Equal pay for equal work

by Cami Townsend

Women may "use the power structure to change the power structure," commented Ronnie Steinberg on April 7, at the Bryn Mawr's Anna Howard Shaw lectures, "Threats to the Feminist Agenda in the 1980's." Steinberg's presentation focused on the future of equal employment opportunity for women. Steinberg, who is research director at the Center for Women in Government (affiliated with the State University of New York at Albany), first spoke of certain setbacks that have been suffered under the Reagan administration, such as failures to punish non-compliance with affirmative action regulations and shifts in the targeting of training programs. These developments appear even more serious when they are compared to the progress made under Carter's administration, during which time the dynamic Eleanor Holmes Norton served as Chair of the Equal Employment Opportunity Commission. Steinberg said, "The gains made then were very real, although they were limited. The setbacks made in the past two-and-one-half years are equally real." But she added, "Those setbacks are not the focus of this talk." She went on to describe reasons for a belief in a positive future for the employment of women.

The general theory of equal employment opportunity policy has evolved greatly since the first related acts were passed in the 1960's. At that point, "intentional prejudice or bias on the part of an individual employer against an individual woman or member of a minority group" was made illegal. It was only in the early '70's that an awareness of "codified decision making" emerged. Discrimination could not be wiped out by making individual prejudices illegal, because the work of women and minorities was systematically undervalued. That is, their wages were "artificially depressed," or were less than they would have been on a free market with white males doing the same type of jobs.

Since women have been made aware of this "codified decision making," they have united to demand improvements in pay scales. The Center for Women in Government works to aid them in this process. It presents a "neutral" front, involving representatives of all interest groups, including management and labor, in all of its projects. Steinberg believes that through the efforts of such groups, women may make changes within the power structure. Initiatives have been taken which have proved successful. The Center originated various "bridge" jobs that would allow a woman to move from a clerical position to a managerial one. It has developed an extensive program aimed at eliminating sexual harassment on the job through educating workers and managers. The Center has also been actively involved in the fight for "equal pay for work of comparable worth." "Equal pay for equal work" is no longer called for, because management can get around this by hiring men and women for different types of jobs, with the women's jobs being lower paid. A legal adoption of the phrase "of comparable worth" would make it illegal to assign lower pay scales to jobs usually done by women simply because they have traditionally been assigned lower pay scales and not because they are any less demanding than other jobs. There has been no concrete policy implemented in favor of equal pay for work of comparable worth. We would have come much further if the government had involved itself in the past two-and-one-half years. However, Steinberg closed optimistically: as long as there are women working for women's work, we have no reason to lose hope.

New Major Options

by Susan Lehmann

The Sociology Department will be allowing students the added option of specializing in Afro-American Studies or Gender Studies starting next year. To specialize in Afro-American Studies students must take in addition to the core courses and senior conference: The Afro-American Community, two 200-level courses in the department which deal with significant aspects of Afro-American experience, one additional 200-level course from a special list including courses offered by allied departments, and one 200-level course in Sociology.

Those students who would like more information on the Afro-American Studies program should contact Professor Washington, and those interested in the Gender Studies program should contact Professor Bennett.
Political statements: Bryn Mawr out of the Tower?

Political statements? Who cares! Does it really matter what goes on in the Real World? The important issues here are: showing porno films and moving mailboxes from our dorms to the new student center. (We have enough trouble making Brecken a part of Bryn Mawr—how could we possibly expect to make the College a part of the Real World?) If we cannot make the Honor Code work for a thousand-odd dorms to the new student center. (We have enough trouble making Brecken a part of the Real World? The important issues here are: showing porno films and moving mailboxes from our dorms to the new student center. (We have enough trouble making Brecken a part of Bryn Mawr—how could we possibly expect to make the College a part of the Real World?)

There?

Are students at Bryn Mawr living in the proverbial ivy tower some 572 miles northwest of reality? It would appear so. At last year's Plenary, Bryn Mawr voted to bar SGA from making political statements even if voted on by the student body. Later, at a dinner vote, students decided that it was acceptable to conduct polls and to make political statements—only on campus. Presently, a proposal is under consideration that would allow the Assembly to undertake polls and petitions to be released to outsiders upon approval by the Assembly. The proposal even specifies that "the majority opinion must not be taken to represent the entire community;" exact votes must be reported.

