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Students of Bryn Mawr College
Giovanni reads poetry at Goodhart

by Karen Sullivan

After sophomore Gina Dorety's succinct welcome of the poet Nikki Giovanni last Saturday night, Giovanni approached the podium and announced, "I was waiting to hear all the nice things I've done in my life," thus setting the tone for her casual, spontaneous and often amusing talk. On invitation from the Women's Alliance, Giovanni read nine poems and entertained a crowd which filled half of Goodhart Hall with her insights on topics ranging from South Africa to the rock star Prince to adolescent boys to love.

Giovanni first addressed the accusations and persecution she has been subject to by various anti-apartheid groups which criticize her for not joining their forces and claim that she has performed in South Africa. Pointing out that her books are banned in that country, Giovanni explained that when visiting Swaziland and Botswana in 1974 a "courtesy stop" in Johannesburg was required by law.

Giovanni stated that she does not support the boycott of South Africa as "a nation eighty percent black cannot be treated like a soft-drink company," in addition, she feels that the attention paid to black Africans often disregards the discrimination suffered by black Americans. "I just know that we have problems right here in the United States," Giovanni declared.

From A to D to A

The cyclic nature of discussion of civil rights issues also concerned her. In talking with Bryn Mawr and Haverford students, Giovanni had realized, "I'm just so damn cynical...it's just really boring out there. Do you realize that we're still discussing issues that were decided in the 1950s? All we're doing is going over the same ground. It's like the whole human species is going from A to D and we never get to E because whenever we get there someone says 'Why don't we go back to A?' Parodying the basic level of this discourse, she asked, "What do women want? Well, we'd like not to be raped."

Quality of life

Giovanni proceeded to address certain issues of equality in today's society. On the topic of abortion, she emphasized "What ever happened to compassion? How did we get so concerned with the unborn that we have no concern with the born?"

In regards to gay and lesbian rights, she stated "Voyeurism is unattactive" and claimed that the government should not be concerned with what goes on in peoples' bedrooms.

Through she encouraged the efforts of the anti-nuclear movement, Giovanni defined her own perspective as more interested in the quality of life if we do not have a nuclear war and if we do not all die. She cited the 210 percent rise in teenage suicides as cause for concern.

"Don't you want to be loved?"

On the topic of feminism, she addressed the men in the audience in the second person, "Don't you want to be loved?" she asked, "Nobody can love you if they need you." Did these men not want the assurance of knowing that they are loved, not out of economic necessity, but for themselves? Did they not have the faith that they themselves would be enough to guarantee that love? While she reasoned that white men have done the best they can with the world, Giovanni stated "It is time now to look at you everyday." She looked forward to other people starting to share some of that power. "I love a disaster," Giovanni said. "There is no more white and black, no more Jew and gentile. People join forces to confront a common danger. Why do we always have to be scared to do better?"

In summary, Giovanni projected about the audience that "most of you think you will be in a position to make some changes in the world. All I am saying is make some changes to the better."

"Advantages of being old"

Turning to her poems, Giovanni first read "I am she" which she described as "my poem at forty." It was "the only poem I've ever written that I'll say this about: I want you to like this." As a preface to "The Life I Lead" Giovanni discussed the topic of daytime television, claiming that "You cannot be a woman and same and look at daytime television." An early riser, she had noticed how news is broadcast between 6:30 and 7:00 a.m. with "real ads", selling cars and insurance.

At 8:00 it is presumed that the men go to work, she said. Giovanni proceeded to satirize commer- cials for Porceliana cream, Oil of Olay and Bounty, criticizing them primarily for their sexism.

"People will come up to me and say 'Why did you say you were forty-one?' and I'll say 'Because I am.' She defended the fact that she feels like a "tired, forty-one year old woman", claiming that "your face ought to have a character, your body ought to show what you've done."

Giovanni lauded the advantages of growing old, pointing out that at thirty-three "I single, they figure out that whatever's wrong with you isn't going to get better and they leave you alone."

"Mirrors" and "Ego-Tripping"

The poem "Mirrors" was written for the tennis player Billie Jean King, in light of theISO's battle against her by an ex-lover which Giovanni considered a direct act to defame her. "I am sad, not for my hero, but for those who failed to see the real champion- ship match" she said, ending the poem.

In "Ego-Tripping" Giovanni addressed the teaching of technology. In conclusion, she mentioned the good progress of the Inflammatory Review Study and the Minority Task Force. The Minority Task Force is particularly important because of the extraor- dinary number of appointments to be made this year.

Trustee Nancy Frederick of the Buildings Task Force. The Minority Task Force is par- ticularly important because of the extraor- dinary number of appointments to be made this year.

Trustee Nancy Frederick of the Buildings

Faculty Representative Sandra Berwind spoke about the joint Academic Affairs Committee meeting with Haverford. Berwind described it as "extraordinarily in- teresting and productive" while Gray, Presi- dient of the University of Chicago, spoke about how the two colleges are working on sharing resources, departments, and programs in some areas.

Board of Trustees "dispels myths between institutions"

by Jaquie Worth and Annie Avery

For the first time in recent years, Bryn Mawr's Board of Trustees and Haverford's Board of Managers coordinated their December meeting. According to Trustee Suzanne Speers, who was involved with much of the planning, the purpose of the joint meeting was to get to know each other better and to share ideas. At a dinner for both the Boards, President Mary Patterson McPherson added that she hoped these meetings would "dispel the myths that sometimes stand between these two institutions."

At the meeting the trustees asked if they could have lunch with students in the dining halls in order to get an even broader sense of student life. Volunteers, mostly from SCA, entertained both Bryn Mawr and Haverford trustees. Judging from comments made later that day, the Trustees not only enjoyed the students' company but were also genuinely interested in what they had to say.

At the trustees' general meeting, Presi- dient McPherson mentioned how the Board's "performing arts effort is settling in very well." She described the current "liveliness" of bi-college theatre, music, and dance programs. She brought up the developing possibility of a student ex- change between the Bryn Mawr an- thropology department and an institute in Kenya. In addition the Sloan Foundation has recently awarded a grant to Bryn Mawr for what it calls "The New Liber- Arts"—which McPherson clarified as "a greater introduction to quantitative materials" and "some way to begin dealing with the teaching of technology." In conclu- sion, she mentioned the good progress of the Inflammatory Review Study and the Minority Task Force. The Minority Task Force is par- ticularly important because of the extraor- dinary number of appointments to be made this year.

