouble?**  
*Brenda Jefferson, '76*

I'm Black, I'm "Conservative" and I'm Proud  
Joanna L. Doddy '72

## 23 CLASS NOTES

## 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 refusing to accept my role as a "Negro" and by reaching out with Miss Schneider to find out what she thought of my college career. Yet I did not leave the narrow confines of the black ghetto. 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 (1951) 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 Bryde believed that the college's responsibility extended beyond the campus and embraced the community at large. In the following months after we took a charge in policy there, teams of Bryn Mawr Harvard students tested restaurants along the Main Line without encountering discrimination. My 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 a high salary, I went to work. All of the jobs which I held were related to my major, political science and minor, sociology. As a visitor for the Department of Public Welfare, director of the student affiliate Americans for Democratic Action and coordinator of the Young Adult Council of the National Social Change Assembly I had opportunities to learn much about men and women who shared my concern with race and to recognize that being Negro still meant a lot of things, even with an A.B. from Bryn Mawr. The job of jobs for which I applied and was rejected as "too demanding" was to teach in a public school. I did not live in worlds we never made. Acceptance of the standards and values of white America has been a major theme among the middle class Negroes who, 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

justice, 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 (1951) 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 Bryde believed that the college's responsibility extended beyond the campus and embraced the community at large. In the following months after we took a charge in policy there, teams of Bryn Mawr Harvard students tested restaurants along the Main Line without encountering discrimination. My experience is memorable because the College came through when the chips were down—quietly, firmly, successfully. They paid the bills too!

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America and her people. It describes my parents' search for a better life for me. It describes my search for new opportunities for myself and my children. It means my refusal to accept hearsay reports that Negroes were not welcome in restaurants in Andover 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 black people are truly people, deserving of the same respect and outward appearances.

If younger people reject the term "Negro," they are free to substitute another. Yet I cannot readily go along with those who today benefit from the struggles of the past and see it as a necessary concern of those 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 not because I am black. But blackness is my black experience—not my black zones. 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 pain 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. '63, 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 Roboform in Stomachs of the Cow-Meat Mite." For the next four years she was research associate with F. R. Leachman at Amherst College and coauthor of several publications resulting from their work on pigments of Myxococcus. She returned to Bryn Mawr for her doctoral studies under F. Leachman. Then her research resulted in three joint publications as well as her thesis, "Post-natal development of the eye of the fish, *Parachanna aequidens*." She now is at University of Michigan under

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

After agreeing to contribute to this issue of the *Monroe Bulletin*, I really stopped to think about what of 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 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. 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 in the world as my own perception of it changed. I experienced a larger world and a more active role for black people in the climate of the country. When I returned to Bryn Mawr as a graduate student, I found very different conditions. I had to be a graduate student. I had to be a graduate student. I had to be a graduate student.

So many things had changed. I was involved with some fellow students in a very real way. I was involved with some fellow students in a very real way. I was involved with some fellow students in a very real way.

I had to be a graduate student. I had to be a graduate student. I had to be a graduate student. I had to be a graduate student. I had to be a graduate student.

It was a different world. I was a different person. I was a different person. I was a different person. I was a different person. I was a different person.

The situation was different. I was a different person. I was a different person. I was a different person. I was a different person. I was a different person.

My experiences were different. I was a different person. I was a different person. I was a different person. I was a different person. I was a different person.

## As It Was and As It Is

Christine Philpot Clark '69, LL.B. '65 Yale, is an attorney in New York City. She is also doing her work for the Southern Christian Leadership Conference and working with attorney L.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 on the Causes and Prevention of Violence. Mrs. Clark was a subject in *The Challenge of the Cities*, the advanced graduate program given at Bryn Mawr last fall.

For everyone, I suppose, college is the best and worst of times. Discovery and challenge, unknown in my sweet peaks before, certainly characterized my Bryn Mawr years; but so, too, did the call and the struggle through whitenesses that I did not consciously

We all do some culling and sorting, whatever our internal status. Intelligent women in a under-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, alone, if I constantly rant? Enough. Black people have to pose these questions more often.