The proposal insures that polls and petitions will not produce blanket statements and undermine Mawters' "cussed individualism."

To say that the Assembly will conduct any and all polls and petitions requested of, and by, the community is ludicrous. On the other hand, utterly re-fusing to take part in the Real World is equally nonsensical.

As a community of thinking individuals, it is incumbent upon us to apply our analytical skills to Real World problems. College is, after all, intended to train us for the Real World, not to divorce us from it. The most logical approach is to consider each request and judge it on its own merits. Then, we hope, we will know how to judge the significance of political issues upon graduation from Bryn Mawr.

Facing the Code, facing Responsibility

In the past few weeks many, many words, written and spoken, have passed between members of this community concerning social Honor Code conflicts, especially the recent "atentions" paid to various signs posted on our two campuses. The flow of opinions has been constructive, enabling the community to admit, and therefore address, problems ranging from intolerance expressed against minorities to the subtle intolerance of a liberal majority. But has anyone addressed the problem?

Julia Tuchler begins to address the issue in her article "Whether we like it or not, bigotry remains a reality" written for the April 15th News. The last paragraph is superb. For some small segment of this community, the passwords to life on campus have become "Me first." The words "I'm sorry" or "Maybe I was wrong" don't convey confrontation; instead, verbal parries and thrusts are exchanged, ideological swords are crossed in battle. This is self-indulgence.

In the particular case of the posters, the philosophical and ideological points may be valid, but remember that the problems existing on campus are not confined to that incident; theft on the increase, and crank calls were made during Hell Week which were certainly not sanctioned by those running it. Are these ideological?

 Attempts are being made to solve the problems; many of these efforts are directed towards the Code itself, changing its wording and presentation. The people who are circumventing the Code are the problem, not the Code itself.
John Oakes criticizes U.S. position in El Salvador

by Cindy Brown and Sasha Torres

Stating that President Ronald Reagan’s remarks on El Salvador “bear no relation to reality” and that the “premise of American policy in El Salvador is wrong,” foreign affairs writer John B. Oakes addressed the issue of America’s relations with Latin America in the last of the Peace Lectures last Wednesday night. Oakes spoke on “The El Salvador Syndrome and National Security.”

Oakes, former op-ed editor for The New York Times, addressed the problems of the Central American countries of El Salvador, Honduras and Guatemala, all scenes of civil war and disputed American involvement in what many deem internal affairs. Oakes denounced Reagan’s policies as alienating to our allies and as encouraging little wars to become big wars, “with our hands by allowing the U.S.S.R. to right callously the U.S. an aggressor.”

Such policies reflect a misguided obsession with communism that cripples the U.S. The pattern of American involvement south of the border, Oakes’ opinion has been one of support of military dictators and opposition to leftist, popular governments. The same policies, Oakes believes, have united the U.S. supports, Oakes maintained, are led by unpopular leaders, and commit the U.S. to resisting political revolution instead of “rolling with it.”

The result is polarization, anti-Americanism, and the identification of patriotism with anti-U.S. feelings. At home, Reagan’s policies defy acts of Congress and make the U.S. more of a “strawling at the machinary of American democracy.”

In the process, we “baffle and frighten” friendly Latin American governments by “defending democracy by mirroring the Soviets.” To Oakes, Central American nations the U.S. appears submissive.

The true enemy of democracy and freedom, Oakes emphasized, is not communism but “economic and environmental chaos” which plagues these nations. Communism can be halted by paying attention to those problems, not by U.S. military aid for unpopular rightist governments.

El Salvador. Oakes stated, was ripe for revolution. Its eople were all hungry, malnourished, poorly housed, illiterate, hit hard by deforestation, and soil erosion and a concentration of land ownership among a few wealthy people. The country’s population has doubled in one generation. The situation warrants fundamental change. Revolutions of this type, Oakes stated, are neither caused nor settled by communists.

Oakes stated that in the name of fighting communism, Reagan lied to get $1100 million in aid for the nation. El Salvador’s problem, Oakes believes, is a lack of leadership and morale, not a lack of the material means to fight a war.

Calling the head of the rightist government of El Salvador “a thug,” Oakes said that his reception in the U.S. demonstrated a lack of concern for human rights on the part of Reagan. The government cannot control the terrorists, and death squads from the right have accounted for most of the 6000 or so civilian deaths. A dialogue must occur before peace can be made, but Oakes stated that Secretary of State George Schultz won’t allow such a dialogue to happen.

