The Mount Holyoke College Faculty voted almost unanimously Monday to approve a Five-College Major in Black Studies. The vote marked the end of a long struggle by the Academic Policy Committee, and the Sub-committee on Black Studies and Walter Stewart in particular, to define the purposes and goals of the major and the problems of implementing a Five-College program.

Implementation of the Major, scheduled to begin next fall, still depends on approval by the faculties of all five Valley colleges. So far, the faculties of UMass and Hampshire have voted their approval while Williams faculty and Smith faculty have yet to act on the proposal.

In its report to the faculty here, the Academic Policy Committee expressed its belief that the Five-College major will "be an especially strong program compared to others across the country." The APC also expects the establishment of the new major will "increase our ability to attract students, both students and faculty members—who have as a central interest the investigation of the nature of the black experience and the critical challenging of the traditional treatment of blacks and their experience by various academic disciplines."

Wider Range of Courses Needed

In adopting the resolution to set up the Five-College major, the Mount Holyoke faculty signified its commitment to the expansion of Black Studies and Black Studies-related courses. At present it is not possible for a student to complete the major with current Five College offerings. For example, this lack, the resolution urges, Mount Holyoke College departments in related fields to rethink their curricula and to consult with Black Studies department about the possibilities for the development of courses which would make other concentrations possible."

Black Dean on Third World Needs

The academic program of the major calls for completion of courses in four general categories: Introduction to the Black Studies major, which a student will fulfill by taking either Black Studies 101; General Concentration; Advanced Concentration; and Field Work and Research. Students will select their advanced concentration from one of four fields: Education, History, Humanities, or Social Sciences. To fulfill the Research and Field Work requirement, every major will take Black Studies 250 (Field Studies in the Black Community) and one course of Independent Research, Black Studies 396.

Faculty Not Completely Satisfied

Despite the overwhelming vote in favor of the Black Studies major, some members of the faculty still appeared disgruntled after Monday's meeting, indicating that two sources of controversy have not been laid to rest.

One problem pertains to Mount Holyoke's central role over course offerings. Some faculty members take exception to a statement by Mr. Stewart in a memo, dated October 31, to the effect that Black Studies courses at other institutions require only the approval of the academic policy board of the originating institution to be included in the major; approved by the Mount Holyoke Dean of Studies is not required.

The resolution approved by the faculty does empower the Mount Holyoke APC to raise questions with the Five College Black Studies Executive Committee "if there are substantive changes which might cause conflict with the academic program of Mount Holyoke College, and will decide if any proposed changes should be brought to the Faculty for its approval." Nevertheless, some faculty members fear that students will be receiving Mount Holyoke degrees having a majority of the courses in their major at other institutions.

The ideological thrust of the major is another source of discontent. The description of the major includes the statement that the Black experience is perceived as being an organically interconnected experience deriving from a common ultimate origin in Africa, and the fact that all Blacks, wherever they may be, are the end product of an essentially coloental and imperialistic experience, the latter being grounded in a relationship in which there is superordination and subordination, Blacks generally constituting the subordinated group; and the actualization process is controlled by the superordinate group in such a manner as to preserve its superior position, and to dominate the culture and identity of the subordinate group. In this context, the conventional study of American life itself has been the study of a distorted social reality. The principal thrust of Black Studies is, therefore, the correction of this distortion and a redefinition of social reality more in keeping with the objective facts of social existence in this country and elsewhere.

Certain faculty members apparently fear that this admitted ideology will lead to intellectual subjectivity, and is stilling to the idea of creative research. The APC pointed out in its report to the faculty however, that "Mr. Stewart was explicit about the interpretation that the statement 'reflects a particular ideological perspective or ideological, thrust to which all Faculty participate in the Five College Black Studies Consortium might be called upon to subscribe.'"

The fears on the part of some faculty members are rooted as much in speculation as in less defined case of the Black Studies major, only the implementation and evolution of the major, in practice will demonstrate whether or not these fears are well founded and require further litigation.

Black Dean on Third World Needs

Do predominantly white colleges need a dean for Third World studies? Frank Motley, dean for minority students at Amherst College, feels that they definitely do.

