

SEPTEMBER 2004

Swarthmore

COLLEGE BULLETIN

HOW WE VOTE

EXAMINING THE FUNDAMENTAL
ACT OF DEMOCRACY





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The fundamental act of a democratic society has rarely seen such scrutiny.

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COVER: DAN WASSERMAN '71 IS A POLITICAL CARTOONIST FOR *THE BOSTON GLOBE*. MORE OF HIS WORK APPEARS IN "HOW WE VOTE" (PAGE 12).

CONTENTS: JIM COATES '72 SPENT THREE DAYS THIS SPRING PHOTOGRAPHING THE CAMPUS. SEE "BRANCHES OF TIME" (PAGE 30) FOR HIS PERSONAL VIEW OF SWARTHMORE TODAY.

PARLOR TALK

Anyone paying even the slightest attention to what's going on at Swarthmore College during the past few years cannot have escaped the phrase, The Meaning of Swarthmore. Last spring, all alumni received a copy of a book by that name, and, this month, an eponymous short film will be mailed with a cover letter from Annual Fund class agents. The Meaning of Swarthmore, you should know by now, is the name of the College's six-year, \$230 million comprehensive campaign—but why those four words? Why not something less ambiguous, with more of a clarion call to support the College?

I happened to be at the meeting where the name was hatched. Two experienced consultants were presenting several well-researched campaign identities, but to the minds of the assembled administrators and members of the Board of Managers, the proposed names might as well have been culled from the amusing three-column Chinese menu of campaign names devised in 1979 by Bernice Thieblot, a Baltimore fund-raising consultant.

How appropriate to Swarthmore that a chorus of individual voices seems to represent this college better than any slogan or sound bite.

This foolproof system begins with a list of participles and infinitives such as “In Support of,” “To Sustain,” “Celebrating,” “Affirming,” and “A Campaign for.” A second list offers connective phrases such as “a Century of,” “an Enduring,” “a Vision of,” “a Legacy of,” and “a Lofty.” The final column provides noble nouns like “Leadership,” “Covenant,” “Excellence,” “Opportunity,” and “Truth.” Pick one from each column, and you have your campaign name.*

Not for Swarthmore. When it became clear that none of the proposed campaign monikers was working, a member of the Board of Managers spoke. “You know,” he said forcefully, “none of these ideas is what this campaign is about. What this campaign is about is the meaning of Swarthmore.” A hush fell across the room, and we knew we had our name.

These four words contain an important assumption—that a college can have meaning.

They also pose an inherent question: “What is the meaning of Swarthmore?” The answer is different for everyone. Each of the 48 essayists in the book answered in his or her own way. The eight alumni who appear in the film have their own answers too. (Have you watched it? It's really very good.)

The Board member was right: At the heart of the campaign was the College, and at the heart of the College is its meaning in the lives of students and alumni; in leading American liberal arts education; and, in ways large and small, in creating a better world. How appropriate to Swarthmore that a chorus of individual voices—of people who have been asked to think deeply about Swarthmore—seems to represent this college better than any slogan or sound bite.

What Swarthmore does best is to teach young men and women to use their minds, to think independently, to ask questions and then some more, to care about what they are saying and doing, and to understand that every act has meaning. Although the choice of The Meaning of Swarthmore to identify the most ambitious fund-raising campaign in the history of the College may have happened “by accident,” it is more than serendipitous that it fits so well with the ethos of the place.

The meaning of Swarthmore? You'll have to think about that.

—Jeffrey Lott

*Thieblot's “Name Game” can be found on the Web at www.harvardmagazine.com/online/0300125.html.



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LETTERS

CAREER CONVERSATIONS

I was interested in Peter Cohan's [79] portrayal of Swarthmore as a college where students interested in business careers can get the education they need to be successful in for-profit enterprises ("A Profitable Education," June *Bulletin*). Despite the negative perceptions expressed by some interviewed in Cohan's article, it is clear to me that Swarthmore is friendly to students and alumni who choose business-oriented careers.

When members of the Career Services staff meet with students and alumni to explore ways to use their talents, skills, and intellect, we often discuss how they might make a difference in the lives of others both through business careers and in the nonprofit world. We see interest in a wide range of options—from entrepreneurial ventures and investment banking to grassroots organizing and public health. Our goal in counseling students and alumni is to provide them with ways to translate what they have learned in the classroom to life beyond Swarthmore—to find a fit between their personal goals and career paths that will be challenging, rewarding, and fulfilling. To that end, we introduce students to careers through countless workshops and alumni panels, alumni dinners, the popular Externship Program, employer-sponsored information sessions, chat sessions, internships, and much more. We make a conscious effort to provide balanced programming for students, reflecting their interest in both nonprofit and business settings.

One reason for this is that fewer students are choosing careers in academics and many more are going into the for-profit world. The College has made a deliberate effort to support those students. To introduce them to the world of business, the College has hosted the annual Lax Conference on Entrepreneurship; organized dinners with alumni in international development, municipal finance, and investment banking; provided a "Jumpstart Your Job Search" program, featuring the former head of global recruiting for J.P. Morgan Chase; sent students to the Fall

Recruiting Consortium in Manhattan; and hosted campus recruiting visits by McKinsey, Deloitte, J.P. Morgan Chase, and Goldman Sachs, to name a few.

In meeting with recruiters from Goldman Sachs, Lehman Brothers, and Morgan Stanley this summer, we learned they are well aware of the value of a liberal arts education. As the Goldman Sachs recruiter stated: "We seek liberal arts majors with strong research, writing, analytical, and leadership skills—we can train them in the business terminology they will need." Swarthmore students bring these skills, coupled with a sense of purpose and an emphasis on community development and social awareness, all of which are valued in the business world.

NANCY BURKETT
Director of Career Services

PRACTICE OVER THEORY

I was intrigued to read two articles in the June *Bulletin* dealing with whether—and how—Swarthmore prepares its students for business careers ("A Profitable Education" and "Women Carving Their Own Paths"). I have given this subject a great deal of thought, and, for me, the answer is that the College does not do a particularly good job in this area.

Abstractions like Provost Connie Hungerford's (a professor of art history who may, in fact, be the least qualified person on Earth to speak about business) statements about the value of critical thought, and so on, notwithstanding, I think a Swarthmore education has three big drawbacks for the aspiring businessperson.

First, a Swarthmore education typically values theory above practice. Pure, abstract thought is emphasized, and ideas are valued for their elegance, their symbolic significance, their moral content, or their creativity. Whether they have any hope of mattering in the real world is not important. A classic example was the antidivestiture protests that occurred when I was at Swarthmore. Whether or not a tiny percentage of the College's endowment was invested in companies that had some



READERS HAVE ASKED WHERE THEY MIGHT OBTAIN A POSTER OF THE GRAPHIC ON THE BULLETIN'S JUNE COVER. THE GRAPHIC, BY PHOENIX EDITOR BENJAMIN KABAK '05, IS FOR SALE BY THE PHOENIX. FOR INFORMATION, E-MAIL PHOENIX@SWARTHMORE.EDU, OR CALL THE PAPER'S OFFICE AT (610) 328-8172.

minor business dealings in South Africa was an extraordinarily theoretical point. It made no difference whatsoever to the actual nation of South Africa, but an astonishing amount of time, energy, and thought were lavished on the question. In business, valuing theory over practice is suicidal.

Second, Swarthmore encourages critical thinking—except with respect to other people. Much of business is about determining whether or not the person with whom you are dealing will or can actually do what he or she promises. In the name of tolerance, the Swarthmore community vehemently objected to any kind of judgments about others, which, again, in business is a recipe for disaster.

Finally, Swarthmore did a remarkably poor job of training leaders. In business, at some point, you have to (1) tell other people what to do; and (2) accept that this is your role. Again, in the name of a theoretical tolerance and egalitarianism, the concept of leadership and authority is anathema at Swarthmore, and this perspective takes some time to overcome.

It is interesting to observe, however, that as a business, Swarthmore is excep-

Please turn to page 78

COLLECTION

“ BUILD THERE

ADDRESSING THE CLASS OF 2004 during the College's 132nd Commencement on May 30, Marjorie Garber '66, a Harvard English professor named by *The New York Times* as one of the most powerful women in the academic world, spoke of dropping out of Swarthmore after her freshman year in search of imperfection. "The time was the early '60s; everything seemed possible. And this campus, in its verdant perfection, seemed, in a way, too happy a place," said Garber, who received an honorary doctor of letters.

She was back on campus six months later.

"This green world we are standing in today, this magnificent theater, is not apart from the world—it is the world," said the Shakespeare scholar and cultural critic whose fondest

Swarthmore memories include writing, staging, and performing in plays in the very amphitheater where she spoke this day. "It is the beginning of your world. You can come home to it, and you can take it with you wherever you go."

President Alfred H. Bloom told the 359 graduates they are unique for having been educated at an institution that demands they play active roles in defining the world, both inside and outside the Crum's boundaries: "The rightness of inclusion may, in fact, appear somewhat self-evident to you who have been so much a part of what Swarthmore is and believes. But, I fear, it is not self-evident to most graduates of higher education today—for the mission of higher education remains, so predominantly,

AT THE 2004 COMMENCEMENT CEREMONY, HONORARY DEGREE RECIPIENTS WERE (COUNTERCLOCKWISE FROM BOTTOM LEFT): HERBERT AND JOY SUNDGAARD KAISER, MARJORIE GARBER, AND PATRICK AWUAH.

Photographs by Steven Goldblatt '67



FOR *Your Own World*”*

COMMENCEMENT 2004

equipping students with the knowledge and skills required to find and to fill their place in a complex world rather than obliging them as well to consider what kind of world that should, or must, be.” (Bloom’s full address is on pages 6–7.)

Swarthmore is an abstract model for many and a concrete model for some—and at Ghana’s Ashesi University College, it is its inspiration. Patrick Awuah Jr. ’89, who received an honorary doctorate of law, founded Ghana’s first liberal arts college in 2002—“an attempt,” he said, “to create an institution like Swarthmore College in Africa.” Institutions like Swarthmore and Ashesi, Awuah said, produce students who understand that the precondition for freedom is justice, for prosperity is compassion—

“People who understand that peace is not merely the absence of war but something much more profound that can live in our hearts and bring us closer to God’s creation.”

Further south in Africa, Herbert ’49 and Joy Sundgaard Kaiser ’51, who received honorary doctorates of science, struggled to build a more inclusive world in a way less directly influenced by Swarthmore’s model. Founders of MESAB (Medical Education for South African Blacks), the Kaisers acted in response to the grossly low number of black medical professionals in apartheid South Africa. Since 1987, MESAB has awarded almost 10,000 one-year grants to students pursuing medicine, nursing, dentistry, and pharmacy. MESAB also sponsors a men-

toring program, advanced training for nurses and midwives, and a palliative care initiative for HIV/AIDS patients.

“I hope that each of you will find a cause that will give you as much satisfaction. Lord knows there are plenty of causes out there,” Joy said.

“That’s our MESAB story,” Herbert said, of their own cause. “Your stories are beginning.”

Senior speaker Ryan Budish, a high honors political science major and computer science minor from Beachwood, Ohio, elected by his peers to speak, thought back—way back—to an even earlier beginning, to when he was researching school. He was intrigued by Swarthmore as a college “where students often enjoy discussing the intricacies of tax policy over dinner.” To balance those discussions, Bud-

ish joked with graduates about how they could drive SUVs, eat raw meat, guzzle beer, go to Graceland, and avoid films with subtitles.

Or, Budish concluded, let it go. “Great works of literature can only be truly understood by reading each and every page. While *SparkNotes* might have helped us pass a few exams, it can never capture the eloquence of the author. In the same way, Swarthmore, in all its complexity, must be lived to be understood,” he said.

“Blues Medley,” arranged by John Alston, played at the end, and graduates *A* through *Z*—Naa Aku Addo through James Hall Zvokel—moved on to build their own worlds.

—Elizabeth Redden ’05

* Emerson, from “Nature”



LEFT TO RIGHT: ON A PERFECT SPRING DAY, A GRADUATE CELEBRATES WITH STREAMERS IN HER HAIR. ERIK MUNROE, GRACE APPIAH, AND ANDREW VERARDO SAVOR THE RITE OF PASSAGE. SENIOR CLASS SPEAKER RYAN BUDISH IMPARTS WORDS OF WISDOM—ALONG WITH A FEW JOKES.

COMMENCEMENT 2004

The Rightness of Inclusion

CLASS OF 2004, I ASK YOU, TODAY, TO RESPOND TO THE IMPERATIVE OF THIS, YOUR CENTURY—TO BUILD AN INCLUSIVE WORLD.

By inclusive, I mean a world where neither gender, race, ethnicity, national origin, sexual orientation, nor disability compromises the respect that individuals accord one another; a world where good nutrition, health care, education, and the chance to chart one's own productive course are the birthright of every human being; a world where all people live under systems of governance that fairly reflect their input and interests; and a world where all nations join together with mutual respect, to meet critical human needs.

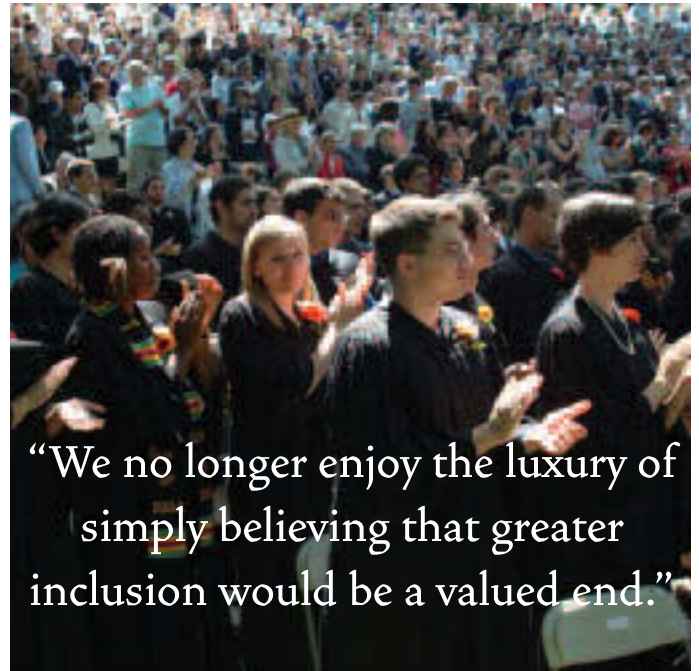
Although the concept of a socially, economically, politically, and geographically inclusive world might seem utopian, several months ago, Nobel Peace laureate Oscar Arias Sanchez reminded us that it would take only 5 percent of the world's combined defense budgets to extend minimum nutrition, health care, and education to the entire world's population. If that estimate is correct, the resources are already at hand to fund an inclusive world. And the responsibility becomes all the greater to marshal the vision and the will to accomplish the rest.

Moreover, we have reached a historic moment when, for the first time as well, around the world, expectations are in place that an inclusive world can—and must—be built.

The spread of images and products of material comfort to every corner of the globe; the dissemination of ideals of individual rights, self-determination, and democracy; the consciousness awakened by migration from the countryside to the city and from the Third World to the first; the centrality of global markets and institutions; and the global dispersion of ownership of technologies of war and peace have inspired people everywhere not only to dream of comforts, freedoms, and levels of participation of which they never before dared to dream but to infuse those dreams with a sense of unprecedented possibility—and urgency.

With revolutionary speed and across the globe, traditional acquiescence to the inevitability of exclusion—as a function of color, culture, class, politics, or geography—has given way to a new sense of what is possible, what is desired, and what is fair. Indeed, I suggest that for the first time in history, in this very decade, college graduates across this nation and around the world share your legitimate expectation of a fair share of the world's respect, resources, and rights.

Society's failure to accommodate these revised expectations generates the high levels of crime currently plaguing most African, Latin American, and many Asian cities. Twenty-five years ago, no one could have imagined the fear of robbery and personal assault



that compromise life in Mexico City, São Paulo, Johannesburg, or Karachi today; and if rising expectations are not met, the geographical range of such crime is only likely to spread.

Likewise, no one could have imagined how the continuing failure to accommodate these transformed expectations might catalyze popular support for terrorism worldwide.

National failures to satisfy these aroused expectations play out in civil violence from Northern Ireland, Chechnya, Rwanda, Kashmir, Sri Lanka, and Thailand to Iraq, Saudi Arabia, Israel, and Palestine, reminding us of how critical it has become, for both mature and emergent democracies, to respond to the heightened expectations of marginalized groups to retain or build political cohesion.

And failure to accommodate these transformed expectations, by excluding others from the processes and outcomes of international decision making, only hardens barriers to cooperation in trade, health, and the environment and cripples efforts to prevent terrorism and preserve peace.

In other words, transformed global expectations join to the ethical mandate to build an inclusive world, a pragmatic imperative that we ignore at the risk of gravest consequence. We no longer enjoy the luxury of simply believing that greater inclusion would be a valued end.

Yet, higher education, the best potential training ground for citizens and leaders who would steer societies and the world toward greater inclusion, has not, in general, recognized such training as part of its mission and responsibility.