An exacerbating factor Oakes cited for the blundering of Reagan’s Latin American policy is a lack of Central American expertise in the State Department, which was cleared out when Reagan took office.

He postulated that the armed build-up of the Sandinistas may have been caused by the fear of armed U.S. intervention in the civil war, not by any desire to take over Central America for Cuba and Marxist, which is how the action was interpreted by the Reagan Administration. The complex

John Oakes spoke easily and confidently to his audience of Wednesday night.
**Speaking personally about religion**

**Dutch Visitor’s Views**

by Eduard Verhoef

Within our college community we have by no means one single Christian Church. Though we are used to speaking about Judaism, Islam, Christianity and other religions, the differences within one and the same religion are often very great. We cannot imagine that sometimes there are striking resemblances not among the sects of one religion, but between the opinions of a group of Christians and the opinions of a group of Jews or a group of Moslems.

The clearest example is the way people speak about their “holy book,” for Moslems the Koran, for Jews the Old Testament and for Christians the New Testament and the Bible. In each of these religions you can find the opinion, especially of conservative and traditional-minded persons, that their “holy book” was given (sometimes even literally inspired) by God.

In my opinion—but let me speak just about my own religion, Christianity—a religion that becomes something of the past. The tradition is frozen, congealed and eternal. One cannot help wondering if even the closing of the canon means a prevention of any development.

Still, thoughts like the above seem to be more common here in the United States and England than in the Netherlands. In our churches a lot has changed during the last two decades. Dutch people who have lived in the U.S. for many years tell me that they have the impression that the churches in the Netherlands have become very liberal in comparison with American churches.

In any case, there is a big difference in the churches here and the churches of the Continent. However, that doesn’t necessarily mean that the one is better than the other.

The Bible is in some sense the beginning of our tradition, our culture. In the Bible we can read the reactions of people to what happened in their life. We can read their interpretations of their experiences with Jesus, and we are informed about their ways of surviving. People who are spoken about in the Bible are looking for some form of salvation and happiness. That is the point where the Bible comes into play. The Bible has a very critical role and points always to questions like: “Does that really make sense?”, “Is that really important?”; “What does that serve human welfare?”

Again and again questioning like that should be the role of the Bible and the task of the Church. I know that task is difficult to perceive, but I do not think it can be curbed on their own growth, on holding their own. But the church never is, and it never will be, just a means to work on a better world.

People here on campus who were taught the Christian tradition should never forget that the task of Christianity is always a critical one, first in regard to oneself and then in regard to other people and the role they play in human life.

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**Haverford’s Center**

by Beth Leibson

Most feminist activities on the Haverford campus operate directly out of the Women’s Center. The Center, however, has few structured feminist activities, only a programmatic center,” explains Marilou Allen, the Center’s director, and it does not involve itself in on-campus issues. Thus far, the Center’s main function is to “talk about women and the rights,” says Allen. The Women’s Center sponsors various speakers and reading groups, but it has small, informal discussion groups on such topics as sexism and the problems of minority women. It also sponsors programs with other groups on campus, such as the Gay People’s Alliance. Occasionally, self-defense workshops are offered.

Despite its non-programmatic policy, the Women’s Center has occasionally become actively involved in issues of women’s rights. Last year, the issues were the ERA and the Hatch amendment. This spring, the abortion controversy. The Women’s Center is trying to become involved with the Pro-Choice Coalition, a Bryn Mawr-based organization which has been used by many students.


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**Catholicism by Bryn Mawr**

by Christiane Muntone

I am a practicing Catholic, which means that I believe in the one and only God. I know that this is an anomaly in this day and age. The Catholic Church is assumed to be, by some, in the face of the Moral Majority. Why is a Catholic and belong to a Church that stands against abortion, birth control, etc.? The Church is not commonly thought of as a free or open community by many outside it. Without making a political statement of any sort, I want to very clearly say that the Church can and does accommodate the beliefs of very different people. I do not see my Church as a conservative and rigid institution, but rather as a very tolerant and giving group of individuals united by common beliefs.

My faith is not based on unimportant beliefs. I derive a great sense of peace and freedom from the practices of my religion. I try to live by the tenets of the Church.