The Amherst College 1974-75 Student Handbook states that, "Dean Motley has responsibility for integration of minority student programs on campus. He is responsible for the coordination of tutorial programs and group projects." Yet according to Motley, his responsibilities are much more extensive.

"The job of a dean, implicitly or explicitly, is to help people make the transition into adulthood," he explains. The period spent in college, generally from ages eighteen to twenty-two, is a time when students are moving out of adolescence. Away from home and its securities, and faced with the task of forming a new relationship with the world as a woman or man, students need assistance. Motley feels that, "it is proper to think that one will navigate oneself into adulthood without assistance, black or white."

A graduate of Columbia Law School and holding a bachelor of arts degree in philosophy from Columbia College, Motley understands what it is like to be a black student at an all-white institution, and he does not underestimate the importance of this.

A counselor, he says, must call upon his own past experiences in order to effectively help others. Unquestionably, the backgrounds and life-styles of blacks and whites in this country are quite different. Thus as a rule he believes that while there is nothing being shared these experiences, will not be as helpful as their black colleagues in advising minority students.

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The only problem which could arise was apathy, and Sue Rockwood decided to organize a luncheon fast (not including Sunday dinner) during the winter break. The factor which prevented the fast from occurring was apathy, and summed up both her own and Diane’s complaints that a fast would be” almost unbelievable, the only reason its occurrence was a problem was that CMI had not been contacted in enough time to pass the unused money to student advisers since 1960. Stated in a recent interview, that “Women should be allowed the same chance as men to enlarge their horizons. For a long time, the boys were encouraged to study in a foreign land, however, at Mount Holyoke foreign students have studied here, since the college began.”

MHC accepts foreign undergraduates through the regular admissions process and well-qualified students are accepted for both the junior and senior levels. To be eligible, a foreign student must be at the junior level or beyond into college graduate work. At Mount Holyoke these students stay on campus for only one year, but they can re-apply for another term. All the residence of 74 foreign students on campus. Ms. Adeline Potter, who has been the foreign student adviser since 1960. Stated in a recent interview, “There is only one thought in her mind—‘HELP!’”

The Graduate

by bernardine oliver

The Wealth of a Nation

On November 23, 1974 Mayor Beame (N.Y. City) announced his dismissal of 1,350 city employees, and that “a vacancy in this group would be imposed on every agency.” (N.Y., 11/23/74). According to the Mayor, his “austerity program” is necessary to overcome a deficit of $330-million.

In response to the mayor’s program and its impositions, union leaders, representing 200,000 city employees, “reached back into the past” and demanded the city to rescind the changes. In its place, city officials promised the workers a monthly (unemployment) rise averaging 1,138 persons in the city limits of Y. T., 12/3/74).

We find that the measures proposed or discussed by the Mayor are solutions, or, in any way, relate to the real problem which is the economic system itself. His press secretary did say that “There is nothing more administratively that can be done right away until Congress acts. (N.Y., 11/23/74).”

The wealthy nation of this century has over 360,000,000 citizens, has overtly displayed the antagonism between labor and industrialists, between the State, and industrialists and the State—the wealth of both the executive and the legislative branches of government is greatly enriched by the wealth of this nation, and industrialists are being pressured by the workers of both the State and the city government to grant the union’s demands, and provide the necessities of the employees. We find that the wealth of this nation is clearly visible—clearly visible to the surplus-labor reserve, and those on the periphery of its pitfalls— those who are seeking the means of the American people. The alienation between the State and the people, the alienation from this nation’s present economic system, is clearly visible—if one is not afraid to look.

Dickinson’s Grand Birthday

by the Dickinson communal family

No, it wasn’t for Emily or Charles. It was our party, the celebration of the 175th Birthday of Dickinson House. It was everyone’s birthday, a day of celebration, and we were celebrated. The day was ours, and we shared it with each other. We laughed and danced, and we witnessed a day that would be talked about for many years to come. We were given gifts. We were celebrated. We were loved. We were happy. We were together. We were a part of something greater. We were a part of something special.