At Bryn Mawr, even loved particular faculty, through all my years there, I was focusing on filtering that larger and later world where the rudiments of finding jobs available only in the public sector were considerably with the apparent "invisibility" of the campus.

There are numerous little vignettes I could cite but they all prove the same point. I could not in any way reject the whole pot of values set before me. Too much applied to a black life. I knew it deep down, but not I would admit it to no one.

There was the summer of Little Rock, and guilt during the following fall at Bryn Mawr made fifty percent of the black girls on campus presidents of their classes (2 out of 4 in each case). I was approached by some classmates trying to resist 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 romance. 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 headfully.

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 responsibilities would save my part of a time-out from the world. In addition I had to work 20 hours a week. I did. I did have. It was a desperate time. I was a desperate person. I was a desperate person. I was a desperate person.

I could have asked for one of the College administrators and I did. I received, except perhaps for a few special interviews, but I had no notion then of a long special request. I had, I feel, white and black students have financial responsibilities brought on by their own college life and possible abuse of Blacks and ought to respond accordingly.

With my contemporary Bryn Mawrers, however, there was social separatism. 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 Mawrers. 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 Mawrers, at least those I knew while there, has been a continual task-oriented and brief never sustained or personal. This offered 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 ahead from mine. I was "never going to marry" or those of anyone I married who would, of course, be black. This was made patently apparent to me by the contrast between intimate smoker sessions we dormmates 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 racial 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 six hours for young black students leaving their education be fashioned to the lives.

My failure to alter the social separateness that exists between myself and contemporary Bryn Mawrers I attribute to my own reviled role at what I must call the passive integration time of the sixties. Their relationships with whites were apparently false and indiscriminate in that they held whites to no standard of behavior or responsibility. Whiteness, in my view, was sufficient. Further, such Blacks attempted

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 changing the context and refusing to fashion merely private, personal escapes.

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.

**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.

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

I personally had to able minds and poets. We addressed one by the title of his true name, and another by their first names. I found it true. It took me some time to establish respectful and yet not

But my power is great. I have been elected to one of the most important offices in our times. I thought I would be elected. It was

Academically Brian May  
learning experience. He  
stated what he knows, what  
"learned" by rote, and we

**Jessica Harris**, 46, spent her junior year in Paris and earned a Master's degree at Côté University in Nancy, France. She is now a member of the division of continuing education at the City University of New York. She received her Ph.D. in 1974. Miss Harris played volleyball and tennis from 1967 to 1970 and served as a member of the Phi Kappa Phi Honor Society.

Rev. Mr. Hummer Bulletin

The Academic Aspects. I was shocked, upon looking at the commencement program for the Class of 1961, to notice that not one black student had graduated with an above 80 average. This was in a class where over half of the class did not still puzzle (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 capable. Yet the fact that not one of us was graduated with mention of any sort makes me think that the

*the Social Aspects.* Because Bryn Mawr is not a coeducating 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 other factor and you have the problems that confront a black student not only freshman year but also throughout her college career. While these may seem far next to the academic question raised, they can nevertheless lead to difficulties with "adjustment" to college life.

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

Spring 1969

As a child I grew up in a very racially conscious family. I knew my black identity. I never felt, as I endured Bryan Mui, that I had to prove my blackness. I compensated 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

I am not, however, necessarily the naïf 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 aademic credit to be given for work in the ghettos. (I'd 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 Donnell's Erdman Hall 1965

The new library as it appeared in March 1969



The new library as it appeared in March 1969

### 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 Murphy, '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 subsumed 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 15th 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 willing 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

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### Student Affairs Committee

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## Student Curriculum Committee

Students all over the world. Mawrers have been pressing curriculum changes throughout the year. Here, the approach is modification and alternative methods researched by the Student Curriculum Committee working with several departments, the Faculty Curriculum Committee and the Administration.

During the first semester several allocations were effected. For Freshmen Composition, changed from a numerical to a verbal one of honors, credit or fail. Two units of credit are now given for the Project in which students live and teach in Philadelphia. The Sociology department has added a new course, *Work in Urban Studies*, which is organized by several freshmen and upperclassmen. This is a study course given for credit, requiring certain prerequisites and limited enrollment. It includes participation at Sayre Junior School in Philadelphia and a seminar on education in ghettos. Another new course, organized by the Administration and 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.