Sunday is the one experience during the week that I look forward to. It is the one day when I can be found in church. The Mass every week, something which I was not able to do at home, I have made the decision to come to church every Sunday, because I am sure that I will be able to feel the warm, peaceful, loving, gentle embrace of the faith which I believe.

My faith has given me a sense of community. I have a sense of belonging to something greater than oneself. This gives me a sense of purpose and direction in my life.

Religion is not regarded as a question of morality or tradition, but as a question of personal belief. I believe that the Church provides a sense of unity and belonging. I find comfort in knowing that I am part of a larger community.

I believe that religion is an important part of my life. It gives me a sense of direction and purpose. I find comfort in knowing that I am part of a larger community.

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**A Life of Islam**

by Naz Nazli

It is now almost two years that I have been living in Bryn Mawr, and I think over this period of time I find my heart, Alhamdulillah, as full of love as it was in the beginning, as when I first came. My coming to Bryn Mawr was part of my effort in the life of God. I am an ex-Muslim, and I am here to get the best education possible.

I appreciate greatly the educational opportunities that Bryn Mawr has given me. I have been able to choose my major by myself, without interference from professors. My interaction with fellow students is helping me prepare for the task I have set myself. I am discovering, I hope, the greatest of which is to communicate with people—no one is living in a community of possibilities and accepts a variety of opinions completely overlap and that my identity, my veiling, is Islam.

In a community where individualism and following one’s own conscience leads to foster understanding on the part of others and knowledge to provide means of the times and ideas necessary for a stimulating exchange of ideas, as Krause put it. Participants decided that integrating such topics into the curriculum would be best served by offering additional courses in modern Judaic studies. The present courses are concerned primarily with the Biblical and medieval periods.

Academic Promised Land” organized by Jonathan Krause on April 13.

Students and faculty met to discuss the "need for knowledge—knowledge to foster self-awareness, knowledge to foster understanding on the part of others and knowledge to provide means of the times and ideas necessary for a stimulating exchange of ideas, as Krause put it.

Participants decided that integrating such topics into the curriculum would be best served by offering additional courses in modern Judaic studies. The present courses are concerned primarily with the Biblical and medieval periods.

The issues felt to be the most important for future study are: Modern History of Israel, Jewish History, and the Islamic system seems a very workable and practical system. Thus, my belief arises from conviction and not from prejudice.

Islam completely satisfies my needs as a human being, and at times when certain tasks seem beyond my capacity it helps me to face reality. People may notice that my life is different, but I am different, for religion, the Church as having its place in buildings or in the hearts of people; a goodness that is experienced, is a good example of ways of life from an organized by Jonathan Krause on Modern History of Israel, History of Judaism, and Religion course. These students in many ways are different. They see how I live, but do they know my motives? First and most important, Christianity affects what I believe. I am a Muslim, I believe I am created by God and am responsible to him for my life, but I have been influenced and disoriented. Because Jesus illustrates also the motive for my life style which everyone sees, like my decision to be reconciled with my roommate, or not to drink or my always managing to bring up religion in conversations. But all these supposedly seculars. But all these supposedly virtuous acts do not make me a Christian. It is the reason why I live as I do, my faith in Christ, which labels me as a Christian.

Christianity has its place in the lives of individuals. If you want to see it working, don't wander into Wyndham or look for a shady figure in a leather jacket; ask a Christian why she lives as she does.

Belief in Action

by Rev. John A. Freeman

I write this article as a believer, a Christian, a priest, a campus minister. I don't know that my life has been in many different, challenging assignments. The most important thing is that I have run throughout all of these assignments is the basic goodness of personal relationships. The Church is the nourisher of people, a prophet pointing to the signs of the times, a contradiction of the status quo, another option. It is the dynamic community that attracts the likes of Thomas Merton, Malcolm Muggeridge, and many others which makes Christianity important for me. The Church is as having something significant to say. At last religion has moved out of the Sunday pew and into the marketplace.

Religion, the Church, must not get caught up in the ideas of those who don't believe. How many people go to church on Sunday? How many are Catholic, Jewish, or Muslim? Nevertheless, in many cases, I am free to repent and accept God's forgiveness. Through God's grace I am saved and justified before God.