So, despite the extensive resources that societies commit to higher education, despite the significant portion of their lives that students conscientiously devote to it, and despite the central role

higher education plays in shaping conceptions of society's nature and purpose, we cannot be confident that graduates of higher education will be more likely, as a result of that experience, to embrace inclusion as the long-term goal for their society or world—or to be more practiced in achieving it. Nor, can we be sure that graduates of higher education will even be more alert to—or disquieted by—actions and policies that explicitly serve to solidify or to deepen social, economic, or geographic divides.

We may differ about the import and implications of these examples, but I see evidence of higher education's failure in this regard in the alarming number of well-educated Americans who readily lend their support to dismantling affirmative action, to implementing regressive taxation, to ratifying what would be this nation's first exclusionary constitutional amendment, and to accepting less than the most compelling justifications for unilateral decision making in the international arena.

To those who argue that, in taking on this task, higher education oversteps the boundary between fostering independent ethical judgment and influencing the content of that judgment, my answer is, "That boundary is already porous, and it must be!"

Most of us here would agree that, in addition to cultivating intellectual honesty, cultivating interpersonal respect and social and global responsibility are legitimate if not essential responsibilities of liberal arts education. And in this transformed world, interpersonal respect and social and global responsibility presuppose understanding and committing to inclusion.

To those who wonder whether higher education can succeed at this vital task, my answer is, "Look at what is happening at Swarthmore!"

Each of you has been part of a community that acts deliberately through its admissions and hiring practices to strengthen its own diversity and, then, through the expectations it sets, to build a world in which interpersonal respect is not contingent on identity, background, or perspective—in which differences are valued in the light of our common humanity and purpose.

Each of you has been part of a community that acts deliberately through its commitments to need-blind admission to meeting fully assessed financial need and to opening activities to all without additional cost, to create a student experience into which—to the greatest extent possible—differences in economic background do not intrude.

Each of you has been part of a community whose students, staff, faculty, and alumni act deliberately and in remarkable numbers here and abroad, to broaden inclusion in its multiple forms.

Each of you has been part of a community that acts deliberately through listening and through involving one another in the decisions it makes to live the commitment to inclusion anchored in its Quaker tradition.

And, in the heart of your experience here, through your academic work, each of you has come to a more complex and subtle understanding of the realities and processes of exclusion and of what it will take to release communities and societies from their grip.

Through your academic work as well, you have each honed a habit of critical inquiry, which enables, indeed, compels you to see through situations, assumptions, and claims to what you judge sig-

nificant and right. And reinforced by a culture that asks intellectual life to serve a better world, you have directed that habit of critical inquiry to defining your own vision of what kind of world that should be.

To judge by those of you whom I have come to know personally and by the generations of Swarthmoreans who have occupied those very chairs you occupy today, the consistent result of that analytic undertaking, within this deliberately inclusive community, has been your own embrace of inclusion as the ethical and the pragmatic sine qua non of that better world.

We may not all agree on the best steps to take in particular situations at particular moments to get there. The differences that emerged among us as we struggled with issues ranging from the living wage, to the Diebold controversy, to funding closed groups or from the Israeli-Palestinian conflict to American domestic and foreign policy, are potent reminders of how necessary it is, as we proceed, to remain open to diverse perspectives, to take account of competing interests and values, and to balance what can be achieved in the moment against what is most constructively deferred for the longer term.

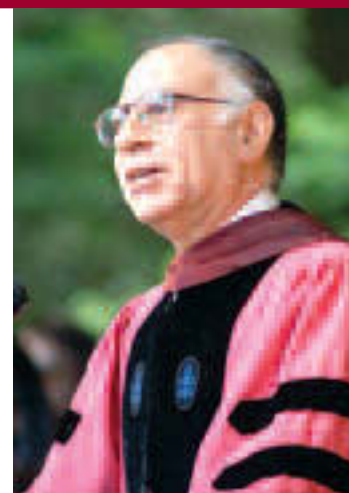
But I am confident that such differences will only add richness to a legacy that this College has transmitted to you and that this College will transmit through you to the world—a legacy of belief in the ultimate rightness of inclusion.

The rightness of inclusion may, in fact, appear somewhat self-evident to you who have been so much a part of what Swarthmore is and believes. But, I fear, it is not self-evident to most graduates of higher education today—for the mission of higher education remains, so predominantly, equipping students with the knowledge and skills required to find and to fill their place in a complex world rather than obliging them as well to consider what kind of world that should—or must—be.

As each of you takes on responsibilities of greater consequence, gains the profound respect of others for the way you handle those responsibilities, and makes your own individual, innovative mark, I ask you to be conscious and deliberate in living that Swarthmore legacy—that imperative to build an inclusive world—and to do so through the candidates and policies you support, the actions you take, and the vision you communicate to others of what must be the agenda of your century.

And, closer to home, I ask you to defend, to promote, and to support education that responds to that agenda because that education is society's most powerful instrument—and hope!

Class of 2004, I wish you continuing success in this and in everything you undertake, and I wish you ever-deepening satisfac-



**PRESIDENT ALFRED H. BLOOM
DELIVERED THESE REMARKS AT
COMMENCEMENT.**

Making Room

THE BEGINNING OF THE 2004–2005 academic year marks the opening of Swarthmore’s first new residence hall since the September 1981 opening of Mertz Hall. The three-story, L-shaped structure, faced with light gray mica schist and located between Mertz and the railroad track, will house 74 students in spacious single and double rooms, including six two-story “loft doubles” on the third floor.

Each floor of the new dorm has cooking facilities, bathrooms, and a lounge. A laundry is centrally located on the second floor. One two-room suite with a bathroom is equipped to accommodate a physically disabled student and his or her assistant.

The currently unnamed building is the first half of a planned two-part complex that will eventually house about 150 students. The beds made available will allow the College to reduce the number of beds in a renovated Parrish Hall (see June *Bulletin*) and to alleviate crowding in some other dormitories. There are no plans to increase the College’s enrollment, which stood at 1,500 (including students studying abroad and living off campus) during the 2003–2004 academic year.

Designed by William Rawn Associates of Boston, the environmentally friendly building is filled with light from large windows of fritted glass that will reduce the solar load and discourage birds from colliding with it. Landscaping will include a 5,000–square-foot “green roof” over the third-floor rooms, the idea for which originated from the green roof on the engineering storage building behind Papazian Hall and a spring 2003 Environmental Studies Program Senior Seminar project taught by Associate Professor of Engineering Carr Everbach, Henry C. and J. Archer Turner Professor of Engineering Arthur McGarity, and College Horticultural Coordinator Jeff Jabco.

The roof, which is meant to be viewed but not walked on, will have a 1-inch layer of heat-expanded shale, a 3- to 7-inch layer of growing media, and plantings of seven species of low-growing sedum as well as ornamental grasses, asters, ornamental flowering onions, and carnations. Its benefits include the control of storm water runoff through the absorption of rainwater; reduction of energy needs by providing roof insulation; increase in the exchange of oxygen and carbon dioxide to and from the atmosphere; and the provision of a beautiful space, which will be visible from many residence hall windows.

—Carol Brévart-Demm



THE COLLEGE’S NEW RESIDENCE HALL (SEEN ABOVE FROM CLOTHIER TOWER) SITS BETWEEN MERTZ HALL AND THE RAILROAD TRACKS. MOST CONSTRUCTION WAS COMPLETED JUST IN TIME FOR 75 STUDENTS TO MOVE IN DURING THE LAST WEEK OF AUGUST. THE SIX “LOFT DOUBLES” ON THE THIRD FLOOR (RIGHT) WILL LIKELY BE CHOSEN EARLY DURING FUTURE ROOM DRAWS.



PHOTOGRAPHS BY JIM GRAHAM

OUTSTANDING PLACEMENT RECORD

Gigi Simeone, the College’s health sciences adviser, reports that her office worked with 343 undergraduates (23 percent of enrolled students) and 68 alumni during the academic year that ended in June. Simeone helps students intending to enter careers in the health professions—especially those applying to medical, dental, or veterinary schools—with academic planning, letters of recommendation, and understanding the specific requirements for professional health sciences programs. Swarthmore’s placement record is outstanding. In the five years from 1999 to 2003, 84.6 percent of Swarthmore students and alumni applying to U.S. allopathic or osteopathic medical schools were accepted. In 2003, the national acceptance rate for allopathic programs was 50 percent; it was 34 percent for osteopathic schools.

—Jeffrey Lott

GOUNDIE LEAVES FOR BATES

ASSOCIATE DEAN of the College for Student Life left Swarthmore this summer to become dean of students at Bates College in Lewiston, Maine.



Goundie first came to Swarthmore in 1981 as a lecturer and lab instructor in the Biology Department.

"I took longer than most students to get through here, but I finally did," he said with a characteristic laugh.

"Personally, what I'll miss the most is going into his office at the end of the day, and going over the problems of the day—and laughing a lot," said Dean of the College Robert Gross '62. "I think he will be missed as a presence."

As associate dean, Goundie was involved in virtually every aspect of nonacademic student life. His responsibilities included student activities, judicial affairs, new student orientation, individual advising, the College's alcohol policy, and the residential adviser (RA) program. He is particularly proud of the role the RA program plays in Swarthmore today.

"I think the RA program is great. It really defines residential life at the College," Goundie said. "We look at the RAs as support systems more than quasi-police officers—although we do expect them to set standards of behavior in the residence halls." This balance of authority figure and peer has resulted, Goundie said, in widespread student respect for the RAs' obligations to the College while maintaining their perception as fellow students and friends.

Goundie said that walking down Parrish's main hall, at any given time, he would know by name about a third of the students in the between-class rush. He looks forward to serving as dean at a college he was attracted to, in part, because of how very much like Swarthmore it seemed: "I saw a lot of positive Swarthmore traits there—[students are] very intelligent, committed, and engaged in what they're doing."

"Swarthmore," he said, "will always be a part of me."

—Elizabeth Redden '05



PHOTOGRAPHS BY JIM GRAHAM



FROM JULY 14 TO 28, THE 10-YEAR-OLD SWARTHMORE PROJECT: TIME AND SPACE FOR DANCE SPONSORED ON-CAMPUS RESIDENCIES FOR CHOREOGRAPHERS SITA FREDERICK '97 (BOTTOM) AND JENNINE WILLETT. WITH UP TO FIVE DANCERS EACH, THEY ENJOYED USE OF THE DANCE STUDIOS, AUDIOVISUAL EQUIPMENT, AND OTHER COLLEGE FACILITIES AS WELL AS HOUSING, TRANSPORTATION COSTS, AND A MODEST STIPEND. IN RETURN, THEY WILL RETURN TO PERFORM WORKS CREATED DURING THEIR RESIDENCIES IN A SERIES OF WORKSHOPS TO BE HELD LATER IN THE 2004–2005 ACADEMIC YEAR.

A ROBUST TIME FOR HONORS

WHEN ETHAN KNAPP '88 TOOK CRAIG WILLIAMSON'S CHAUCER seminar in the spring of his senior year, he didn't know he would become a medievalist. He had even less idea that, nearly two decades later, he would return to Swarthmore as an honors examiner in that very subject.

But then, it's unlikely that Jonathan Ehrenfeld '04, who was examined this year in medieval history by Knapp, has any idea where he will be 20 years hence.

Knapp, associate professor of English at Ohio State University, is one of a small but significant number of alumni who have served as honors examiners. He was one of 174 outside scholars who descended on Swarthmore in late May to probe honors students' mastery of their major subject during 45-minute oral exams. The students' performance in that oral exam—and on an earlier written exam—still determines whether they graduate with honors, high honors, or highest honors. Or, in very few cases, no honors at all.

The 174 scholars—the most in the 82-year history of the program—tested 128 students, about one-third of the graduating class. Swarthmore had to increase the number of examiners from last year's 130 because of the increasingly sophisticated work of the students, all of whom will meet with multiple scholars.

“What happens between the examiner and Swarthmore honors student is an intellectual dialogue, an in-depth probing of what the student has said in his or her written exam,” says Professor of English Literature Williamson, who coordinates the Honors Program. “Some aspects of what happens here would be familiar to Chaucer, whose clerk of *The Canterbury Tales* studied much the same way in the 14th century. But because of the way we have adapted an old program to new directions in intellectual life, the Honors Program is also quite modern and innovative.”

The past few years have been a particularly robust time for Honors, the College's signature program since its creation by President Frank Aydelotte in the 1920s.

Aydelotte modeled it after the Oxford tutorial system, which he had experienced while studying as a Rhodes Scholar in England. Yet after thriving for a decade—and becoming responsible for Swarthmore's strong academic reputation—the program declined in popularity, to the point that just 10 percent of the graduating class enrolled in honors in 1996.

After a two-year study, the faculty instituted a series of changes designed to attract more students to the program, primarily by making it more flexible and responsive to student interest in foreign study, double majors, cross-disciplinary study, and other new directions in the curriculum. The restructuring has proved successful; participation has steadily increased to the point that more than a third of this year's graduating class is in honors.

To ensure the constant influx of fresh perspectives, the program limits an outside examiner's participation to two consecutive years. Each student is tested by four examiners—three in the major and one in the minor. The oral exams conclude a two-year process in which honors students have taken a series of seminars and classes, often combined with an independent thesis, a creative work, and/or



JONATHAN EHRENFELD '04 (LEFT), WHO GRADUATED WITH HIGH HONORS IN HISTORY, DISCUSSES HIS HONORS WORK WITH ETHAN KNAPP '88, ONE OF A SMALL BUT SIGNIFICANT NUMBER OF ALUMNI WHO HAVE SERVED AS OUTSIDE EXAMINERS IN THE HONORS PROGRAM. THIS YEAR, ABOUT ONE-THIRD OF THE GRADUATING CLASS PARTICIPATED IN THE PROGRAM.

foreign study. Their written honors exams—also designed by the outside examiners—test material covered over the entire four semesters, as does the oral.

The period before honors exams is known as an anxious but stimulating time for participating students. Ehrenfeld, a history major whose interests ranged from medieval literature to the Italian Renaissance to fascist Europe of the 20th century, said he liked preparing for his exam with Knapp. He had taken three classes with Williamson, including Old English. “It was fun going back over all the sources and literature,” he says. “It was my most enjoyable preparation.”

Those going through the rigors of honors preparation cite a saving grace; following a long-standing Swarthmore tradition, the students tend to help one another prepare rather than compete to outdo one another. As one recent alumnus said at a forum hosted on campus, “You learn so much more by talking through your ideas with other students than by staring at your notebook.”

The actual experience of sitting down with the oral examiner and exchanging ideas is always challenging and often surprisingly pleasant, as many attest. “The students sometimes get anxious beforehand, but they come out of these oral exams exhilarated by the exchange,” Williamson says. “It's a thrill to have the chance to test their ideas against the scholar whose books they've been reading.”

As one recent honors graduate said, “Honors at Swarthmore is one of the few academic programs that gives undergraduates a chance to have a one-on-one interaction with accomplished scholars. I think it's a rare privilege.”

—Tom Krattenmaker and Jeffrey Lott

Robots Take Top Prize

Robots designed and programmed by students and professors at the College were the winners of a top award at the annual American Association for Artificial Intelligence (AAAI) competition in July.

The 15-inch-high robots, Frodo and Gollum, are each equipped with a pan/tilt/zoom camera, sonar, infrared range sensors, bump sensors, a microphone, an onboard Linux workstation, and wireless ethernet. They competed in AAAI's urban search-and-rescue category, the fifth year this event has been held.

"This year was by far our best performance," says Associate Professor of Engineering Bruce Maxwell '91, the leader of Swarthmore's team. "That's largely due to improved navigational ability on the robots and an improved user interface for controlling them. The interface looks like a first-person computer game and lets the user effectively control the robots quickly and efficiently with a good sense of the robot's surroundings."

In addition to Maxwell, Swarthmore's team consisted of rising seniors Nicolas Ward and Frederick Heckel. Other teams included those from the Mitre Corp., the Palo Alto Research Center, the University of Manitoba, the University of New Orleans, and Utah State University.



BRUCE MAXWELL '91

ROBOT FRODO EXPLORED A MOCK DISASTER AREA IN SEARCH OF "VICTIMS."

Swarthmore is no stranger to success at this competition. In the five years of the urban search-and-rescue event, Swarthmore has had three first-place finishes and two second-place finishes.

—Alisa Giardinelli

MORE SHAREHOLDER ACTIVISM

UNDER PRESSURE FROM THE COLLEGE, two Fortune 500 companies agreed this year to broaden their equal opportunity policies to bar discrimination on the basis of sexual orientation. The actions follow the College's notification of each company of its intention to co-file a shareholder resolution for inclusion in the companies' proxy ballots.

The development mirrors the College's successful efforts last year to pressure Lockheed Martin to add sexual orientation to its nondiscrimination policies. After the College filed a shareholder resolution—the first in the country solely initiated by a college or university since the anti-apartheid movement in the 1980s—Lockheed amended its policy.

In the recent action, the two companies adopting the broader policy are Dover Corp., a New York-based manufacturer of industrial products, and Masco Corp., a Taylor, Mich.-based manufacturer of home consumer products. Both companies report billions in annual sales and have operations in the United States, Europe, and Asia.

The resolutions by the College's 6-year-old Committee for Socially Responsible Investing, chaired by Harvard University Business School Jacob H. Schiff Professor of Investment Banking Emeritus Samuel Hayes '57, includes students, college admin-

istrators, and members of Swarthmore's Investment Committee. In November, the committee began the process to co-file the Dover resolution with Walden Asset Management. Swarthmore was joined by Domini Social Investments and New York City in the proposed Masco resolution, notifying Masco in late December 2003.

