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**Haverford College
Oral History Project**

Pre-Interview Questions: *Answers*

Address me as "Grady".

Interview Questions: *Answers*

Intro/initial impressions of Haverford.

I retired from Septa's administrative division Dec, 5.5 years ago, the month Moma transitioned due to breast cancer.

Bucket list in tow, entering 2016, my grip on the handle loosened as Trump descended the escalator and then announced his presidential bid. My career marine Daddy, at that time, 3 years in blessed memory, had prophesied years ago: Our Country is in grave trouble if Trump is ever Pres.

I split the difference: resolved to be *retiring* instead of totally *retired*.

I joined a Delaware County progressive, non-partisan, nonprofit community action group, Havertown Community Action Network, HCAN.

<https://www.h-can.org/>

I got busy with racial justice, interfaith & art advocacy projects to defend our aspirational democracy from the far right's destitution if not outright destruction.



viva.pressbooks.pub

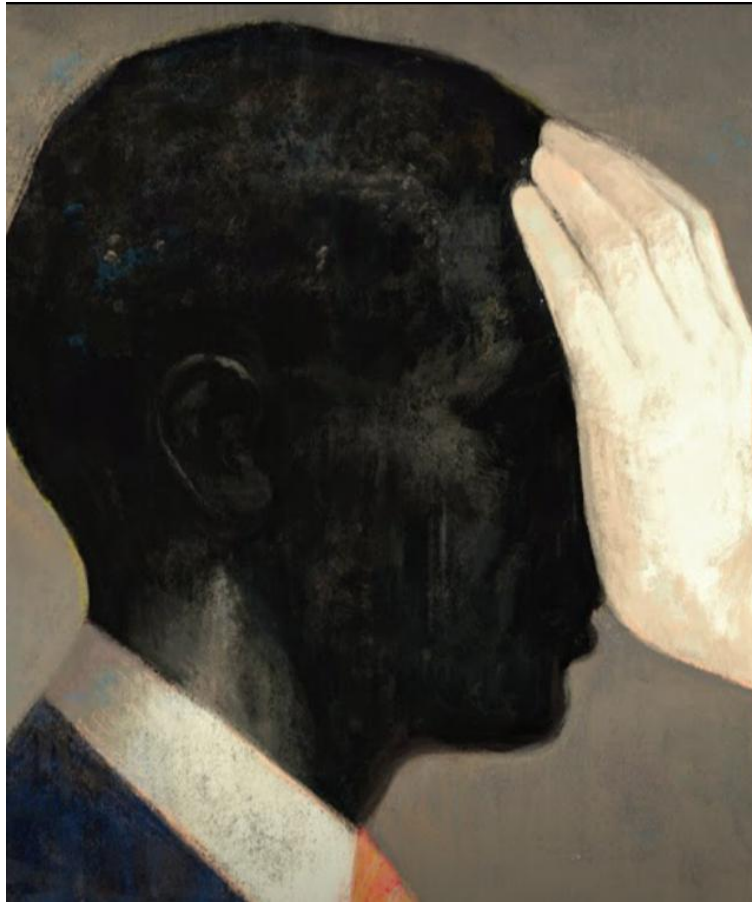
I'm a native son, "Geechee", of the South Carolina Low Country's Sea Island: raised in Port Royal, which is near Beaufort-Hilton Head; about 40 miles north of Savannah, Ga. I speak the Geechee's patois, the Gullah: a blend of my ancestors' "West 'Alkebulan'" languages, & the "minimalist" English of the overseers' simple commands & instructions.

Haverford chose me, as much,
if not more than,
I chose Haverford:
a near-full scholarship;
the College's ardent,
authentic desire
to more fully integrate
in the wake of the
Civil Rights Movements'
"Victory for Humanity"--
to borrow Isaac Sharpless'
famous phrase



<http://haverfordclerk.com/out-with-the-new-in-with-the-old-haverford-selects-weiss-successor/>

from his
1888 commencement address--
an interview
with
Admissions Officer Jack Williams
in the privacy of my family's den
--he was in the area recruiting;
I couldn't travel to campus--
as well as
a 1966 conversation
with
Courtney Siceloff, Class of '54(?), Director of the Penn Community Social Service Center,
on nearby St. Helena's Island,
all made
the decision to enroll
pretty much a
no-brainer;
an offer too good to pass up.



[2]

In 1969, SC ranked 49th (Miss., 50th) in state allocations for public education. The dedication of teachers on both sides of the color line, as well as, whites' private subsidies of Beaufort High School, compensated for some of the deficits. Nevertheless, Haverford's academic expectations were still, of course, daunting.

My first impression was that the actual direct instruction from the professors did not rise to the level of required academic performance. In fact, I came close to *complaining to* Daddy that the tuition cost--& my student loan debt--were too high, given how much the College *expected me to learn on my own*.

I didn't complain, because he would've dismissed the letter as *whining*; commanded me to get over it & just get busy. The joke, among others, in Marine circles: There are three types of human beings: males, females & "*male Marines*". Lol--*before* there was "*lol*". Lol.

I got over this *customer complaint*; resigned to do what I was reared & disciplined to do: make sacrifices as needed; get in gear, follow the regime, do your very best. A solid education would be my enduring reward. This overall impression of the College & *assessment* of my experiences *remained*. However, they were qualified in significant areas, during the bipoc's examination of the socio-historical & cultural factors

Cultural Diversity

To the Editor:

From my personal experience I'd like to comment on the "appreciation of cultural diversity" bit. A number of faculty and students spend some part of their time studying other cultures, and there are many who have had direct experience of them at a level more intense than tourism and who know the stresses that cultural transitions impose.

Black students and some others experience such stresses here at Haverford, although most of us would have to go elsewhere to find them. I believe I am the only person on this campus whose chief professional interest is the inter-cultural transition itself and the problems of inter-cultural perception. I won't claim that I know all the answers, but after wrestling with the problems for years I am amazed to find that Haverford people regard them as simple.

Those who amaze me range from students who despise and reject foreign languages to colleagues who suppose that their ignorance of black history and cul-

ture can be remedied by a few lectures, and include all who believe that the comparative study of social organization, social psychology, and cultural values presents no intellectual challenge. The challenge is in fact so difficult intellectually and so disturbing emotionally that one willingly chooses more familiar concerns, and stays in the usual grooves.

Prof. Wyatt MacGaffey

related to bipoc's *high attrition rates*, given the pre-admissions *predictors for academic success*.

My first relationships with Haverford students were formed during the adjustments to Customs Weeks' dorm room assignments. Those of us in the same boat all scratched our heads together, while shuffled around; some of us stayed in touch after the rooming was finalized. One in particular, a white American, from Bahrain, Saudi Arabia, helped me get a very good job, like his, in the Dining Center as Headwaiter, manager of student workers. The gig paid for my board, as well as a weekly stipend. His father was famously known on campus for being the president & vice president of ARAMCO, then, the biggest oil consortium in the world.

Bryn Mawr students were met when a group of bipocs just headed over during visiting hours to meet them, mostly in Denbeigh & Merion.

Cooperation was a big buzz word regarding relationships with Bryn Mawr. Cross course registration was available; some Haverford students lived at Bryn Mawr. Amongst bipocs, those who dated across the color line on both campuses--a few couples--were often talked about with both curiosity & condemnation.