My beliefs of who God is and what I believe in Islam is a very important part of me. I am not testimony of ways of life from an organized by Jonathan Krause on Modern History of Israel, History of Judaism, and Religion course. These students in many ways are different. They see how I live, but do they know my motives? First and most important, Christianity affects what I believe. I am a Muslim, I believe I am created by God and am responsible to him for my life, but I have been influenced and disoriented. Because Jesus illustrates also the motive for my life style which everyone sees, like my decision to be reconciled with my roommate, or not to drink or my always managing to bring up religion in conversations. But all these supposedly seculars. But all these supposedly virtuous acts do not make me a Christian. It is the reason why I live as I do, my faith in Christ, which labels me as a Christian.

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My beliefs of who God is and what I believe in Islam is a very important part of me. I am not
Social Honor Code efficacy questioned

by Lauren A. Williams

In an attempt to understand and solve the lack of respect for the social Code, which is an increasing problem on campus, SGA-mandated dorm discussions were held to present a new or revised Code. The following summary, culled from the Penn West and Brecon discussions, was compiled by Laura Genovese. 

The presentation of the Code's social implications is seen as inadequate. The academic side is emphasized to the detriment of the social, especially during Customs Week. A solution to this problem might be dorm meetings inviting all classes; upperclassmen could be asked to re-emphasize and underline the Code. The place of Wardens and Hall Advisors must also be defined within this system. In this moment, Wardens are not allowed to "confront," and therefore aid in trials as necessary. Hall Advisors are advisors, but potentially enforcers of the Code as well; it appears that only official capacity is advisory. Conflict arises between the Hall Advisors' positions as students and enforcers of the Code and their work role.

Further, some students are unsure of how to apply the social Code; unlike academic instances, social infractions are nebulously defined; noise seems to be the only easily agreed-upon violation. Haverford's presentation of the Code's implications, which uses hypothetical cases as examples of violations, may be more effective in helping students understand it. The wording of the Code itself was criticized. Miss Lewis left the American Press in 1946 and for the next several years wrote from Europe for various newspapers, including Time, the London Observer, The Economist of London, and the Times Magazine. In 1956 she joined the Washington Post to cover Eastern Europe and Great Britain. In 1965 she opened the New York bureau of the Post.

Among her awards are three foreign reporting awards: one in 1956 for magazine reporting and two for foreign reporting, in 1978 and 1980. Miss Lewis is a member of the Columbia School of Journalism's 50th Anniversary Award, the Award of Merit of the Overseas Press Club, the Journalism Excellence Award (1977) and the Award for Distinguished Diplomatic Reporting from Haverford College./ 

Miss Lewis is a native of Los Angeles, where she was born in 1941, Miss Lewis earned a graduate degree at the Columbia School of Journalism. She then joined the New York bureau of the Associated Press and was soon transferred to that agency's Washington bureau. During World War II she covered the Navy and State Departments for the Associated Press, and in 1945 she was assigned to the AP London bureau.

School of Arts and Sciences Admissions up by Beth Leibson

Undergraduate students tend not to be aware of the Graduate School of Arts and Sciences, though it has been an integral part of Bryn Mawr since the founding of the college. Aside from History of Religion and, for the moment, Economics, there is a graduate department in Arts and Sciences for every non-interdisciplinary major in the undergraduate college. The graduate school is doing quite well; enrollment has increased in some areas from previous years and the school is undergoing an important review by individual departments.

Barbara Krutz, dean of Bryn Mawr's graduate school of Arts and Sciences, explained, "many students are telling me that these days you can't be positive that any kind of training is going to guarantee you a big income, so why not take a risk and study what you want to study?" Krutz commented.

As of February first, although applications are also accepted through mid-summer, overall enrollment in Bryn Mawr's Graduate School of Arts and Sciences is up by eleven percent from last year. Part of this increase, Krutz suggests, may be traced to the recent study that found four of the school's departments, Latin, Greek, History of Art and Classical and Near Eastern Archaeology especially attractive to graduate departments in the country.

The review of the graduate school is going well. Almost all of the departmental reports, which are unusual in that they include student input, have been completed. Though no dramatic changes have been suggested, there are a number of interesting ideas being considered, such as increased cooperation among the departments. However, such changes must be faced with the "fine tuning and repackage" of programs mentioned by Krutz.

"I don't think the sign of a good review is necessarily how many changes are made," as stated Krutz.

