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Sit-in on minority hiring tomorrow

by Sherryl Statland

Tomorrow there will be a teach-in/sit-in devoted to the issue of minority hiring practices at Bryn Mawr College. The event is three-fold, starting off with workshops in the morning and afternoon, followed by a rally and finishing with a "sit-in" on Denghish and Pembroke East lawns.

The event has been coordinated by Cindy Brown, Allison Lane, Dominique Parker, Michele Rubin, Carri Townsend, and Lori Webb, who have been helped by many students in the form of canvassing and tabling meals to get signatures for the letter that was sent to President Mary Patterson McPherson.

According to the coordinators, the purpose of canvassing other students is to educate people as to the history of minority practices at Bryn Mawr. In 1969, the Sisterhood held a demonstration which resulted in the formation of the Black Cultural Center, Perry House. In 1981, the Sisterhood held a campus-wide discussion in Perry House concerning minority needs on campus, which was attended by President McPherson and Dean Dunn, and the administration created the Office of Minority Affairs.

At the last Self Government Association Plenary in 1981, students passed a resolution to support diversity at Bryn Mawr which was returned to Assembly for amendment and was then passed there. The administration formed the Minority Task Force which filed a report advocating diversity, but the task force has no power to affect the hiring of minorities for the faculty. That power lies with the Appointments Committee and the individual department search committees.

Thus the present concern for Bryn Mawr's hiring practices regarding minorities and women has not come out of nowhere. The coordinators of this teach-in wrote a letter to President McPherson asking her to approve an ad hoc committee which will target general goals and the means for achieving them to increase hiring of minorities and women at the College. The group stressed the need for tenure-track positions as opposed to the one-year appointments.

The purpose of the teach-in/sit-in is to demonstrate the widespread support of the student body for the hiring of more minorities and women for faculty positions. From 10 a.m. until 3 p.m., numerous workshops will be given along Senior Row. Carol Beane will talk about the need for minority women at Bryn Mawr; Lucius Outlaw and Vernon Francis will be presenting the experience of Haverford; the Graduate School of Social Work will be represented; Nancy Woodruff will place Bryn Mawr in the national context of minority hiring; Houston Baker, from the University of Pennsylvania, will offer some of the political implications of minority faculty hiring.

These are just some of the workshops that will be run periodically so that people can, as many as possible, in the event of inclement weather, the teach-in will take place in Thomas Great Hall.

After the teach-in, a rally will be held in front of Taylor Hall from 3 p.m. until approximately 3:45 p.m. opened by McPherson. Other speakers at the rally will include House and Junior Sue Berkeley. The rally will summarize the earlier sessions and will lead into the sit-in, according to Carri Townsend of the coordinating group.

"The actual sit-in should last between 3:45 and 4:30," said Cindy Brown, "and we'll do lots of singing and dancing." Brown expressed her happiness that "Bryn Mawr is politicized to the extent that this can happen. Individuals can change things." The importance of student involvement was also felt by Allison Lane, who stated, "Students are going to be involved in the hiring of minorities to the faculty.

Lane also wanted to address the tone of the event. "This is a positive thing, not a confrontation," she said. According to another member of the coordinating committee, Michele Rubin, the point of tomorrow is "to make students, the faculty and the administration aware that the lack of minority faculty affects every single person on this campus."

Presently 4.2 percent of the Bryn Mawr College of Arts and Sciences faculty consists of tenured women. Thirty percent of all tenured faculty members are women, all of whom are white. All tenure-track women are white as well. Supporters of the teach-in/sit-in are asked to wear red clothing as well as the black and white ribbons that will be available during the day.

Democratic socialist group forms at Bryn Mawr

by Natasha Gray and Martha Merson

"Democratic Socialism is the idea that people should control their government, their personal lives and their workplaces," business major and one of last Saturday's day's meeting of Democratic Socialists of America, The aim of the meeting was to present DSA's views to the bi-College community, and to begin organizing the Bryn Mawr-Haverford chapter of DSA. Thirteen people attended the student-run panel discussion of DSA's perspectives on such issues as electoral politics, Central America and the feminization of poverty. Following the panel discussion was a brief question and answer period after which Rail Ramberg, the membership coordinator of the Philadelphia chapter, gave a presentation of DSA's activities in Philadelphia and offered support to the newly forming Bryn Mawr-Haverford chapter. Ms. Ramberg particularly emphasized the Philadelphia chapters work on peace and on women's issues.

During the panel discussion Cami Townsend and Michele Rubin discussed students and the furnishing of rights and the furnishing of rights and the furnishing of poverty while Martha Merson spoke on DSA's commitment to the labor movement and the rejection of a strategy of give-backs. Sallie Barsh explained DSA's support for negotiations in Central America and colonized countries (such as Honduras and Nicaragua) and within countries, between the governments and the rebels.

In regards to electoral politics, freshman Natasha Gray asserted the organization's commitment to working within the Democratic party. She explained that third parties have never functioned successfully in the United States and that the constituents that DSA hoped to reach [labor unions, feminists, lesbians and gays, minorities and the poor), can be found only within the Democratic party.

Junior Anne Villarejo next discussed the variety of opinions and approaches to be found in the DSA's "refreshing" commission on Lesbian and Gay rights and emphasized the organization's support of lesbians and gay men. "It feels good to work within an organization that affirms you," she stated.