I enjoyed visiting my friends at Bryn Mawr. They less often visited me at Haverford; not sure why. Perhaps I gave them little opportunity to. Lol, before, lol. Lol. I took a poli sci & history course at Bryn Mawr. A Bryn Mawr prof. taught a course on Islam at Haverford, which I took.

Bipoc weekend parties; sharing tables on the "black side" of the Dining Center--I ate on the "white side" as well--were standard settings for social mixing.

Students of color were apparently well received. Compared to my upbringing under Jim Crow, the College's social environment was something of a relief. I heard the N-word just twice. Whites uncritical of America's

socio-political inequities were derided as “flag wavers”. A liberal, left wing ethos pervaded campus life. I was initially amazed during Customs (Freshman Orientation) Week at the ease with which many of the upper class bipocs mixed so easily with whites.



Gerard DuBois, Montreal, Canada.
www.gdubois.com

I learned at home the difference between belonging & acceptance. The former is *fitting yourself in*; the latter persons *fitting you in*. I felt like I *belonged* at Haverford--as I did when my peer group integrated our town's white high school--& proceeded to fit myself in there. Social comforts can be made as much if not more than given. Of course I did not hesitate to take the job as Headwaiter. Staff shortages--always at the last minute--to fill vacancies, I trolled the students queued up for meals. My friends & friendships, therefore, were always *"with benefits"*. Lol before lol. Lol. I gave prospective, as well as new students, campus tours the Summer of '71 (for which I received kudos from poli sci prof Harvey Glickman) & during the academic year.

I was afraid of my own homosexuality; so, the homophobia on campus was very uncomfortable. During Customs Week, a straight, bipoc Freshman felt compelled to talk to other bipocs about "Grady's problems with his sexuality." A straight upper class bipoc announced that the "Class of '73 is the 'Fag' Class". A very kind, well-meaning, but at the time, unappreciated bipoc, a really swell Virginian, *"read me"*--a term then used, meaning a de facto *"outing"*, but on the down-low. We were becoming fast, dear friends--I visited his family one weekend--up to the point that he gave me a copy of "Boys in The Band", a groundbreaking Broadway play by Matt Crowley, about coming out of the closet. I just was not *there* yet. I panicked; abruptly ended our friendship; stopped all communication. He was deeply hurt; shared his grief with the several straight bipocs, mutual friends, who never forgave my harshness.

I tried to fit myself into the straight scene; dated 2 Bryn Mawr students; got scared off from that attempt after a pregnancy scare, which turned out to be a lie. A child I did not want with a woman I did not love was my definition of hell.

Gay Referral

Haverford counselors Jane Widseth and James Vaughan have urged Haverford men who receive solicitous phone calls from a man who has previously identified himself as "Carl" to refer him to the Homosexual Information Service.

The service, a homosexual self-help organization in Philadelphia that makes referrals to "sympathetic" counselors, can be reached at LO 7-2928.

"His call appears to reflect extreme loneliness rather than unduly bizarre ideation," said the counselors. "While urging off-campus referral in this case, we nevertheless wish to state that we perceive a homosexual lifestyle as valid for those who freely choose it."

I regretted the *apparent* lack of counseling support for my gay journey in & out the closet. After coming out the summer of '72, this impression & assessment changed. The genie out of the bottle, I was relieved on one hand, but overwhelmed on the other. I thought I had no place to go; no one to turn to with all my stuff, as I burned the candles at both ends: Headwaiting, student teaching, courses & thesis work; Admissions campus tours & then the Boycott in the midst of all that.

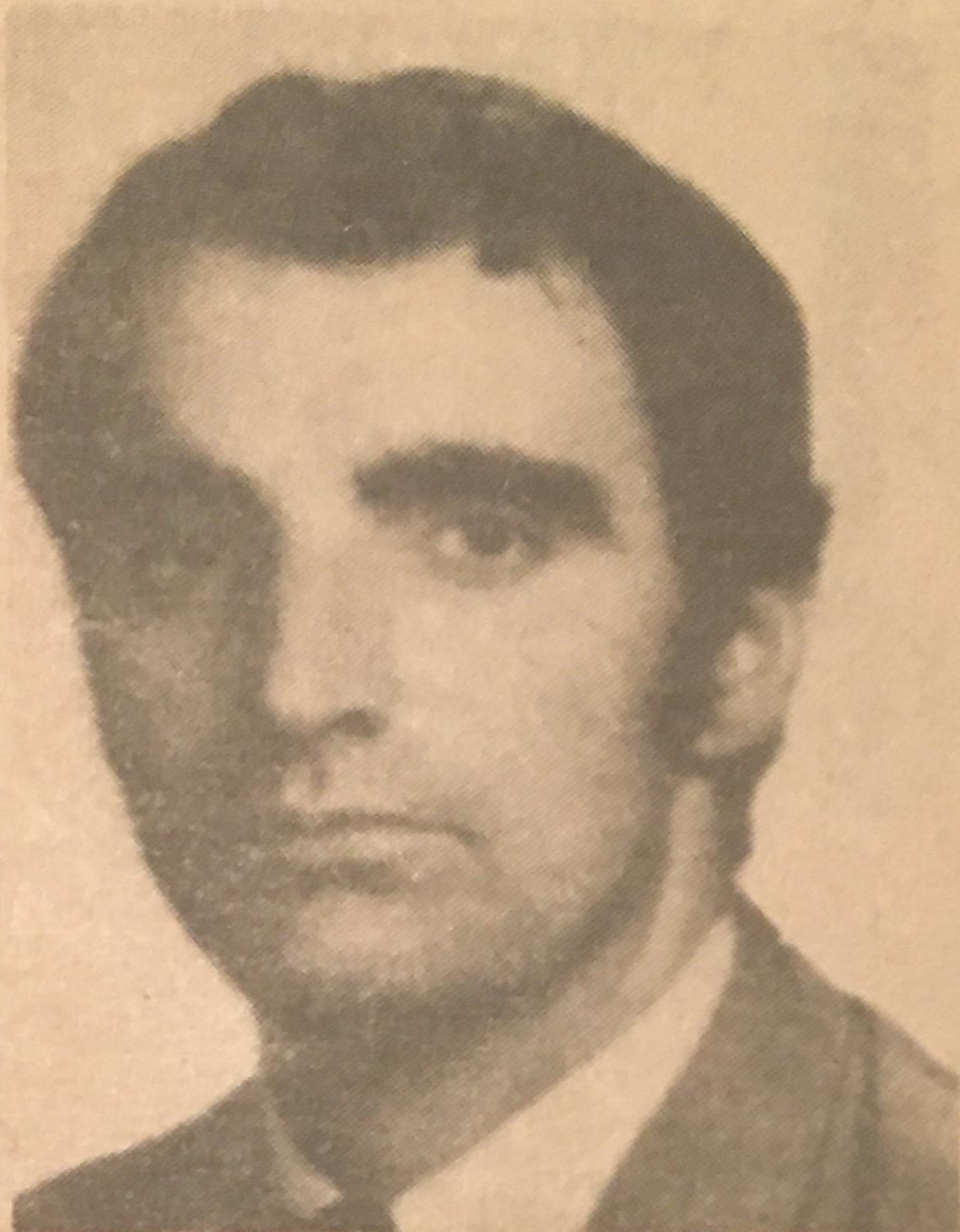
Then I remembered Jane Widseth: her genuine, warm, spirit, that always emanated from her facial expressions, smile; the cast of her eyes, all touched me. I came "*this close*" to reaching out to her, but chickened out several times. I confessed this to her at my 45th Reunion. She wept.