As soon as the departmental reports are completed, meetings involving clusters of departmental chairpersons will be organized to discuss the report. An agenda should be established by next November or early December, and the first meeting is planned for May 15 or 16. The departments will then be invited to examine the proposed changes and provide additional counsel.
Lying Low by Diane Johnson

by Christine Doran

Lying Low
Diane Johnson
Random House
$3.95

Diane Johnson's Lying Low is about disasters, not large scale horrific disasters such as earthquakes and tornadoes but smaller, more personal disasters. It is about how to face disasters when they arrive and what to do if they don't. It is about a sister and a brother and their two boarders.

Anton and Theo live in the same house that was given to them by a wealthy uncle in Brazil. They live in the Redwood Dining Room. When the boarders, Vida and Ouida, entered the country the political activism violence of their family caused them to be considered a threat. They belong to a family that is part of the larger female family, and finally as one who belongs. Esti seeks to belong to the family that is important to her. Her story is a typical adolescent's search for identity and belonging. Esti is not the same as belonging, and life fits its sobriquet. Her skillful touch with words brings out the final terror when and where we least expect it. She makes this into an extraordinary tale of human and disasters; disasters that do not allow one to escape by "lying low."

Things to Come and Go by Bette Howland

by Christine Doran

Things To Come And Go
Bette Howland
Alfred A. Knopf
11.50

In Bette Howland's stories the things that come and go are all the "things," objects and material possessions, with which we fill our lives. The book has three stories that examine the lives of very different families as they face the ever-present, ever-traumatic crises that comprise life and death and everything in between.

Her first story, "Birds of a Feather," deals with a young girl's realization that although she may not resemble her paternal relatives physically, she does belong to the family that is important to her. The story is a typical adolescent's search for belonging. Esti seeks to belong to her family as they seek to belong to their new country.

Birth into a group or a country is not the same as belonging, and Esti's search is a clear demonstration of this phenomenon. Howland's prose in the beginning flutters like the title, "Errant into the Maze," until the title is forgotten. The story then seeks a safe landing place and finally settles with Esti and Donny watching a variation on a scene they have just played. We see Exi as part of the Abrahanel family, as part of the larger "female" family, and finally as one who belongs.

The last story, "The Life You Gave Me" is again written from the perspective of a woman seeking to belong. Sal goes to her father's hospital bed hoping to be able to tell him she loves him. In flashbacks sparked by a shovel, by pink labelled glasses, by "things," we learn Sal's story and that of her problem: how to tell her father of her love for him. Howland's middle story, "The Old Wheeze," is the best of the three. Strangely-jugged, strangely-flowing shifts of perspective, it is the story of a young mother, Sydney, her son Mark, her lover Leo, and the babysitter LaVonne Cheatham, the "Old Wheeze."

But Mrs. Cheatham is not the only old wheeze, life itself fits its sobriquet. Leo and Sydney attend a benefit performance and in the events of the afternoon we see why life fits its sobriquet. Howland's prose and technique bring this simple story to life and expand it into something well worthy reading.

The old techniques just don't work anymore," according to Dr. Bess. The administration of colleges and universities is a matter of art and science, and both are taught at NYU's Graduate Program in Higher Education Administration for those who are properly trained, is a field with definite career potential, job challenges, and opportunity for service.

The training for Education Administration

Had enough of college and the academic scene? Don't be too sure. According to Dr. James Bess, who is in charge of a graduate program for college administrators at New York University, the field of higher education administration for those who are properly trained, is a field with definite career potential, job challenges, and opportunity for service.

Martha Graham on campus

by Jaquie Worth

"An encounter with Martha Graham in every aspect of her creativity is an encounter with greatness. ..." commented Anna Kissellhoff in The New York Times, for the 1979 Kennedy Center Honors. On Friday, April 15 Anna Kissellhoff was back in Bryn Mawr because Martha Graham was here to receive the M. Carey Thomas Award for Greatness. Martha Graham brought with her members of her company—two men and two women—who performed "Acts of Light" and "Errant into the Maze." Though Kissellhoff emphasized that Graham is not a literary choreographer, she shares words and images with poets and mythology. Emily Dickinson, the American poet, wrote to a friend about the "acts of light of the day." The Minotaur and Ariadne are recognizable in "Errant into the Maze." A dance Graham said is about "conquering the fear, the fear of death, love, sexuality, of the monster that stalks our dreams."