Erratum

The April 11 issue of the College News reported that a Bryn Mawr student filed a complaint of sexual harassment with Equal Opportunity Officer Dolores Brien last year. Further information has come to light, showing that no such complaint was made. The College News regrets any inconvenience caused by this error.

The same article stated that Physical Plant employee Dave Louie no longer directs student crews only on nights and weekends. The correct information is that he currently works with student crews only on nights and weekends.
EDITORIAL
Sit-in/teach-in

At present, four minority professors teach at Bryn Mawr College: Assistant Dean and Director of Minority Affairs Nancy Woodruff, Associate Professor of Sociology Robert Washington, Lecturer in History Leroy Johnson and Lecturer in Spanish Carol Beane. Of these, one, Washington, is tenured; Johnson is on a two year contract and Beane will be leaving after this year to a more advantageous position at Brown.

The last case is particularly striking, given the overwhelmingly positive reaction of her students. Beane has been described in the Bi- College Student Course Evaluation Guide as "truly one of Bryn Mawr's greatest assets." Despite objections to the structure of Elementary Spanish, students have, all in all, enjoyed the course because of Professor Beane's "innovative teaching style.

The number of students taking courses such as Houston Baker's "Afro-American Women Writers" at Haverford should prove the demand for courses dealing with material outside the traditional white male Western sphere as well as the desire and need for minority perspectives in a world where whites are, in fact, the minority. The Minority Task Force has been powerless to increase the hiring of minority professors, and departments left to themselves do not do so.

Thus, the teach-in/sit-in is necessary and commendable. Its coordinators, Cindy Brown, Alison Lane, Dominque Parker, Michele Rubin, Cami Townsend and Lori Webb have been able to demonstrate broad-based support for their endeavors among students. The College News applauds President Mary Pat McPherson on her support of the teach-in/sit-in, and hopes that tomorrow's events spark an effort on the behalf of the appointments committee and individual departments to hire more minority faculty.

Uncovering our roots

Some feminists have pointed to a shift in the academic performance of girls at around twelve and thirteen years of age. Many young women begin to perform less well academically at this time, a phenomenon which may be attributed to their awareness of the disparity between what they are being taught in the standard male-oriented curriculum, and their own experiences as young women. Many at Bryn Mawr, including those who have made contributions to our center spread, have moved toward resolving that disparity in their own work.

By uncovering areas usually considered trivial or unacademic by male scholars, by considering the "underside" of our society, these women have reaffirmed their own experiences as women. One student explores eighteenth century kitchen gardens in her attempt to understand the lives of women of this period, while another examines the statistics concerning the first generation of female scholars in this country. Two other students have even abandoned the traditional categorization of departments, deeming them "arbitrarily defined," and have structured their own majors in women's studies. Only by such methods can women and men understand themselves and their world.

Guide for Perplexed Women

Wednesday, April 25 through May 13
Walmart Street Theater
Studio Theatre, Philadelphia

Thursday, April 26
Senior Row, Merion Green or Thomas Great Hall if weather is inclement. 10:00 a.m. to 3:00 p.m.

Thursday, April 26
Taylor Green. 3:00 p.m. to 3:45 p.m.

Thursday, April 26
Denbigh and Pembroke East Greens. 3:45 p.m. to 4:30 p.m.

Thursday, April 26
Women's Book Connection, 1006 Pine Street, Philadelphia. 6:30 p.m. to 9:00 p.m.

Friday, April 27
Dorothy Vernon Room, Haffner. 2:00 p.m.

Saturday, April 28
Women's Book Connection. 1006 Pine Street, Philadelphia. 3:00 p.m.

Saturday, April 28
Friend's Meeting House, 4th and Arch Streets, Philadelphia. 2:00 p.m.-5:00 p.m.

Wednesday, May 2
Irvin Auditorium, University of Pennsylvania. 8:00 p.m.

Friday, May 4
University of Pennsylvania Museum Hall, 33rd and Spruce, Philadelphia. 7:30 p.m.

Letters Home, a play based on the correspondence of Sylvia Plath will be presented by Stagewalks Touring Company.

Presidents Beane, Baker, Woodruff and others will hold workshops on various aspects of minority teaching.

President McPherson and others will summarize the day's discussions in a rally. A sit-in will be held with song and dance.

All are encouraged to share their poetry at the Open Mouth Poetry Reading. The theme is "In Celebration of Women.

Michael Burton of The School of Social Science at the University of California at Irvine will speak on the "sexual division of labor in a patriarchal society."

Professor Debora Koshish of Great Lakes College will speak on "Women as Witches: Feminism and Folklore."

The Philadelphia Reproductive Rights Organization and the Women's Liberation Jubilee to celebrate 1.5 million years of struggle with drama, music, food and a speak-out.

Holly Near will perform with Inti Illimani, a Chilean group.

Margie Adam will make one of her last East Coast appearances.

Women need network by Alice Jane Silliman

In the past several weeks, Bryn Mawr has been caught up in a whirl of political activity, as politicians, endorsers, and Mondale himself have graced this campus with their presence. I believe that the speakers who came indicate a good deal about the changing nature of American politics, and also that the system is not changing quickly enough for women.

On April 9, on the eve of the Philadelphia Democratic Primary, FOCUS and the Philadelphia Women's Political Caucus sponsored a forum in which endorsing networks for the candidates spoke out. Sharon Rembery, head of the Philadelphia Women's Political Caucus spoke for Jackson. For Hart, Dottie Lynch, as Hart's presidential poltister and the author of the acclaimed "gender gap" poll, spoke. The former mayor of Philadelphia, Bill Green, endorsed Mondale.