Noble talks gay politics

Elaine Noble, a Massachusetts legislator from 1974 to 1978, spoke on "Coming Out in the Real World" on Monday, December 2 in Goodhart Hall. Noble, the first openly gay person to hold such an office, alternately demonstrated how a sense of humor, courage and compassion can help a representa- tive gain and retain elective power.

"Noble began by explaining her own philo- sophy. Political commitment is a life-time commitment, and involves all human rights. While she felt she was elected "in spite of being gay, not because of it" (she was in fact elected largely by senior citizens over the age of 65) she cautions "Rockefeller Hall is not the Real World." She gave a par- tial account of her own coming out to her family: her mother's first reaction was "Don't tell your father."

She told of a far more frightening incident in New Orleans where a gay bar was set on fire by two heterosexuals who also blocked all the exits, resulting in the deaths of all the occupants. Many of the bodies remained unclaimed by the parents who refused to ac- knowledge that their child was gay. Memorial service was held in a Methodist Church which reluctantly opened its doors for one hour because the minister's sister.

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Board of Managers "dispels myths between institutions"

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A women's community

With the decrease in residence exchange, the controversy over Step Sing song lyrics, and the revival of a Bryn Mawr yearbook, cooperation is once again an issue this year and one which will probably be discussed in next semester's plenary. This is not to say that cooperation has not ever been an issue since the late 1960s when the activities of Bryn Mawr and Haverford were so closely entwined. Whether or not discussion is Haverford's coeducation, the gang rape in Barclay Hall in 1981, or residence exchange, the question for Bryn Mawr students remains perennially the same: to what degree are we going to let go of Bryn Mawr as Bryn Mawr and let ourselves become half of the "bi-College community."

Cooperation has often been described in terms of a woman and a man courting each other, living together, taking meals together, even, in 1979 when the trustees proposed offering a joint degree, coming close to marriage. Often students view on this little world of Bryn Mawr and Haverford so to be a microcosm in the view of the relations between women and men in general. The degree to which students see taking classes with men, sharing living space with men, and working with men in organizations as something to be encouraged depends upon the individual's conception of the equality of the sexes in society as a whole.

Women's colleges are meant to be an artificial environment. They are a world in which a woman is president, in which women are deans, in which women chair even the traditionally unfeminine science departments. Here women do not have to play the sexual games they have to play in the outside world to succeed. They are not subject to the degrading attitudes of fraternities and other all-male bastions towards women; they are not competitive with other women for the attention of the prized male. Taught to be quiet and reserved, their voices are not drowned out in class by the louder voices of their male classmates. Women's colleges do not boast Harvard-Yale games; they have Lantern 'Night to define their identity. In these ivory towers, this artificial environment, women gain something which is very slippery and hard to get in the real world: the institutions which replicate it: a sense of their own value.

The College News supports the strengthening of the College as a women's community.

Parvey clarifies views

In the November 7 interview with me for The College News, there were a few places where there was some confusion about what I said. The most important of these referred to the question to me about whether or not God is male. Let me try to clarify what I was attempting to do.

There is no question that Jesus, the historical person, was a male human being. But Jesus is not remembered by Christians as 'the Jesus of history' but remembered with the claim that Jesus was the Christ, meaning Messiah. Now, in the formulation of early Christian doctrine, during the critical first four centuries of the church, Jesus Christ is not referred to as male, but as person. In the creeds, when Christ is referred to, the designation used is always anthropos (human) not aner (male).

Although at the time of Jesus some of the titles used with reference to the expectations of the Messiah were titles such as "Son of God" and "Son of Man," there were others also that were not gender linked such as "The Anointed One." This term, Messiah, anointed one, referred to the one who was anticipated to be the deliverer, the liberator, the redeemer, the savior, the one chosen by God. Since the culture of Jesus was patriarchal and the Roman society that ruled over Palestine was also patriarchal (and militaristic), it is no surprise that their anticipated deliverer was to appear in a male form. At this time, and often in subsequent years, the idea that such a leader would be a woman was highly unlikely, even though there had been warrior women some 100 years earlier, a most distinguished one in the general and prophet/warrior Deborah. In fact, with the exception of goddess tradition, it is unlikely today that people would think of such a historic figure as female, though we know in our time women heads of state such as Golda Meir, Indira Gandhi and Margaret Thatcher.

Though, as women today, we expect to be treated equally, patronized with its built-in bias and hierarchy dies hard. Equality as we know it today is relatively new, a product of the Enlightenment and the American and French Revolutions. Yet, even today in the United States we have not passed the Equal Rights Amendment. Modern industrial culture is not entirely favorable to equality; on the whole, it is built on principles of hierarchy and order where many are subordinated, and often subordinated in terms of sex, race, culture and class.

When I, as a Christian, speak about Messiah, I go back to the term used by the early church. Their term to designate the reign of God as having come and coming was translated as 'kingdom' but what it actually referred to is reign, governance, rather than a specific form of government or a term such as monarchy, or even. If one then opens up the idea of the governance, the reign of God as separate from a specific form of government, then one has access to the political principles, the ideas which are based on justice, covenant, love and reciprocal relationships. It opens up the possibility for the full participation of women not as subordinate, but as equal in the shaping of the responsibility for, and

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Traditions

by Salima Ikram & Margaret Hoag

On November 28th we held a meeting of the Traditions Committee. We discussed Heil Week, which will be held from February 21 to February 28.

We also discussed our plans for May Day. We outlined the committee structure, which is elaborate. Although we were very pleased with the turnout at the meeting, we still need masses and masses of people to help with the committees. The committee needs: arc animals, dance, food and decorations, theater, publicity, traditions, vendors, music, costumes. Anyone interested should please get in touch with us. Next semester there will be committee signups in Taylor Hall. If you live in a rural area, please, inquire about oven of any color (but preferably white) which could be rented, and brought to Bryn Mawr for a reasonable fee.