As the sun set on that beautiful day, we realized that we were a part of something greater. We were a part of something special. We were a part of something that would be remembered for years to come.

Dickinson House is a special place. It is a place where people come together and celebrate. It is a place where people share their lives, their stories, their dreams.

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The Wealth of a Nation

by bernardine oliver

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Davie: The Language of Poetry

The question, “Is Poetry Translatable?” was the challenge for Donald Davie, the Yorkshire-born poet, critic and professor now holding the Elizabeth Driscoll Visiting Professorship at Smith College, in his afternoon lecture on December 1. He provided an emotionally poignant answer to this controversial subject, as well as a stimulating talk for the attentive students in attendance.

“Poetry is not impossible to translate, it is just incredibly difficult,” Davie stated to his audience in the New York Room. Certain types of verse are more translatable than others, and most certainly, there are damaging aspects contained in the act of taking verse out of its original language. However, Davie, in showing the two extremes of the topic argued by scholars, gave the conclusion that “lucky conjunctions” of the right ingredients make poetry not only translatable, but “pleasant and instructive” ones.

Davie stated that this period has been one in which the possibility of translating poetry has been denied. “It explained two ways this denied experiment is expressed: one being explicitly and directly, the other implicitly within statements about the merits of certain verse. Then, he told of those who concur with Dr. Johnson that poetry survives all translations. “The battle lines are obviously drawn,” Davie said, “and there is no room for negotiation.”

Robert Frost and Robert Graves, well respected American and English poets respectively, are sometimes attacked by Davie as two men who outrightly deem poetry untranslatable. Each criticizes the translation of foreign verse, claiming that it loses its poetic qualities. About Frost’s remarks, Davie noted that he is “saying the better poetry is, the less translatable it is.” But why then, he continued, “do translations continue to be?” These types of critics are demanding a poetry in which it can never possess.

“The noblest justification for translation,” Davie finds is, “do we service in our own language... are we ever stretching the capacities of our English.” Being of this opinion, Davie finds the attitudes of men such as Ezra Pound and Germaine Manley Hope-Kirk’s unacceptable. They never definitely declare poetry untranslatable, but imply it in their criticisms of other poets, such as Tennyson, whose poetry supposedly sounds too Italian, and Milne, whose verse is too much like Latin.

Davie feels that our native language must extend its grasp to various expressions and experiences. “To write English as if it were Italian, and to translate Italian poetry into English... is a risk needed to be taken,” according to the Cambridge graduate, not only for the individual artist, but also for art and society.

Turning to the other contingent of scholars, Davie said, “The position that poetry is not untranslatable is disputed.” Some assert that “poetry translates itself in translation,” and it is a risk needed to be taken. The sounds of poetry make it valuable in its native form. Davie told of a gathering of a group called “Poetry International,” which sees poetry in the role of ambassador to the outside world. Davie himself considers himself a man even in his own language.

“Optimism may be fashionable, but it is the rarest,” Davie argued, on the other hand. “The language that would gain from hearing poetry in a foreign language is practically useless, an only a tiny part of what poetry really consists of. ‘It cannot be true that you can be enlightened in another language,’ Davie stated firmly.

Common sense is the entity Davie sees as helping to moderate and resolve the diverse conflicts on this subject. We must use it to maintain the role of reason and disregard the “skeptic” who believes poetry totally untranslatable.

Davie gave special praise to the attention of people to the successes or failures of putting poetry into English. Critics of converted poetry view translators as “nuisances and silly fellows,” but Davie view, “The good translator is the rarest of birds,” he said. “The talent of translating is rarer than the talent of original composition.” He defined this fact due to the necessary knowledge of poetic composition, as well as mastery of a foreign tongue and that “rare cast of mind,” which enables one to sink one’s own self into the work of another.

“Is Poetry Translatable?” is a text Davie noted, in explanation for the translator’s weaknesses. “In the same way, a translator does what he can translate.” In Davie’s implication, try their best some poets succeed, some fail: it is the same with translators.

Davie spent twenty years at a number of English literature at Dublin University, Cambridge, the University of Sussex, and six years at Stanford University, where he did his graduate work in the British and Californian socialization “a curious creature”.