The exchange was extremely amusing because Green, content that his name would carry him through the debate, was extremely ill-prepared. He incessantly ram¬bled on, often blundering on Mondale's positions, occasionally being corrected by Lynch and Rembery, who knew more about Mondale's stands than Green did. Near the end of the debate, Green asked, "Why do you always have to be in the middle?" whereupon Lynch succinctly replied, "Because you're a man, Bill."

I consider the fact that Green was actually mayor of Philadelphia as evidence, if any be necessary, that all is not well in the political system. Green is a product of the "old boy" back-slapping, gold buying net¬work. Reportedly, Green was an awful mayor, having no ability to implement his ideas, even with his privileged status as member of an extremely important network.

For women to enter the political arena, a network must also be forged, as two female politicians today. Both of the female senators are Republican, with moderate stands on women's issues. When examining this fact, it is easy to see why men, comfortably established in a patriarchal political system, make it difficult for women to break into the system.

One very real danger for a woman in politics is not to get absorbed into the proc¬cess and lose her political integrity. Many women do rise in the structure because they are Republican, with moderate stands on women's issues. Elizabeth Dole, Secretary of Transportation who is being considered as a possible Vice-Presidential running mate, is pleasantly supportive of women's issues, but in any meaningful way. And of course, Sandra Day O'Connor could be made for her stands on women's rights.

These women, I believe that these ten should exist. Consequently, they are not threats to voters, and can be elected. More feminists in positions such as Liz Holtzman who lost the New York Senate election in 1980 to Al D'Amato, have a much harder time.

Of course, the situation is changing as more and more women successfully break into politics, but the numbers of women in (Continued on page 3)
Unbridled hilarity in Tahiti, where no mangoes

by Amy Friedman

"There's a new joke making the rounds in Tahiti these days and it goes as follows: Two Tahiti residents are lounging in their lawn furniture. One Tahiti resident says to the other, "How many residents of Tahiti does it take to screw in a light bulb?" The other Tahiti resident takes a long sip of her drink and sighs, "He doesn't even need to ask; he just ain't part of Tahitian Leisure Culture.""

You see, that's the level of unbridled hilarity at which Tahitian humor usually proceeds. Why, we residents of Tahiti rarely get much more briddled than in the preceding paragraph. Stress is rather an unknown factor in these parts. Ever since I came to Tahiti in my last article, I've been a much more relaxed and uninhibited resident of guy and as such, have been able to make even more, uh, creative contributions to the Tahitian Leisure Culture which I came here to study. Why, even the trip itself is remarkably stress-free. Print is a wonderful way to travel and one I highly recommend. I'm not sure where the other Dr. Oz or anyone anywhere one wants to get to, but sure-as-shootin' we'll get to one Tahiti.

Now that I've been here a while, I have arrived at a few simple, yet I feel essential, conclusions. One has to do with the scari-
ty, indeed, the paucity, of 10-to-15-page papers here in Tahiti. When it comes to 10-to-15-page papers, it can rightly be said that Tahiti has none to offer. Taking this condition into the fullest possible consideration, I have postulated the following:

1. The success of the Tahitian Leisure Culture is directly attributed to the paucity of 10-to-15-page papers and is not a part of it.

2. Poising is something we rarely do here in Tahiti. The paucity of the substantial papers takes away from our pursuit of the perfect Bayou Blaster. Since you've brought it up, I'd like to point out to the discussion of the Bayou Blaster.

The Bayou Blaster was brought to the attention of the participants in the Leisure Culture of Tahiti by a staff member of the Official Designators Board of the 1984 World's Fair. It seems that the Designators were looking for a new drink that they could designate the official drink of the Fair. (I wonder if that should be in capital letters?) As I was saying, the Designators were looking for a new drink. Olive was a fan and what was to be come (back then it was still pale yellow). One of the Designators came to visit us, bringing the drawing boards to which the Bayou Blaster had gone back.

"Oh, wait one minute," I said. "I'd like to point out that I am here to study and observe the Leisure Culture. My participation in all you see here is purely academic."

"I see," replied the Designator. "And the flowers in your hair and the drink in your hand?"

"Purely," I lowered my voice, "to further the study at hand."

"In that case you will probably like what I am now going to say," the Designator proceeded to explain our mission, should we choose to accept. We had one month in which to save the pallid Bayou Blaster and transform it into a drink the Official Designators would be proud to designate. The stipulations were that it be easily made in one's own home and that it have a mara-
chino cherry and a little umbrella.

We adjourned to mull it over and met every one next morning at 11:30 a.m. There, I am proud to relate, useful suggestions were forthcoming from all:

"Add sugar," "More ice!" "Try adding ice!" "Put in straw!" "More rum!" And who can omit the soon-to-be-im-
eliminal "Make it daygo aquamarine!"

There in the stress-free Leisure Culture of Tahiti, the perfect Bayou Blaster was created with, one is swift to point out, nary a 10-to-15-page paper in sight. The Official Designators wasted no time in officially designate it. They left our leisure environ-
ment with promises that a powdered Bayou Blaster should soon be available to all for home use.

With the creation of the Official World's Fair drink we felt it was the correct time to rest a while on our laurels. While entertain-
ment is a major part of the Leisure Culture, no one likes to overdo it. There is a time and place for everything, especially here on Tahiti; there is a time for wild abandon and a time for sniffling the hibiscus flowers. We have a saying here on Tahiti: Where there's no sand, no kiwi grows; where there's no kiwi, no sense.