"Shareholder activism is a great opportunity to work for social change in a way that reflects the College's values," says Nate Freed Wessler '04, an honors political science major on the committee. "It's a really positive model for changing a company from the inside and the kind of tactic that is usually not associated with student activists."

To file a resolution, a shareholder must have \$2,000 or more invested in the company and must have held it for at least a year. Wessler says Dover and Masco were chosen because of the potentially large impact of a policy change at such prominent firms.

"We commend Masco in particular for its responsiveness in engaging in dialogue with Swarthmore," says College Vice President for Finance and Treasurer Suzanne Welsh. "We congratulate both companies for adopting more inclusive equal employment policies."

—Alisa Giardinelli

A NURTURER BY NATURE

Retired McCabe Library receptionist Diane Van Roden died on May 29, at age 78. From 1974 to her retirement in 1994, Van Roden was responsible for the security of the library on evenings and weekends.

She endeared herself to students with her warmth and understanding and, an enthusiastic knitter, provided a further source of comfort in the cold of winter to students and staff alike with the scarves and hats she created.

In 1984, having read about the plight of the homeless in Philadelphia, Van Roden enlisted students and staff to help her start the Homeless Help Project, receiving funds from the Swarthmore Foundation to obtain food, clothing, and blankets. Patricia Chapin O'Donnell, Friends Historical Library archivist, recalls: "I remember baking several pans of chicken legs with barbecue sauce each time I volunteered—20 or 30 legs at a time, individually wrapped in little plastic bags."

In 1985, Van Roden received the Four Chaplains Legion of Honor Award.

—Carol Brévert-Demm

HOW WE VOTE

THE FUNDAMENTAL ACT OF A DEMOCRATIC SOCIETY HAS RARELY SEEN SUCH SCRUTINY.

Cartoons by Dan Wasserman '71

Photographs by Jim Graham

THE VOTE. It is as basic a right to our democracy as exists, yet how we do it has never been more complicated or under more scrutiny than during the 2004 presidential election season. One telling number: In the two years following the last presidential election, more than 500 new state election statutes were passed. Change is coming, if not here already.

“This is the most ferment we’ve seen in voting rights since the 1960s,” says Professor of Political Science Rick Valelly ’75, an expert on American party politics and author of the forthcoming *The Two Reconstructions: The Struggle for Black Enfranchisement* (University of Chicago Press, 2004). “Why? It’s a confluence of many things—evenly matched parties, campaign finance reform, the Supreme Court’s involvement in the last election, just to name a few. As a result, our election system is like a circus, with rings everywhere.”

One such ring is the area of felony disenfranchisement. Recognition of its significance within the electorate—and among minority voters—is growing. Citing the differing periods ex-offenders are often banned from voting after their release (ranging from no sanction in some states to a lifetime ban in others), Associate Professor of Political Science Keith Reeves ’88 says it will be as critical in this election as it was in 2000—and not just in Florida.

“For me, what’s most troubling about this issue is that the very people who brought full meaning to the franchise are now the very ones denied the vote,” says Reeves, whose next book, tentatively titled *The Declining Significance of Black Males*, examines incarceration and public policy’s effects on inner-city communities. “This issue hasn’t hit nationally yet, but people are starting to connect the dots. Ninety percent of ex-offenders return to the communities where they committed their crimes. If I’m an ex-offender who is trying to rebuild my life, part of that reentry should be a return to civic life and participation. Whoever is elected will have

to work on these issues.”

After the controversial 2000 election, Congress busied itself with reforms, passing the Help America Vote Act of 2002, which, says Valelly, promises to have lasting effects on all future elections. One key provision is its requirement that first-time voters show identification before voting.


“This is absolutely new, so the danger is that what we saw in Florida four years ago—people being turned away from the polls—will happen much, much more in many other jurisdictions,” Valelly says. “It’s very hard to know how the ID requirement will be implemented on Election Day.”

Unlike the 1960s, when voting reforms focused on inclusion, Valelly says the country is facing a situation more like that during the 1890s when the Australian, or secret, ballot was first implemented. “Not in a century have we seen this kind of change,” he says. “With this kaleidoscopic system, we will see big changes coming in the next 20 years.”

These changes are generating intense discussions about the next presidential election, and, as always, Swarthmore students, faculty, and alumni are in the thick of them. Former West Virginia Secretary of State Ken Hechler ’35 is actively working on behalf of election and campaign finance reform. A study by Assistant Professor of Economics Thomas Dee ’90 on punch-card voting showed the process is more problematic than was even demonstrated in Florida. Last year, juniors Nelson Pavlosky and Luke Smith successfully sued Diebold Inc., the provider of more than 75,000 electronic voting machines in jurisdictions throughout the United States to continue providing Web access to memos that called attention to problems with the machines. This semester, Reeves will join fellow political science professor Carol Nackenoff to co-teach their class on American elections, in which they will examine the role of policy issues, political ads, third parties, and other electoral-process issues.

In the following pages, you’ll hear all of them discuss these issues—and more.

—Alisa Giardinelli



EVERY VOTE COUNTS— OR DOES IT?

WILL NEW VOTING TECHNOLOGY MAKE THE BALLOT MORE SECURE?

By Ben Fritz '99

American election campaigns are an impressive operation. To vie for the presidency, candidates and their supporters spend hundreds of millions of dollars, employ thousands of people, and deploy some of the most sophisticated marketing and public relations efforts that the world has seen. The same process repeats itself, on a smaller scale, for political offices all the way down to town council.

It's all done with one goal in mind: getting citizens to pick one candidate over others on Election Day. As a growing tide of experts and activists are pointing out,

though, the actual process of voting is remarkably unimpressive. Despite all the effort put into swaying Americans' choices, it turns out there's ample reason to worry that when citizens poke that hole, pull that lever, or touch that screen, the vote recorded may not be the one they intended.

Much of the growing controversy over election technology has focused on the growing number of electronic, touch-screen, voting machines made by Diebold Election Systems, Election Systems & Software, and Sequoia Voting Systems. About one in three registered voters are expected to cast ballots

on electronic machines this November—up from about 17 percent in 2000.

Last year, some 15,000 Diebold internal e-mails and memos were leaked and posted on the Internet by activists. Many of the e-mails discuss security and quality problems, such as one that read, "I have become increasingly concerned about the apparent lack of concern over the practice of writing contracts to provide products and services that do not exist and then attempting to build these items on an unreasonable time line with no written plan, little to no time for testing, and minimal resources."

Among those posting the documents were Swarthmore students Nelson Pavlosky '06 and Luke Smith '06, co-founders of the Swarthmore Coalition for the Digital Commons, a group promoting open-source software and reforms in what members of the “free culture” movement see as overly restrictive copyright laws. When Diebold sent a cease-and-desist letter to the College last October claiming that posting the memos violated the Digital Millennium Copyright Act, on the advice of legal counsel, administration officials removed them from the Web site while supporting the students in public statements and advising them about legal remedies they might seek.

Once Smith and Pavlosky, working with lawyers from the Stanford Center for Internet and Society, sent a “counternotification” assuming legal liability and Diebold didn’t dispute it within 10 days, the memos were

Some scholars question whether the Help America Vote Act did more harm than good.

reposted. The two students are now at the center of a high-profile lawsuit they filed against Diebold, asking a judge to declare the posting is legal under “fair-use” rights.

Although the memo-posting dispute centered on copyright-law questions, Smith notes that the underlying issues of proprietary security software concerns him and other voting technology activists who advocate open-source software, such as the widely used Linux, which anyone can analyze and alter. But Diebold and competitors use proprietary software that, like Microsoft’s Windows, is owned by its parent company.

“Before we even heard about Diebold, we were interested in open-source voting solutions,” Smith says. “Elections are something we do in common, and it’s important that the information related to it also be common, not privately held.”

Rather than shifting the way software gets written, many activists have had a much simpler immediate goal: require that touch-screen voting machines like those made by

Diebold create a paper receipt. Voters will be able to verify that the machine recorded their vote correctly and, if there are any later problems, have proof of their ballot.

Former Swarthmore Physics Professor Rush Holt, now a Democratic congressman from New Jersey, wrote legislation for federal election funds requiring electronic voting machines to create paper receipts this year or not be used.

“Because of the secret ballot, only the voter can verify that his or her intention is recorded correctly,” he said at a July House Administration Committee hearing on his bill. “That is why a hard copy of each vote—verified by the voter himself or herself—must be required of all voting systems.”

Though Holt’s bill was introduced in May 2003 and has more than 140 supporters, the Republican congressional leadership has opposed it, and the bill hasn’t made it to the House floor for a vote. A companion bill in the Senate has also made little progress.

A Diebold representative said his company doesn’t oppose paper receipts and is merely waiting for guidance from states on exactly how to create them.

A spate of recent problems has led many states into a debate over exactly that issue. In a March primary in California, more than half of the polling places in San Diego County failed to open on time because of computer malfunctions. And in Florida’s March primary, hundreds of votes cast on electronic machines weren’t recorded.

In response, California Secretary of State Kevin Shelley in April banned the use of a certain Diebold machine, required counties using other touch-screen systems to go through a complex process to be recertified for security, and mandated that any new electronic voting machines create paper receipts. Nevada has already spent \$9 million to purchase touch-screen voting systems (from Sequoia) that will produce paper receipts for this year’s elections. As of April 25, states had already or were considering related legislation and directives.



Many voters may be under the impression that the Help America Vote Act (HAVA) passed by Congress in 2002 already put an end to questions about voting integrity. The bill authorized \$650 million in federal funds to help upgrade voting technology around the country.

The idea was that better technology would help more votes be counted accurately. A study by the CalTech–MIT Voting Technology Project, headed, in part, by CalTech President David Baltimore '60, found that 1.5 million of the 4 million to 6 million votes left uncounted in the last presidential election could be recovered through upgrades to the nation’s voting systems.

But some scholars are starting to question whether HAVA did more harm than good. A recent article by University of North Carolina Center for Civil Rights Director of Advocacy Anita Earls argued that provisions in the bill to fight “largely mythical voter fraud” could disenfranchise thousands of voters in each state, an irony given that thousands of citizens, primarily African Americans, were prevented from voting in Florida in 2000 because they were wrongly identified as ex-felons.

At Swarthmore, Professor of Political Science Rick Valeyly '75 agrees. “Furthermore, the law’s promise to improve voter technology has not been realized,” he says.

“One could argue that requiring identification for first-time voters would be an acceptable cost politically if HAVA had also radically improved election administration,” he observes. “But it hasn’t done that. For one thing, lots of jurisdictions now have machines that are useless for a recount.

What a way to respond to what happened in Florida—to make a recount impossible! Second, the machines are generally poorly made. They might get better, but Congress would have to spend money again in order to get a new generation of machines.”

With controversy swirling around high-tech voting systems, some jurisdictions have opted to stick with the ballot-booth classics such as punch cards. But Assistant Professor of Economics Thomas Dee recently looked at the problem that process can have.

Dee analyzed the California gubernatorial recall election of October 2003 and found that candidates whose names appeared directly above and below those of major candidates, such as Arnold Schwarzenegger,

received thousands of votes that are only explainable by their position on the ballot. Voters accidentally punched out the hole next to the one they intended.

“The California election was unique, but there’s some experimental evidence that suggests people make these kind of errors even when there are not 135 people on the ballot,” Dee explains, noting that jurisdictions in some of this year’s “battleground states” are using punch cards. “And because Vote-o-Matic style punch cards don’t have names printed on them, you can’t even see if you poked the wrong chad when you remove it.”

With growing activism by liberal groups like MoveOn.org for paper voting receipts, that reform looks likely in many states by

the next presidential election, if not earlier. But some question whether, ultimately, it’s the very focus on technology that could bring us another Election Day disaster.

“Elections administration is a labor-intensive process, not a capital-intensive process,” Valelly argues. “What elections administration requires is well-trained election day workers—and lots of them—not any particular technology.”

Ben Fritz is a Variety reporter and co-author, with Brendan Nyhan '00 and Bryan Keefer, of All the President's Spin: George W. Bush, the Media, and the Truth (Touchstone, 2004). Their analysis and commentary on political rhetoric can be found at www.spinsanity.org.

GETTING OUT THE VOTE

THE STEADY DECLINE IN VOTER TURNOUT HAS MANY CAUSES.

By Alisa Giardinelli

Bulletin staff writer Alisa Giardinelli and three members of Swarthmore’s Political Science Department recently explored questions about American elections. Panelists were Assistant Professor Benjamin Berger, a political and democratic theory and practice expert; Professor Carol Nackenoff, an American politics and constitutional law specialist; and Professor Rick Valelly ’75, whose book, *The Two Reconstructions: The Struggle for Black Enfranchisement*, will be published this fall (University of Chicago Press). The panel’s answers have been condensed and edited.

Is the 2004 election a special moment in American voting, and, if so, why?

Nackenoff: More attention is being directed to how we vote as a result of the mess in the 2000 election—not only the Florida mess. Some other states were quite closely contested. The usual calculus citizens make about “Does my vote matter?” was brought into stark relief when you saw 500 votes changing an election. Citizens were made aware of the difference that rules about voting and vote counting can make.

Berger: Two countervailing trends came out of the 2000 election. One is that because it was so close, people realized that their vote

can make a difference, so maybe they ought to go and cast it. The other, possibly countering that trend, is people saying, “Wait a second. The system found a way to discount my vote, so maybe I won’t vote at all.”

Valelly: I was surprised when a German TV crew showed up on campus last December to cover a symposium on voting in America. “Why are you here attending this little conference at Swarthmore College on a snowy day?” I asked. “Are you kidding?” she asked. “After all, you Americans have been telling the world how to run elections. Your country is going to be overrun with news teams from abroad who will be watching whether or not you get it right in 2004.” Both parties now have ballot-monitoring programs, and volunteer organizations will monitor every state.

What is the biggest concern?

Nackenoff: About half the states now have a provisional ballot, so that even if a voter is challenged, he or she has to be allowed to cast a ballot. A federal mandate will be expanded in future elections. You can’t be sent away without the opportunity to vote.

Valelly: Provisional balloting was first allowed under motor-voter, and so a lot of states have already figured out how to do it.

But in those that haven't done it, that's where these volunteers come in. In most places, polling is going to go very smoothly, but there are going to be many more incidents that we'll be talking about because so much more attention is being paid.

Nackenoff: Ben said, "The system found a way to discount my vote, so maybe I won't vote at all." This highlights the long-standing concern about minority disenfranchisement. It's not just anybody whose vote is not being counted. There's clear evidence that those who were prevented from voting or undercounted were disproportionately from minority neighborhoods. The Florida project to strike voters from the rolls if their names or birth dates matched those of felons is also sharpening attention to the question of justice in access to the ballot.

Berger: This could be positive if it gets us thinking about whether disenfranchising felons is a good idea in the first place. It's an old practice—from Greek and Roman times. In medieval Europe, you could suffer "civil death" if you had committed certain misdeeds. Voting was not an issue then, but there were other civil penalties, like not inheriting property. The English brought felony disenfranchisement to America.

It became an issue after the Civil War, when the laws were tailored to exclude from voting those convicted of crimes that were supposedly done more frequently by African Americans. It's been around for a long time, but it's never served a particularly good purpose. In about 14 states, even after you've served your sentence you're still disenfranchised for a number of years. In seven states, it's a lifetime penalty. That's rather astounding if you believe that by serving a prison term one pays one's debt to society. And, unfortunately, blacks are overrepresented in the disenfranchised group.

Valelly: Yet, except for felony disenfranchisement, our voting laws are as inclusive as they have ever been. African American voting rights are protected under the Voting Rights Act, as are Latino voting rights and those of different immigrant groups.

Can balloting reforms address the lack of voting interest?

Valelly: We should look at how Puerto Rico does it—a real civic ritual. Part of the problem is that we vote on a workday, when lots of people can't get to the polls. We don't have as much of a civic ritual as we used to.

Nackenoff: One thing we know about the last period during which voter turnout was high was that participation was a male-bonding activity. In the 1890s, there were torchlight parades and a good deal of drinking surrounding Election Day. Bars were eventually closed in Chicago because the machine was handing out free liquor to get people to vote the way they wanted them to. But there was an awful lot of election hoopla. People went out in the streets to wait for the results. It was pageantry. It was fun. It was a public event. Voting is no longer a public event. It's not part of the public discourse, the public pageantry, and I put at least some of the blame squarely on the 1920s League of Women Voters.

The League of Women Voters?

Nackenoff: Yes. The league's "knowledge-information model" reinforced the idea that you have a responsibility to know in order to participate, and sanitized elections turned off working-class voters. The progressives sought to establish a threshold, an assumption that unless you were informed about the issues, you ought not to be putting in your 2 cents' worth. The idea was, "We want to clean up government, to get rid of those dirty parties, their nasty patronage, and the way that they appeal to voters."

Has this suppressed voter turnout?