He has done some poetry in translation, including the translation of Russian, including a recent volume of collected works, and is a critic and historian of English literature, especially poetry.

Crafts on the Rocks

by avoice meshan

This fee also covers the cost of all rocks except gem stones, and any field trip required dues of $7.50 per semester each member is entitled to a key to the room and one use the machines at any time. This free also covers all of the arts except, for students, and any field trip required dues of $7.50 per semester each member is entitled to a key to the room and one use the machines at any time. This free also covers all of the arts except, for students, and any field trip required dues of $7.50 per semester each member is entitled to a key to the room and one use the machines at any time. This free also covers all of the arts except, for students, and any field trip required dues of $7.50 per semester each member is entitled to a key to the room and one use the machines at any time.
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by kathleen hirsch

L. The Problem

That alternative education and philosophy seem to flourish at Mount Holyoke College may be putting it a little too strongly. It has, however, been my area of interest for many years. I believe that I have observed my experiences, and during conclusions, from experience may shed light on the nature and direction of the work that students are doing in the college is to program towards a fuller definition of women's education.

Education, as I always have defined it, is inherently related to alternatives—alternatives between ideas, subject matter, and modes of teaching. It is we all (far too inconsistently) try to teach other students to define. I am concerned about the nature of educational thought, and come to understand more fully the value of what and why we choose.

While frustration may not have been rampant, and while creative frustration is valuable, the existing system does not always follow a path of liberal pluralism, it becomes intolerable. I believe that few students have a real sense of what they are after in a course, except the nebulous "nothing good." One course of thirty was a freewheeling ride. The students not only of twenty could verbalize explicit expectations which they had defined before entering the course.

What I intend is not to denigrate a highly integrated, authoritarian structure of education, but to ask whether or not a student who sees no alternatives to behavior and thought is really possible until one progresses further in the development of a whole individual is by no means a legitimate system. It is not so much the notion that the system is in effect, the result? The student who has just read is...and so it is that we are really trying to teach. When an individual does not perceive alternatives, the problems it causes are many. A student who sees no alternatives to behavior and thought is really trying to teach. When an individual does not perceive alternatives, the problems it causes are many.
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This past weekend saw the opening of Betsy Tucker's production of *Ivona, Princess of Burgundia*, by Witold Gombrowicz, at the Laboratory Theatre. As a play, it is a strange choice—definitely off-beat. Titled "a masquerade comedy fairy tale" by its set designer, Rob Budde, it is funny and entertaining, but we laugh at the characters because they are funny, and sometimes for relief from the disturbing undertones.

It involves the prince of a fairy tale kingdom who becomes engaged to Ivona, a silent, virtually motionless peasant lump. He does it partly out of boredom, partly as a joke, but also out of sheer fascination that someone could be so repulsive. "Don't you see," Prince Philip tells Ivona, "You are like a red rag to a bull. You are provoking, you incense everyone, you drive people to distraction." He is drawn to her in spite of himself, like a moth into a flame. "She is my dragon to be slain," he explains to his friend Simon, "My Gordian knot to be cut."

The production is well-done, and of high caliber all the way around. The set and costumes, using a theme of tarot cards and bright, primary colors, are highly imaginative. They serve to complement the sense of farce and artificiality and the effect is one of bright, harsh superficiality. Appropriately tarot cards are flashed on a screen as the action progresses, and fun house mirrors appear to heighten the sense of distortion when things begin to get out of hand.

The acting caps off what could easily be a mediocre play. It is a tribute to both the cast and Ms. Tucker's directing that all of the characters were consistently good, and it can safely be said that every member gave a highly creditable, professional performance; in fact, it was downright exciting. Anne Davis plays the title role of Ivona, and James Weed is the headstrong Prince Ignatius; the blustery king who is so vain that he wears medals both front and back, is played by Marty Conway. Katie Clark is particularly delightful as the flighty Queen Margaret. The Queen is forever concerned with tact and self-caricature. "...a Man, however well-behaved at best is only a Monkey shaved".