When it is time for some entertainment on Tahiti, when the scent of the hibiscus has wafted into the snorkeling, we all get on our bicycles and ride down to the old governor's house ("the White Hut") in Papeete. There ride in

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15-page papers here in Tahiti. When it comes to 10-to-15-page papers, it can rightly be said that Tahiti has none to offer. Taking this condition into the fullest possible consideration, I have postulated the following: part of the success of the Tahitian Leisure Culture can be directly attributed to the fact that 10-to-15-page papers are not a part of it."

Literary criticism sexist

by Karen Sullivan

"There are women who are unmarried by accident, as it were, became professionals by option, but Olive Chancellor was unmar-
ried by every implication of her being. She was a spinster as Shelley was a lyric poet, or as the more hardened Dr. Oz might say, she does Henry James describe the heroine of his novel The Bostonians. Like many of James's characters, Olive is wealthy and educated. She is also a turn-of-the-century radical feminist who devotes her life to the advancement of women, who sees history in terms of the suppression of women by men, and who understands the defici-
cency of white, middle-class women. Olive projects a woman who is herself a psychiatrist, Dr. Margaret Bridwell, an alumna who is herself a psychiatrist at the University of Maryland. In the past she has par-
ticipated in the Office of Student Services. They will spend an hour and a half alone before dinn-
er and have an exit interview with Presi-
dent Dr. Deans, Dean Dunn, Dr. Bates, Dean McPherson, Dean Dunn, Dr. Bates, Dr. Vera French Bates, an alumna who is herself a psychiatrist, Dr. Margaret Bridwell, an alumna who is herself a psychiatrist, Dr. Margaret Bridwell, an alumna who is herself a psychiatrist."

Despite the overwhelming frailty of fem-
inism in turn of the century America as well as in the present day, many women are content to exercise—just lie down until it goes away. There is a time for exercise, just lie down until it goes away.

So, you certainly can't say that things don't swing down here in Tahiti. Oh, I do miss the old country occasionally. Every now and then the old urge to com-
plete a 10-page paper overtakes me, but you trust the same about you may not have the urge to exercise—just lie down until it goes away.

Have a happy May Day and remember this tip is you want to add some Leisure Cul-
ture to your summer plans: just stay far away from light bulbs.

Infiniary to be reviewed

by Jaquie Worth

On Thursday May 3, from 9 a.m. to 9 p.m., the Bynr Newz Infiniary will be reviewed by three visiting medical profes-
sionals, a doctor, a psychiatrist and a nurse prac-
titioner. Trustee Dr. Vera French Bates, an alumna who is herself a psychiatrist practicing in Bettendorf, Iowa, will chair the review team.

All three visitors have struggled with the problems of college infirmaries in their own practices. Dr. Margaret Bridwell, whom Dr. Woodruff described as "ex-
remely innovative," works at the University of Maryland. In the past she has par-
ticipated in the review of other college infir-
maries. Dr. Howard Baker is a psychiatrist at Drexel, Ellison Morton is the head nurse at Smith College, and "lived through it all" when Smith's infirmary stopped all impa-
tial sanctions in 1980-82. According to Dr. Woodruff, "Where's the chief?" Then we all conclude, "I don't think there's anything we can't do here.

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When it is time for some entertainment on Tahiti, when the scent of the hibiscus has wafted into the snorkeling, we all get on our bicycles and ride down to the old governor's house ("the White Hut") in Papeete. There ride in circles around the building and yell, "Where's the chief?" Then we all conclude, "I don't think there's anything we can't do here."

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I am at work on two research projects, one of which resulted in my M.A. thesis on the generation of female scholars. Eventually, I would like to look at six women, and about the reputation of Bryn Mawr, in the direction of the career woman. Problems like this one, however, and puzzling in the way that we know about this crucial subject. To me this is what recasting history in a feminist way means. Gender differences in areas of interests and attitudes. I believe that history known is the best foundation on which to build for the future, for these women were us, one hundred years ago.

Women's history--links with the past

by Clareisa F. Dillon

I see women's lives in the eighteenth century as divided between "indoor" and "outdoor" work. The indoor work includes those areas which have recently begun being explored in women's history, the role of child-rearing, cooking, and needlework. My interest is in the outdoor work: the kitchen garden. My dissertation topic is eighteenth century kitchen gardens in southeastern Pennsylvania, the uses of the plants, and how these areas filled into women's lives.

One of the major concerns of women was the feeding of their families and this did not, for rural women, mean just cooking. It also meant growing and preserving the food for use. These are both very time-consuming activities, which must be done at the proper time for most effectiveness. How did women manage to do the necessary? What impelled whatever change has occurred? Posing the correct question is all-important. In this study, it is the question of how women educated far from their families, usually provided for by a father-in-law, balanced their interests and duties as a homemaker, and mother, and as an independent, educated woman.

There are not enough choices as she pursues her interests. She feels that she will challenge the men of Wessex simply desired to precipitate by Eadburgh's actions, or if allowed to use the title "queen" or rule with the continent and ended her life begging in Pavia. The people of Wessex then decreed Beortric. Asser, King Alfred's court historian, reports that during one of her treading in the footprints of the stereotypical evil queen, Eadburgh, wife of King Beortric. Asser, King Alfred's court historian, reports that during one of her travel, she became, to us at least, anonymous; others left an indelible impression on the pages of Anglo-Saxon history. What doomed one queen to failure and spurred another to attain great power? While these questions can never be answered absolutely, it can be ascertained that a queen's success or failure depended on the political mood of the time and the ambition and tenacity of the queen, as well as fate or pyro (destiny), as the Anglo-Saxons would have said.