The Faculty-Student Auction will definitely be held on the 26th of March at four o'clock, with President McPherson officiating. So far faculty response has been good, but remind professors about it, please. The money goes to a scholarship fund.

We remain oxen-less and harassedly yours.

Liberalism harms candidates

I am not going to write any more about the outcome of the 1984 Presidential elections, for I think that, whichever side of the fence you are on, the topic has been covered to an exhausting degree. I will focus instead on an element of the 1984 elections which received relatively little press; the unsuccessful attempts of women and minorities to get elected into Congress.

One could reasonably argue that there was so little press on this phenomena precisely because these attempts were so unsuccessful. However, this year there was a good amount of media attention devoted to the increased numbers of women and minorities in government combined with increased public awareness of these shifts. Consequently the 1984 Congressional results, which essentially maintained the status quo and favored white, male, usually Republican candidates, were unsettling.

Here, then, are the results of the 1984 Congressional elections in terms of the numbers of seats occupied by minorities and women. Out of the 485 congressional seats, the number occupied by women increased by 12 seats from 1982; Hispanics in the House from 11 to 12.

Neither blacks nor Hispanics are represented in the Senate. As Geraldine Ferraro became the first woman nominated for Vice President to a major political party, 1984 was widely heralded as the year of women's political power. Despite all this hoopla, the number of women in the House remained at 22. In the Senate, no women were voted into office; thus at present two women are in the Senate. This was not due to a lack of female candidates, for 65 women ran for House seats and 10 women ran for Senate seats.

These numbers are discouraging. Despite the fact that women comprise over 50% of the population, blacks 11.7 % and Hispanics 6.4%, these groups remain grossly under-represented in Washington. White males in the positions of power will be making decisions about the future, the ERA, and abortions. The recent election has changed none of this.

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As a representative of the Bryn Mawr German Department, I would like to respond to the reprint of Roian Jaeger’s text: “Jahrsschrifi: ‘Urn einen ironlschen Anfang und FortschiU biUend’” (inferred text of the Kalahari bushman raindance hermeneutics of Anderson’s article. The German Text, in the last issue of the College Neus.

It is good to see that this article, which after all, performed the service of popularizing some of the work of a scholar whom I have a scholarly feeling toward, has been published in the College Neus saw fit to update a work that is now two years old and shows its age. Do you support that scholarship has good still? It is, for instance, nothing short of an outrage that Anderson failed so much to nod her head at Vladimir Prokoff’s brilliant study “Deep Structures in Au”, which, apparently unbeknownst to her appeared in the Zeitschrift für vergleichende Panglossik, in the same year as her own article and stirred up a considerable swirl of controversy. It is safe to say that Prokoff’s following a line of research ideas in Anatoly Swarzinski’s Morphology of the German Text, has placed Au research on an entirely new level by establishing the — if I may speak with brutal frankness—by now tired and threadbare psychological hermeneutics of Anderson’s interpretation of the text.

Prokoff was able to show that both the text of the Kalahari bushman raindance ritual and the chimpian paraphrase of a divine king, translated literally into German, produce the sentence, “Heisser Tee mit Rum ist einfach das beste Getränk. Bei kühlem Wetter ist es besser als kaltes...” (inferred form). This astonishing find shatters the foundations of all current conceptions of syntax and lexicography. But alas for Anderson’s reading of Au, it also makes it highly dubious that the surface level of the text from which she purports to glean insights is the same as her own article and stirred up a considerable swirl of controversy. It is safe to say that Prokoff’s following a line of research ideas in Anatoly Swarzinski’s Morphology of the German Text, has placed Au research on an entirely new level by establishing the — if I may speak with brutal frankness—by now tired and threadbare psychological hermeneutics of Anderson’s interpretation of the text.

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Bryn Mawr and the bi-college community: a Freshwoman fears “Havermawr”

by Maura Valls

When I applied to Bryn Mawr I was unconvinced as to the desirability of cooperation with Haverford, despite the “best of both worlds” heralded in the admissions brochures. Haverford played no active role in my decision either to apply or to come to BMC although I was quick to use it as a re-tort to the inevitable queries of (coed) college-bound friends. “An all women’s college?” “Well, there’s a Haverford, you know…” My cavalier answers aside, I never really gave Haverford much thought, save an occasional snobish determination to avoid the place.

Once I’d arrived, Customs Week increased my desire to hold myself completely separate from the frathouse and the frat boys. I remember being only those of us who were longing impatiently to start work. I have thought since then that the approach during Customs Week was too arrogantly focused on thrusting Haverford at us. It was confusing as to the extent. I thought that perhaps we were not wanted as we did not want for men, they overlooked the fact that, for one reason or another, we had all come to Bryn Mawr on the terms that it was a “woman’s college.”

Most freshmen questioned admitted to having a hazy idea of cooperation when they had applied and accepted. Most had been aware of the academic exchange, but the social aspect hadn’t really dawned on them. One freshman, who had anticipated academic exchange with Haverford, said, “I knew that the exchange existed, but I was confused as to the extent. I thought that perhaps it made the college more accessible.” None of the freshmen questioned had ever visited Haverford before coming here. Many admitted that their original expectations of cooperation (if they’d had any) had not been accurate. One veheemt freshman said, “I thought I would be able to keep Haverford completely separate from my life—I was shocked to find it as much in evidence as it is.”

Another disillusioned young woman, who frequents Haverford often for social events, felt that cooperation with Haverford was an important aspect of Bryn Mawr, although it hadn’t affected her original decision to come here. She felt strongly that more cooperation was in order.

Most of the young women found that, while Haverford could be seen as an added plus, Bryn Mawr had had enough to recommend it to them as a college; they chose it without being influenced one way or another by cooperation. Many voiced concern with the emphasis placed on a “bi-college community,” feeling that while cooperation was all well and good, Bryn Mawr needs a separate identity, with her traditions kept to her students, and certainly a separate yearbook. On the other hand, many indicated that they appreciated the opportunity to get off-campus, to see the movies at Haverford, to share in the lifestyle of another institution to enrich their own.