The play was written when Gilbert and Sullivan's work. For consistency of literary and musical charm it seems to me to have no peers." The play was written when Gilbert and Sullivan were at their peak, right between Iolanthe and Mikado, two of the best known operas in the world. The production of Princess Ida seems to herald an attempt by G & S fans in the five college area to start a tradition of at least one opera a year in the valley. Judging by the success of The Mikado, this endeavor seems destined to succeed. Projected dates for the production of Ida are February 6, 7, and 8. with ticket sales to be announced during January. Performances will be in Chapin Auditorium at Mount Holyoke College.

**Movie Trivia**

Now and for the next few months, the Metropolitan Museum in New York City is showing costumes dating from some of Hollywood's earliest movies to the present, Garbo to Streisand. Among famous films such as "Top Hat" or "Casablanca" there are half a dozen costumes from "Gone With The Wind" including the riding outfit bonnie was killed in and the "draggy dress." Other costumes include those of Norma Shearer, Jean Harlow, Grace Kelly, Ginger Rogers and Fred Astaire. Sequins, beads and bangles and yards of chiffon—prepare for a trip down memory lane.

The library has two new books about the movies—The MGM Stock Company and Paramount Pretties. The former, by James Parish and Ronald Bowers, is MGM's supplement to "That's Entertainment" and the latter, also by Parish, is Paramount's answer to a new book, *The Story* of Hollywood by Russell Bassey. Other booklets include a sumptuous, glossy paperback of such classic photos as *Mr. Gilbert and Sullivan* (dressed up in a delightful self-caricature)

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I was surprised to learn that there are politics at Mount Holyoke, that the institution begins and ends with people, with their yoke, but I have learned also that politics are people, and that someday. In learning how to be politically effective in confound or confuse political activity, or any human endeavor. With the experience of which has been a liberal education in itself.

In discussing reevaluation, Cartmell notes the essential fact that all aspects of the college must be considered: dorm life, health care, etc. But she does not say an individual approach most "simply" works. The Supreme Court seems quite able to deal with individual, person, who is victim of the social system, enforced by much research and writing in the social sciences, is to conclude that "fundamental" and not individual, how are they connected?

The energy that is channelled into power struggles at Mount Holyoke may seem cyclical, in a certain perspective, with our economy crumbling, our cities teeming with violence and the world at large is on the verge of starving. Enough of our peace and security scarcely seem to call for political reform. With the opposition of some women in the international movement for equality seems ridiculous that the women and minority members here should be fighting for their right as students rather than involving themselves in the international movements for equality.

And yet, futile and sophomoric as our personal political agencies seem in the perspective of the world, it could be that one real reason for our involvement in the local politics of MHC—this college (for it is a college, perhaps) is a model of the larger society in which we should each be an active participant someday. In learning how to be politically effective in any society, we ought to be liberal educators here by discovering the human realities that lie beneath all politics.

The frustration that we encounter in pressurized for changes within the institution begins and ends with people, with their personal problems. "Resentment, always confused or confuse political activity, or any human endeavor."

I need not reiterate here the specific issues which forced their way onto the pages of Choragos this year, but I do need to outline the lessons I have learned from them. I came to realize that this college is run on money, which must be produced through every possible channel; that people are manipulated in the political game, as I have come to realize that a labyrinth of paths to power exists here, and that those tortuous paths are neither frequently nor easily travelled by unprivileged or ignorant members of the body politic.

For further, that patriarchy defines "every facet of woman's life as "sexist," it "yet to gather as a group" to "fight" and to "espose" it? Do we get together to find the weather? Should I be a "role...in seeking who attends the college?" What should this college do? What is the institution's attempt to "justify the societal and racial character of Mount Holyoke "by saying that the world is sexist, and Mount Holyoke not "go under" when it "is a death course"? What can it mean to say that the College will "die" living death?"

Who's Patrozinizing?

Most weeks "locus noster" column on patriarchal, quoting out of "very few important questions which this community should consider seriously.

