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

ALUMNAE ASSOCIATION
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ALUMNAE DIRECTORS
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Les Ellis Horsen, 1958
Nominating
Katharine MacAuland Day, 1942
Resources
Julia Martin Cheever, 1940

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Christine Philpot Clark '60 LL.B. Yale '65
Introduction to Learning
Chadlee Lewis Murphy '63
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Jessica Harris '68
Freedom to be Myself
Marcia Young Bole '68

BLACK ARTS FESTIVAL
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.

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23 CLASS NOTES
In seeking the help of recent black alumnae for this issue, our student editor hinted that "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 the power of new ideas and opportunities, to think independently, sometimes creatively, to respect the ideas of others, to love scholarship and to respect the potentialities of the human mind."

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FROM BLACK ALUMNAE

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.

Black Is Beautiful...But Not Enough

My father used to tell me that my problem was that I reached for the stars and refused to accept the limitations on what I could do... I reached for the stars and refused to accept the limitations on what I could do... I learned to like yams and that it was all right not to accept anyone's image of me. My friends shared the gospel songs after dinner on Sunday... I refused to accept my occasional lateness because I had to finish my paid job before we could party together... I refused to be intimidated by anyone black or white... 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 these possibilities into performance and in my lifetime.

Evelyn Jones Rich

Bryn Mawr Alumnae Bulletin

Spring 1969
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 calling and sorting through whitenesses that I did unconsciously. We all do some culling and sorting, whatever our particular status, the man in a malevolent force. I did stay, completed the requirements and received my Ph.D. in June '68. I rather meekly accepted the status quo without questioning it. Even in my classes I would not have dared even a question of the campus. Communication between concerned individuals can sometimes rectify misunderstandings; but my overtures were greeted by an impenetrable black wall. I was approached by some classmates trying to enlist me to be the third. But I knew my family. Thus, my cheers for young black students were limited to that larger and later world where the rude-ness of finding jobs available only in the public sector confronted probably with the apparent "idleness" of the campus.

There are numerous little vignettes I could cite but they serve the same point, I could in no way accept the inevitabilities apparently inherent in American institutions. The demands of graduate school are sufficient energy? what do I lose if I let this small presumption pass by? what will happen to me, that soft, self I, like it, constantly think? Enough. Black people simply have to pose these questions more often.

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to represent their contact with whites as a “one-upsm” to fellow blacks “back home” who were constantly private, personal escapes. I made me realize that only long overdue power to has been that the two are mutually exclusive. She of today’s youth. (How’s that for an over-30?) I was startled to realize that my own private premise are not only nice words; they are useful in destroying absorption. (Ed. note: There are now 28 black under­­maids 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 a long 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 am a part. Why should 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 see the world in general. I wondered what life would be like afterwards; what my place would be in the black world in particular. I walked my 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 am a part. Why should 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.

Paradoxes, Miseries...Not For Trade

Jessica Harris ’65 majored in French, spent her junior year in Paris and is now working toward her Master’s degree at Cité Baudouin 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 1966—are the janitors 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? What is the black student not only freshman year but also throughout her college career? The problem is not one of the black student not only freshman year but also throughout her college career. The problem is not one of the black student not only freshman year but also throughout her college career.
**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 have become increasingly disenchanted with the News' policy of constant editorializing, rather than the reporting of college news. I believe also that the News has 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 14th and its policy 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 Chisaka '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. Speth, Jr., chairman, John E. Forsythe, Lewis N. Lukens, Anne Woodward Fawley '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. Any members of the Haverford College, four student representatives of the University of Pennsylvania, and four student representatives of the University of Pennsylvania. Any member of the Student Affairs Committee is an umbrella agency for new courses, majors, etc. The second purpose is that of an umbrella agency for several large projects concerned with the curriculum of the College, both purposes being academic and important and will, I hope, benefit the students.