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 or time 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-

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## "The African Past"

The Anna Howard Shaw memorial lectures for 1969 were given by J. H. Steward, Professor of anthropology at the University of California at Berkeley. The illustrated lectures on *The African Past* included *The Migrations of Man*, *The Toolmaker*, *The Hunter and Hunter-Gathering*, *The Coming and Spread of Modern Man*, *Sprinkled Hunter and Gathering*, *Economic 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 AAP chapter hopes to increase the fund.

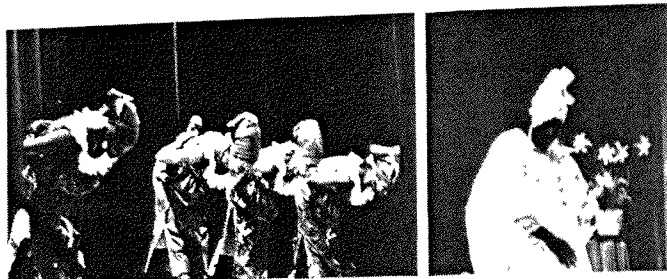
Miss Sharon Bogerty, co-chairman of the Bryn Mawr-Haverford Black Student League, and Mrs. Ira Reid, currently teaching a course in *Black Writers in the American Scene*, will help select books for initial purchase.

Pat Rosenfield '70  
Chairman, Curriculum Committee



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

## The Black Arts Festival



The Arthur Hall Afro-American Dance Ensemble performs in Goodhart Hall. Dance, left (left), 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 evoked 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

technicians who have created the film, the viewer is able to learn the reasons for the existence of the ghetto and the forces which are keeping it from becoming a community.

Adding a more recent element to the festival, David and the Byn Mawr Black Student League performed at the festival.

Philadelphia's Free Press Theater produced a play, "The Message," which was performed Sunday after noon. Director John A. Williams, who is the group's main concern is to give Black people a framework or context in which they can live their lives. He believes that whites in America, therefore, are not only to entertain, but also to interpret the black situation. He believes that the Haverford-Bryn Mawr Black Student League, both campus and community organizations, have an important consequence will be to create a flow of ideas between Blacks, if they are to be able to understand the truth of what is going on. A Director of the Free Southern Theater spoke at the festival. "There is no truth that speaks so clearly to me as the truth of my own experience."

Rome Rousset '70

Bryn Mawr Autumn Bulletin

## A National Survey

Bryn Mawr College recently participated in a survey by the Ford Foundation of black Americans in fifteen graduate schools of arts and sciences during the years 1964-65. Of the 105 institutions questioned, 63 provided enrollment data and 63 information about 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 American schools granting doctoral degrees and of 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 widely self-conscious about its treatment of the minority different.

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

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

- 1. 13 percent of the American population is black.
- 2. 12 percent of America's total graduate enrollment is black (Bryn Mawr: 1.92 percent in 1965).
- 3. 18 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 who 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 doubled by the 0.73 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 and 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-graduate program directed by the Rockefeller Foundation. This program offers an additional year of advanced 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.

Spring 1969



## 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. The committee has been successful in securing a number of applications from Negro colleges. No formal quota was set, but the committee has been able to secure a significant number of applications.

Letters of inquiry have been sent to a number of Negro colleges. The trip to Morehouse College was a pilot project and was successful. The committee meeting prior to the trip was held in the Atlanta office of the Social Work Department. In March, Ruth Mayden and Bernard Ross, with Atlanta and non-student staff, visited Atlanta and met with students and faculty. Other Negro colleges have been visited during the second semester. History of the department, has assisted materially in the recruitment of students in the Atlanta area.

The results of the initial recruitment effort have been encouraging. The number of black students in the department has increased in the first year since its formation and there is a strong interest in social work at Bryn Mawr. Possibly, the department has already brought to recruitment a part in this year's slightly higher number of applicants. Alumni have been successful in securing black students to the department.