Since Customs Week, my original anti-cooperation stance has gradually weakened. For me, maintaining such a fervent dislike touched an unhealthy snobbery about Bryn Mawr snobbery, so I began to open my mind (the whole point of being here, yes?) to Haverford. At the same time, I could see the danger of becoming too close to it (and becoming a “Havermawr”) was one of my original anti-cooperation stances.

I spoke with a few Haverford freshmen, and found them just as concerned with cooperation as we were. As a matter of fact, they declared that, if Haverford had not been coed, she would have gone to Bryn Mawr. She was already taking advantage of the academic exchange.

Another Haverford freshman brought up a valid concern on the part of Haverfordians. She had taken a course at Bryn Mawr, and came up against the snobbery that almost inevitably arises. She had to fight against the idea (on the part of some Mawrtyrs) that Haverford women are free-loading off of Bryn Mawr’s prestige—whereas the truth is that Haverford women attend Haverford because they’ve felt it best for them, not because they “couldn’t get into Bryn Mawr.” She mentioned that most of her friends were at Bryn Mawr, and that she found better parties there in general. The point that she really wanted to make is that “friendships between women are important to develop; friendships between Mawr and Haverford women can be very rewarding.”

An important aspect of cooperation brought up by the Haverfordians is that the cooperation’s original focus on mingling the sexes must now be altered to encompass the women at Haverford. The step Sing Haverford repertoire, for example, still is more appropriate for the male Fords.

The most interesting note came from a Haverford freshman, who said that he had chosen Haverford over a more prestigious college because of the Honor Code and because of the cooperation with Bryn Mawr. “I came because I wanted to come to a place where I couldn’t be afraid to ask an unknown in the classroom…” I would be happy to see more cooperation.

Many Haverford freshmen seem to be troubled by an apparent drop in cooperation such as evidenced by the drop in the housing exchange. Each generation of Mawrtyrs has unique expectations of cooperation (if they’d had any) that the college needs to maintain their own independent natures. I suspect all of us feel that cooperation can contribute to the Haverfordian college experience. However, the important thing is that the choice to cooperate must lie with each individual. Academic exchange is an excellent institution; social intercourse is fine if you desire it. As long as the separate identities of Bryn Mawr and Haverford are retained, cooperation can only be seen as beneficial, and this year’s crop of freshmen are, on the whole, pleased with the extent of it.

Another Prümity of the meeting were that one song was deleted, verses offensive to both Bryn Mawr and Haverfordian women were deleted, and the Haverfordians added a step song from the 1953 Haverford songbook. The changes were implemented at the Lantern Night Step Sing, where, as one student said, “A good time was had by all.”

This photograph appeared in The Philadelphia Inquirer in 1965 with the caption “Bryn Mawr College girls form an H for Haverford.”

Step Sing lyrics altered

by Salima Israrn and Margaret Hoag

Cooperation is a fairly well-established tradition. Although cooperation is concentrated in our academic and social lives, it also extends into Traditions. Recently the Step Sing has risen. Several meetings were held in which this question was discussed. The result of that meeting was deleted, verses offensive to both Bryn Mawr and Haverfordian women were deleted, and a song from the 1953 Haverford songbook, ‘The Lantern Night Step Sing” was altered.

Since cross-majoring was approved in 1977, it has increased steadily over the years. In 1981, the year of greatest difference in the overall number of cross-majors, 21 Haverfordians majored at Bryn Mawr, and 32 Mawrtyrs majored at Haverford. The figure had increased two years more evenly distributes cross-majors between the two colleges. In 1985, it is projected that 48 Haverfordians will major at Bryn Mawr, and 44 Mawrtyrs will major at Haverford.

The number of majors in comparable departments are rarely evenly distributed. For instance, out of a total number of 57 students majoring in political science at Bryn Mawr, there are only 10 Haverfordians, whereas out of 102 students majoring in political science at Haverford, 54 are Haverfordians. Haverford’s biology department has a total of 35 seniors majors, 12 of whom are Mawrtyrs, Haverford’s biology department has a total of 35 seniors majors, 12 of whom are Mawrtyrs, eight junior Mawrtyrs majors, Bryn Mawr has two Haverfordians and eight senior Mawrtyrs seniors in their biology department. There is no Haverford biology majors at Bryn Mawr in the class of 1986. Haverford’s philosophy department has 28 seniors majors, seven of whom are Mawrtyrs, and seven senior Haverfordians are, inarguably, majoring in philosophy at Bryn Mawr this year.

While in many classes it might be said that Bryn Mawr loses some majors to Haverford in departments shared by the two colleges, many Haverfordians are offered the chance to major in subjects not taught at Haverford, such as Russian, archeology, history of art and geology.

Academic cooperation strong

by Kim Hauser

Academic cooperation thrives among students, but the level of cooperation among faculty of departments existing at both Bryn Mawr and Haverford varies. Dean Mary Maples Dunn sees academic cooperation as key to the success of the two colleges. It allows a much richer offering of courses and majors than would be otherwise possible, without loss of identity by either college. Dunn mentioned that some of the smaller departments which exist in both colleges can be combined, as was recently in the case of the German department. “How is the time for flexibility, and we will continue to look for opportunities for academic cooperation.”

Catherine Jacobs, Curriculum Committee Head at Bryn Mawr, feels that “people acknowledge that academic cooperation gives Bryn Mawrtyrs more choice, and the chance to have Haverfordians in their courses.” When considering the issue of diversity of the curriculum, the number of Mawrtyrs taking such courses at Haverford are taken into account.

At least two departments work closely together in planning course curriculums and introductory courses, history and economics. Some courses in the English, philosophy, and history departments are taught jointly by members of both departments. The German departments of the two colleges have just combined curriculum and faculty, with the chair of the department at Haverford and the two co-chairs. The new department will be able to offer the usual major emphasizing German language and literature, as well as a major at Haverford and a major at Bryn Mawr as taken into account.