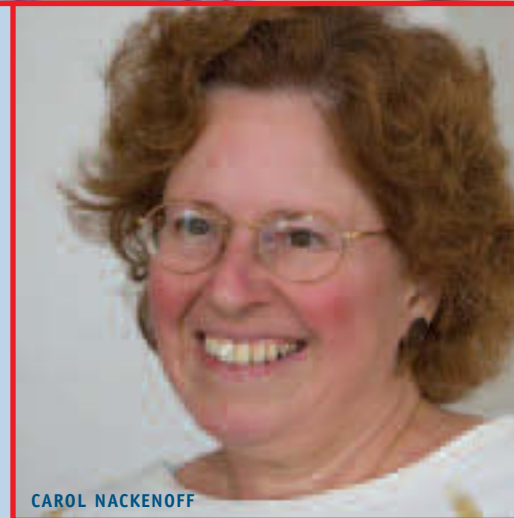
Nackenoff: Absolutely. Reforms that date from the Progressive era correlate very neatly with a decline in voter participation. We also know that when women were enfranchised [in 1920], their rates of participation were very low at first. So the eligible voting base was almost doubled, but women's low participation depressed turnout rates. Not until the mid-1970s did women catch up to men in their likelihood of voting.

Valelly: There's an interesting contrast, because when African American men were enfranchised during Reconstruction, their participation shot up into the 80 percent range. That's because it was a partisan mobilization—but in the case of [mostly white] women's enfranchisement, it was a deliberately nonpartisan mobilization.

Berger: After the increase that occurred



BENJAMIN BERGER



CAROL NACKENOFF

when 18 year olds first voted in 1974, there has been around a 15 percent decline in young people voting.

What might increase participation?

Valelly: We should vote on the weekend. We vote on a workday, in part, because of our national respect for the sabbath, but voting on the weekend would increase turnout.

Nackenoff: Proposals have ranged from shortening election campaigns (which is already happening with the convergence of the presidential primary season) to transforming the ways media cover elections to ending negative advertising by candidates. The idea is to increase citizen interest and attention, and to decrease their political cynicism. Participation—at least for white men—was higher when election season involved many people in fun, dramatic, and partisan political activities.

Berger: I don't think you're calling for a return to the "good old days" of the 1890s. There were a lot of negative things then, like control by the big political machines. We

RICK VALELLY



need to combine the best of what we're getting now with enfranchisement with more educated voters and more transparency.

Is the two-party system the problem?

Nackenoff: There is a downside to the two-party system. In most elections, Democratic and Republican candidates converge toward the median voter. Voters can't tell the difference between candidates, who look alike on many issues because they're courting swing voters. Many voters have nowhere else to go, so the parties don't have to give them much. They're trying to convince those few voters who can determine the outcome of the election. In a two-party system, you don't get ideologically based parties, and you tend not to get ideologically based candidates.

Valelly: People are just as partisan as they ever were. Once you become a Democrat or Republican, you tend to stay a Democrat or

Republican. Once you become independent, that itself is a form of partisanship because you tend to stay independent for the rest of your life. This is the first election in a long time—since the 1960s—that the parties are really working hard at turning out voters through knocking on doors, handing out literature, and talking to people. One of the reasons turnout dropped was that parties stopped asking for the vote.

Berger: Robert Putnam ['63] has done research on the decline of involvement with civic, social, and political organizations. It's correlated with—although it has not necessarily caused—lower voting turnout as well. Then, if it's true that group membership is declining, it's a very discouraging finding because there are then fewer social networks to ask people to vote. This renewed attention to try to reach out to people could lead to building more of those networks.

PLURALITY RULES

GETTING THE MOST VOTES MAY NOT BE THE BEST WAY TO WIN AN ELECTION.

By Dana Mackenzie '79

Once, there was a former British colony with an election system sorely in need of reform. For years, two parties had monopolized the political landscape. “The leadership switched from one party to another with no coalition building,” says Cynthia Richie Terrell '86, a voting activist from Takoma Park, Md. “There was a lack of accountability as well.”

Although the winners chronically got less than 50 percent of the vote, they acted as if they had a mandate. Voters increasingly felt that the governing parties were out of touch with their wishes. In two consecutive general elections, the party with fewer popular votes ended up in control of the government because of electoral system quirks.

Were you thinking America, ca. 2004? Guess again. The country was New Zealand, and the year was 1993—when voters, to the utter surprise of both governing parties, took matters into their own hands and radically altered the country's electoral system.

After a century of electing their legislators by a plurality vote—the same system used in America—New Zealand adopted a new voting system from Germany, called mixed-member proportional (MMP) voting.

Ten years and three general elections later, third parties have gained a fair share of legislative seats in New Zealand. The representation of minorities and women has increased. According to a recent article by political scientist Jack Nagel '66, “[MMP] has delivered virtues commonly but mistakenly attributed to [plurality voting]—majority rule, moderation, and even (after a false start) accountability.... Other Anglo-American democracies would do well to look to the Kiwis for lessons, both cautionary and exemplary, about electoral reform.”

Voting reform burst into the American consciousness in 2000, amid negative publicity about hanging chads and butterfly ballots. Perhaps for that reason, it has become synonymous with changing the *mechanics* of

voting—replacing punch-card ballots with electronic voting machines, for example. But Terrell and Nagel are among academics and agitators who have been arguing for years that our voting system has much more fundamental flaws, which will not be cured by buying new voting machines.

Terrell has loved politics since she was in high school. At Swarthmore, she led the student government and majored in political science. After graduating, she worked on Bob Edgar's unsuccessful senatorial campaign in Pennsylvania and Douglas Wilder's successful gubernatorial campaign in Virginia. But her visit to New Zealand in 1993, where she campaigned for proportional voting, confirmed her belief that Americans deserve a better voting system.

“Our country is tragically divided between the reds and the blues,” she says. “Partisanship is accentuated by our system, and many people are underrepresented.” The problem, she believes, is combining

Reformers argue that our voting system has fundamental flaws that will not be cured by buying new voting machines.

winner-take-all elections and plurality voting—which, by a principle of political science called Duverger’s Law, tends to split the electorate into two camps and leaves minority groups without a voice. By contrast, the New Zealand proportional representation system appealed to her Quaker upbringing. “There’s a sense of basic fairness in Quakerism, of trying to forge a compromise that reflects as many views as possible,” she says. “It’s better for everyone to be at the table than for someone to be left out.”

“Indeed, Quakers have consistently been leaders in efforts to reform winner-take-all elections, with their efforts contributing to such early successes as the adoption of proportional representation for city council elections in New York City in the era of Mayor Fiorello LaGuardia.”

In 1992, Terrell and her husband, Robert Richie, helped launch a nonprofit organization called the Center for Voting and Democracy, whose objective is to bring proportional representation and other new election methods to the United States. Technically, proportional representation only works with multimember districts because you can’t divvy up one seat. But even in single-winner elections, there are many alternatives to the plurality vote, which go by such names as approval voting, the Borda count, and instant runoff voting (see glossary). And there are plenty of reasons to change. The current system forces many people *not* to vote for the candidate they really like because they are afraid it will hand the election to a candidate they don’t like. (Remember Ross Perot in 1992 and 1996 or Ralph Nader in 2000.)

Don’t blame Perot and Nader, Terrell and Richie say, but plurality voting. They advocate instant runoff voting (IRV), which is

similar to selection process used on *American Idol* and other reality-TV shows. In IRV, voters rank top choices. If no candidate wins a majority of No. 1 votes, then the candidate with the fewest votes is eliminated. That candidate’s supporters automatically recast their votes for the No. 2 candidate. The process continues, eliminating one candidate at a time, until a winner emerges with a majority. Unlike reality TV (or conventional runoff elections), the process would occur instantly inside a computer. Best of all, no vote is “wasted.” Nader or Perot supporters may vote for their favorite, knowing that if he is eliminated, they will get their next favorite.

San Francisco adopted instant runoff voting in 2002, as did Berkeley. Many of America’s elite colleges have adopted IRV for student government elections. Both the Green and Libertarian parties support it. Richie says that IRV is gaining support from mainstream politicians. “Howard Dean advocated it regularly as governor of Vermont. If the legislature had not gone Republican, they probably would have passed it for all statewide offices. The League of Women Voters, Grange, AFL-CIO, and Secretary of State were all for it.”

Instant runoff voting has its problems,

WAYS TO COUNT

A VOTING GLOSSARY

Plurality voting (also called “first-past-the-post”): Each voter casts one vote, and the candidate with the most votes wins, even if he or she does not have a majority.

Approval voting: Each voter casts a vote for all candidates he or she approves of. Used in several academic societies but not yet in public elections.

Borda count: Each voter ranks his or her choices, and the ranks are added. Used (in a mathematically equivalent form) in college basketball and football polls.



too. One way to beat the devil would be to vote for him! To many political scientists, this is IRV’s fatal flaw. “If there’s anything antithetical to the idea of democracy, it’s that casting your vote for a candidate can hurt him,” says Steven Brams of New York University. Robert Norman ’49, a retired Dartmouth mathematics professor, has shown that in close three-candidate elections—where all three get between 25 and 40 percent of the vote—the possibility for vote manipulation will occur at least 10 percent of the time; a loser would have won if some voters who liked him best voted against him. Norman’s work-in-progress was presented at the annual meeting of the Public Choice Society in Baltimore in March.

Perhaps the biggest problem for voting reformers is that every voting system can, in theory, be manipulated by “strategic” voting if there are three or more candidates. Allan

Instant runoff voting: Voters rank their choices. Each round, the lowest-ranking candidate gets eliminated until a majority winner emerges.

Proportional representation: Any of several voting systems designed to give minority parties or groups a legislative delegation proportional to their numbers in the electorate.

Mixed-member proportional voting: Voters cast a ballot for a candidate and a party. One winning candidate is elected from each district. Then, each party receives enough additional at-large seats to make its strength proportional to its party vote. Used in Germany and New Zealand.

—D.M.

Gibbard '63, now a philosophy professor at the University of Michigan, gave a mathematical proof of this rather dismal fact (known in social choice theory as the Gibbard-Satterthwaite Theorem) in 1973. "It's tougher to keep a head of steam under reform if you're aware that it's not going to be perfect," comments Nagel, a political scientist at the University of Pennsylvania.

Nagel, who is also on the advisory committee for the Center for Voting and Democracy, says that his own views on proportional voting have changed diametrically since his Swarthmore days. "When I took poli-sci back in the 1960s, we read a book by F.A. Hermans, called *Democracy or Anarchy*. He blamed the rise of Hitler on proportional representation, which led to a fragmented government—and that was presented to us as gospel." But after meeting Brams at the University of Pennsylvania, he became a "semi-convert" to approval voting, which Brams has advocated for years. Then, he went to New Zealand in 1986 and 1993 and was stunned to see the "utopian" idea of proportional representation become a reality. "Another law of political science is the stability of electoral systems," he says. But New Zealand disproved that law.

Although voting reform might be difficult, and a perfect system is demonstrably impossible, Nagel thinks that there is no reason to give up. "There are ways that we can do better or worse, and the system we've got in the United States is one of the worst." He thinks it is important to be open to try different voting methods. "Experience always teaches us more," he says. "The abstract theory is never as rich as reality." ❧

VOTING POWER

THE CURIOUS MATHEMATICS OF ELECTIONS

By Dana Mackenzie '79

IS THERE ANYTHING RIGHT WITH VOTING IN AMERICA? Well, yes, says Paul Edelman '76, professor of mathematics and law at Vanderbilt University. (As a mathematician teaching law, he compares himself to a dancing bear: "The wonder is not how well he does it, but that it can be done at all.") After he moved to Nashville, Tenn., he became interested in the county's hybrid Metro Council, which has 35 districted representatives and five at-large ones elected by the whole county. Why these numbers? And was there any conceivable justification for having the five at-large seats?

At-large representation disappeared from federal elections—but not local elections—a generation ago, after civil rights activists blamed it for disenfranchising minority voters. In 1967, Congress passed a law requiring all U.S. representatives to be elected from single-member districts. Now, ironically, some at-large representation may turn out to be a good thing. "The irony is that the law now prevents alternative electoral systems that would do a better job of guaranteeing minority rights," says Nagel.

In his study of at-large representation, Edelman constructed a mathematical model based on the esoteric idea of voting power, invented in 1965 by a lawyer named John Banzhaf. He realized that a voter exercises power in two different ways: First, he picks a representative, and second, the representative votes on his behalf in the city council. The two factors create a trade-off. The voter benefits from having a district representative, so he has fewer other voters to compete with. On the other hand, at-large representatives give the voter a

greater return on his ballot-box investment because these representatives (who Edelman assumed would vote as a bloc) wield more influence once they get to the council.

Voting power is defined as probability that any given voter's ballot will be pivotal—assuming every voter chooses by flipping a coin. This may or may not be a good description of real, partisan elections, but it is convenient for mathematical models.

When he worked through the math, Edelman discovered that the voter enjoys

One obstacle to change is that other voting systems can be manipulated by "strategic" voting.

the most power when the number of at-large representatives is the square root of the total number of representatives. Because Nashville's Metro Council had 40 members, and the square root of 40 is roughly 6, the existing system is quite close to optimal.

No such sophisticated calculations went into designing Nashville's government. "When the city became a metropolitan unit with the county, there was a very complicated political negotiation. Five was a number that everyone could live with," Edelman explains. However, he thinks that his calculation would provide good advice if the city ever decided to change the size of its council. He also believes that his model explains why systems like Nashville's, mixing at-large and districted representation, remain common in medium-sized cities. ❧

Dana Mackenzie is a freelance writer in Santa Cruz, Calif. He has also written about voting for Discover magazine.



*FAR LEFT: CLARENCE HOLBROOK CARTER'S
OVER AND ABOVE #14
LEFT: FERN COPPEDGE'S AUTUMN
BELOW: EDWARD HICKS, PENN'S TREATY
WITH THE INDIANS*

MICHENER
ONCE SAID THAT
HIS SWARTHMORE
EDUCATION WAS
HIS "PASSPORT
INTO A WILD AND
VIVID LIFE OF
THE MIND."



COURTESY OF THE MERCER MUSEUM OF THE BUCKS COUNTY HISTORICAL SOCIETY/OTHERS COURTESY OF THE JAMES A. MICHENER ART MUSEUM



*LEFT: ALAN GOLDSTEIN'S UPRIVER FROM LUM-
BERVILLE: WALKING BRIDGE II
ABOVE: DANIEL GARBER'S THE STUDIO WALL*

A LEGACY OF Art



STEVEN GOLDBLATT '67

TOUR THE JAMES A. MICHENER ART MUSEUM, WHICH HONORS THE LEGENDARY ALUMNUS.

By Andrea Hammer

An 80-minute train ride from Center City Philadelphia—passing still-pristine farmland that allows the eye and mind to rest—ends near the Michener Art Museum in walkable Doylestown, Pa. Five blocks from SEPTA's last R5 stop, close to shop- and restaurant-packed State and Main streets, a visitor winds into the museum courtyard, where modern sculpture contrasts with an old stone wall still retained from the museum's original structure—the 19th-century Old Bucks County Jail. James Michener '29 first envisioned a regional art museum here in the early 1960s, a dream that was realized in 1988 as the James A. Michener Arts Center.

Bruce Katsiff, director of the Michener Museum, says: "Michener believed strongly that a good education does matter, that museums and libraries enrich our lives, and that art in public—versus private—collections is consistent with the democratic nature of our society. Through our research, our publications, our educational programs, our collections and our exhibitions, this museum helps to promote a civil society and advances the values that Jim Michener embraced during his lifetime. Many of Jim's values were formed as a young student at Swarthmore College. It was Jim's belief in public service and his passionate commitment to democracy that established the culture of this museum. Our goal continues to be documenting and advancing the artistic heritage of this region and, by doing so, helping make our community a better place."

Once inside the light-filled museum, the *Michener Exhibition*—in the first room, immediately left of the entrance—is an irresistible magnet. Here, Michener's desk and typewriter from his Bucks County home, where he lived for more than 35 years, are displayed. The original, corrected manuscript of *The Novel* (1991), still wrapped around the roller, gives the impression that Michener just went out for one of his long walks in the woods with his two dogs, Java and Burma. A Doylestown resident for 35 years, Michener died in 1997 at the age of 90 in Austin, where he supported the Texas Center for Writers among many other organizations including Swarthmore

TOP: THE JAMES A. MICHENER ARTS CENTER OPENED IN 1988 AND WAS LATER RENAMED IN 1992; A SATELLITE FACILITY OPENED IN NEW HOPE IN 2003. RIGHT: THE PATRICIA D. PFUNDT SCULPTURE GARDEN DISPLAYS KING LEAR BY BARRY JOHNSTON.

College—to which he bequeathed most of his estate (see sidebar).