An important part of the department's original request was that the department not be a "quota" department. This has been accepted by the whole community and the department effort to achieve a significant increase in black student enrollment.

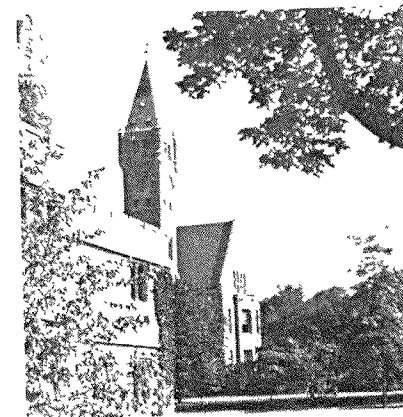
Committee members include: Bernard Ross, Director of the Department; Ruth Mayden, Assistant Director; and Dolores Norton, Junior Representative to the Student Association. Beatrice Schuchman, MSS '66, and Alvin Thomas, President of the Student Association, were also present at the meeting.

We are convinced, but the department is competing with law schools and industrial corporations for black students. If social work as a profession is to be relevant in the urban crisis, however, the department must prepare a substantial number of black social workers. Bryn Mawr must undertake to do its part.

Bernard Ross  
Director, Social Work and  
Social Research Department

Bryn Mawr Beacon Bulletin

## THE UNDERGRADUATE SCHOOL



MARY ANN DAVENPORT '65

### Admissions

We are pleased to be asked to share with interested students and friends of the College some of our thoughts and some of our dilemmas regarding the admission of black students, many of whom are black. Bryn Mawr 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 strong dedication to intellectual development within the 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 promise, particularly in the case of those students whose considerable educational and home environments were not conducive to high quality learning by College standards. Examination Board standards. Just as we know that affluent, educated families and fine schools tend to promote the development of those verbal and quantitative skills which lead to success on the entrance tests, we also know that students from less advantaged environments are at a statistical disadvantage. Excellence of tenacity, curiosity, energy, genuine intellectual stamina, and adaptability may be such more essential than that dubious commodity known as "holistic 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. How many 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 addition 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 strongly academic and distinctly non-vocational. They are choosing to be part of a 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 so-called "graduate" promises to be particularly taxing. Knowing that 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 as a haven of taken socio-economic stereotypes. School visits by alumnae and a business staff organization of referrals and individual letters 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 (NSSNS), a non-profit college advisory and referral agency for black students. Bryn Mawr takes part in the annual NSSNS sponsored College Day, attended by representatives of black students seeking information about colleges. Further, the NSSNS provides us with the names of students who are capable and particularly interested in Bryn Mawr. The Admissions Office then sends a letter inviting them to apply.

## FROM BLACK UNDERGRADUATES



The Evening Ball in Philadelphia

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

### People: Biafra and Bryn Mawr

by Obi Chizea '69

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

I been asked to sing you a song of woe I have filed you with my melancholy notes, but I 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.

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

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

inferior school, Bryn Mawr takes a very small in comparison to the great educational and sociological risk to the student herself. To send her to Bryn Mawr without offering them massive support would be placing the welfare of the College above that of the individual. Thus we have admitted only those whom we believe can survive here.

Many issues center in this decision. We fear that we may be turning away those who are in need because we are not imaginative enough to make the promise. We regard greater financial resources as admissions as a social imperative and not as a means to new ways for Bryn Mawr's policy to help.

—Bryn Mawr '64

—Bryn Mawr '58

—Admissions

### Scholarship Aid

We have been asked to provide information for the black undergraduates for the year 1969-70. Besides our regular scholarship program, we have been allocated specifically for white students by interested donors. Outside foundations such as the Carnegie Foundation for the Advancement of Learning, the Merit Scholarship Program, and the Opportunity Fund provide information in the table below regarding their aid.