The ninth-century queens of Wessex had the almost insurmountable disadvantage of treading in the footsteps of the stereotypical evil queen, Eadburgh, wife of King Beortric. Asser, King Alfred's court historian, reports that during one of her travel, she became, to us at least, anonymous; others left an indelible impression on the pages of Anglo-Saxon history. What doomed one queen to failure and spurred another to attain great power? While these questions can never be answered absolutely, it can be ascertained that a queen's success or failure depended on the political mood of the time and the ambition and tenacity of the queen, as well as fate or pyro (destiny), as the Anglo-Saxons would have said.

The lives and careers of the Anglo-Saxon queens were as varied and unique as were the women themselves. They emerged from royal houses, noble lines and forebears, thus it may mean that my end product will be skewed in the direction of the career woman. Problems like this one, however, and puzzling in the way that we know about this crucial subject. To me this is what recasting history in a feminist way means. Gender differences in areas of interests and attitudes. I believe that history known is the best foundation on which to build for the future, for these women were us, one hundred years ago.

There is only one thing these women had in common; they were survivors. The status of the queen was affected by many factors not related to the stability of her marriage. Marriages were made for a variety of reasons: the desire for male heirs, for political alliances, the platement of a court function. But children died, alliances changed and marriages dissolved. Queens married, had children, and disposed of them in many ways. They were by far the most powerful, involving themselves in everything from ecclesiastical disputes, monastic reforms and church manipulation to succession struggles and the Norman Conquest.

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The ninth-century queens of Wessex had the almost insurmountable disadvantage of treading in the footsteps of the stereotypical evil queen, Eadburgh, wife of King Beortric. Asser, King Alfred's court historian, reports that during one of her travel, she became, to us at least, anonymous; others left an indelible impression on the pages of Anglo-Saxon history. What doomed one queen to failure and spurred another to attain great power? While these questions can never be answered absolutely, it can be ascertained that a queen's success or failure depended on the political mood of the time and the ambition and tenacity of the queen, as well as fate or pyro (destiny), as the Anglo-Saxons would have said.

The lives and careers of the Anglo-Saxon queens were as varied and unique as were the women themselves. They emerged from royal houses, noble lines and forebears, thus it may mean that my end product will be skewed in the direction of the career woman. Problems like this one, however, and puzzling in the way that we know about this crucial subject. To me this is what recasting history in a feminist way means. Gender differences in areas of interests and attitudes. I believe that history known is the best foundation on which to build for the future, for these women were us, one hundred years ago.

There is only one thing these women had in common; they were survivors. The status of the queen was affected by many factors not related to the stability of her marriage. Marriages were made for a variety of reasons: the desire for male heirs, for political alliances, the platement of a court function. But children died, alliances changed and marriages dissolved. Queens married, had children, and disposed of them in many ways. They were by far the most powerful, involving themselves in everything from ecclesiastical disputes, monastic reforms and church manipulation to succession struggles and the Norman Conquest.

There are not enough choices as she pursues her interests. She feels that she will challenge the men of Wessex simply desired to precipitate by Eadburgh's actions, or if allowed to use the title "queen" or rule with the continent and ended her life begging in Pavia. The people of Wessex then decreed Beortric. Asser, King Alfred's court historian, reports that during one of her treading in the footprints of the stereotypical evil queen, Eadburgh, wife of King Beortric. Asser, King Alfred's court historian, reports that during one of her travel, she became, to us at least, anonymous; others left an indelible impression on the pages of Anglo-Saxon history. What doomed one queen to failure and spurred another to attain great power? While these questions can never be answered absolutely, it can be ascertained that a queen's success or failure depended on the political mood of the time and the ambition and tenacity of the queen, as well as fate or pyro (destiny), as the Anglo-Saxons would have said.
Feminist scholarship in the field of English and American literature embraces what Annette Kolodny has eloquently described as a pluralistic passion, a fusion of strategies, its emphases and tones, its vocabularies and poetics which have echoed the diverse and imaginative conviction of the contemporary feminist movement. The heartening variety of this scholarship offers a number of entry points in feminist literary criticism: feminist readings of male texts (those canonized by the established critical community), the discovery of "lost" women's texts, and feminist writing — écriture féminine. None of these approaches, however, exists in isolation; each feeds and inflates the others. Faderman looks at the image to discover women in nineteenth century French art. Although the class already had a notion of how to look at pictures, she shocked me and made me want to make all my friends get up in time for breakfast and come to class. I was shocked too, and I never imagined that there existed such explicit images of lesbian sexuality in the reality of traditional history as art, and I was excited. Because I was neither offended nor disconnected from the image on the screen. My first impressions of Sleep (1866) by Gustave Courbet have remained with me for several reasons. For one, since that time I have been looking for other images of women's sexuality which I find as exhilarating, and two, I wanted to know why I responded positively to Sleep, while I react to images of sexuality not created by male artists. This past summer it occurred to me that I should attempt a systematic analysis after reading Surpassing the Love of Men by Lillian Faderman. Her historical and literary analysis of women-loving-women intrigued me, but infuriated me when she connected Sleep with the negative images of lesbians in the poetry of Baudelaire. Faderman looks at the image to discover the ways in which it is similar to other images of the era, but she does not look to see in what ways it is different, a task which is essential in examining Courbet's work. Ironically, male art historians have pronounced much the same judgment over Sleep. The reason for this congruence is quite simple: art historians tend to perceive great art as being more spiritual than sexual. By denying the sexuality of art it gains legitimacy as an appropriate tool for academic inquiry. As a result, visual images which have overt sexual content have been often analyzed in terms of their formal composition, if they have been paid any attention at all. In this final place, Schaus describes the exotic setting (read women-of-color in imperialized nations) and the attention to a particular voyeur. Western art is filled with bodies of women who are too perfect to be real women. Bodies which are more than fantasies, smooth objects not only without flaws, but without any substance. There have been notable exceptions to this rule. Rubens is perhaps the most prominent, since he so violates our current expectations of how women should look. Idealized women's bodies have predominated in Western painting. During the eighteenth and nineteenth century, and earlier as well, visual depictions of women in painting were dominated from the context in which they were viewed, either by portraying mythological women, or in an exotic setting (read women-of-color in imperialized nations). The viewer was frequently encouraged to already overcome the act of voyeurism within the image itself. A man looking at a painting using these techniques would not be convinced that he is doing something illegitimate. How can one feel guilty for looking at a woman who bears no resemblance to your wife, sister, or mother, is not real in the first place, or so far away in a subject, "inferior"(Continued on page 8).
Thomas first and last a feminist