Eventually, I just had enough. I opted in Nov. of '72 for a leave of absence. Dean Potter, my major advisers, all apoplectic, called--*hauled*(?); lol before lol; lol--me into a meeting to discuss my lunacy. I was unmoved by their pleas & entreaties. They granted me incompletes since I was in good academic standing & *could have* finished the semester, had I remained. Dean Potter underlined the fact that, if I had opted later, he would have failed me in all my courses.

After the proverbial horse was out the the barn & the ship had left its port, the counseling I was seeking came--but a day late & a dollar short.

Poli Sci professor Eric Hansen,

Inside The NEWS



**Prof. Eric Hansen talks about
Gay Liberation. See story, page
12.**

Bryn Mawr -- Haverford News, 3/3/72

reached out in a phone call my last night on campus. The next day, I relocated to W. Phila., where Ghebre Selassie, offered me space in his apt.

Eric Hansen scandalized the campus by coming out during a Phila. tv station interview. Later he went on to write articles on LGB issues (trans & queer not added yet) for the Haverford-Bryn Mawr News.

I had last spoken to Eric during my first semester, freshman poli sci seminar that included a class simulation of world politics. Stuningly, he just piped up & asked: "Have you been involved with homosexuality at all?" Say what?! Needless to say, for obvious reasons I did not answer the question, thinking: Why is he asking me such a personal question? I don't *know him!* Silence. Then it hit me. Dean Potter & or my advisers, through a process of elimination & connecting a few obvious dots, sent the obvious 11th-hour rescuer.

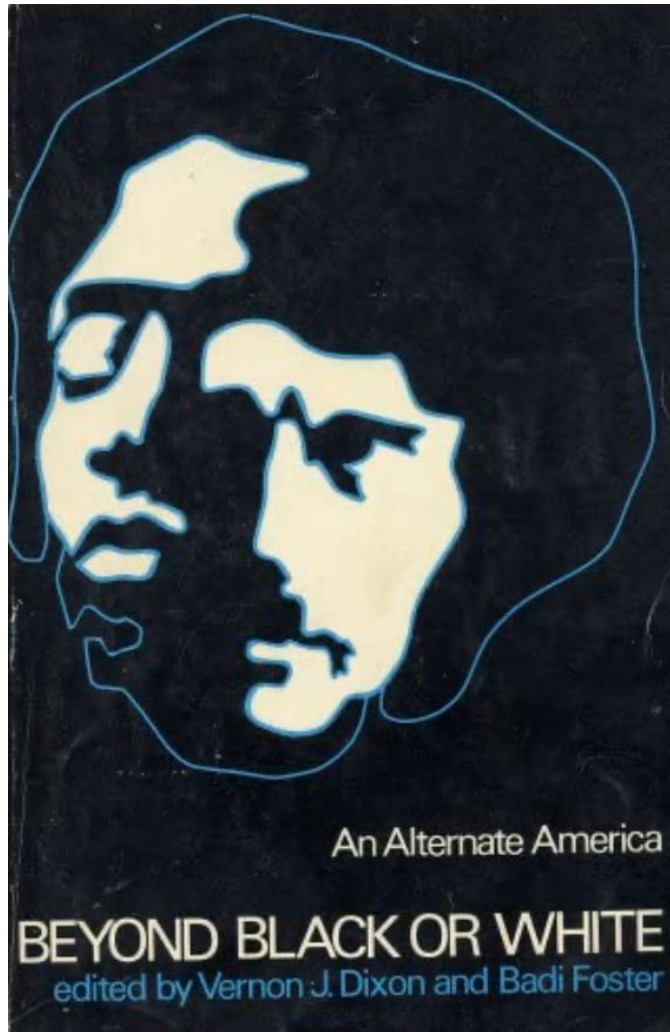
I eventually partnered with a Manhattanite; moved to NYC, the Summer of '73; completed the semester's work; resumed my studies, Spring '74 semester, as well as my campus tours; while enjoying off-campus housing in an Ardmore apartment. All's well that ends well.

Academics

As the saying went back then, I was both a "*frustrated*" French & Religion major; that is, for whatever reason, one who did not enroll in the major of one's heart. Haverford was 700 students small back then. The academic departments defined intimate learning. Long story short: I could not, as folks say, "*get*" the mind-set, personality, of the French profs. who would've been my adviser. The Religion prof. made me uncomfortable with the obvious elements of total shock enfolded in his commendation of my "very fine mind." I defaulted to Poli Sci because all/most of the profs were Jewish, with whom I was very familiar. During high school, I had worked for two of my hometown's Jewish proprietors: the jewelers & the clothing store. Jews were familiar allies in bipoc's civil rights struggles. I made the right decision; got along well with my advisers; not so well with a non-adviser.

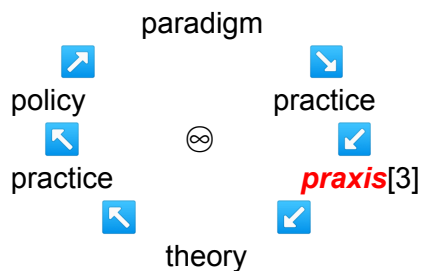
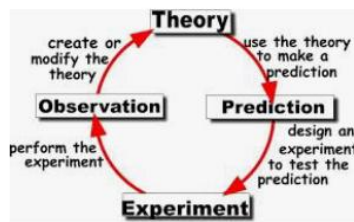
My major concentrations were American Political Theory & Modernization & Political Development in the Middle East & North Africa. Apparently because of my role in writing the bipoc's critiques of the College's academics & socio-cultural life, as well as my leadership profile during the Boycott, I was offered an intro poli sci student teaching internship with Robert Mortimer.

I took a comparative politics & an American history course at Bryn Mawr. Sarah Shumer, my American political theory advisor & Ashok Gangadean, with whom I took a Spring '71 Ethical Theory course were my intellectual inspirers, along with economics prof Vernon Dixon. The collection of essays he & his Princeton colleagues wrote,



www.amazon.com

contributed to the
the conceptual



framework
for the bipoc critique of the College.

Activities

I joined the BSL because Joe Mason, its leader & the only poc in his class, inspired me with his dedication to d & i on campus. A child of the civil rights movement, I of course was all about integration. He had left the College on a leave of absence before the Boycott.

The Serendipity Summer Day Camp on campus for Ardmore kids & teens of color, as well as the annual on campus concert of the mostly black Main Line Interdenominational Choir were the BSL's most memorable & impactful, co-sponsored activities. I attended the performances. The after-party at Roger Lane's home was as legendary as the concerts. I was not involved with the Day Camp, although I worked 2 summers on campus; '71 & '72. The participants & staff's various activities looked so picturesque in the idyllic surroundings.

The Boycott simply revealed the diversity, divisions, as well as community among bipocs.

Seven Haverford Administrators Fear 'Further Elitism'

A letter authored by several members of the Haverford administration was sent to President John Coleman last week demanding that the college "must change in ways which will allow many more" minority students "to survive and achieve here."

The letter told of a "critical choice that Haverford College must make within the next few weeks."

The letter is signed by William Ambler, director of admissions; Greg Kannerstein, assistant to the President; James Lyons, dean of students; Prof. Patrick McCarthy, chairman of the committee on student standings and programs; Wayland Melton, assistant dean of students; Zelbert Moore, assistant to the President; and David Porter, associate dean of the College.