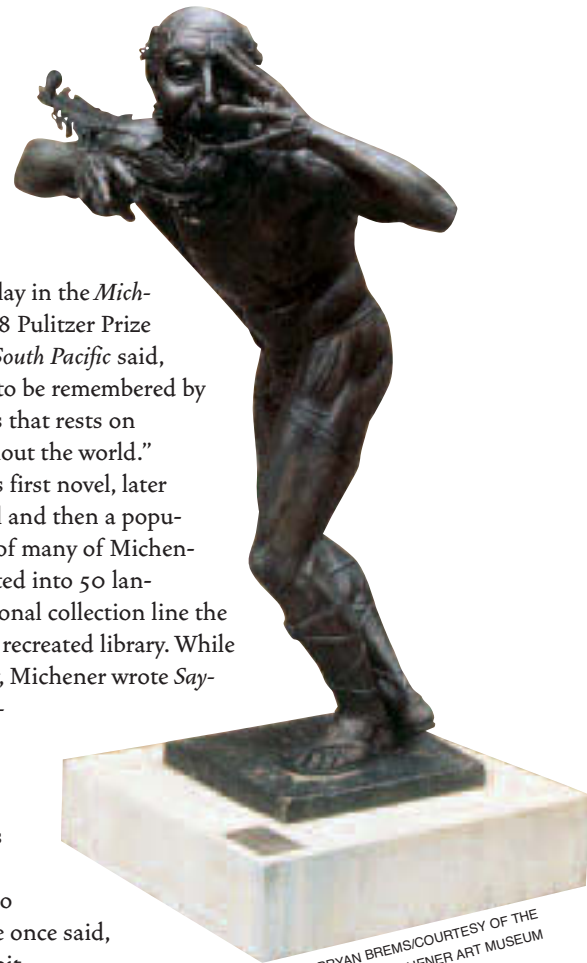
According to a display in the *Michener Exhibition*, the 1948 Pulitzer Prize winner for *Tales of the South Pacific* said, "Mostly I would want to be remembered by that row of solid books that rests on library shelves throughout the world." *South Pacific* (1947), his first novel, later became a stage musical and then a popular film. First editions of many of Michener's 43 books—translated into 50 languages—from his personal collection line the shelves of the exhibit's recreated library. While living in Bucks County, Michener wrote *Sayonara* (1954), *The Floating World* (1954), *Caravans* (1963), and *Sports in America* (1976).

"It seems that I was born to smile at the world, and such men do not write tragedies," he once said, as featured in the exhibit.

Also according to the display, Michener could write 2,000 words or more a day—pecking at his manual typewriter with two index fingers. For the mammoth *South Pacific* and *Hawaii* (1959), he relied on a photographic memory rather than researchers and didn't even take notes. Michener first completed manuscripts and then often rewrote them two to three times, with fact checking by publishers following later.

Just outside the exhibit, docent Janet Adler calls, "Would you like to take the tour?" Near a vase of pink peonies, the cozy Watershed Café, and memorabilia-filled gift shop, Adler welcomes latecomers along the way as she introduces the tour with Michener's Quaker commitment and sense of "duty to give back."

According to Adler, who leads the group to the first painting on



BRYAN BREMS/COURTESY OF THE JAMES A. MICHENER ART MUSEUM



DANIEL GARBER'S *A WOODED WATERSHED*

the tour, Quakerism also influenced Michener's desire to "practice tolerance and not impose ideas on others." *Over and Above #14* (1964) by Clarence Holbrook Carter, a wide-eyed fictitious bird-hangs his beak over the stark white bottom half of the canvas and encourages viewers to look with "a friendly eye when you see something that you don't know," Adler says.

Moving into a dimly lit gallery filled with historical paintings, she explains that New Hope, Pa., was home to American Impressionists such as Edward Redfield, who were interested in the effect of light on a subject, using broken brush strokes and a heightened color palette. Attracted to the characteristically tolerant Bucks County area, Redfield and many other artists including Fern Coppedge formed a thriving artists' colony. As just one of many examples, Adler pointed to *The Studio Wall* (1914) by Daniel Garber, one of the foremost New Hope Impressionists.

Then, turning to Harry Rosin's *Torso of Teshiva* (1933), Adler says that he shaped this female nude with "strong, graceful influences," using a "reverse-mold bronze cast."

As the group slowly crosses the gallery, Adler points to *Penn's Treaty With the Indians* (ca. 1835), saying, "Edward Hicks started as a sign painter." Typical of Hicks' work, *Penn's Treaty* reflects the artist's desire to paint only images that "elevated man." Hicks is best known for *Peaceable Kingdom* (ca. 1832–1837)—two examples of which are in the permanent collection of Swarthmore College—painting the same subject numerous times.

"Our two Hicks paintings of the *Peaceable Kingdom* represent the Quaker values that are at the heart of Swarthmore's mission: communal learning and conscientious inquiry in the service of peace and social justice," says Andrea Packard '85, director of the List Gallery.

Continuing to move through the Michener's *Mexican Folk Retablos* exhibit, Adler explains that retablos are sacred images painted on wood panels behind altars. "These naïve artists were influenced by baroque art, using curved lines and primary colors," she says.

Approaching the George Nakashima Reading Room, designed by the artist's daughter, a visitor is struck by the words framing the outer arch: "When you enter this room, you're entering a way of life." The foremost woodcraftsman of the 20th century, Japanese American Nakashima followed a spiritual approach in his work.

Pointing to Nakashima's book *The Soul of a Tree* (1981) on the

walnut table, Adler repeats his belief that "every tree has a soul." She also says that Nakashima thought that holes or cracks were not flaws but important qualities, adding character to pieces such as the ones displayed. To experience this breathtaking space fully, Adler says that "it's important to sit down," gesturing to the five conoid seats—an odd number for good luck in the Japanese tradition. Others on the tour sit on the wood benches under the soshi screens, which "slide open to bring the outside in and the inside out," Adler says, as sunlight streams into the room. She tells us that the "mother post"—

which runs from floor to ceiling in a corner—is, according to Japanese tradition, "the strongest in the house, as in the family."

Another gallery contains a large collection of New Hope Impressionists—supported by donors Marguerite and Gerry Lenfest, who gave 59 paintings. Garber's *A Wooded Watershed* (1926) commands immediate attention. According to Adler, the work was lost for



THE GEORGE NAKASHIMA READING ROOM

years—until the Michener Museum was contacted and received a grant to restore the Pennsylvania Water Gap scene with deer and sycamore trees. "The museum staff was excited because Garber was important to New Hope," she says. "The vertical lines show strength; the horizontal ones, peace; and the diagonal, movement. The trees in front are like a veil," she adds, noting the painting's hazy background and detailed foreground.

In the Commonwealth of Pennsylvania Gallery of 20th-century American paintings, a plaque by Katsiff, chief executive officer as well as museum director, notes, "This exhibition asks more questions than it answers." Echoing this observation, Adler points to one of three sections that "make you think"; then, another that "makes you think some more"; and a last one, "where you're on your own." In the first area, though, she interprets *The Cicada* (1998–2000) by

TODD A. TRICE/BOTH COURTESY OF THE JAMES A. MICHENER ART MUSEUM

Rob Evans—inviting those on the tour to offer their own reactions, as earlier. “Like a storyboard, this painting is divided into three areas: boy, teenager, and wheelchair,” she says of the respective sections. “They are overlapping to create depth.”

Concluding in the Pfundt Gallery, David Graham’s *Mule on the Street: Colorful Character in Unexpected Places* features a collection of photos harkening back to the days when mules pulled barges in New Hope. Back outside, The Patricia D. Pfundt Sculpture Garden displays Jo Jenks’ graceful *Woman Washing Her Hair* (1954), integrating flowing water and other natural elements to mirror the surrounding picturesque landscape of Bucks County.

“Most of the over 12,000 members of the American Association of Museums are small institutions that serve a limited consti-

ty. The Michener is a medium-size museum with a narrow collecting interest and a mandate to serve the cultural needs of the growing population of Bucks County. Quality and size are two distinct issues, and the expectation of excellence is no less present in a small museum than in a large one,” Katsiff says.

“I believe that the citizens of Bucks County are sophisticated individuals who are seeking inspirational cultural experiences near where they live. In my view, the growing population of suburban residents will make many visits to their regional museum for every visit they make to the major urban museums.” ☞

For more information on upcoming exhibits, hours, directions, and other details, visit <http://www.michenermuseum.org>.

JAMES MICHENER: WRITER AND PHILANTHROPIST

Born in New York in 1907, Michener was raised a Quaker in Doylestown by Mabel Michener. Some reports identify him as adopted, whereas others claim that she was his birth mother—a single woman who often took refuge with him in the Bucks County poorhouse.

Despite these early trials, Michener was an outstanding student at Doylestown High School and a star on the basketball team. He received a scholarship to Swarthmore, for which Michener says he was forever indebted. “As a boy I lived in dire poverty,” Michener once said, “and was rescued by scholarships, fellowships, and the generosity of our nation. I owe a debt to America” (Collection, December 1997 *Bulletin*).

At the College, Michener participated in the Hamburg Show, baseball and basketball, and Phi Delta Theta fraternity while on campus; an honors student in English literature, he received a B.A. in 1929. He attended the University of Northern Colorado from 1936 to 1937 and received honorary doctorates of humane letters from Harvard in 1939 and Swarthmore in 1954. From 1944 to 1946, he served as a naval historian in the South Pacific, where he developed material



GEORGE WIDMAN

for *Tales of the South Pacific*. In 1955, Michener married Mari Sabusawa, an American of Japanese descent.

In 1956 and 1957, Michener attended Tem-

ple University, where he completed an M.A. In 1962, he ran unsuccessfully on the Democratic ticket for the House of Representatives in Bucks County. In 1964, Michener was also an essayist in *Swarthmore Remembered* and continued publishing extensively from *Facing East: The Quality of Life* in 1970 to *Texas* in 1985, when he received the Shane Award at Swarthmore. One of his last works, in 1997, was *A Century of Sonnets*.

According to a section of the museum exhibit, for Michener, “wealth implied not self-indulgence but responsibility.” Drawing on strong Quaker influences, he didn’t want to “profit from countries and subjects he wrote about but further the arts—especially writing.” So Michener and his wife, who were married nearly 40 years until her death in 1994, donated more than \$117 million—mostly to universities, libraries, and museums including the following:

- Gift of \$10 million from his estate and the copyrights and royalty rights to his 43 books, bequeathed to Swarthmore on his death in 1997; an unrestricted gift of \$5 million to the College in 1991; and

\$2 million in 1984 as repayment “with \$1,998,000 interest” for the \$2,000 Swarthmore scholarship that he received as a freshman in 1925

- Contribution of \$500,000 to the Iowa Writers Workshop
- Donation of his manuscripts and other writings to the University of Northern Colorado to establish the only official repository of his works; in 1974, he completed *Centennial*, an epic tale of Colorado, which became a 26-hour television miniseries—the longest ever
- Endowment of \$1 million to the Michener Museum in 1988 followed by \$500,000 in 1992 to establish the Michener Art Endowment Challenge, which prompted the donation of significant Bucks County paintings to the collection
- Donation of \$5 million, from Mari Michener, to the museum for a new wing and exhibition honoring Bucks County artists
- Gifts of \$1 million each to the Mercer Museum, an industrial display across the street from the Michener Museum, and the Bucks County Library Center in Doylestown
- Donation of \$15 million to the University of Texas to support the Texas Center for Writers
- Royalties from books published in Canada and Poland to programs supporting young writers there

To read Michener’s own words in the *Bulletin*, see www.swarthmore.edu/bulletin/archive/96/may96/profiles.html and www.swarthmore.edu/bulletin/archive/97/mar97/education.html.



STEVEN GOLDBLATT '87

DEFINING Moments

EPIPHANIES THAT SHAPED LIVES

By Elizabeth Redden '05

Steven Piker

PROFESSOR OF ANTHROPOLOGY
AND FOREIGN STUDY ADVISER

The summer after graduating from Reed College, Steve Piker (*photo opposite*) says his plan to go to medical school suddenly became very real—and very unappealing. “I looked it [medical school] in the eye and blinked,” Piker says.

Certain only of his choice not to become a doctor and uncertain of anything else, Piker enrolled in a sociology graduate program at the University of Washington. “That lasted about a week,” he says. His roommate, though, was studying anthropology and, with his encouragement, Piker signed up for his first anthropology class. He joined his roommate in the anthropology Ph.D. program within weeks.

Piker thus embarked on a career that he calls immensely satisfying. After completing his doctoral research in a Thai rice village, Piker spent two years teaching at Carleton College before becoming Swarthmore’s first anthropology professor in 1966. In addition to teaching courses on religion and culture, Native American culture, and psychological anthropology, he has also directed the Foreign Study Office since it was created by President Alfred H. Bloom in 1992. He counts teaching at the College as one of the greatest pleasures of his professional career: “Students here just like ideas,” he says. “For me, that makes for a wonderful teaching situation.”

Asked what he might have done if he hadn’t stumbled into anthropology, Piker is at a loss. “Can’t help you there,” he says with a smile and a shrug.

Medical doctor, though, is probably safely off the list of possibilities.

David Bamberger '62

FOUNDING DIRECTOR, CLEVELAND OPERA

It was 1948, and 7-year-old David Bamberger was sitting with his parents in the audience of his first Broadway show ever: a D'Oyly Carte Opera Company production, Gilbert and Sullivan’s *Iolanthe*. “It completely blew me away,” says the founder and director of Cleveland Opera, who still remembers the show as though he saw it yesterday. “I could draw the set for you right now—if I could draw!”

Bamberger immediately wanted to put on a production of *Iolanthe* at his elementary school—an idea that ran against the obvious obstacle of his young age and the less obvious obstacle of convincing the students of an all-boys school to put on an opera about the lives and loves of a flock of fairies. “My mission was to reproduce what I saw on Broadway. It didn’t get very far, but my passion for putting on shows hasn’t waned after all these years.”

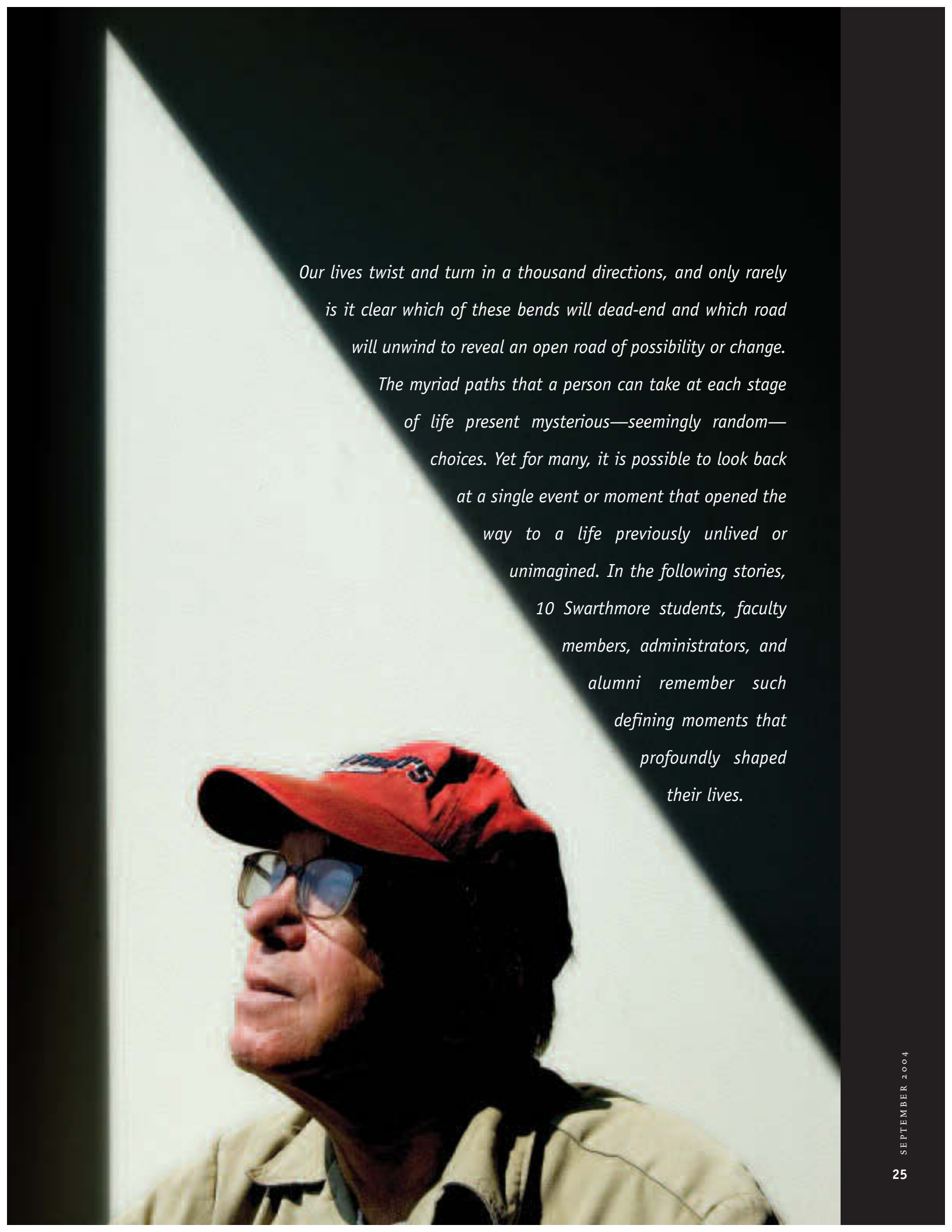
As founding director of a big-city opera company, Bamberger has lived the dream his childhood self had to put on hold for a while. So, partly by chance and partly by design, his final production this spring, as general director, was *Iolanthe* (*right*).

“How many people get to spend their lives living out their childhood fantasies?” he asks.

“I’m lucky.”