Cross-registration of students for courses at both colleges is strong. The number of cross-registrations between the colleges has more than doubled since the program began, from 1,264 in 1969-70, to 3,434 in 1983-84. In general the imbalance between the numbers of Bryn Mawr students taking courses at Haverford, and the number of Haverfordians taking courses at Bryn Mawr, has, over the past 15 years, favored Bryn Mawr 11 times. Thus Bryn Mawr has had to compensate Haverford for Mawrtyrs taking courses there only five times.

Since cross-majoring was approved in 1977, it has increased steadily over the years. In 1981, the year of greatest difference in the overall number of cross-majors, 21 Haverfordians majored at Bryn Mawr, and 32 Mawrtyrs majored at Haverford. The figure had increased two years more evenly distributes cross-majors between the two colleges. In 1985, it is projected that 48 Haverfordians will major at Bryn Mawr, and 44 Mawrtyrs will major at Haverford.

The number of majors in comparable departments are rarely evenly distributed. For instance, out of a total number of 57 students majoring in political science at Bryn Mawr, there are only 10 Haverfordians, whereas out of 102 students majoring in political science at Haverford, 54 are Haverfordians. Haverford’s biology department has a total of 35 seniors majors, 12 of whom are Mawrtyrs, Haverford’s biology department has a total of 35 seniors majors, 12 of whom are Mawrtyrs, eight junior Mawrtyrs majors, Bryn Mawr has two Haverfordians and eight senior Mawrtyrs seniors in their biology department. There is no Haverford biology majors at Bryn Mawr in the class of 1986. Haverford’s philosophy department has 28 seniors majors, seven of whom are Mawrtyrs, and seven senior Haverfordians are, inarguably, majoring in philosophy at Bryn Mawr this year.

While in many classes it might be said that Bryn Mawr loses some majors to Haverford in departments shared by the two colleges, many Haverfordians are offered the chance to major in subjects not taught at Haverford, such as Russian, archeology, history of art and geology.
dilemma for students both present and past

History of cooperation - cohesion and divisiveness

by Karen Sullivan

In the beginning there is little mention of Haverford College. When M. Carey Thomas's sister, Helen Thomas Pleasner '93, wrote a characterization of Bryn Mawr in 1908 the name of the college a mile and half down Lancaster Road does not appear once. Instead, this thirteen page pamphlet describes the College's identity in terms of the joy brought by rigorous academic endeavors, pastimes of long walks, athletics, and controversies with one's classmates; the influence of the graduate schools and the beauty of the architecture.

Academically, the College is seen as sufficiently at this time. Social interaction with men is suspected as distracting from the seriousness of the College's intellectual goals. Unmarried male professors were even forbidden to discuss non-academic matters with their students.

Despite this cloistered atmosphere, some interaction with Haverford students could not be prevented. The Fortnightly Philistine relates a diary entry of a freshman in 1896: "Dear Diary, Arrived here at 6:00 AM. None of the upperclassmen are awake. The Haverford boys were so nice; they put the buggy in the local barn after unloading all my clothes and gave Francis a nice feed of hay and oats. And they were so concerned with my safety—they warned me to stay at least twenty-five miles away from all Princeton men."

Thomas versus Sharpless

The administration was not always so besotted with Haverford students. In 1902, M. Carey Thomas wrote to Isaac Sharpless, then president of Haverford, complaining that on two occasions his students had snubbed Pembroke residents. "When they were asked by the watchman to leave, they said they were Haverford Grammar School boys. As several of them were tall men with mustaches our watchman thinks that they were really Princeton students who were amusing themselves by deceiving him."

Such incidents were a real disadvantage to the Bryn Mawr College.

The Haverford boys...were so concerned with my safety— they warned me to stay at least twenty-five miles away from all Princeton men.

The Fortnightly Philistine, 1896

Replied Sharpless: "Thy statement that on the evening of May 6th a party of Haverford students was on your grounds and sere-naded the students of Bryn Mawr College about 10 PM is quite correct. They came of the invitation of some of their friends among your students and remained for half an hour. The other party of which you speak, a few weeks ago, was probably not a Haverford student. All those of whom I have inquired know nothing about the affair, and the fact they they were tall men with mustaches indicates that they did not belong here. As we have only one mouschate in the school and it does not sing.

Music and theatre

By the 1940s it was possible for a student to take a class at Haverford, as well as at Swarthmore and the University of Pennsylvania. For Haverford students, who had missed this opportunity, however, as transportation was not provided. During the 1940s the efforts of the music and theatre departments of the two colleges were first combined.

The typical Bryn Mawr girl of today is not a rabid bluestocking but rather a conservative person who wants to marry well.

—1954 yearbook

Formal dances

After the war the focus of College life appears to have shifted from the intellectual endeavors to the dating scene and in the dates of earlier years to a strong interest in social life with men. The 1954 yearbook relates that "The Haverford bus was introduced and made regular trips between the two colleges. The degree to which the possibility of transportation facilitated academic cooperation is reflected in the words of a Haverford professor of these years. "In my first three years teaching at Haverford I met perhaps three women. In the past three years I have taught hundreds.""

Formal dances, weekend trips to men's colleges, and "study dates" became de rigeur for the Bryn Mawr student of these years. Nevertheless the object of this attention was far more Bryn Mawr graduates than Haverford. Though hard to pin down, one senses from the yearbooks of this time that a date with a Princeton man was considered more prestigious than a date with a Haverfordian. Perhaps because of their nearby location, Haverford students were looked upon more as kid brothers to be teased than as possible marriage partners, though a number of Bryn Mawr students did indeed marry them. At Haverford's Class Night, Bryn Mawrtyn would appear with Princeton and Yale banners and proclaim the popular slogan "If you're really desperate, there's a Haverford man!"

Bryn Mawr's reluctance

Perhaps as a result of this prejudice, one senses that in matters of cooperation Haverford was the pursuer and Bryn Mawr was the pursued. "There is often an underlying feeling among Haverfordians that whatever progress has been made [in cooperation] came under our leadership and despite the reluctance of Bryn Mawr" stated the Haverford News in 1967. "The absence of Miss Katherine McBride, Bryn Mawr's president, at today's inauguration was viewed as an example of Bryn Mawr's obstructionist attitude towards cooperation."