The letter was distributed the day after the plenary session at which the Black Students League announced boycott of the Students' Association elections. However, the subject of the letter was first considered last Spring. According to Melton, "We've been talking about it a long, long time." In September 1971, after six blacks were dropped by the CSSP, a study of Haverford's attitudes towards minority students was taken by the seven signers, according to Melton.

In this informal study, the signers con-

cluded that Haverford "is doing a very bad job. Haverford's commitment to these students is not strong. Far too many of them have suffered frustration, disappointment, failure, and bitterness."

The letter said that the College had admitted a wider range of students in order to "offer an educational opportunity previously denied to members of certain ethnic and socio-economic groups and to bring to Haverford the benefits of the variety of experiences, viewpoints, and cultures these students could provide."

In order to enable these students to be real members of a Haverford community, the seven said the College must be prepared to make several important changes.

The major changes recommended in the letter include: providing more black adults and others "qualified to understand the problems these students are facing; instituting more frequent and clearer academic evaluations and expectations; adopting a pre-freshman program and provide suitable courses and counseling during the freshman year; developing means of aiding students faced with severe economic problems at home; better correlating academics and vocational goals; and finally, becoming more willing to change and be changed."

If the College does not adopt these changes, the letter predicts discouraging results. One would be the "disappearance of all but a very few black students." It would also result in the "inability to attract students from strong high school backgrounds who wish to be part of a varied community."

Many of Haverford's alumni who "have supported the College in part because they approved of our accomplishments in attracting a more diverse student population" might withdraw that support, the signers feared. It would also become difficult "to 'sell' the College to foundations and potential donors."

This course would result in a "further retreat into elitism." Finally it would cause "the loss of present faculty and administration who will not work at a college which does not have a commitment to blacks and to other segments of the population previously unrepresented here."

The signers "believe strongly that the College should change so that these students can be attracted in greater numbers and can thrive." But these changes "will not be easy." Still they are the only alternative to "intolerable grief, anguish, and despair."

Bryn Mawr-Haverford News, 2/11/72, p.2

It had a *similar*, when not the *same* effect on the non-bipoc community, which the inserted bi-co news inserts *imply* when they don't *explicitly* state it.

Periodically our diversity was puzzling to the point that I questioned the Admissions Office's intentions in profiling the bipoc enrollment as diversely as it did, seemingly to the point of making unity difficult if not impossible. I recall thinking from time to time the following. If the white students were as diverse as the bipocs, could there be a community at Haverford?

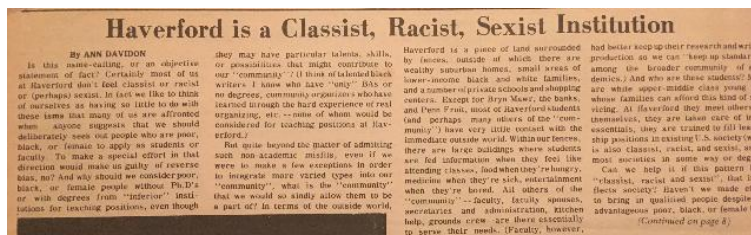
There was agreement about d & i ends; differences & debates about strategies & tactics. Some poc were marginally, episodically interested, to totally uninvolved. Bipocs were highly individualized, even idiosyncratic.

The term "paradigm shift" has found uses in other contexts, representing the notion of a major change in a certain thought pattern—a radical change in personal beliefs, complex systems or organizations, replacing the former way of thinking or organizing with a radically different way of thinking or organizing:

https://en.wikipedia.org/wiki/Paradigm_shift

The BSL evolved from the symbolic gestures of protest & disaffection; to dealing with the deeper, underlying issues as outlined in the several documents analyzing the relevance & impact of the College's academics & socio-cultural life to poc, including, the Puerto Rican students, & women as well. The latter were transfer students from the 7 Sisters Colleges.

I have no specific recollection of *white perceptions of BSL before the Boycott*. After it launched, a broad *spectrum of reactions* followed: dismissal, total confusion, intense disagreement; fascination; impressed by its boldness & courage; agreement with the critiques; i.e., whites, too, feel excluded from the community. Whites showed academic interest—a senior thesis made the Boycott its theme.



https://docs.google.com/document/d/1EL0tnlxkHmRpNFbi8ZmGkK_iNqkwa-pru6aNu81JBPE/edit

The Puerto Rican students signed on early in the Boycott. For they had been lobbying for upgrades to the Spanish Dept. for some time.

I knew several poc who were dropped by CSSP, one of my closest--& smartest--friends.

The administration admitted their complicity in the academic failures, before the Boycott. It had been resolved that either something had to be done immediately or the College would have to reconsider admitting poc at all.

A poc served as Special Assistant to the President regarding minority affairs. He was very one-on-one in his approach & offered generous support to any & all. I was impressed with his sincerity & dedication to us as a group. However, he did not agree with our strong fundamental critique of the College; advised us against it. We of course disagreed with him. I viewed him as an accommodationist, a bit too moderate for the times. There was a poc in the Admissions Office who was ideologically very in tune with the BSL, as well as a bipoc assistant dean in that office. The latter, btw, being openly gay & coming onboard shortly after my class entered, contributed to the not so affectionate moniker, "The Fag Class of '73", infamously spouted by the straight bipoc upper classman mentioned above.

Work

As mentioned earlier, I was a Dining Center Headwaiter & Admissions Office campus tour guide.

Caucasian Caucus--A Potential Power

By TERRY PELL

It is perhaps with a great deal of skepticism that one approaches the "Concerned Caucasian Caucus," a group of white, male, Haverford students, who met recently in response to the issues raised by the BSL. However, once one gets past the somewhat cynical name, such a loosely defined group begins to show potential as a temporary institution of student input and organization.

The group originally grew out of a series of closed meetings between some faculty and interested students. Subsequently, it circulated a petition of support signed by over 400 students in response to the BSL's "symbolic gestures," which was presented to President John Coleman. In addition, the group was involved in a number of dorm meetings in the weeks prior to Coleman's statement of agreement with the BSL program.

Governance

In a meeting last week, described as "frustrating," 25-30 students discussed the potential direction and nature of the "caucus", as well as several specific courses of action. Among these was a proposal to support representatives to the reconstituted committee on governance, with a platform designed to reflect the group's views. Also discussed was a plan to ask all students to send to EPC petitions of general as well as specific education-

al concerns and proposals. There was much dissension and half the students left before the end of the meeting.

Much of the disagreement centered on how the group would define itself politically, ranging from a pressure group "representing specific interests," to a general discussion group designed to encourage students "to think about their own education."

Pressure Group

The former, certainly foreign to Haverford's notion of "community," would be similar to the pressure group orientation of the BSL. One student mentioned a "serious problem" in that "scholarship students and poor whites" are not involved in the decision making process. "It seems necessary to have a political front to make your opinion carry weight," commented another. Obviously, the group would then present a single viewpoint, and would not purport to speak for a cross section of student opinion. "This is why student government has traditionally failed," continued one student, "It doesn't help to have individual council leaders go to the administration when they (the administration) know they only represent their own opinions."

The group hopes to obtain student support. "About two or three hundred students would let us feel we were representative of white students on campus," commented one person. The small turnout at Wednes-

day's meeting casts doubt as to the general support of the group though.