by Karen Sullivan

Her aggressive, often dogmatic personality and her devotion to Bryn Mawr's high academic standards are the two most common associations with M. Carey Thomas. As Cynthia Brown proposed last Thursday in her lecture on "Deliberate Revolution: M. Carey Thomas and Women's Emancipation," this impression of the first dean and second president of the College is both "largely inaccurate" and "non-contextual." For Thomas, Bryn Mawr was far from an end in itself, but rather a means to accomplish the ends of feminism.

Brown supported her assertion that Thomas was "first, last and inevitably a feminist" by enumerating the number of drives and organizations in which Thomas participated in order to improve the status of women of the United States. Thomas encouraged the National Women's Suffrage Association to hold their annual convention at Bryn Mawr because she was powerful, she was "evil" in order to attain power, or whether "means to accomplish the ends of feminism."

Generally, the queens about whom we know the most were the "survivors," those who remained at court long enough to make positive contributions. Yet it is not unusual to find a queen's name connected with evil deeds, sorcery, or black magic were those who were extremely powerful in their own right. It is difficult to determine whether their power was gained by evil or in order to attain power, or whether because she was powerful, she was rumored to have been evil.

Thomas's career at the College illustrates a perpetual struggle between her desire to inculcate her students with feminism and at the same time to maintain a front of gentility for anxious parents and trustees. Thus, Bryn Mawr became a "College and a Cause" between the students' conservative and passive upbringings and a world in which Thomas intended them to play roles of leadership and responsibility.

Brown illustrated Thomas's approach to this dichotomous purpose by describing Thomas's reaction to the prevailing medical theory of the late nineteenth century which found higher education to be detrimental to a woman's health. According to a prominent Philadelphia physician, whose medical theories are criticized in Charlotte Perkins Gilman's The Yellow Wallpaper, "no girl can meet Bryn Mawr's requirements without becoming a permanent invalid."

As the primary proponent in making Bryn Mawr's academic standards as rigorous as those of any men's institution, Thomas responded to these accusations by instituting a four hour a week gym requirement (and by inviting Consulting Applebee, the Englishwoman who introduced field hockey to the United States, to head physical education); by devising an elaborate system of public relations to prove the vigor of Bryn Mawr women, which included taking frequent statistics on their weight, marriage, ability to run, etc.; and by constantly downplaying her own frequent illnesses and injuries throughout her years here.

Her earnestness in maintaining an appearance which would appease parents and trustees extended to the point where she gave up smoking, refrained from attending the theater, and never indulged in anything which would detract from the education of her students. Thomas expected others to compromise their tastes and inclinations when necessary; when her friend Marnie Griffin did not smoke, an arrangement which had been arrived at by Thomas's remark that Charles Eliot had "had spots on his brain" when the Harvard president announced that women's colleges should be finishing schools, Brown concluded, "Men don't say things like this."

Pointing out Thomas's remark that Charles Eliot had "had spots on his brain" when the Harvard president announced that women's colleges should be finishing schools, Brown commented, "Men don't say things like this."

The lecture was held in the Dorothy Vernon Room in Haffner, which was particularly appropriate given that the room contains many relics from Thomas's furniture in the Deanery.

Women's studies

Think I would have been able to do it. Feminist professors, she maintains, both challenge and offer alternatives to the traditional interpretations of their fields. McDonald is being advised by Nancy Woodruff, who is a specialist in the history of a black female academician, and Sara Shumer at Haverford "who helps focus on personal stories."

What do these women plan to do with their degrees? Townsend is considering pursuing an advanced degree and definitely plans to work in a women's organization, "such as the Women's International League for Peace and Freedom, a battered women's shelter, or a women's bookstore." McDonald's plans are somewhat similar: "I thought I'd start out with public interest organizations, such as a battered women's shelter, with maybe a degree in business administration, to make me better prepared in this area."

Both students have discovered much student support for their activities. Says McDonald, "Someone said, 'Ah, if only I had that two years ago."