Pat Rosenfeld '70
Chairman, Curriculum Committee

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**Student Curriculum Committee**

Like students all over the world, Bryn Mawrians have been preparing 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 Kearnery 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, face-to-face problems, and a weekly seminar on education in ghetto schools. Another new course, organized mostly by the Administration with some student participation, 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 marred by the serious effects of the calendar schedule initiated by the students two years ago. This system provides a range of periods before Christmas for exams, but is acceptable only if the exams 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 Alumni Alumnae Bulletin

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**“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.

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**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 ($800) for a collection of books by and about black Americans, their history, culture and relations to contemporary American society. The books will be grouped in the Bryn Mawr Library but the effect of the new fund will increase the budget.

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.
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 1964-66. 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 subjected to various 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 was black for 1964-66.
0.78 percent of total Ph.D.'s in the four-year period were black.
If the number of black American graduate students were multiplied sevenfold, it would only match the ratio of blacks to the total American population.

"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 probably will be entering graduate school and will enroll in a wider variety of fields and work for higher degrees.

"We were asked how many Ph.D.'s they expect to award to black Americans in 1969. Forty-six of the graduate schools responding estimated that the number of black doctoral students will be sevenfold of the 1964-66 level. Since the 1.72 national black enrollment figure is only matched by the 0.78 percent black Ph.D. figure, we can only expect less than 0.09 percent black Ph.D.'s. This would mean that the 0.78 percent black Ph.D. figure is probably the upper limit of enrollment in graduate school and that 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 probably will be entering graduate school and will enroll in a wider variety of fields and work for higher degrees.

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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 a 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 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, professionally social workers.

To secure more black applicants, the committee recognized that all prospective students may not meet past criteria. Success and failure, 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 extra 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 departmental alumna, 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 followed a policy of direct personal approach.

Teams of faculty, students and alumni have made recruitment visits to Negro 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 Maric 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. At Morgan State, 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 fact 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 Feinleib, Ernest Kelly and Doores Norton; alumni, appointed by Goetz Mayer (president of the Social Work Alumni Association), Beatrice Schneider MSS '50, 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 it 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

Admissions

We are pleased to be asked to share with interested alumni 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 intellectual 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, astonishingly 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 '60s, the Admissions Office has worked closely with the National Scholarship Service and Fund for Negro Students (NSFFSN), a non-profit college advisory and referral agency for black students. Bryn Mawr takes part in the annual NSFFSN-sponsored "College Day," attended by large numbers of black students seeking information about colleges. Later in the year, NSFFSN 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 College among other institutions and supporters of the College Bound Corporation of Philadelphia. CBC encourages local inner city students who are not planning to stay in education beyond high school to prepare and aim for some form of higher education. The more academic of these students may be interested in kịch 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 college 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 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 attending 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, 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 unwieldy 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 milieu, proven achievers.

We believe that Bryn Mawr does have a responsibility to provide educational opportunities for students whose preparation has been poor. However, our curriculum and academic standards as they currently exist make it very difficult for us to admit those for whom the prognosis here seems doubtful. 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. Silverblatt ’64
Elizabeth G. Ferney ’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:

<table>
<thead>
<tr>
<th>Fund Source</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Financial Aid</td>
<td>$13,400</td>
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<tr>
<td>Endowed funds</td>
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<tr>
<td>Financial Aid</td>
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<tr>
<td>Budget</td>
<td>250</td>
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<tr>
<td>Loans</td>
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Funds From Outside Sources

National Achievement Scholarships    $17,100
Penn. State Awards                  2,550
Miscellaneous                       2,665

Donors include the Friends Freedman’s 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, incidental, clothing, transportation—and for special purposes such as medical costs, tutoring and summer school. A sizeable new gift from the Cannon 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

Bryn Mawr Alumnae Bulletin

Spring 1969

My People: Biafra and Bryn Mawr
Dora Obi Chisea ’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. Whatever else can I say? My Bryn Mawr experience is the experience I had in Bryn Mawr.