Funds Administered by Bryn Mawr	1969
Current donations	\$13,400
Endowed funds	12,950
Educational Opportunity Fund	5,200
Alumni Association	3,300
Budget	250
Loans	1,300
Funds From Outside	1969
National Achievement Scholarship	\$17,100
Penn State Awards	2,350
Miscellaneous	2,665

Donors include the Executive Association, the Huber Foundation and special alumni funds and individual donors. Funds are designated for regular educational expenses, tuition and residence expenses. Some donors have indicated that their gifts are to provide grants for supplementary expenses such as food and supplies, incidentals, clothing, travel, and for special purposes such as work-study programs and summer school. A sizable new gift from the Cameron Fund Foundation will be used for the black students to cover a wide variety of expenses.

—Patricia Painter '70

Scholarship Office and Adm. Dean

Bryn Mawr College Bulletin

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

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 F.R. Club. You don't mention this to him; you have never seen him before. You have not one of the two but the first black girl who comes to the club. You smile--

*There's someone here to see you.* You ignore her and tell a friend: *Do you know, you have done your best to leave.*

*Oh, wasn't he handsome?* You mean "Baby" he was black, got to like him no matter what. You mustn't let the fact that he has a "5'2" and "10" and "dumb" your spirit or take away your voice.

Of course if you are really interested in black culture, you want to look at your black friends as a way to appreciate black culture. They are always appropriate.

Place, a navel. You say to a black friend: *You dance so well.*

*Teach me that dance.* (The latter can be used at other times when you dance well.) You dance well; you're black and you're so well.

Other appropriate phrases to use with a student at college or medical school are:

*Don't you just love Ole Miss?*  
*I just love to see black people.* (referring to black power, of course)

There are thousands of other phrases I have not mentioned. They increase and make up: just forget consideration, consideration and decency and make a few assumptions. As long as all blacks are from the south, don't say anything and will appreciate anything you do for them.

Of course you can't be all these things all men so there is one very important rule to remember: Place: Anywhere (O.H. outside the area of interest) Black friend, *Hi there.*

You: Remain silent and stare off to the side and pretend you didn't hear. Give extra points if you can do this effectively. You can fool everyone with you. Twenty points if you can be the only two people in the train station headed back to college.)

## Why Bryn Mawr? An Imaginary Interview

Peep-hole Poindexter '70

Peep-hole: Should I go to a white college?

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

Why not? But won't a white school rob me of my black heritage?

If a white school can rob you of your heritage, then you must have a lot of heritage to start with.

Why not? Well, is, won't I lose touch with my black friends?

First, you have the summers at home, work for black organizations, be friends all you want. Second, a modern college is supposed to separate you from the world. No matter what your field is, even if it's the study of Ancient Athens, you should keep abreast of what's happening in the world today, and if you're inclined, participate.

But Bryn Mawr 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 very active), and if you want to be super-active politically and socially, then you perhaps had better not go 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 academics, 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, then SDS. Is this 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 Swarthmore. 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 to 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 a 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 make you do 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 five years at a place like 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

Brenda Jefferson '70

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 hijinks 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

The second mechanism is a little stronger. This mechanism is the school start into a reclusal life. The black and white life style is not to their rooms to their work. They do not bookshelf everything from *Uncle Tom's Cabin* to *Soul on Ice*, some read, some rest, but with authority on the Black Box, the friends, but they are not black either. They are not judged by white standard. They are not appear black and continue to be praised in the white society and

The third mechanism is used by those who form the core of black student movements to develop a contrived attempt to avoid the more complex racial black-white struggle in the face of the dominant white experience. It is an intensified alienation from black culture and goals. These are the people who have recognized the destructive force intrinsic in the dominant white establishment and have the strength to resist even their identity in the face of it. These are the people who are moving to make the College more relevant, if possible. These are the organizers of the annual Black Arts Festival, various academic and cultural educational programs and, this semester, the first Black Studies course on the Haverford or Bryn Mawr campuses. In this new course, *The Black Man's Experience 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.

at a black at Bryn Mawr is not easy. It can be gained by a piece of rationalization which the power elite as good training for future isolation. For those who aren't strong enough to be further strengthened by constant threats, it is disastrous. It just isn't worth the trouble. Black students would benefit more from the encouragement and matriculation of good black students than from any other will.

John & L. Doddy '72

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

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, thickened 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 matured towards more the future looks dim.

It's not impossible to change a person's line of thinking; and it can be done without kicking 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 demand 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.