"Everything begins from something which is very ordinary in everyday life," Graham ended by saying, "I have always felt that each dance is a breach of its time. It is an iniquity. It is that terrible hunger. You should eat life, savor the taste in your mouth, and always go where the food is best."
Tennis team shines in adversity

by Snoozer Archer

Quietly secluded on top of rolling hills, far away from the bustle and crowds of the main campus, lie the Bryn Mawr tennis courts, where the continuing struggle for high scores, advantages, and no loves is fought by the Bryn Mawr Tennis Team, who make courts their business. These hardy athletes have tried not to let tragic incidents, (setbacks due to the annual torrential rains followed by 30° temperatures, and water instead of lemonade,) interrupt their volleys. The record for the last five games has been 2-3.

Wearing their thermal underwear the team lost to Cedar Crest College on March 29th after days of interrupted practice due to rain. But those who were not frozen included winners Sue Bellis 6-2, 6-2; Erica Li 6-4, 7-5; Paula Block 8-5; and the J.V. doubles team of Paula Block and Jennifer Goldstein 8-1.

Against Harcum the team played much better, winning all the matches, serving Harcum a shutout. Sue Bellis, Michelle Valladares, Sherry Statland, Lisa Lemole and the pairs of Erica Li and Meg Kruizenga, Joy Ungaretti and Julie Parke, all were victorious though none jumped over the net. The team lost to Haverford on April 6th but those who managed to get the ball over the net (which is the objective in tennis) and emerge successful were Meg Kruizenga 6-2, 6-0; doubles Sherry Statland and Lisa Lemole 6-2, 6-4; and J.V. doubles Is Bella and Alison Dewys 6-4, 6-3.

The triumph of sin and decadence over purity and innocence was exemplified by the victory of the Bryn Mawr Tennis Team over The College of the New Church on April 11th. Among the winners were Erica Li, Meg Kruizenga, Julie Parke, Joy Ungaretti, Paula Block, Jennifer Goldstein, Melissa Hoover, and the doubles teams of Sue Bellis and Meg Kruizenga, Erica Li and Sherry Statland, and Joy Ungaretti and Julie Parke.

Against a Division II team from West Chester State College, the tennis team had only Julie Parke 6-2, 6-3, and the team of Joy Ungaretti and, once again, Julie Parke 8-2, win their matches. Not surprising in light of West Chester's reputation of being a great tennis team. Coach Amy Jo Wolfsord sees the main problem the team faces as trying to realize that tennis is a team sport as well as an individual one, and she hopes that the Sever Sisters Tournament at Vassar this week-end will foster team unity since they will have to put up with each other for three days. Will the Bryn Mawr Tennis Team return unscathed? Only the great linesman in the sky car answer that.

Swarthmore triumphs over Bryn Mawr

The lacrosse team is looking at the four games remaining in the season from the vantage point of a triumphant 4-2 record with a 1-1 tally in League play.

The last game in this series was at Swarthmore, April 14. Swarthmore, a highly skilled team, handed the Mawrters their second loss of the season, 14-8. The final score does not belie that Bryn Mawr dominated the second half. The speed and teamwork of Swarthmore's attack proved to be the decisive factor. Notable was a Swarthmore player who Coach Leigh Donato dubbed "the Cadillac of Second Homes."

The weather of this spring has been the unknown factor in the team's schedule. Rain on April 10 forced the rescheduling of the J.V. round robin tournament which finally took place April 17. An even more drastic occurrence, 2 inches of snow, cancelled the game with Haverford on April 19 which will be scheduled quickly to beat the end of the semester.

Termites have invaded the old gym. The enemy has permeated the foundations of the building and the upper floors. As early as Saturday, April 16, the beasts have been found swimming in flotillas in the swimming pool, which plant employees have had to clean several times. Students' complaints have been vehement over the past few days. At this point in time, the College News does not know when the problem will be dealt with. Evidently, a fumigation team will have to be called in. The pool has not yet been closed to use, although, if the problem persists, it probably will have to be. There is a danger of the insects spreading to other dorms, especially Radnor.

Maura Cooper '83 practices for the beam during one of the team's post-season workouts

PHOTO BY KRIS ANDERSON

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