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 music, and people knocked at my door and asked me to stop the primitive sounds. They must have listened 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 throttling hope.

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 as by electric shock. 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.

I am sick—get the devil,” I wrote, “two months in the U.S.A., God’s own country, has not been an easier or more difficult than my nineteen years in Nigeria—the largest ground, or is it playground?—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 sick of the sun, 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 mud.

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 happiness 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 again by "well meaning" whites. They are guaranteed to purify your soul of any bigoted feelings, make you appear "liberal" to your white friends and guarantee to purge your soul of any bigoted feelings, for composed a short list of catch-all phrases to say and time again by "well meaning" whites. They are for those poor blacks - charity and all. Or you can You laud yourself for having been smart enough 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 hunt fiercely through the employee files: There are thousands of other useful phrases I have not mentioned. They are easy to find or make up; there are 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 black blazer 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 may answer: 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?!

Why Bryn Mawr? An Imaginary Interview
Patchechole Pointdexter '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 what a white school rob me of my black heritage? If you can rob me 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 archaeological 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 1969.) 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 Ashmore 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 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, that's why 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
Toward a Positive Future
Carol B. Conway '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 dean; 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 conclusions 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 uninterested in the autonomy of the student, student rights, 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 those 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 as potential requesters 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. As long as 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 of the College should be informed that the doors of BMC are open to those eager and qualified for superior higher education. But I know that the best, in any case, should be approached that some of my contemporaries who are attending here may be future leaders of society, that the people and situations encountered will make demands upon 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.

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 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 unpatriotic.

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 triumph. I feel 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 as potential requesters has been just as reasonable and equally acceptable.

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Lanterns, Owls and All... Four Years Only
Dolores Miller '70

The scene: Mary's gift wrap department, a summer job at a temporary personnel bureau. Take your pick.

The question: "What do you do?"

The answer: "I work at the '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 Brymawter, lantern, owl 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 dispute 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 as sharp as a well-shielded 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 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 Erben mixer or the Penn East coffee hour. I know that the integrated teas and movie excursions will cease immediately. But I will have the opportunity of a journey which will take me further than the Ville to find that out. The smiles drop off as sharp as a well-shielded guillotine when you venture beyond the rarified atmosphere.

I do not doubt the intrinsic value and benefits of a Bryn Mawr education. I have been impressed by the attitudes of my fellow students and myself in their willingness to try to understand the differences and misunderstandings on both sides. But the "Bryn Mawr experience" has opened my eyes to those of my contemporaries who are attending here may be future leaders of society, that the people and situations encountered will make demands upon 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.
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 were not wanted and are then encouraged to persuade themselves that being black is limited to a condition of the skin. The hypocrisy of admitting her on campus and then excluding 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 life of a black at Bryn Mawr is not easy. It can only be bettered by a piece of rationalization which sees the existence 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 for the future power elite as good training for future existence.

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. Perhaps this results from the College's emphasis on individualism, or possibly from the different backgrounds of the black students on campus, or perhaps from the College's emphasis on individualism, or possibly from the different backgrounds of the black students on campus, or even from the fact that blacks 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 or that a black man cannot do what was done by a white man before they were born. Because blacks are culturally and socially isolated, the core of black student movements.

Those white students who marched with blacks, worked and lived in schools with blacks, and tried to find out their own lives' meaning 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 future in turn is intimately linked with the future of the black student movements.

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.

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.

The blacks being denounced were from my type of black student movements. Those black students who prefer the future power elite as good training for future existence.

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 come to question the black image in the face of it. These are the people who are moving to make the College as relevant as possible. These are the people who are redefining the Black Arts. The Festival, various academic and cultural tutorial programs and, this semester, the first black studies course on the Haverford campus.

This meeting had three main effects upon me: the life of a black at Bryn Mawr is not easy. It can only be bettered by a piece of rationalization which sees the existence 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 for the future power elite as good training for future existence. 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.

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