In the late 1960s, however, both colleges faced serious challenges to single sex education. One by one all-male colleges began opening their doors to women; the admittance of women to the Ivy League colleges in particular threatened to drain Bryn Mawr of its most qualified applicants. To such control seniors, cooperation appeared to present an increasingly viable alternative.

Increased cooperation

In response to this demand for coeducation, between 1968 and 1977, when Haverford and Bryn Mawr witnessed a degree of bi-college cooperation never since seen.

In 1977 the blue bus was introduced and made regular trips between the two colleges. The degree to which the possibility of transportation facilitated academic cooperation is reflected in the words of a Haverford professor of these years. "In my first three years teaching at Haverford I met perhaps three women. In the past three years I have taught hundreds.""

Introduction level courses in English and history were taught jointly. The board of directors for both colleges began to meet together, while the admissions personnel began to recruit together.

In terms of social cooperation, changes were equally drastic. A poll taken at Haverford in 1969 revealed that ninety percent of the students body felt that Haverford should not "maintain its present all-male status with no female students or dorm exchanges and no plans for coeducation." Fifty-eight percent favored an immediate move to coeducation.

Residence exchange

In response, Haverford initiated a residence exchange that very year. Twenty-four Bryn Mawr students resided in Lloyd Hall, along with five Vassar students and two

Denby is an example of the excesses to which a single-sex dorm can deteriorate.

—Tim Cone '81

Students from Smith and Sarah Lawrence Colleges. A similar number of Haverford students entered to these all-women's campuses. Residence exchange was not without its problems. According to the Main Line News, "Bryn Mawr discovered that Haverford men were longer than the Bryn Mawr students. The problem was solved when the two colleges agreed to exchange beds as well as students."

Changes in identity

In 1969 the College News and the Haverford Record merged with the Haverford Record to become the College News. By the late 1970s, residence exchange was so engrained that Denby, Rhoads North and South, Radnor and Erdman were coeducational as well as Brecon and Haffner.

Is Bryn Mawr a single sex school?

Where are the women's courses?

Where is the classroom consciousness of women qua women?

And, finally, where isn't Haverford?

—Anastasia Song '81

Even more important than the changes themselves during these years was the change in Bryn Mawr's sense of identity. No longer was Haverford a side issue to the administration of the College's appeal, but rather something at its very core. The concept of "the best of both worlds" became central to the admissions committee's packaging of the College, implying that the benefits of cooperation were at least as important as the merits of a women's community. Then Dean Mary Paterson McPherson reflected this changed sense of identity in 1972 when she declared: "We have become so involved with Haverford that I can honestly say that without Haverford, Bryn Mawr could not exist."

Coeducation

As time passed, however, Haverford became impatient with even this extreme degree of cooperation. Financial crises had made a college of 830 students economical- ly unstable. In 1980 the college decided to eliminate women could increase the student body to one thousand without diminishing the caliber of the students. Bryn Mawr remained flatly opposed to the proposal. Polls of Bryn Mawr students at the time revealed that cooperation was "one of the most decisive factors" in their choice of Bryn Mawr. It was feared that Haverford's admission of women would diminish the number of applicants to Bryn Mawr.

As a last ditch effort, Bryn Mawr's Board of Trustees proposed that the two colleges admit transfer students of both sexes; that a joint degree be offered; and that a single name be used to identify the two colleges. Nevertheless in November, 1977 Haverford's faculty decided unanimously to accept women transfer students; the students supported the decision by a vote of sixty to thirty-five percent. Conceding to a request of Bryn Mawr's, freshmen women were only accepted in the class of 1984.

Women's community

Despite the trustees' desperate attempt to join the two colleges, it was Bryn Mawr rather than Haverford students who first began to stem the tide of cooperation. With growing feminist support of campus, a vocal minority of students felt that the College should be reaffirmed as a women's community independent of Haverford.

It was to which Anastasia Song '81 voiced in a letter to the bi-college News in 1978, "Bryn Mawr is eroding on many fronts. It is contending with fiscal con- (Continued on page 6)
Eating disorders confronted

by Jaquie Worth and Annie Avery

Eating disorders of all types, including anorexia, bulimia and compulsive overeating, are reaching epidemic proportions on college campuses. At Bryn Mawr, for example, the number of students who need help with eating disorders has increased significantly in recent years.

What is Anorexia Nervosa?

It is a serious disorder which often starts with dieting and becomes self-starvation. It is due to a very apparent fear of being overweight. "Anorexia" usually implies that the sufferer is "all starved" people-think of constantly feeling hungry, and may even dream of eating.

Tolled of becoming fat, the anorexic embarks on a rigorous pursuit of slimsness. All too soon, she has lost control. In some ways, the diet is working, the weight is coming off, and she may feel euphoric. But she gradually feels more alone, more inadequate, and more confused about the meaning and direction of her life.

To deal with the mounting anxieties, she reduces her efforts to control or fantasies about her body's desire for food, becoming more and more relentless. She feels, exercises, colours food, tastes, and may induce vomiting or abuse laxatives. Her self-perception becomes distorted, and she may deny being thin even when she is fat.

Stronger than the injunctions of others is her own drive for self-improvement through self-denial.

What is Bulimia?

Also called "bulimia nervosa" and "bulimic eating,
x term "bulimia" now means more than was indicated in earlier dictionaries, which defined it as "a hunger" or "overeating.

Bulimia now refers to a pattern of extreme overeating followed by some extreme effort to counteract the effects of the binge.

The effort to offset the caloric impact of the binge may be self-induced vomiting, laxative abuse, diuretic abuse, frantic exercise, fasting or a combination of these. These behaviors then may acquire some perceived value in themselves; for example, a person may come to count on the tension-relieving effects of the purge.

The bulimic is likely to feel more distinctly ashamed, dieted, and alone. She may become more preoccupied with food and its ingestion. All those involved in eating disorders are extremely secretive about the bulimia.

Laveran suggests books like The Golden Cage: The Enigma of Anorexia Nervosa and The Best Deal with the Stress of Overeating.

Recent feminist developments challenge cooperation

Fat as a Feminist Issue

by Jennifer Trimble and Jean Chang

What is porn? Why do we object to it?

What are we going to do about it?