STEVE PIKER PHOTO BY JIM GRAHAM; IOLANTHE: CLEVELAND OPERA
ROGER MASTROIANNI



Our lives twist and turn in a thousand directions, and only rarely is it clear which of these bends will dead-end and which road will unwind to reveal an open road of possibility or change.

The myriad paths that a person can take at each stage of life present mysterious—seemingly random—choices. Yet for many, it is possible to look back at a single event or moment that opened the way to a life previously unlived or unimagined. In the following stories, 10 Swarthmore students, faculty members, administrators, and alumni remember such defining moments that profoundly shaped their lives.

Garikai Campbell '90

ASSISTANT PROFESSOR OF MATHEMATICS

The match was over, the decision in, and, stepping off the mat, Garikai Campbell was struck by the feeling that he had been defeated in a competition he never should have lost. A serious wrestler through both high school and Swarthmore, Campbell walked away from his match that day temporarily distraught.

He went into a corner to sulk, only to be jarred from his self-pity by a teammate's stirring reproach: "You have two choices," he told Campbell. "You can either be unhappy and cry it out and sit by yourself, which won't accomplish anything. Or you can be a leader, accept the loss, and try to do something about it."

This idea of "getting back in there" is one that Campbell has kept in mind as he faced first the challenges of graduate school and

now his professional career. It is a lesson he says he has heard in many places, in many ways, as he has struggled through moments when caprice or challenge or circumstances conspire to make life difficult.

"I think about that an awful lot because life is a lot about those moments—I wouldn't say outright failures—but moments you've felt some disappointment," he says. "What's critical is how you overcome them."



COURTESY OF GARAIKAI CAMPBELL



C. Stuart Hain

ASSOCIATE VICE PRESIDENT,
FACILITIES MANAGEMENT

Stu Hain's career path once seemed definite and determined. Having worked in construction for 20 years, he expected he would remain in the industry for the rest of his professional career.

But, he says, "I changed my career because of Swarthmore College."

As project manager for the construction of Lang Performing Arts Center, Hain impressed the College administration. With the completion of construction in 1991, Lawrence "Larry" Schall '75, now vice president for administration, offered Hain a job directing facilities management for the College.

"I was scared to death at first," Hain says. He remembers coming to his office the first day and having Schall introduce him to about a dozen or so of his future colleagues. Hain can't remember what anyone said or did but still remembers it as an overwhelming vision. "It seemed like a sea of people at the time," he says.

Hain, who says he was awed by Swarthmore's academic reputation when he came here—the place where rumor had it that, "We don't even cut the grass during honors exams"—is still grateful a temporary project management assignment brought him here to stay more than a decade ago.

"I guess I've had a lot of good luck."

JIM GRAHAM

Kathleen Grace

BOOKSTORE DIRECTOR

Kathy Grace has always had a tight-knit extended family to turn to; growing up, she became close to her cousins through the numerous family gatherings her mother organized. With her mother's death in 1999, Grace saw clearly for the first time the instrumental role her mother played in creating and sustaining the kind of close family atmosphere Grace had always depended on.

"I guess the main thing is I didn't realize how much of a force she was in our family until she wasn't there," Grace says.

In her mother's absence, Grace has begun putting more effort into organizing family gatherings so that the children can enjoy the same extended family support system she treasured when she was young. She estimates her family holds extended gatherings about four times a year. The planning takes work, but sustaining close family ties is more necessary than ever as her family attempts to fill the void created by the loss of her mother.

"She was sort of like the heart of the family, and we've all had to chip in to replace that," Grace says.



JIM GRAHAM



COURTESY OF JAMES GOLDEN '05

James Golden '05 RUNNER

James Golden was devastated on the day of his first cross-country practice ever—in 10th grade. Devastated—traumatized, really.

Already shy, he was nervous about abandoning his soccer friends and teammates and trying out this new sport—a situation made worse when one of the upperclassmen poked fun at his haircut.

"It was like a mushroom—a bowl cut," Golden says.

Yet, Golden kept going, his mushroom hair-

cut flapping behind him in the wind, putting one foot in front of the other, year after year, until he won the Centennial Conference Track Championship in the 5,000-meter run in 2003 (injuries sidelined him in 2004). It's difficult for him to fathom now just how lonely he felt during those thrice-weekly practices the summer before 10th grade: Today, his friends on the College varsity cross-country and track teams are among the closest he has. "I don't know if it's just because I want to be friends with runners or if it's because the runners happen to be the best people on campus," he says. His smile suggests he believes the latter.



JIM GRAHAM

Rose Maio

**ADMINISTRATIVE COORDINATOR,
SOCIOLOGY AND ANTHROPOLOGY**

Having first lost her mother-in-law to brain and lung cancer in 1986 and then her own mother to the same affliction a decade later, Rose Maio has seen her share of suffering. She also, though, has seen God in a way she imagines many people will never understand.

"If God is tangible, he was beside us the entire time," Maio says. "Some people never really know what it's like to have God that close to you."

Maio says it was their faith that helped her and her husband, devout Catholics, survive their mothers' illnesses. Looking back now, Maio no longer feels pain. "I'm not looking back on something that is a painful memory, and that's the best part," she says. Instead, she sees the two experiences as helping her develop an even greater closeness with God and a stronger faith in the idea that everything happens for a reason, however difficult that reason may be to comprehend.

"On a purely personal basis, it's a trust," she explains. "I think that whatever way I'm directed, I trust that it is the right way."

Nancy Grace Roman '46

"MOTHER OF THE HUBBLE SPACE TELESCOPE"

While collecting research on high-velocity stars at McDonald Observatory in West Texas in 1954, Nancy Grace Roman noticed a star that the literature described as appearing similar to the sun. Yet, after determining the star's light composition, she saw that it "didn't look anything at all like the sun." Roman returned to her office at the University of Chicago, which managed the McDonald Observatory and where she was a young assistant professor at the time. She wrote and published a two-page note on the star in *The Astrophysical Journal* and moved on, continuing with life and research as usual.

A butterfly flapping its wings in China can affect the weather here, and so Roman's serendipitous discovery had ramifications far beyond expectation. Her short note caught the eye of a Soviet astronomer, who invited her to speak at the high-profile opening of a new observatory there. Her appearance in the Cold War Soviet Union earned her a certain amount of publicity that she counts as a key factor in receiving the job offer of a lifetime: the opportunity to set up NASA's program in space astronomy. As chief of the Astronomy and Relativity Programs, she oversaw the design and launch of the Hubble Space Telescope.

"I just happened to observe this star, and I didn't pay that much attention to it," she says. "I certainly had no idea it would change my career."

Amy Cheng Vollmer

PROFESSOR OF BIOLOGY

Growing up in Kansas City, Mo., Amy Cheng Vollmer says Chinese American families were so few and far between that her own ethnic background scarcely showed up on the radar screen.

The label “Chinese American” comes easily now, but it was something Vollmer heard for the first time only when she accepted a teaching position at Mills College in 1985. Until then, Vollmer had no label with which to define her ethnicity and had to rely solely on individual experiences, including a trip to Taiwan at age 11, to understand her ethnic identity in the absence of a cultural standard.

The trip came in 1966, when Vollmer flew to Taiwan to visit her aunt. She says that walking off the plane and finding herself in a sea of people who looked just like she did was a moment in which she first began to understand the implications of her Chinese heritage in a context outside her own home. “People who haven’t been there have no idea of what it’s like,” she says. “It’d be like a man raised by Amazons who walks into a fraternity.”

Settling in for a summerlong stay, Vollmer looked around at the street signs printed in Mandarin and felt, she says, “instantly at home.”



COURTESY OF AMY VOLLMER

Peter Wirzbicki '04

OBSESSED WITH ROCK 'N' ROLL

For his parents’ generation, it might have been The Beatles’ *Abbey Road* or Bob Dylan’s *The Times They Are a Changin’*—the recording that resonates from their youth.

For Peter Wirzbicki, though, it is a slightly more obscure album that he says spoke his own sentiments: The Clash’s *London Calling*. “It was 11th grade,”

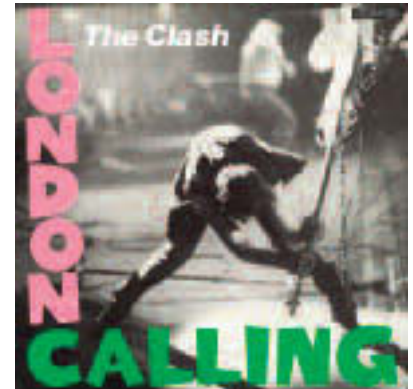
Wirzbicki says, recalling when he bought his first punk record. “I’ve always been obsessed with rock ‘n’ roll.” Punk, though, empowered him in a way more conventional rock ‘n’ roll never had.

A former rock director of WSRN, the campus radio station, Wirzbicki graduated with honors in history and is now working on the campaign of Jim Sullivan, a Democratic Congressional candidate from Connecticut. It is perhaps not surprising that Wirzbicki has already found his way into such an assertive field as politics.

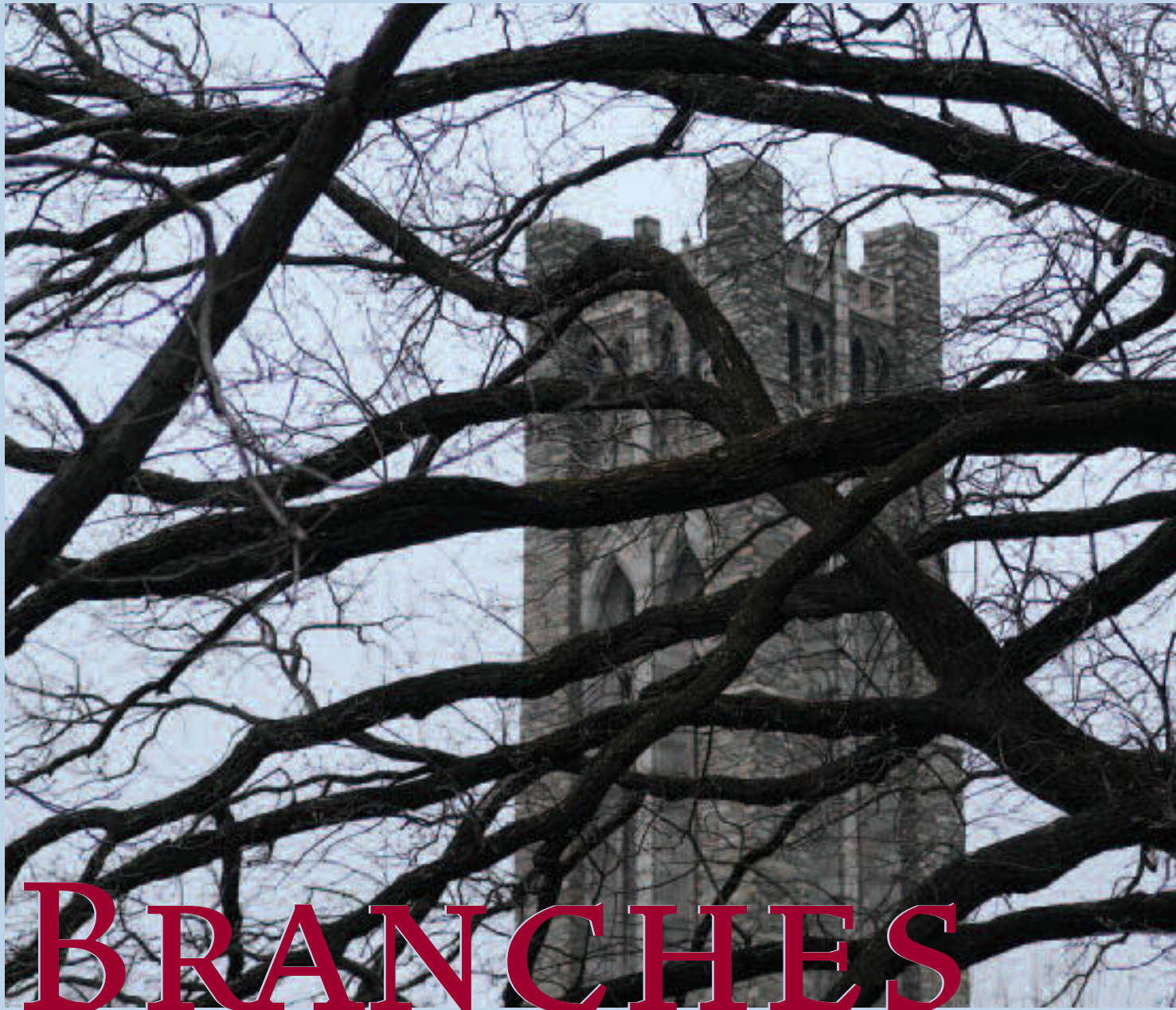
“What’s really revolutionary about punk or independent music is when you listen to it, your first thought is, I want to do that,” he says. Punk music’s accessibility has taught him, he says, “to not put anyone on a pedestal—try to do it yourself.” Wirzbicki sees punk’s position outside the mainstream as a major motivator in his decision to adopt a similar position in his own life: “If there’s an accepted way to do something, be suspicious of it.”

It’s an attitude he says is not uncommon at Swarthmore. ☞

Elizabeth Redden is a McCabe Scholar from Lincoln, Del.



JEAN GWALTNEY



BRANCHES OF TIME



ALL I SEE in my recent photos of Swarthmore are the branches—dark, stark, and spidery—framing or revealing a scene, enhancing or preventing access. Even in the huge, partially submerged Boyer Dance Studio, the branches peer in at the dancers through the upper windows.

Thirty-five years ago, I took pictures of Swarthmore friends and events and buildings and snow (which I had never seen before coming to college in America). What I remember from those days are chance glimpses into friends' thoughts and relationships, the agony of the institution's slow-moving judgments, the excitement and



A photographer finds that he may observe—but not relive—Swarthmore.

*Photographs and Essay
by Jim Coates '72*

confusion of new ideas, the testing of my limits, the glory of being fit and playing sports. *The Meaning of Swarthmore* book echoes the tension we all felt and reveals how none of us was immune, even those of us who then seemed to be above the fray.

My photos taken this spring—taken 32 years after I graduated—are colder and more distant. They portray Swarthmore as a park, its people as figures among the trees, providing meaning yet devoid of a personal connection. I am recently retired and delight in the time I can now spend with a camera—getting the light and lines just right for traditional postcard views of Parish Hall, Magill Walk, and Trotter Hall. I

never had this luxury (or inclination) as an undergraduate. I always felt pushed to comply and go beyond in everything I did. There were no limits to the time devoted to the task of getting out with honor.

When I showed my pictures to a trio of seniors recovering from their honors exams in the Kohlberg Hall coffee bar, they agreed on what was missing: “Where is the stress? Where is the drama of physical and intellectual competition? Where is the pressure to keep action consistent with principles and ideals?” I don’t know. Can it be done in photographs?

Coming of age is difficult to capture in a visit or two. I can no longer be present for

the glorious achievements, missed opportunities, rapturous infatuations, desperate losses, long nights—all the crises of a lifetime foreshadowed in four short years. This time together creates an intimacy that an outsider can sense but not penetrate. The difference between then and now is in these bonds. Looking in generates a sweet nostalgia for the closeness that existed among so many of us—the trunk from which our branches grew. ☞

Jim Coates, who lives in Arlington, Va., is retired from the World Bank, where he was a lead specialist in agricultural economics. He uses a Nikon D100 digital camera..



BRANCHES OF TIME

Photographs by Jim Coates '72





“Coming of age is difficult to capture in a visit or two.”





Editor's Note: *This essay is abridged, with permission, from Where We Stand: Voices of Southern Dissent (NewSouth Books, 2004). The book, with a foreword by former President Jimmy Carter, features a dozen essays by Southern historians, legal scholars, civil rights advocates, writers, and activists. Paul Gaston is professor emeritus of Southern and civil rights history at the University of Virginia and a lifelong activist for social and economic justice. In 2002, Gaston received the College's Arabella Carter Award, which honors alumni who have made significant contributions as volunteers in their community or on a regional or national level.*

As I drove down the black ribbon of highway [through southern Alabama], knifing through familiar red-clay banks edging pine forests, my imagination ran back to fall 1894 when my grandfather and grandmother, along with their four children, the youngest still in diapers, traveled through the forebears of these same woods, passengers on the Mobile and Ohio Railroad, headed for what they had come to call their "promised land." Their fair hopes for creating a city on a hill must have been tried as they neared their destination, which they would find to be a desolate, thickly wooded site high on a bluff on the eastern shore of Mobile Bay. Nothing on the route they were traveling could have been familiar to them. How could they not have experienced at least a little anxiety? Family lore, however, has it that my grandfather, just turned 33, was unshakably optimistic, filled with confidence in his ability to create a model community free from the gross exploitation, inequality, and manifold injustices of Gilded Age America. He

©HAL LOTT/CORBIS; GASTON PHOTO BY STEVEN GOLDBLATT '87

My Yellow R

A meditation on

By Paul Gaston '52

thought they were realistic when they named their soon-to-be-founded community Fairhope.

Now, I was driving toward the town he had created and directed for 40 years and which my father had led for 36 more after him. Fairhope was my spiritual home, the place where my values were shaped and my moral compass established. I looked forward to roaming the bluffs above the bay and the beaches along the shore—and to reflecting, once again, on the dreams that had been woven into the place of my birth and rearing. I longed for a time machine to transport me to that train, carrying my grandfather along to his destination. We would talk about what he really expected to accomplish and why he had risked so much against such formidable odds.