Other students felt it would be undesirable and even impossible to have a working political party, calling the group's effort in this direction so far a "fizzle." Instead, they felt the value of the group lay in keeping the issues raised by the BSL alive and under discussion. One student called the meeting a "bullshit-rap session," adding, "were just trying to get people together to talk." Another referred to the "cynicism" of many students towards governance, and expressed the hope that this would be a way of "bringing in people not otherwise involved. They might see this as a new possibility." One student, who expressed scepticism as to the group's political potential, emphasized, however, that "the issues aren't dead. Nothing really has been resolved. Now isn't the time to crawl into our rooms. We have to see where we fit into this institution."

It seems doubtful at this point if the "Concerned Caucasian Caucus" will ever become a unified political organ or even if it could. But it is certain that the "issues are not dead," and with the current suspension of the traditional avenues of student input and discussion, ad hoc groups such as this will continue to exist, in an attempt to formulate some sort of restructuring of the college.

Bryn Mawr-Haverford News, 3/9/72, p.6

https://docs.google.com/document/d/1U_OklnzEWeChqPWplhmeplqkx1RxGsfV7jocO2liETE/edit

1972 BSL/PRSH Boycott

I knew about the Swarthmore & the Bryn Mawr 1969 sit-ins. Not sure if that action is the one after which the Swarthmore President died of a heart attack.

There were ominous *conversations*, hand-wringing about the bipoc attrition rates, as seen in the administration's correspondence. Among pocs, there was much distress. The air of crisis was pervasive, but there was also a spirit of determination to confront the issues creating it.

I did not attend the early Feb. '71, administration meetings related to The Educational Commitment Program (ECP) proposal to support d & i--no pocs did, which was a precipitous problem. It was, to my recollection, the administration's first published coordinated plan to address the looming situation. The BSL rejected it in principle, because we were excluded from its deliberations & drafting.

Crisis Cure is Long Range

By FRANK O'HARA '72

A number of people who read my article last week expressed the desire that I make my comments more concrete. Part of their confusion can be explained by the fact that the last page of the article was lost and subsequently not printed. However, the racial crisis which has emerged on campus offers me an opportunity to make my point about governance in greater detail.

Crisis situations are useful for revealing the true nature of institutions. The issues raised, the people who speak, the manner of resolution, as well as the final practical outcome, all give insights into

This "veto power" of the various committees discourages innovation and reinforces the status quo on campus.

the power and decision-making structure of the institution. I'd like to make just a

through the AAC, EPC, Student Standing Committee, and finally Faculty Meeting. This is an example of the fragmentation of issues to which I referred last week. If any one of these committees disapproves, the proposal will probably fail. This "veto power" of the various committees discourages innovation and reinforces the status quo on campus.

There is no place for students to make an effective collective expression in this process. Different students on different faculty committees will make some views heard -- but these views won't necessarily fairly represent student opinion, and in any case may be rejected out of hand by faculty committee members.

So this acting out of the crisis only proves the black students' initial point -- students' government is powerless. The need for a Campus Council, a representative centralized body for discussing and acting upon proposals like these, is obvious.

The d & i programs proposed suffered accordingly, which we parodied as a "Human Zoo". I did participate in an informal discussion of the document with several faculty members after its release. Shortly thereafter, the administration withdrew the ECP without further discussion.

I was not at the Plenary session when Gehbre announced the Boycott. A BSL meeting in Barclay before the announcement concluded with a *sense of the meeting*, which was to stage a protest action.

The proposals the Administration made are essentially assimilationist in character -- counselling, formal academic support for black students. The assumption underlying these proposals is that the source of the crisis is in the deficient background of the black students. The possibility that the problem may lie with the educational structures of courses, requirements, and grades, is not considered.

This is not meant to downgrade the proposals. These proposals took weeks to draw up, and show more depth and sensitivity to the racial problem on campus than any previous statement. Nevertheless, the problem may be much more fundamental to the institution than the Administration realizes. Basic educational issues have been raised by this crisis, issues touching every student. It will take a long time simply to unravel these issues.

Yet the danger is that an outburst of emotional energy will be exerted in "confronting" the issue, devising programs of a stopgap nature, and getting the programs approved by faculty. After this is done a flood of relief will prevail, and the issues will be buried until the next crisis.

The ECP fiasco revealed a need to engage, at length, the depth, range, severity, & urgency of the fundamental d & i issues before attempting to craft specific solutions.

The issues raised by the crisis are long term, serious issues. No easy set of programs will eliminate them -- and the Administration recognizes this. What is needed is a recognition of the long term problems faced by this institution - social, educational, economic -- and a utilization of the academic resources of the campus to study the problem. The way in which the recognition is made and the resources are mobilized is not important. It could be through a reformation of the budget process, it could be through more colloquia, it could be through instituting courses in humanities and social science departments to study the nature of the problems facing us. The sight of an academic institution lurching from crisis to crisis is not attractive. But before any truly thoughtful solutions to our problems will come, we must make a commitment to long term self-study.

Bryn Mawr-Haverford News, 2/11/72, p.7

<https://docs.google.com/document/d/1O8uv9uKwY2wCIKPC0top1e72S0BOvv5-x6yj8itNWhc/edit>

The BSL did not immediately respond to the ECP, as was expected, with a counter- list of its own specific demands & programs to settle things, once & for all. Instead “Several Concerns Or A Bill Of Facts” was composed by a group of BSL members of which I was a part. The final version, initially released to a few faculty & administrators, was written by an English major. The 8 Specific Concerns itemized the most basic, critical questions & issues facing a transition to authentic diversity & inclusion at The College.[4]

Having been involved in student government actively for over a year, I can confidently say that the current mode of government is elitist and nonrepresentative. A select group of students, myself included at the moment, make most of the important decisions for the student body without any real student input. Not only has this student input not been solicited in the past, but the students have not seemed to care if their views were heard at all. My current position has been made possible only through the friends I have made, and my ability to talk fast. Can this be what the students really want? Similar comments can be made about activities -- have you ever tried to get your own idea incorporated in an activity in which you did not have personal contacts? Good luck.

Have you ever tried to get your favorite (or worst) professor reappointed (or fired)? Write a letter and then wait for the decisions which seem to drop out of the air. Again, no one is accountable to us for their actions in this regard. I am not advocating any specific appointment procedure, and yet, shouldn't there be

We all had a sense of accomplishment--a great feeling-- having held our ground; deferred making specific demands in favor of first, raising the most fundamental issues, & insisting on a sustained engagement with them. The BSL as a whole was united around the Specific Concerns. There were understandable & predictable disagreements about the Boycotts's strategies & tactics, but the broader goals & objectives were widely agreed to. We did not hide our disagreements. Members spoke their differences within the BSL, as well as outside the group to the larger community.

About Time

(Continued from page 9)

of bitchiness that some of these things have been done: done for me because I did the bitching -- not for us as a general policy. Isn't it about time we got it together?

Finally, I am a member of the Students Council. A major question at this time is how can I as a member of Council support the suspension of Council; how can I support the suspension of the film series and the social activities? I can support these things because I am convinced that we are playing for higher stakes now than we have ever played for in all of the time that I have been at Haverford. We are playing for all of the things which I have mentioned above and more, and the only way that I can see our obtaining them is through hard work. We can not sit back and let Council do the job for us; Council has failed at doing the job. The time has come for a re-evaluation of student government -- a re-evaluation which can be accomplished only by step-

I was not at the stand-in during the Dr. Spock Collection, but not because I disagreed with the action. I forget the reason why I was not there.