These are some of the questions raised by Against Pornography in meetings held this semester. Founded on little more than a desire to bring this giant industry and its portrayal of women into the spectrum of feminist issues discussed on campus, the group is now planning a series of slide shows, visual exhibits, lectures and discussions, intended to show the extent of pornography, and the seriousness of its implications for women and for society.

A major concern of the group is the meteoric increase of violence in pornography over the past several years. Where "hard-core" pornography used to mean explicit sex, the term now refers to graphic violence, directed overwhelmingly against women, as well as sex.

This trend is most horrifying in "snuff" movies, in which actual torture and disembowelment of a woman is depicted as the ultimate sexual experience, for the woman as well as the spectator.

Such portrayals of women and of sexuality are easy to reject. But "soft-core" porn presents the same damaging ideas. Women exist as sexual objects, for men, and that women thrive on degradation and pain. Against Pornography intends to raise awareness of these issues, to show that the images presented by pornography subliminally affects everyone, from the viewer or reader of porn who becomes more accepting of violence and of rape myths, to anyone exposed to the same images in videos, advertising and popular culture.

Against Pornography intends also to emphasize the difference between pornography and erotica. The former literally means "exploitation of female sexuality as sexual slaves," and presents a harmful, debilitating view of sexuality. Erotica, by contrast, implies mutuality and free will, and no specific gender.

Events to watch for include the documentaries called Mot a Love Story, Michael Greyven, The Feminist Group will present Slide show followed by a series of lectures during February and March. Among the topics covered will be the legal side of the issue, involving censorship and the First Amendment, and a psychological viewpoint emphasizing the immediate effects of pornography, and a discussion of the female audience for pornography in the media, in advertising and in pornography.

Against Pornography will continue its weekly meetings next semester.

Group examines pornography

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(Continued from page 2)

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and "fun" which Denbigh residents enjoy. Cones claimed that these women were "unhappy in the sense that they are not matur- ing to emotional stability." He blamed the dorm's acceptance of divergent lifestyles on its acceptance of "sex kittens or wholesome women, as well as sex.

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Against Pornography will continue its weekly meetings next semester. Class of 25Centennial Goal: End Cooper- ation, which was hung from to second floor Merion rooms during a bi-college Customs Week picnic. A resident advisor and a second resident personnel entered the students' room and took down the banner; their ac- tions were greeted with cheers and applause from the rest of the dorm. "We are aware of the fact that they were breaking College rules," Speed was needed because it was an an- tagonism for the resident advise- d. "The longer it was up the more damage it would do." A photo of 25Centennial Goal: End Cooperation, which was hung from to second floor Merion rooms during a bi-college Customs Week picnic. A resident advisor and a second resident personnel entered the students' room and took down the banner; their ac- tions were greeted with cheers and applause from the rest of the dorm. "We are aware of the fact that they were breaking College rules," Speed was needed because it was an an- tagonism for the resident advise- d. "The longer it was up the more damage it would do." A photo of
Noble compares politics to laundry

Post Nick Giovanni has been described as the "voice of a brilliant friend who's curious about everything you think of and who knows you like a sister. . . and who doesn't mind telling you the whole truth in a warm way." Lauded as "The Princess of Black poetry," Giovanni is a writer, recording artist, lecturer, and journalist. Giovanni's long list of publications includes Black Feeling Black Talk, Black Judgment, Night Comes Softly, and Cotton Candy on a Rainy Day. The College News had a chance to talk with her about her poetry and politics.

CN: In the poem "Boxes" you say that a situation demands actions or words, words if action is not possible. Does that mean that you see action, specifically political action, as the first priority? Are words somehow secondary?

NG: I don't remember that poem very well, but I'll stand by it. What I think I was doing in that poem is a continuation of what I was doing in a poem called "Categories." I think it's in The Women and the Men. People are always putting you in boxes. People label other people and I find that despicable, and perhaps boring. I have a great resistance to that. And people ask me, "What is the purpose of that?" I'm not sure. But once people can categorize you, then the next thing that people can do is ask, "What's the purpose of what you do?" Well, I do it because I either have to or want to.

But I think that there are a lot of lines in "Cotton Candy" that deal with the fact that we live because we don't know any better. I think that's probably true. Most people stay alive because they can't figure out anything else to do. It's a very sad commentary on life, but nonetheless I think it is the truth.

CN: In "Cotton Candy" you also say that the 1970s were a decade of loneliness. What do you think caused this loneliness, and how are the 1980s characterized?

NG: I think that people are real lonely, and that didn't typify the seventies. I don't think I was watching other people. I think that life is always going to be difficult. I'm always going to be offended. It's a very sad commentary on life, but nonetheless I think it is the truth.

CN: Who has had the most influence on your writing? What is it about their writing that you most value?

NG: My favorite writer actually is Toni Morrison. But as I think about who influences the way I think actually I'm really influenced as a young V.S.—he never allows anything to interfere with his own vision. I would like to think that my own writing has that quality of honesty. I think that's a very hard thing to achieve. I don't think that honesty comes easily to anybody, because it makes you very vulnerable. I think it's achievable, and worth achieving. Any serious writer certainly would like to think that they do that. I have written eleven or twelve books at this point, and if I had to say one thing that makes me really happy it's that all of them are the level of honesty that I can say that this is my vision, take it or not. It's not hostile, but just take or leave it. We're not changing because that's what's in the world. What did Lillian Hellman say? "I will not cut my conscience to fit this year's fashion." I have always appreciated that statement.

CN: In your poem called "Off Center" you wrote that you did not believe that you should feel sorry for yourself, but "that the more you found out about women, the more you did." What are your feelings about that? Is your sorrow still increasing?

NG: I was late in coming to women. I associate with gays. I was doing in a poem called "Categories." I think it's in The Women and the Men. People are always putting you in boxes. People label other people and I find that despicable, and perhaps boring. I have a great resistance to that. And people ask me, "What is the purpose of that?" I'm not sure. But once people can categorize you, then the next thing that people can do is ask, "What's the purpose of what you do?" Well, I do it because I either have to or want to.