As I reflected on what he had written about the imperfections and injustices of his America and on the better world he hoped to create, the dark thoughts I had about my country, now more than a century later, kept intruding. I remembered a passage from one of his early writings in which he lamented that it was impossible to live in his America without becoming enmeshed in one form or another of exploitation or injustice and the abandonment of principle. The pressure merely to exist, he wrote, moved “even a good man to turn his back on what he knows to be his true self and higher convictions [and] to pursue with the utmost concentration of his energies the prize of material gain.” It was a world he could no longer abide.

For a little boy growing up in the Fairhope of the 1930s and 1940s, as I did, the fair hopes of 1894 seemed every-

where to have been fulfilled. What such a youngster experienced most immediately in those years was a sense of freedom and security in an environment of harmony and sensuous beauty. In retrospect, I think of it as a nurturing communal park. There were no private homes or commercial structures monopolizing either views or access to the bay. In addition to the bay, the sandy beaches, and the wooded bluffs, there were

ravines with red-clay banks and white-sand bottoms that cut through the town; and, not far away, a deep, clear, cold, fresh-water creek, overhung with oak limbs festooned with Spanish moss. These natural treasures were our Shangri-la. Nowhere did we see “private property” or “keep-out” signs. Nor was there a big house on a hill or a rich planter or banker to stand over us. The community’s special treasures belonged to us all, shielded against the ravages of wealth, power, and privilege.

Inspired by Henry George’s belief in land as our common inheritance and his tempered version of the cooperative commonwealth, the Fairhoppers joined to their radical economic and social practices equally radical educational ideas. In our “organic” school, as we called it—attending to the whole person, body, mind, and spirit—we found another place of security and freedom. With our broad academic curriculum joined with art, crafts, dance, drama, and music classes, we grew up feeling the school was for us, not that we were to fit into some preconceived notion of what we ought to be or

become. We came to learn because we wanted to.

Somewhere along the way, still a young boy, I learned that all of these blessings were neither accidental nor the natural order of things in the United States, much less in the American South. I have strong memories of my father reading to me the constitution of our community, written by his father, declaring that Fairhope was to be

Fairhope was my spiritual home, the place where my values were shaped and my moral compass established.

“a model community . . . free from all forms of private monopoly,” where its citizens would have “equality of opportunity, the full reward of individual effort, and the benefits of co-operation in matters of general concern.” Our lives seemed to be lived with high purpose.

As I turned off the interstate onto the commercially blighted last stretch of highway into Fairhope, dark broodings crowded out my reverie. Musings on the colony’s idealistic origins and inspiring early history gave way to melancholy. I felt a sharp sense of loss over the faded sense of a life once lived with high purpose; the subversion of a reformist mission; and the end of free land that had been Fairhope’s *raison d’être*.

Quite apart from all of Fairhope’s many charms and attractions—the beauty of the bay, gulleys, pine forests, and tree-lined streets; the vitality of its writers and artists; the visits of the John Deweys, Clarence Darrows, and Upton Sinclairs; the uniqueness and fame of the school; the binding experience of democratic communalism—the colony’s fundamental distinguishing fea-

ribbon Town
my country and my home



enlarged to
125%. rescan.

ERIK OVERBEY/MOBILE PUBLIC LIBRARY COLLECTION; UNIVERSITY OF SOUTH ALABAMA PHOTOGRAPHIC ARCHIVES

ture, the one from which all else derived, was its land policy. Modifying Henry George's single-tax theory, the colony owned and made freely available to its lessees land that it rented for homes, businesses, and farms. In exchange for the rental payment, the colony paid all taxes levied on the land and improvement of its lessees—a simulated version of George's single tax on land values. Two generations and more of settlers, most of them men and women of modest means, attributed their material security and sense of personal worth to the free land that gave them their start, all in a culture where land speculation and exploitation were shared anathema.

A spirited woman who cut my hair [at the town's barbershop] almost immediately began dissecting contemporary Fairhope. Fairhope, she informed me, "has become a place for rich people." With a sardonic edge in her voice, she told me how the previous mayor had gone on a visit to Carmel, Calif., to come back with a scheme for turning Fairhope into the Carmel of the Bay. Now, she said, it was filled with all those silly boutiques. She didn't mention it, but I couldn't help thinking of one of the new shops for upscale ladies apparel I had seen on my early-morning walk. It was called, without irony, Utopia.

THE WHARF AT FAIRHOPE (CA. 1930), ON THE SHORE OF MOBILE BAY, WAS A CENTRAL GATHERING PLACE FOR MEMBERS OF THE EXPERIMENTAL COMMUNITY, WHICH FOLLOWED THE "SINGLE-TAX" IDEAS OF SOCIAL REFORMER HENRY GEORGE.

Having no idea who I was (or who my father and grandfather had been), my haircutter's mood expanded. It was plain wrong, she said, for people to be spending all that money, tearing down houses and buildings all over the town to replace them with huge expensive ones; it was plain wrong to be spending all that money "when there are people homeless, people in the streets, people in poverty." Then, turning mellow for a moment, she told me she had once seen a picture-book history of Fairhope. It seemed to her that not only had life been simpler then; it had been better. People got along, enjoyed what they had, lived a good life without "all this showing off, this pretension, this looking down on you." Then, her coup de grâce: "People like me had a chance back then."

AFTER MY HAIRCUT, I took a long walk through my old neighborhood, the area now called "the historic district." A block up from the bay, in front of the home where my

mother and her family first lived and across the street from the park where my father had proposed to her, I exchanged the morning greeting with a fashionably dressed young woman out on a stroll with her dog. We fell into pleasant conversation. Her face lit up with pleasure when I asked her if she liked living in Fairhope. "Oh, yes, indeed," she replied, explaining that she and her husband had moved there just a few years ago, choosing it because, well, because of its beauty, its charming boutiques, and good restaurants. The people were all friendly, and, well, she gave a sigh of satisfaction, "it is safe."

Unspoken in this encounter or in Fairhope booster literature is the enforced whiteness of the town. Almost immediately on their arrival, the founders made a fateful decision to restrict their model community to white people, but they did so in the full knowledge that they were violating the fundamental principle they had set out to demonstrate. When a supporter of the colony raised questions about the exclusion policy, there was no evasion in my grandfather's reply. "The criticism of our friend," he wrote, "illustrates anew the difficulties and differences of opinion arising in the effort to determine how far we can practically go in the 'application of correct theories' within a general condition of applied incorrect ones over which we have no control." Racial discrimination, he agreed, was wrong: "We believe in 'universal equality'—equality of rights"; no man had "more moral or natural right to any particular portion of the earth, the common heritage of mankind, than any other of his fellow men." But when he asked if the colony should "follow the naked principle of equality unreservedly, regardless of existing conditions" he could not advise it. To do so, he believed, would stir the wrath of the neighboring white Southerners and bring to a cruel end the infant experiment.

In the decades that followed, the "existing conditions" that had occasioned the exclusion policy in the first place did not ease. Both my grandfather and my father spoke and wrote against the white supremacy culture but could not lead the colony or the town government to abandon its commitment to segregation. In fact, as the years wore on and new generations were born into and grew up in a world of segregation, many of the single taxers came to believe

that there was no conflict between the principles of their demonstration and the continuation of a whites-only policy. By the 1960s, one of the most prominent among them was a George Wallace ally, and others fell easily in line behind Alabama's most influential white supremacist.

Fairhope's population swelled with newcomers in the last decades of the 20th century. Few of them knew of or identified with the founding mission. At the same time, the Single Tax Corp. played an ever-diminishing role in the life of the town. Its landholdings had not increased significantly for decades, the town government owned and maintained the public utilities once identified with the colony, and the rising popularity of the entire eastern shore drove land values up sharply. The corporation, unable to diminish land speculation, acquiesced in the

"Stand up for peace" placards were nowhere to be seen. Yellow ribbons, manicured lawns, and giant new homes—this was the Fairhope of the 21st century.

This lockstep display of ribbons and signs, as I was to learn later, came, in part, at the request of the mayor. Fairhope, he apparently believed, should have its patriotism mobilized and on display. I had once been one of "our troops"—a squad leader in a mortar section of a weapon's platoon of an Army infantry company. I wore my uniform proudly and felt admired in it, both at home and overseas. But the thought that I and my comrades were being used for a cause that was less than noble never crossed the minds of anyone I knew or had ever heard of.

I was joined for lunch that day by one of the old Fairhoppers, a woman absorbed with organizing a tour of "historic" homes ("see

scale. But Fairhope? Even in conservative Alabama, its 75 percent vote for Bush was 19 points higher than the state total of 56 percent.

What seemed to stand out most clearly for me in Fairhope's history was the gradual erosion of the options open to the colony leaders, the inevitable declining significance of its land policy, and then the dissipation of the idealism and vision of most of its remaining members and leaders. All of this made it easy for the molders of the new Fairhope to appropriate the luster and beauty of the historic community and to convert it into a fortified jewel of contented conservatism. We historians write about unintended consequences. I cannot imagine a better example than what I saw in the walks I took through my hometown in spring 2003. I know my father and grandfather would have

felt the same way.

Fortified jewels of contented conservatism exist all over America, of course, more of them in the South than ever before.

Fortified jewels of contented conservatism exist all over America, cut off from the historic roots of American idealism.

transfers of its most desirable lands for huge sums of money. In the midst of all these boom times, the town annexed areas to the north, where well-to-do white people lived but firmly resisted vigorous demands from black leaders to annex contiguous areas to the south, where they lived. The "existing conditions" of the 1890s and 1960s had vanished, but racial mores were now too deeply entrenched—and too little challenged—to permit a reckoning with history and a righting of wrongs. Fairhope became, almost as never before, an enclave of white people and, increasingly, well-to-do white people.

I continued my walk in silence. Everywhere, there was evidence of my haircutter's complaint. Charming homes, authentic reminders of the egalitarian roots of the model community, were crumbling before the bulldozer, making way for the mansions of the rich that so aroused the ire of the few remaining Fairhoppers.

Then, there were the yellow ribbons. Hardly a yard was without one, tied to a post box, fixed to a tree, laced in a doorway, all shown off by the manicured lawns they graced. Their message was reinforced along the way by "Support our troops" signs.

them before they are torn down"), writing vignettes of Fairhope's golden days, and still struggling to bring the Organic School back to its founding principles. As we reflected on the yellow ribbons and the disappearing homes, she recounted the story of a Single Tax stalwart who had told an Elderhostel class that if E.B. Gaston were to walk the streets of Fairhope today, he would know that the model community of his dreams had become a reality. We both shook our heads in disbelief, not needing to say that it would be my grandfather's nightmare, not his dream, that he would encounter.

I LEFT FAIRHOPE UNSURE of what my days there had taught me about the state of our union. Three out of four Fairhope voters opted for George W. Bush in 2000. By the 21st century, the South had become the engine driving the Republican Party. The story of how this had come about is complicated, but we know it was anchored in the race-based "southern strategy" Nixon launched at the end of the 1960s and the "social issues" strategy his successors added a quarter-century later. The first brought well-to-do whites into the party; the second wooed those at the lower end of the income

Flying their yellow ribbons, they have cut themselves off from the historic roots of American idealism and are the backbone of the Bush regime. They will mobilize to thwart regime change in 2004. We who will strive to prevail against them need to keep alive our fair hopes that the call for a revival of America's "rich tradition of resistance" will be answered. It will be a resistance faithful to the dream of a more worthy America, perhaps with the power of recapturing those who have abandoned it.

For Fairhope, it is probably too late to change significantly the voting percentages in 2004, but it is not too late for a once-energizing tradition of resistance to be revitalized. I have written in this essay about the spirit of the woman who cut my hair but not of the band of writers, artists, and free thinkers that still distinguishes Fairhope from other non-university southern communities. They once set the tone of the model community; they are now an embattled minority. On my last visit, one of them showed me a book my grandfather had inscribed to her. "Yours for justice," he had written in his bold hand. "Why don't we stand up for justice again?" my friend asked me. It was a good question. ❧

ALUMNI WEEKEND 2004



ABOVE: MEMBERS OF THE CLASS OF 1954, BRAVING THE DRIZZLE FOR A CLASS PHOTO, MAKE A SPLASH.

RIGHT: ALUMNI AT THE CLASS OF 1994 PARTY ON FRIDAY NIGHT.



WILLIAM SWEIDEL '89, EMILY SIMSON '79, AND BENNETT LORBER '64 (LEFT TO RIGHT) DISPLAYED THEIR ARTWORK AT THE LIST GALLERY.

PHOTOGRAPHS BY STEVEN GOLDBLATT '67 AND JIM GRAHAM
To see more photos of Alumni Weekend, visit www.swarthmore.edu/alumni, and click on the Alumni Weekend photos link. Copies may be ordered using convenient index numbers.

A RECORD-BREAKING NUMBER OF ALUMNI and their families registered to attend Alumni Weekend this year. More than 1,700 people came to campus to enjoy the camaraderie of old friends. Despite a stellar weather forecast at the beginning of reunion week, by midweek the forecast started going downhill. It had rained on Alumni Weekend in 2003—could it happen a second year?

We squeaked through Friday evening without a drop of rain, but Saturday brought a steady, fine drizzle that fell until late evening. Some outdoor events had to be moved indoors, but, in the end, good cheer—and good friends—won the day, making Alumni Weekend 2004 a memorable one.

At Alumni Collection, Henry '42 and Doris Morrell Leader '44 and Bruce Gould '54 were presented with the Joseph Shane Award for their volunteer service to the College community, and Elizabeth Dun Colten '54 received the Arabella Carter Award for service to her local community. Collection speaker Mary Schmidt Campbell '69 talked about the importance of the arts in a time of crisis. The text of her talk can be found at www.swarthmore.edu/-alumni.

Plans are already under way for Alumni Weekend 2005, to be held from June 3 to 5 for classes ending in a 0 or 5 and the Class of 2003. Mark your calendars now; let's hope we can leave the umbrellas at home.

—Lisa Lee '81

Director of Alumni Relations



MEMBERS OF THE CLASS OF 2002 ENJOYED LUNCH TOGETHER AT THE FIELD HOUSE.



ABOVE: CLASS OF 1964 ALUMNI PORE OVER THEIR REUNION *CYGNET*, WHICH WAS BEAUTIFULLY PREPARED BY BERNIE AND BARB EDWARDS BANET '64.

LEFT: ASSOCIATE PROFESSOR OF MUSIC JOHN ALSTON DIRECTED ALUMNI PERFORMING MOZART'S *REQUIEM*.



ABOVE: ALUMNI COLLECTION SPEAKER MARY SCHMIDT CAMPBELL '69 IS DEAN OF THE SCHOOL OF THE ARTS AT NEW YORK UNIVERSITY.

ABOVE RIGHT: MEMBERS OF THE CLASS OF 1974 ON PARRISH LAWN



BELOW RIGHT: MARGARET HELFAND '69, ARCHITECT OF THE NEW SCIENCE CENTER, LED A TOUR OF THE SPARKLING NEW FACILITY.



CONNECTIONS

RECENT EVENTS

Alaska: Eighteen alumni and their guests attended a “Barbeque and Blatherfest” in May, arranged by Beth Silverberg '89 at the home of Matt Zencey '79 in Anchorage. This group enjoyed lots of good conversation around a grill with fresh Alaskan wild king salmon and halibut.

Boston: “Swat Eye for the Smart Guy”—In May, this Connection toured the “Einstein” exhibit at the Museum of Science led by Roman Jackiw '61, Jerrold Zacharias Professor of Physics at MIT. Connection Chair David Wright '69 made the arrangements for this tour, which was attended by more than 40 Swarthmore alumni. Many thanks to David and Roman for making this event possible.

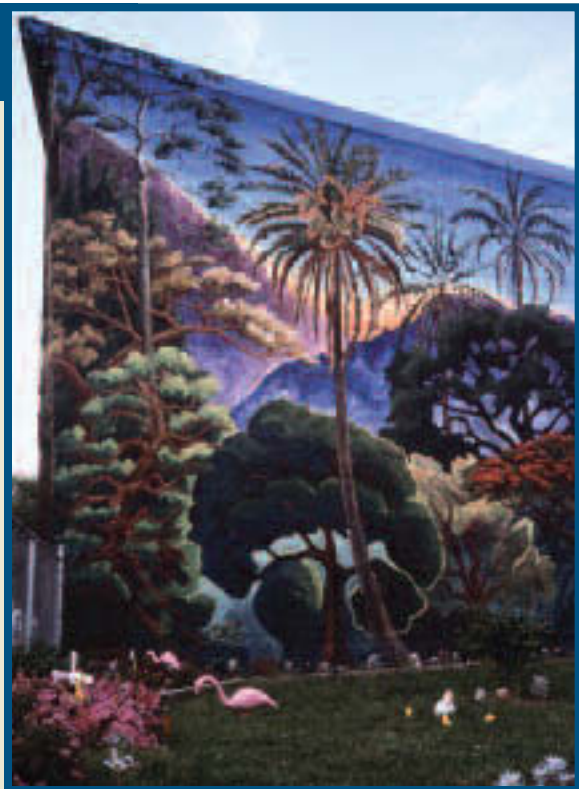
David also hosted a Boston pot-luck picnic at his home in Wellesley, Mass., in late August. This annual event allows alumni to meet and discuss issues of import to campus life today.