M. Carey Thomas forged links in the women's movement.
Changes in May Day Festival reflect changes in the College

by Karen Sullivan

From the days when special trains were chartered to bring people throughout the east coast to Bryn Mawr and photographs of the festival were printed in Oregon newspapers, to the modification of the fete during the forties, fifties and sixties, to 1978 when Traditions Mistress Skye Brainard brought Grand May Day back to the College, May Day has played a crucial part in the College calendar, reflecting by its changes developments in the College itself.

When Evangeline Andrews ’93 proposed that an Elizabethan May Day be held on campus in 1900 to raise money for a student’s building, her suggestion was greeted with application by students and administrators alike. The first May Day, and the first Grand May Day, contained plays, dances and traditions nearly identical to those of the May Days of recent years, despite a student body of one fifth the size, and included a Revesby Sword Dance, chimney sweeps, milkmaids and shepherdesses with real sheep as well.

Andrews later remarked, “Even though all costumes and all activities had been designed with the greatest discretion and passed upon in every instance by an efficient and wise costume committee, it was possible for a Philadelphia critic to say that the Elizabethan crowd at Bryn Mawr was ‘as leggy as young colts’, and for the delightful old farmer who came all the way from Lancaster to drive his handsome, belted oxen in the pageant to exclaim as the procession started, ‘Never again will I allow my oxen to see such a sight as this’.”

The nine biggest May Days, which stretched from 1900 to 1936, were extravaganzas designed more with the public in mind than with the students and in which the students were clearly actors rather than performers. The commercial nature of the fete is reflected in a poem in the 1920 yearbook: “Little cups of tea,Make a big endowment,For the faculty” and entailed both ideological compromises and a tremendous time commitment from the students.

After M. Carey Thomas’s departure, May Queens were selected by a campus-wide beauty pageant, in which those who desired to paraded before their peers and were voted upon by the undergraduate body. A College News editorial at the time makes it clear that “the public demands beauty” and the change seems to have occurred with little opposition. Photographs of the May Queens appeared in newspapers throughout the country. In regards to the 1933 May Day, one newspaper reported, “But it is around the golden head of Miss Cornelia Drake that most of the day’s festivities will center” and did not forget to note that the Queen’s lineage descended from Sir Francis Drake nor the lineages of similarly well-bred participants in the festival.

The tremendous amount of work which Grand May Days demanded is often forgotten in nostalgia over their scale. On a meeting to discuss the 1932 fete, the College News reported, “Everyone in question responded that they would defer any consideration, public or other wise, to the paramount interest of the fete.” Virtually every member of the student body acted in a play or dance which was performed by April required four nights a week for rehearsal. In addition, students fashioned 25,000 paper flowers and addressed, stamped and stuffed 14,000 envelopes.

With Grand May Days such commercial affairs, the smaller, more intimate May Day traditions were perpetuated in Little May Days which were held even in the years of Grand May Days. During these little-published events, the Magdalen hymn was sung from Rockefeller tower (which M. Carey Thomas had designed particularly for this purpose), the customary strawberry and cream breakfast was consumed (along with then customary chipped beef), May baskets were given to seniors, academic prizes were awarded and seniors danced around a Maypole. After 1919, the hoop racing which had been held after language orals was also connected with Little May Days. Plays, dances and elaborate costumes and meals were postponed until the public arrived.

Grand May Days ceased during the war years and were not resumed. According to a dissertation on Bryn Mawr traditions, Grand May Day “had gotten to the point where it could not have continued because there was a competitive feeling that each successive Big May Day had to improve upon or in some way out-do the one four years earlier, and that the communities’ resources were being sapped by such competition.” It was also felt that activities which had become popular in the intervening years would have to be sacrificed for the greater purposes of Grand May Day. In 1943, three quarters of the students voted that Grand May Day was an “outdated Elizabethan festival” that should not be continued.

In the forty years between 1937 and 1977, Little May Days continued to be held. Plays, dances and costumes aside from the traditional white were sporadic at best. The highlight of the festival during the fifties appears to have been the hoop-racing. “Grand May Day used to be so enormous that there’s no way we can make it as good as it was,” declared Traditions Mistress Skye Brainard in 1978. Brainard did, however, succeed in re-instituting the quadrennial fete, retrieving the scripts for songs and plays from the College Archives, digging out what was left of the 600 costumes that used to be worn, and getting the little Carlton to cater the medieval banquet. On the custom of having white, curly horned oxen carry in the May Pole, Brainard remarked, “I’ll take brown oxen, I’ll take green oxen, if somebody volunteers them.”

The notices for her organizational meetings stand out sharply in the late seventies’ copies of The Neus among letters condemning the Denbigh residents as “introverts, Jesus freaks and dykes’” and an interview with president-elect Mary Patterson McPherson in which she stated that she expected the College to go coed in the next five to ten years. It is clear that the goal of the students who brought back Big May Day was not the money and publicity sought by the committees on the earlier Grand May Days, who requested students to compile lists of “influential persons” who would be willing to sponsor the fete, but rather an increased cohesion among the student body at a time when Bryn Mawr’s identity was threatened with submersion into a bi-College conglomerate.

“I’m not worth $7000 to come here and meet Sky?” said President McPherson about Traditions Mistress Skye Brainard ’79, who revived Grand May Day.

“Never again will I allow my oxen to see such a sight as this!” exclaimed one farmer who provided the white, curly horned oxen required for Grand May Days.