First, what is the "quality" of student life at Mount Holyoke and are the problems of that life systemic, or are they individual? The temptation to put aside the systemic question and writing in the social sciences, is to conclude that all (or at most) difficulties are experienced by individual people and by individual person. The person as victim is self-created (e.g. poor people don't work hard enough to break the system to get out.) Such a position avoids the central role that social institutions and the social system generally play in defining and limiting their choices. Is the social system of Mount Holyoke the cause of the problem, or are there fundamen- tual contradictions? We need to know before solutions can be proposed. If we persist in treat- ing the problem as individual, the person as victim of the social system, the problems, we are doomed to failure and to even more confusion.
Anonymity Decreed

I find it very amusing that the two professors who are in such a tizzy over the anonymity of Faculty Evaluation forms prefer themselves to reveal who they are. How can the Faculty Evaluation Committees discuss these professors' concerns with them if the Committee does not know who they are? Furthermore, I would remind those two professors of the near paranoid that, at least, the vocal minority of the faculty evinced over the "Right to Know" legislation to mask echolocals (including faculty recommendations), open to students, concerns such as "How can I be perfectly honest?"

Food Skepticism

The skeptic posited by Robert Conkling and Bahram Sorkhodeh (Changes, Dec. 5) easily takes a more benign bankruptcy? As exam time approaches, nerves are taut. Students are adrift in self-defined frameworks and with respect for the culture of the institution to repress what confidence they do have. The naiveté of that student.

The naiveté of Asia, Africa and Latin America are sovereign states free and responsible for political decisions (on population explosion, economy and other matters). What matters (or other right) or obligation does the U.S. have to impose its will and way of thinking on others (or others on it)? Should the "policepower of the world", having failed as peacemaker? Or that the individual ("elite college student or otherwise") can be a means to a lesser end of action against responsible home government?

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brieFLy

Franklin Patterson. Hamp., 7:30, Dec. 12. 13
The Dead and Shock Corridor, MLH, Franklin Patterson, Hamp., 8 Dec. 13
Yojimbo, Franklin Patterson, Hamp., 8, Dec. 15
A Funny Thing Happened on the Way to the Forum, Gamble, 7:30, Dec. 16

Play
La Guerre de Troie n’Aure pas Lieu, Am. R.M., Convex Hall, Amherst, 8, Dec. 12, 13
Persona, MLH, Franklin Patterson, Gamble, 7:30, Dec. 14
The Lost Horizon, Gamble 7:30, Dec. 15
Yojimbo, Franklin Patterson, Hamp., 8, Dec. 15

Film
La Guerre de Troie n’Aure pas Lieu, Am. R.M., Convex Hall, Amherst, 8, Dec. 12, 13
Persona, MLH, Franklin Patterson, Gamble, 7:30, Dec. 14
The Lost Horizon, Gamble 7:30, Dec. 15
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Announcements

From Amherst, Holyoke, or Northampton take a Peter Pan Coach which connects with Continental Trailways in Springfield. A Continental Trailways Deluxe Motorcoach leaves Springfield at 6:30 AM non-stop to New York City.

Have A Second Cup Of Coffee In Amherst
Leave Amherst at 5:45 AM and be in New York City by 9:30 AM.

A Fast Ride To Fun City
If you just aren’t a morning person, Continental Trailways second non-stop of the day to New York City leaves Springfield at 4:15 PM, arriving at 8:15 PM. And you needn’t leave Amherst until noon, on Peter Pan’s connecting service.

Ticket Offices:
Amherst
Peter Pan
79 South Pleasant St.
253-5285

Holyoke
Peter Pan World Travel
1827 Northampton St.
P.O. Box 331
536-5330

Northampton
Peter Pan World Travel
Old South St.
536-1015

Have A Second Cup Of Coffee In Amherst
Leave Amherst at 5:45 AM and be in New York City by 9:30 AM.

Bulletin Board
Personal 20c Line, Commercial 25c Line
Deadline: Monday 6:00 p.m.

15:50. Dec. 13
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SUMMER SCHOLARSHIPS—Scholarships are available for ISI’s week-long Quantum Mechanical View of Past and Future and Dec. 15

CONCERT
Univ. Chamber Singers, Herter Hall 227, UM, 3, Dec. 15

The New Record Shop
197 Pleasant Street
Amherst
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