Illogical Actions

By MATTHEW SMITH '74

About 90 minutes ago, I found out that the Haverford film series had been canceled indefinitely. Earlier in the week I read a statement issued by President Coleman which, while it recognized the need for action on about 10 sorely neglected points, acceded to some minority students' requests which I feel will damage the education that I came here for.

Not the smallest tidbit of news that I received in the last seven days was that

the Students' Council had disbanded indefinitely.

I cannot discern the logic behind any of these actions. Firstly, what were the reasons for council's self-suspension? There were both minority students and women on it. Is that not representative? In view of this fact we might wonder what gave council the right to suspend itself. Because of their diverse nature they were in a unique position to do something that could have helped the situation. Instead, our elected officials

Shortly after the Release of the Specific Concerns, "Think" signs were placed throughout the campus.

have chosen to abdicate for no other reason (that I can perceive) except that they did not know what to do. If they are not innovative enough to come up with something, then they should not suspend, they should resign. This would clear the way for the election of people who are creative

Is Mr. Coleman a present-day Neville Chamberlain, throwing a few well-chosen words that compromise the correct stature of the College in order to delay the storm in the offing?

Bryn Mawr--Haverford News, 3/3/21, p.8

The generality of the specific concerns challenged the patience of some quarters of the community. There seemed to be a restlessness, a desire to resolve the matter sooner rather than later; relieve the tension; move on, & enjoy the fruits of our labors, facing all these difficult issues.

The decision not to speak to whites was collective. The point was to underline the need to reflect more & longer to improve the quality of decision-making, not to be mean-spirited. The point was not easily received. For example: Several white friends, who I hung out with or who worked for me in the Dining Center, asked: "Grady, you don't love us any more?" A similar misunderstanding was shown by Admissions Director, Bill Ambler. He expressed surprise that I was involved. Why? To all appearances I was truly "in"... integrated: I gave campus tours, socialized easily across the color line, etc.; so, what was my issue, he apparently wondered. The point was just that, not only "my Issue", but "our" issues, which affected us all, whether we are aware of it or not.

What was the campus culture like during the two months of the boycott.

What feedback do you remember receiving from students, staff, faculty.

Here are clips from the Bryn Mawr - Haverford News, which shine some light on the questions.

Memorable Moments:

Several younger faculty members who were ideologically in tune with the BSL's critique, offered words of caution during an informal meeting: deliberation & reflection are fine, but at some point, you are going to have to ask for specific things, decide on what's offered, & then get on with your education.

BSL leader Sam Foley's tireless, bright, energetic d & i teach-ins & discussions in the dining hall's sunken lounge during meals, well-attended by white students, are very memorable.

Statement on Institutionalization of Diversity

This statement was drafted at a meeting that began at 10 p.m., Feb. 24, and ended at 4:40 a.m., Feb. 25. Those who drafted it and signed it include President John Coleman, acting Provost Thomas D'Andrea, Admissions Director William Ambler, Dean of Students James Lyons, Assistant to the President Greg Kannerstein, Puerto Rican students Juan Albino, Orlando Hernandez, and Roberto Rivera, BSL communications committee members Grady Lights, Ghebreselassie Mehreteab, Chico Ray, and Bill Watson, and Prof. Vernon Dixon.

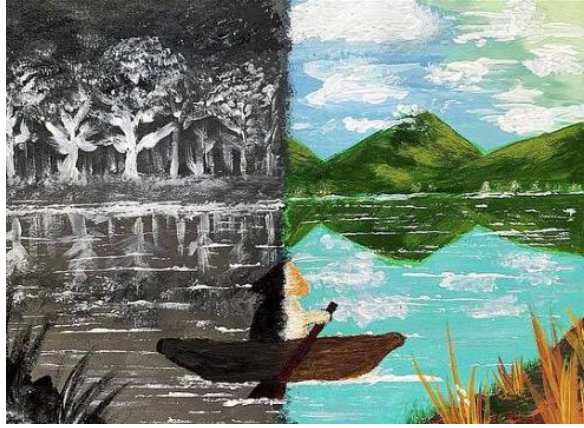
"We want a body of students, faculty, and administrators which reflects the diversity of the larger community. Minority cultures differ in kind from that of the majority. This difference arises from the commonality that is indigenous to each of the various cultures. The black, the Puerto Rican, as well as other minority group referents are a way of perceiving and organizing experience derived from a community of common experiences that people of these various minorities have transmitted from generation to generation. This community of common experience provides members of these cultures with rational categories for interpreting reality. Thus, the assumptions, models, and policies derived from these rational categories are historically conditioned.

"The perception of the uniqueness of minority cultures by non-minority people is possible. This requires their sharing, in a manner transcending their own ethnocentrism, the community of common experience within those cultures. In the absence of that experience, non-minority people cannot evaluate the process by which minority people move from those historically-conditioned categories -- for instance, the black or Puerto Rican referent -- to statements or actions. These statements or actions may be rejected but only from a position of ignorance or arrogance.

"Institutionalizing a workable diversity would require an enlarged concept of consensus. Consensus under institutionalized diversity not only includes acceptance of the validity of differences understood, but also those not understood. Given this framework, the real needs of a diverse community would be the constant imperative of all individuals and groups."

Bryn Mawr - Haverford News, 3/3/72, p.2

Also, unforgettable was Coleman's decision to pause classes & administrative activities to convene a campus wide, all-day discussion of d & i. One of the outcomes shared during the wrap-up was that diversity is good not just to redress wrongs to minorities but also to benefit & enrich the learning & life of all members of the community. On the other hand, concerns & reservations were frankly shared that changes to accommodate a generation of students not lose sight of the link between the College's self-identity & alumni support.



Paradigm Shift, Lea Luminarias.

www.fineartamerica.com

The all-night writing session hosted by Pres. Coleman at his home on College Circle, to meet the BSL's 2/24 deadline for a statement committing the College to the institutionalization of cultural diversity is my apex memory. That meeting of the minds was made possible during the weeks of frank, open discussions, sometimes strained & rancorous, but most often aiming for the heart of the matter.

This Statement Committing The College to Institutionalizing Diversity, in my view, was the culmination of the Boycott. Its completion answers your questions:

Administration Makes Initial Gestures; BSL, Puerto Ricans Continue Boycott

Response Includes First Step 'Words';
Governance, Budget BSL Awaits Action

By DAVID WESSEL

Haverford's administration responded to the concerns of the Black Students League and Puerto Rican Students at Haverford in a five-page point-by-point reply issued last week. The reply included a joint statement signed by representatives of the administration, BSL, and Puerto Ricans. The text of this statement is printed inside The NEWS.

With the response, the administration distributed eight copies of the budget to the BSL and Puerto Ricans. It was in the full form as will be presented to the Board of Managers next week. The document also included a call for the reconstitution of the Study Group on Governance "to address the matter of institutional diversity." The distribution of all admissions material to

The Black Students League and Puerto Rican students boycott of Haverford activities, except classes and jobs, is continuing. Ghebreselassie Mehreteab, a member of the communications committee, said the BSL will boycott until "our symbolic gestures have been subsumed in a general restructuring of college."

Mehreteab called the administration's response, issued last Friday, "a first step towards discussion." He said the points of that response are "mountains of airy hope." The boycott will continue until the BSL feels the college has institutionalized diversity, "until the words have been transformed into action." Mehreteab noted, "There is always room for the escalation of our boycott."