Cornelia Otis Skinner ’22 was Queen Elizabeth in 1932’s May Day.
Feminist periodicals provide information by Julie Herman

You don't have to go out of your way or spend a lot of money to gain exposure to feminist literature. There's a good deal of it to be found on the Bryn Mawr and Haverford campuses, if you know where to look. The Bryn Mawr library lists the woman-oriented periodicals it receives in a grey pamphlet entitled Women's Studies, which also provides information on other available materials.

Here's a brief guide to some of the more interesting periodicals. Now you can know what you're looking for, rather than just heading toward the periodicals room with no idea of what to read. The list is meant not to be exhaustive, but interesting.

Signs is one of the grandmas of feminist scholarship journals. Subtitled "Joumal of Women in Culture and Society," it is published at the University of Chicago. The editors, who are from a variety of fields, from sociology to history, form a editorial board, and the journal provides an excellent sample of current theory on subjects ranging from "Feminism and Science" to "The Sexual Politics of the New Right" to feminist literary criticism. The Women's Center possesses a few issues, as both papers have been around for over a decade and back issues could be obtained elsewhere.

The Golden Gate University, is also an intellectual publica-
tion, featuring what's hot and current on the women's book scene. A newly founded monthly newsletter, it carries poetry and reviews—check for the byline of Haverford professor Ellen Ross on a piece about Doris Lessing's classics—and articles by prominent writers. Especially interesting are the advertisements, which show what is being published and who's doing it. A treasure trove of information.

Gay Community News is another boon to humankind, including lots of news you just won't find elsewhere. You can read it at the Haverford library, although judging by the pristine state the paper is usually in when I get to it, not many people here do. This is a pity, because the pages devoted to national and local news papers on the subject of political and social attitudes, rape trials, and statistics are unavailable anywhere else. It gives an under-supply of a synthesis of information which would be impossible to obtain oneself. Articles range from related strains to prison, to the reform to dynamics within relationships, and cover topics relating to all classes, ages, races, and social situations.

Women—A Journal of Liberation is a Baltimore-based magazine which is rich, sophisticated in content, but not slick in its presentation. Its eclectic offerings include a feminist analysis of the television show "Beverly Hills, 90210," articles on the contradictions in Gertrude Stein, Monique Wittig, and Alice Walker, articles on women in construction jobs and the military, and classics.

Most important are the wonderful bibliographies it provides for seekers of further information.

Women's International Network News provides an international media watch on women's issues. Published in Lexington, Massachusetts, it specializes in reprints of clippings from international newspapers dealing with Third World women, health issues, the United Nations, and female genital mutilation. International relations and political science majors might be especially interested in this side of the international scene.

Women's Rights Law Reporter, published at Golden Gate University, is actually even more timely, yet it is not as slick in its presentation. Its articles range from liberation strategies to prison, to the pristine state the paper is usually in when I get to it, not many people here do. It is a pity, because the pages devoted to national and local news papers on the subject of political and social attitudes, rape trials, and statistics are unavailable anywhere else. It gives an under-supply of a synthesis of information which would be impossible to obtain oneself. Articles range from related strains to prison, to the reform to dynamics within relationships, and cover topics relating to all classes, ages, races, and social situations.

Women's Studies Quarterly, Frontier s, and Women's Studies, published at the University of Chicago, are exciting even if one doesn't have a degree in women's studies. You don't have to go out of your way or spend a lot of money to gain exposure to feminist literature. There's a good deal of it to be found on the Bryn Mawr and Haverford campuses, if you know where to look. The Bryn Mawr library lists the woman-oriented periodicals it receives in a grey pamphlet entitled Women's Studies, which also provides information on other available materials.

Finally, Off Our Backs and New Directions for Women, published in Washington, D.C., and Englewood, N.J., respectively, are good for current general issues, movie reviews, and so on. It's a pity the Haverford library has only current issues, as both papers have been around for over a decade and back issues could provide interesting reading. Perhaps they will consider holding on to current issues for future reference.

Snoozer checks on lost lacrosse

by Snoozer Archer

The question facing me right now is how to write an informative article about a sport I've never seen played, without having spoken to the coach about the season, getting my information from a player who could not even remember what teams they beat. The only thing I knew about lacrosse was that it was played by young men in yellow shirts and wave sticks in the air. This will be the first and last article for the Bryn Mawr College News about the Bryn Mawr Lacrosse team of the 1983-84 season so it will convey my new found knowledge of the world of lacrosse and the success Bryn Mawr's team enjoys.

Lacrosse is usually a very good sport for Bryn Mawr and one would think it was due to being a "Main Line" type, but, four of the starting varsity players on this year's team learned (Continued from page 5)

We're not just kidding around anymore!

Even if you're not competing in The Bryn Mawr College Ironwoman Mini-Triathlon, why not cheer us on? Sunday, April 29, 9 a.m. to noon, at the Bern Schwartz gym. Also, all last minute volunteers or bike lenders should contact Claudia at x5743 or Alice at x6065. If you can't make L.A. in '84, then this is the one event you shouldn't miss!

Hockey players needed

For Women Faculty and Staff Admitting To The '35 and over' Category: If you have never played hockey, no matter what your ability - would you be willing to take part in a re-creation of the game (costume and all) in the 1930-40 era? The game will be short and will be a part of the Centennial Weekend on Saturday, October 20 around 2 p.m. If you would like to try it out, please send me a note indicating your willingness, address to the Schwartz Gymnasium. Do share this plea with others. As you may recall, we are a non-competitive group.