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NG: I was late in coming to women. I associate with gays. I was doing in a poem called "Categories." I think it's in The Women and the Men. People are always putting you in boxes. People label other people and I find that despicable, and perhaps boring. I have a great resistance to that. And people ask me, "What is the purpose of that?" I'm not sure. But once people can categorize you, then the next thing that people can do is ask, "What's the purpose of what you do?" Well, I do it because I either have to or want to.

But I think that there are a lot of lines in "Cotton Candy" that deal with the fact that we live because we don't know any better. I think that's probably true. Most people stay alive because they can't figure out anything else to do. It's a very sad commentary on life, but nonetheless I think it is the truth.

CN: What do you think caused this loneliness, and how are the 1980s characterized?

NG: I think that people are real lonely, and that didn't typify the seventies. I don't think I was watching other people. I think that life is always going to be difficult. I'm always going to be offended. It's a very sad commentary on life, but nonetheless I think it is the truth.

CN: Who has had the most influence on your writing? What is it about their writing that you most value?

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SWIMMING

Swimming stroke tomorrow

by Snoopy Archer

What starts training two months before its first meet, lifts weights, does sit-ups, and works out in an atmosphere that is even colder than a freezer? The ever-popular Bryn Mawr swim team. And you thought it was safe to go back into the water. Undaunted by 60 degrees below and the thought of six practices a week, the swim team has been improving steadily over the months from one of those "experienced and green squads" to a group with real potential.

The swimmers of Bryn Mawr remained undaunted by their last two competitors, Division I greats Lehigh and Villanova. Instead swimming their own races and doing their best times ever. We will not bore you with the silly times, that only serve to increase the number of admirers of this dedicated group of women, but suffice it to say that their performances were outstanding.

Swimming against better teams might be a little intimidating but Coach Lee Willington believes that the advantages far outweigh the disadvantages. Against such competitors, the team has every reason to worry about winning but instead concentrate on learning how best to swim their events. As many of the swimmers have swum the 200-yard butterfly, one does not swim the first four lengths very fast, unless one wants to see the finish.

Coach Willington has nothing but praise for this dedicated band, which consists mostly of freshmen with few returning upperclassmen, although the men have also been strong in their training, going 6,000 yards a day (that is about 240 laps) and even running in the morning as well. Makes you a little sick to think about it. Unfortunately you do not see much of her, though, Coach Willington is grooming her for the distance events. Someone's got to do them.

Sophomore Kim Cline might not be making all the practices, but she is responsible for most of the fantastic times at the meets, doing her best ever in the breaststroke events. Sophomore Annalise Canale has had a very good season so far, having gone into the year in great shape from her summer triathlon training. Sophomore Serena Jung has not had as many practices as most practices due to lab and class interference but we all know she has been hard at work practicing during recreation swim hours for her backstroke has been personal.

Freshwoman Becca DeGroot appears to be the strongest in her class and is, according to Coach Willington, taking her training well as she does lifetime bests at each meet. Senior Patty O'Byrne is on the team for her first year and is contributing quite a bit of strength; more specifically she can bench press more than the whole team together has done so far, which is a bit of a shame.

One can write forever about this dedicated group, but you can train with them and see them in action against Ursinus on December 6th, at 5:00 p.m. It will be a splashing success.

SPORTS

Hoopsters flaunt wings

by Anne Robbins

The time has come, the walrus said, to talk of many things. Of shoes and shins and suicides, of shuffle drills and wings. In other words, it's time for the basketball preview article, complete with snappy beginning—and that was it, so you just better appreciate it.

Actually, there's everything in that list plus a whole lot more. In fact, there's a team. For instance, almost everybody has new shoes, but the novel footwear hasn't prevented anybody from suffering shin splints or other assorted ailments of the lower extremities. But, despite the pain, the season is still pushing forward. The players have started to look at themselves (sprouts so named because self-innanimation is an attractive alternative to these), defensive shuffle drills (which tend to make one's thighs feel like petrified wood) and endless laps around the gym.

And now, having all too rapidly exhausted the rest of the list, I'm left with wings. No doubt you suspect that I chose "wings" only because it rhymes with "things," and consequently will be forced to make up some ludicrous explanation for its inclusion in the aforementioned list. Well, you're wrong—quite wrong, in fact. This thing wing is a very serious business. Hither to this year, Bryn Mawr played a rather conservative style of ball that emphasized large quantities (this is in theory, of course) of ball movement and patience on offense. This season, the Mawrtyrs will be looking to push the ball down the floor, thereby catching the defense off guard; this is where the wings come in. On the back, the wings have really to bust (as assistant coach Ray Tharan is wont to say) downcourt. Fortunately, Bryn Mawr is blessed this year with numerous wings who are fleet of foot, including sophomore Jennifer Ho and junior Tondala Cartwright. Ho and Cartwright, returners from last season's squad, are looking as, grizzled veteran Anne Robbins said with her characteristic eloquence, "really sharp."

Although forced to match up against some veritable giants at the Seven Sisters tournament this weekend, the Mawrtyrs' inside players also look strong. Back from last year, junior co-captain Tandy Moore and sophomore Monika Thiel are playing sparkling basketball, but they're being pressed by several other players. Involving senior Brian Bickford and sophomore Michele Ryan, both of whom have improved enormously since last year. The freshmen will also have an impact inside, with Jacqueline Crippen, Heidi Pidcock, Stephanie Stewart and Jennifer Schultz all looking quite impressive.

Out at the guard slots, Ho and Cartwright, as mentioned before, are playing extremely well. Returning starter Jackie Maurer has been slowed by back trouble, but her game is rounding into shape, and another veteran, senior co-captain Anne Robbins is... still around (won't she ever graduate?), junior Beth Worthing, whose knee has finally started to respond to extensive treatment and who is playing the best ball of her Bryn Mawr career, will also be contending for playing time. Joanna Lee and Caryn Libman, two of this year's returning members of the basketball team, have also started to respond to extensive treatment and are looking, as one expects, better than ever.

"The time has come, the walrus said, to talk of many things. Of shoes and shins and suicides, of shuffle drills and wings. In other words, it's time for the basketball preview article, complete with snappy beginning—and that was it, so you just better appreciate it."

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