Bryn Maw--Haverford News, 3/3/72, p.1

What if any, kind of commitment

was made by Haverford administration to solve racial, class-based, etc. issues on campus? Were there any immediate solutions from this letter [in] March & the following events. ... I want to learn more about the long term impact of the boycott. What tangible change did you see as a result of the effort? What about long term change?

All the diversification actions at the College since the Boycott actually grew out of this Commitment, which the College Board of Managers endorsed at its Spring 1972 meeting.

That being said, the BSL d & i advocacy actions continued, as, one member termed it, "gentle reminders".

T BRYN MAWR - HAVERFORD COLLEGE THE NEWS

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Thursday, March 9, 1972

BSL Sits In At Coleman, Potter Offices: 'The Issue Is Not Dead'

By DAVID WESSEL

Yesterday morning ten members of the Black Students League held a sit-in in Haverford President John Coleman's office while seven other members held a similar demonstration in Associate Dean David Potter's office.

The two groups arrived at the offices at 7 and entered about 8. Coleman arrived at his offices shortly after 8, but did not speak with the students. That group left at 10. The demonstrators at Potter's office entered the inner office about 8:30 and Potter arrived about 8:45. There was no dialog between the students and the associate dean. The group left about 9:45.

Senior Greg Patrick, a participant in the sit-in at Coleman's office, commented, "There seemed to be a growing mood that the issues were dead, that the symbolic gestures were being interpreted as demands and that the College was preparing to go home for vacation." Patrick called the demonstration "a gentle reminder" and noted, "Because it was a reminder there wasn't a need for a 24-hour sit-in."

Sophomore Langston Earley, who was

among those in Potter's office, said, "There was a feeling among students that since the BSL wasn't doing a lot of visible activity that we are satisfied and that the issue is dead. This is not true in the least. He commented that the action was not directed only towards Coleman and Potter, but that "this was a statement towards the College as a whole."

During the sit-ins, both Potter and Coleman sat in their offices, Potter at his desk and Coleman in another chair, doing their work.

Curriculum Subgroup Studying Possible Requirement Reform

By LAURIE KORNGOLD

A subcommittee of the Curriculum Committee is preparing a report on its investigation of a possible restructuring of Bryn Mawr's requirements. The report, centering on a student's first two years at the College, should be released by the end of the semester, according to freshman class Dean Katrin Burlin.

The committee, comprised of five faculty members and two students, may propose changes in the grouping of divisions, imaginative combinations of courses to fulfill the science and language requirements, and exemption examinations from departmental requirements.

The restructuring under investigation will eliminate requirements. A survey conducted among 1971 seniors indicated that students do not want to see requirements eliminated entirely, but rather reduced and made more flexible.



-photo by Willie Allen

MARY WORKMAN

Workman Elected SGA President

Howard, Blumenthal, Herman Also Win

Mary Workman was elected President of Bryn Mawr's Student Self-Government Association Tuesday by a vote of 311 against 199 for her opponent, Virginia Gilpatrick. There were 228 abstentions.

Others elected were Liz Howard, chairman of the Honor Board, Carol Blumenthal as chairman of the Activities Committee, and Sue Herman, chairman of the Curriculum Committee.

Maggie Wierman, secretary and Nancy Craig, treasurer, won uncontested races.

Howard received 222 votes to Anne Berg's 197 and Marianne Pantano's 162. There were 157 abstentions.

Blumenthal polled 286 votes to Edie Wilson's 227. Again there were a large number of abstentions, 225.

Herman received 254 votes to Kathy Green's 166 and Justine Lisser's 148. There were 270 abstentions, more votes than polled by any candidate in this election. Wierman received 408 votes with

(Continued on page 9)

Kadish Announces Procedures for Interim Juries

By JIM WEISBERG

"It is my feeling that the restructuring of the Honor Code and Honor Council is necessary," said Students Council First

Discussion Areas for Colloquium Set; Research Underway

By DEEDEE BERGER

The Bryn Mawr faculty of arts and sciences agreed last night to cancel classes Friday, March 24, in order to hold an all-college colloquium, as requested

All extracurricular activities & events were boycotted. A welcomed, but admittedly surprising ally was the female transfer students who signed on to the critique.

Forum

(Continued from page 1)

Coordinator, "But a community together to talk out problems

to the colloquium has also to students of the graduate will participate in the general will have an additional ses-

Statement of Concerned Women

We are withdrawing from all official campus activities except classes and jobs in order to work on alternative proposals for confronting the questions raised by BSL. We commit ourselves to working with the minority groups, other students and faculty who have already expressed their concern. We encourage all who share the need to develop a radical critique to join with us in this action.

3/9/72, p. 5

Leadership of the BSL was shared in its Communication Committee.

Bipoc relationships to student leadership & the administration would be hard to generalize. I observed that they were at times indifferent; suspicious; at other times, credible, but inconclusive: all of which I read as related to experiences & expectations from crossing--& not crossing-- the color line & all that entails. In other words, there was nothing especially remarkable about them. They partook of what we all for the most part understand & to varying degrees accept about black white relations in our culture.

I attended a few of the administrative meetings during the Boycott. I only observed. I did not attend any meetings after the Boycott. There was no need to.

I can't account for the *Phila. Bulletin's* characterization (not the *Inquirer*, according to the bi-co newspaper) of the Boycott. As I indicated in the foregoing, there were clear areas of disagreement between the BSL & the administration.

I have no knowledge of a project to acquire more Black & Latinx materials in the library, as well as no idea how or why my name is mentioned in connection with it.

The Horizon magazine roundtable discussion was a breath of fresh air, a time to leisurely reflect on a very intense, pivotal moment in my time at the College, & the roles we all played in shaping the College's future.

Wrap up:

I returned to the College every five years for my class' reunion weekend. I was not involved in the bipoc protests after I graduated. I felt that each generation of students must in some way, plow their own path in these matters. The College's in loco parentis responsibilities provided my generation the guard rails which guided the Boycott to a productive outcome. I remained confident this tradition would continue.

I joined the oral history project because I felt it was my duty, given the specific role I played in the Boycott.

I would advise current & future bipoc students to be very intentional in relating all aspects of their campus life to their academic pursuits & to include journaling in that project. If the academic connection is not apparent in any matter you are dealing with, seek advice & guidance in how to make the connection, from professors or from the Dean of Students' Office staff.

Haverford taught me that I can pick up any book & figure out how to get something of value out of it directly or indirectly. In other words, the College deeply reinforced the value of ideas & reflective thought, with which I began my matriculation.

I am concerned about the current status of Quaker thought & practice in the life of the College, & its prospects in the College's future.

I see Quakerism as a repository of a technology of the spirit that our culture critically needs as we are witnessing the destitution if not destruction of democracy on the American horizon.

As I type this sentence, we are looking at the limits of truth & reasoning in initiating, coordinating & sustaining discourse on the common good of our country & culture. The source of this limitation is profoundly

spiritual. Therefore, spiritual resources must be identified & deployed to engage the spirit that has abandoned facts, reason, & rationality as paths to truth & goodness, in order to finalize an autocratic model of leadership & governance in America. Quaker thought & practice is that salvational spiritual force that can save American democracy.

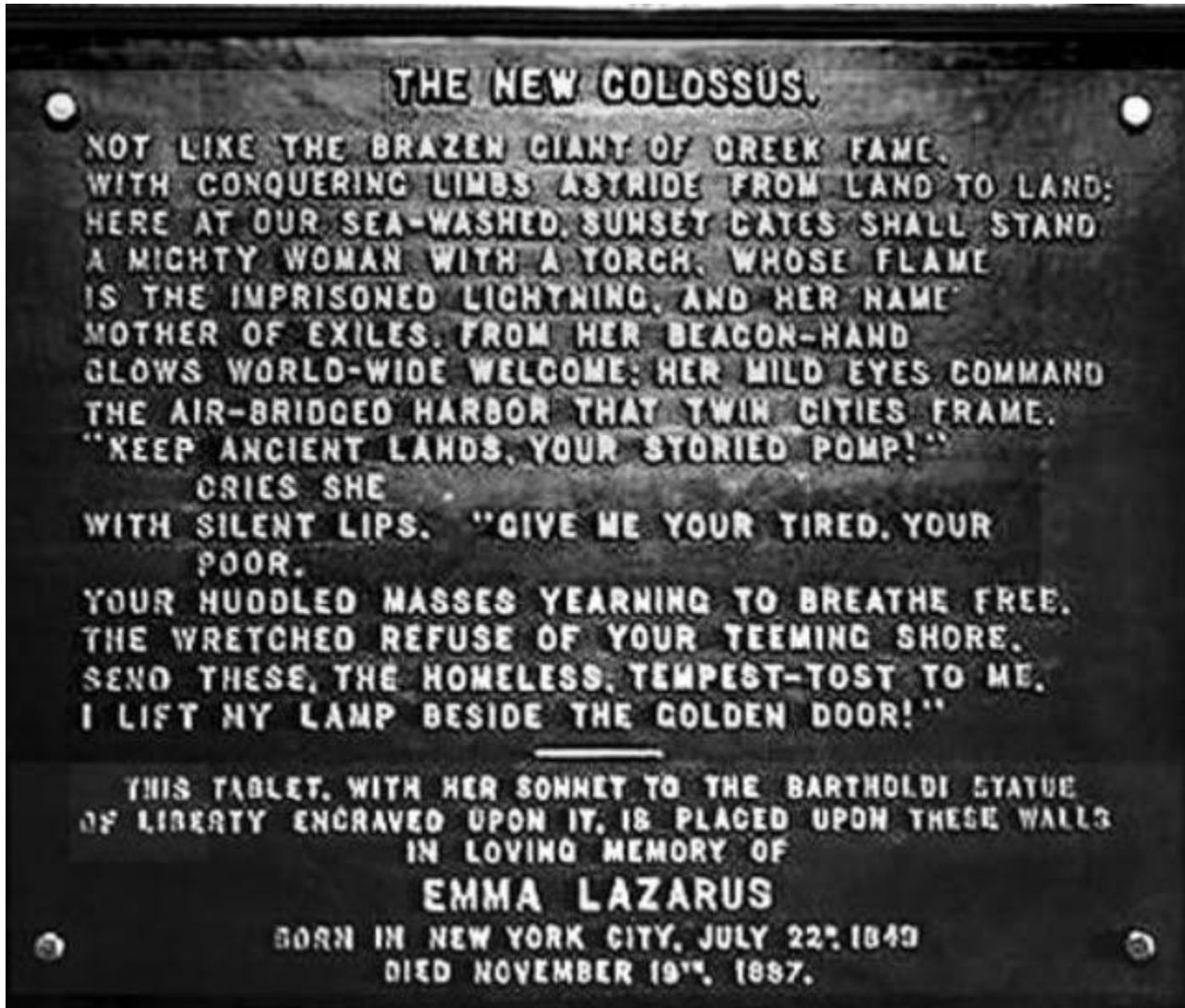
Post-Interview Questions

How & when will the completed project be released & distributed?

I would like a transcript as well as a copy of the video. Thank you very much.

[1], [2]

Gerard DuBois, Montreal, Canada. www.gdubois.com



[3]

My "take" on / reappropriation of "*praxis*":

Praxis is *acting* reimagined as implementing a *policy*. **Policy** here refers to a consistent (rehearsed) *performance* of an action's intentions, goals & objectives, while "*reciting*", as it were, the theory & paradigm, creates, as well as justifies its ends, mean

The policy is a (anti-climatic) **script**: the denouement is, as it were, Act 1, Scene 1. Policy, then, plots its performance outcomes; describes the means (scenes), as well as directs the actors achieving its intentions,

before, as well as with its *audience* (of consumers). **Policy** performances are staged & directed: they follow scripts consistently *being transparent: always humbly-honestly*, explicating theoretical, as well as paradigmatic justifications.

[4]

BSL questioned and examined: the

College's desire and willingness to actually create an institution, which reflects the diversity of the larger society in the student body, faculty, and administration; the college's commitment to developing a multicultural campus and diverse community of learning, which is also reflected in recruitment, admissions, organizational structure, academic and extracurricular programs and activities, faculty committees, budgeting, staffing, as well as the College's decision-making processes?

An example of one of the BSL concerns: "If 'community' at Haverford has meant the implicit understandings of white bourgeois or consciousness, then what changes in the basic structure of the institution have to be made to insure the survival and nourishment of those whose group differs from the dominant or white bourgeois group?"

Boycott Timeline

Early May, 1971 -- March 9, 1972

https://drive.google.com/file/d/1IZBFaUHWxu_CEGkllksh-oErB7ZesWd7/view?usp=drivesdk

Feb. 9, 1972

Several Concerns Or A Bill Of Facts

<https://drive.google.com/file/d/1zA9v3xRV3UWPhf30vxMMgYOAKW10FZlq/view?usp=drivesdk>

February 20, 1972

Our Specific Concerns

(Including Symbolic Gestures Requested From The Administration, As Signs Of "Good Will" Toward Satisfying The Concerns--Not Final Answers To Them)

https://drive.google.com/file/d/1c0YiILUMr_S6ldVP95z7ITWgvcGTvfWk/view?usp=drivesdk

The Boycott's Primary Documents

<https://drive.google.com/drive/folders/1MPPrUSo46YkCi1mBOQ7jajQSVi5vP6pm>

Boycott Wrap-Up:

Horizon Magazine Roundtable

May, 1972

<https://photos.app.goo.gl/FZv5kRzjnJFEZ6Mv9>

1970s -- 2018

Diversity & Inclusion:

at

Haverford:

Through The Decades

https://drive.google.com/file/d/1ilub39fbZgfpso_z4BG44xDHnHJvQip4/view?usp=drivesdk

Spring 2020

Open Letter

Black Students

Refusing Further Inaction
(BSRFI)
To The Bi-Co Community
Re: Systemic Racism

https://docs.google.com/document/d/15Zli4QtlyU5C9mVP1heyBD7rrl44k_F1nUbjHYhvR_o/mobilebasic

Response
by
President Wendy Raymond
to
BSRFI Open Letter
Re:
Systemic Racism
in
The Bi-Co Community

https://www.haverford.edu/sites/default/files/Office/President/Wendy-Raymond-Reply-to-Open-Letter_July-1-2020.pdf

My Closing Comments
MAAG Town Hall:
The '72 Boycott
&
2020 Election
Via Zoom
9. 24. 20

<https://docs.google.com/document/d/14rbRQoRZCnr3ha1lqtDY22ilmTtBv68-7U5U57YNew4/edit>