Philadelphia: Connection chair Jim Moskowicz '88 arranged for a tour of the Glencairn Museum of Religious History, located in a neo-Romanesque castle in Montgomery County, Pa., which Professor and Art History Coordinator Michael Cothern led. Jim wrote: “We had 22 people plus Michael and myself. The event started with a talk about the history of Glencairn itself, and then some discussion of the large windows in the main hall of the place. Then, we went to the Treasure Room, a very cramped

space with a dozen small, stained-glass pieces that are some of the oldest known, and learned how they're different from stained glass made years later. We were technically out of time, but everyone wanted to continue, so we traveled to the basement, where there was more glass and a lot of column capitals. Then, the Glencairn staff took us on a brief tour of the master bedroom, Egypt collection, and the tower, one of the highest points in the Philadelphia suburbs. Several alumni talked about how much they enjoyed it; having a professor is something I'm going to try more often!”

San Francisco: Connection Chairs Holland Bender '93, Ruth Lieu '94, and Andy Wong '02 hosted a lovely brunch in July for alumni in the Bay Area.

Seattle: Connection co-chair Deborah Schaaf '95 recently arranged for a sushi-making workshops for Swarthmore alumni at the PCC Natural Markets, Greenlake store. Seventeen alumni attended the workshop, which focused on making cooked fish and vegetarian sushi.



© JACK RAMSDALE/PHILADELPHIA MURAL ARTS PROGRAM

PHILADELPHIA ALUMNI WILL TOUR SOME OF THE CITY'S MURALS ON OCT. 10. THE MURAL ARTS PROGRAM HAS COMPLETED MORE THAN 2,300 INDOOR AND OUTDOOR MURALS. *LAS MUJERES* (ABOVE) BY ARTISTS DANNY POLANCO AND JOE BRENNAN IS AMONG THE MURALS THAT WILL BE SEEN ON THE TOUR.

UPCOMING EVENTS

Cleveland: Sharon Seyfarth Garner '89 is planning a late-summer picnic on Sept. 26, 2004. For information, please contact Sharon at seygarner@comcast.net or call (440) 808-8535. Everyone is welcome!

Philadelphia: Join Connection Chair Jim Moskowicz '88 on Oct. 10 for a tour of the Philadelphia murals, led by a docent for a behind-the-scenes look at how murals are made. Filled with anecdotes and stories, as well as information about methods of mural creation and costs, the tours provide a deeper appreciation for the complexities of mural making. The cost for the tour is \$20 (includes bus). For information, or to reserve your space, contact Jim at jim@jim-mosk.com or call (610) 604-0669. Payment in advance is required to hold your space.

Faculty lectures: The Alumni Relations Office is planning several faculty lectures for this fall—watch your snail mail and e-mail for information about a Swarthmore faculty member visiting a city near you.

On-Line Community Improved

Have you visited the Swarthmore On-line Community lately? If not, you may find some interesting new features:

- An on-line directory with an increased number of search fields to help you connect with your classmates and other alumni.
- Brand new Class Notes and Connections pages
- Permanent e-mail forwarding feature
- A direct link to the Career Services Office
- Chat rooms

To log onto the On-Line Community, visit www.alumniconnections.com/olc/pub/SWT for complete instructions. Visit today to see what's new at Swarthmore!

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New York, N.Y.
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Princeton, N.J.
Lisa Jenkins '02¹
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Jane Flax Lattes-Swislocki '57¹
Grand View, N.Y.
Onuoha Odum '85²
Brooklyn, N.Y.
Yongsoo Park '94³
New York, N.Y.
Martha Spaninger '76²
New York, N.Y.
Douglas Thompson '62¹
Marlboro, N.Y.
Renee Willemsen-Goode '03²
New York, N.Y.
Joy Wyatt '80⁴
New York, N.Y.

ZONE C

Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont
Alice Clifford Blachly '49¹
Calais, Vt.
Meghan Kriegel Moore '97²
Lowell, Mass.
Scott Rankin '94²
Cambridge, Mass.
Stephen Smith '83³
Winchester, Mass.
Susan Raymond Vogel '56³
Worcester, Mass.

ZONE D

District of Columbia, Maryland, and Virginia
Eric Adler '86⁴
Bethesda, Md.
David Goslin '58¹
Falls Church, Va.
Mary Catherine Kennedy '80³
Washington, D.C.
Minna Newman Nathanson '57¹
Washington, D.C.
Kevin F.F. Quigley '74³
Arlington, Va.
Barbara Wolff Searle '52²
Washington, D.C.

ZONE E

Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Texas, West Virginia, and Wisconsin
Samuel Awuah '94³
Chicago, Ill.
Elizabeth Moss Evanson '56³
Madison, Wis.
Sharon Seyfarth Garner '89¹
Lakewood, Ohio
Stephen Lloyd '57²
Park Forest, Ill.
Susan Schultz Tapscott '72²
Houston, Tex.
Matthew Williams '04³
Westerville, Ohio

ZONE F

Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, territories, dependencies, and foreign countries
Mary Ellen Grafflin Chijioko '67³
Greensboro, N.C.

The Alumni Council

YOUR OFFICIAL LINK TO SWARTHMORE

STEVEN GOLDBLATT '67



James Fligg '50²
North Palm Beach, Fla.
Julia Knerr '81¹
Durham, N.C.
Lawrence Phillips '63³
Atlanta, Ga.
Ann Stuart '65²
Chapel Hill, N.C.

ZONE G

Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming
Janet Cooper Alexander '68¹
Palo Alto, Calif.
Deborah Bond-Upson '71¹
Kentfield, Calif.
Seth Brenzel '94¹
San Francisco, Calif.
Panayiotis Andreou Ellinas '87¹
Douglas, Ariz.
Elizabeth Geiger '96²
Upland, Calif.
Steven Gilborn '58³
Valley Village, Calif.
Kari Elisabeth Hong '94³
Oakland, Calif.
Harold Kalkstein '78²
San Carlos, Calif.

MEMBERS AT LARGE

Vincent Jones '98¹
Los Angeles
David Vinjamuri '86¹
New York, N.Y.
Diane Dietzen '83²
Horsham, Pa.

CONNECTION REPRESENTATIVES

Atlanta
Chirag Chotalia '03
Sonal Bhatia '02

Austin/San Antonio
Jennifer Jacoby Wagner '92
Boston
Ted Chan '02
David Wright '69
Chicago
Marilee Roberg '73
Durham
Julia Knerr '81
London
Abby Honeywell '85
Los Angeles
David Lang '54
Metro DC/Baltimore
Trang Pham '01
Jacqueline Morais Easley '96
Metro NYC
Lisa Ginsburg '97
Paris
Catherine Seeley Lowney '82
Philadelphia
James Moskowitz '88
Pittsburgh
Barbara Sieck Taylor '75
Michelangelo Celli '95
San Francisco
Holland deWilde Bender '93
Ruth Lieu '94
Andy Wong '02
Seattle
James Schembs '01
Lorin Nelson '00
Deborah Schaaf '95
Tucson
Laura Markowitz '85
Twin Cities
Libby Starling '92
Martha Easton '89
National Chair
Barbara Sieck Taylor '75

KEY

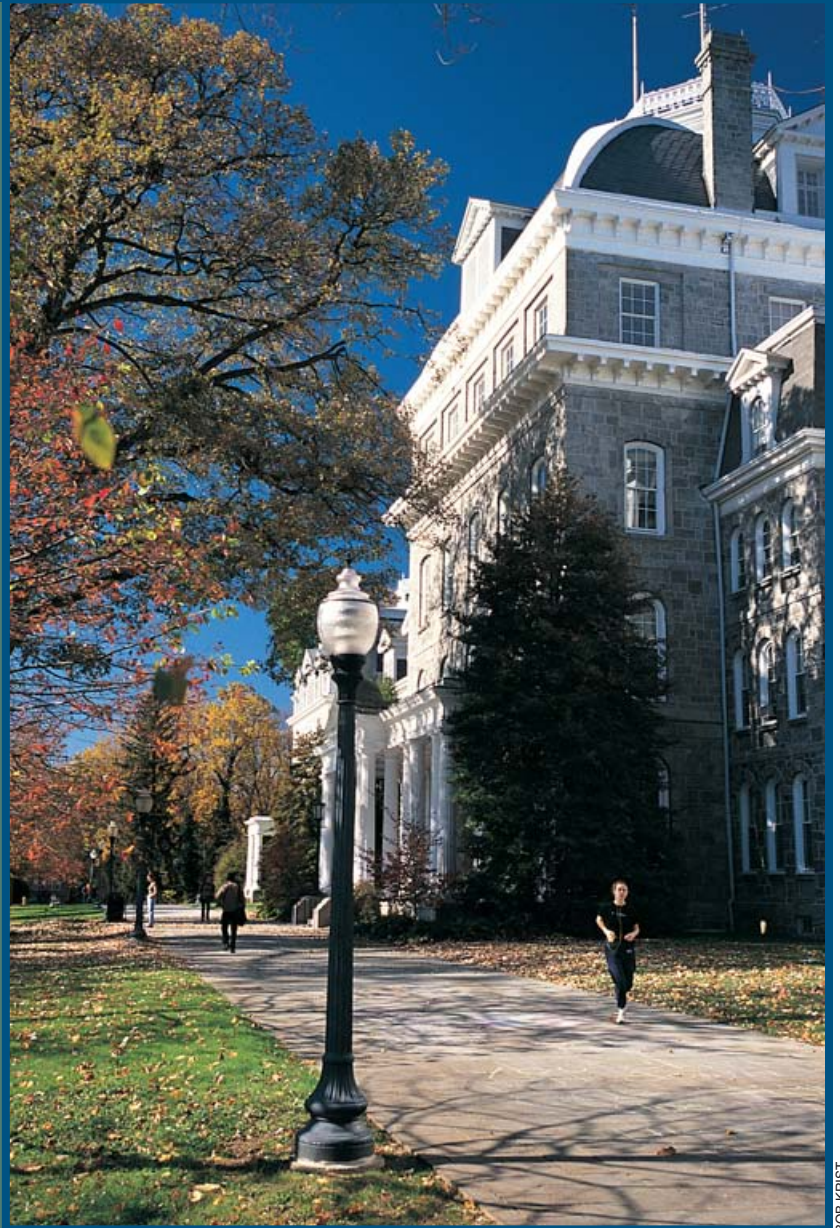
1 Term ends 2005
2 Term ends 2006
3 Term ends 2007
4 Nominating Committee

CLASS NOTES

THE MEANING OF SWARTHMORE

I've had at least three careers—in government, the private sector, and now graduate school teaching. I lived in a Muslim country with fierce ethnic, tribal, and clan rivalries. I spent three years as a naval officer at sea. As an assistant desk officer in USAID, I saw the beginnings of America's ill-fated attempts to *corriger la fortune* in Indochina. In the 1970s, I managed a strategic planning process in a very hierarchical company that was fighting change as hard as it could. Now, I teach and mentor students from all over the world. Time and again, the lessons I learned at Swarthmore have bubbled back up in my life, inspiring me to do more and better as a citizen, a father, and a teacher.

—Walter Blass '51



BOB KRIST

BOOKS & ARTS

A Gift of Light

Douglas Worth '62, *Catch the Light: Selected Poems* (1963–2003), Higganum Hill Books, 2004

On the back cover of *Catch the Light*, Douglas Worth's poetry receives glowing reviews from others in the field. Richard Wilbur writes, "Almost all of Worth's poems contain some fresh act of the imagination." According to *The Boston Globe*, "Worth's work explores the choices confronting the human species." Daniel Berrigan adds, "Like good wine, Douglas Worth excels with age!"

Worth has garnered this recognition despite an ongoing struggle for acknowledgment as a poet. Fortunately, during his sophomore year, Worth had the support of Samuel Hynes, who taught in Swarthmore's Department of English Literature from 1949 to 1968 before going on to teach at Northwestern and Princeton, where he is Woodrow Wilson Professor Emeritus of Literature. "In the course Modern Poetry, he became a mentor to me," Worth says. "He liked my papers, and I showed him some of my poems. He was enormously encouraging and helpful to me."

Worth says that he once asked Hynes why the College did not teach creative writing. "He told me, 'The ones who will become poets will become poets on their own. We provide them with a close look at the great poets who have gone before them.'"

Hynes recommended him for the Honors Program in English literature, says Worth, who continues to send books to his mentor. A jazz musician who returned to playing the saxophone seriously after leaving teaching a decade ago, Worth also minored in music at Swarthmore before completing a master of arts degree at Columbia University in 1964.

The book is his eighth. "It represents my life's work," he says. "So far."

—Jeffrey Lott and Andrea Hammer

Higganum Hill Books, a member of the Independent Publishers Group, may be contacted at (800) 888-4741 or on the Web at

www.ipgbook.com.

"THIS LAND IS YOUR LAND

for as long as grass shall grow
and water flows"

you promised
in writing
a century ago

but the yellow
metal that makes you
crazy was stronger.
Now the blue-playing rivers
you harnessed lie blackened
in pools, or crawl barren
in chains through the broken
hearts of a thousand cities
the grass has gone under
a crazy golden
ocean of greed flowing over
the bones of the green-waving prairies
you cleared for your harvest.

This land
is *your* land now, truly, the old broken
promise fulfilled.

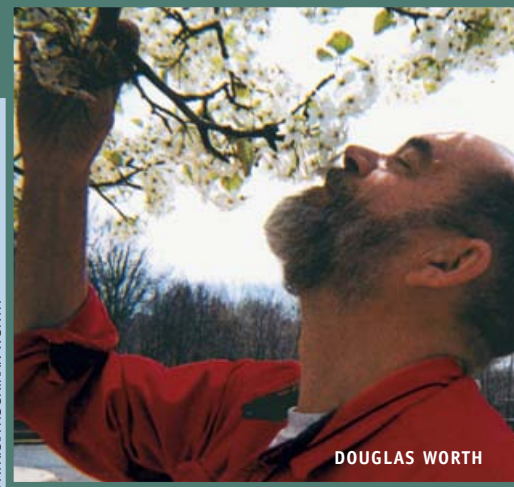
LINCOLN TO JFK

Does it bloom
in every dooryard, brother
lifting sweet petals to each shower
and after, fragrance so rich
when the clusters brush your cheek
it stuns the breath?

Or does that dream still lie
mutilated, wasted, torn
roots and leaves drifting
in another flood
of statesmen's rhetoric
and soldiers' blood?

MOMENTS

flesh blooming
bathed
in a soft shimmering
nimbus
dimmed
by the conflicting
desires, demands, limitations
of mortality
blighted, obscured
by the expedient
abuses, perversions
of this or that system



PATRICIA HOURIHAN-WORTH

DOUGLAS WORTH

we suffer, come to think of
as our lives
as if there were no mystery
no miracle
in the clear fact
that we are here, living together
that we are here at all
under the familiar
husk
the live kernel
smoldering
suddenly blazing
out of the dark

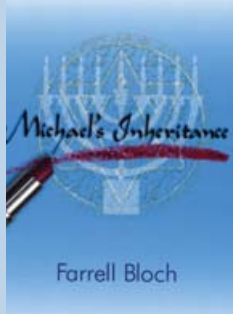
MAYBE WE HAD TO COME THIS FAR

for this meadow
to pierce us
with such a rush of green
for this faint trickle
of life at summer snowline
to remind us how precariously
crawling we are
on the thin crust of the Earth
for these woods
cool and fragrant, still
with the hush of arrival
to refresh us so, offering
streams for our kneeling, berries
more precious than jewels
for these butterflies
busy with sweetness
resting a moment
unafraid, on our hands
to seem such an honor
for us to want so urgently
to fit in
taking our place in the landscape
as creatures among creatures
turning, not back, but at last
humbly, in praise

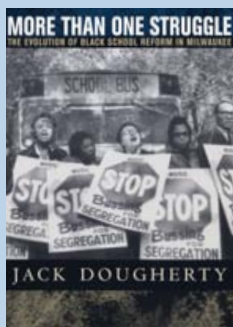
to the clear grace of water
the common gift of light

Other Books

Farrell Bloch '62, *Michael's Inheritance*, Gardenia Press, 2004. Inverting the romance genre, *Michael's Inheritance* views dating and relationships from a young man's viewpoint. Set in the suburbs of Washington, D.C., this novel weaves in philosophical questions—framing a balanced portrait of contemporary Jewish identity. Michael is forced to examine his freewheeling behavior as his romantic and financial adventures fall short of his expectations, presenting a bewildering array of predicaments. The book contrasts the mores of hedonism, business, sports, and Judaism. The novel examines Judaism with minimal reference to the Holocaust or Israel and studies the reaction of nonobservant Jews to Torah teachings. *Michael's Inheritance* was a winning entry in the 2002 First Novel Writing Competition at Gardenia Press.



Jack Dougherty '87, *More Than One Struggle: The Evolution of Black School Reform in Milwaukee*, University of North Carolina Press, 2004. In this work, the author tells the story of black school reform movements in Milwaukee from the 1930s to the 1990s, highlighting the multiple perspectives within each generation. In profiles of four leading activists, Dougherty shows how different generations redefined the meaning of the *Brown v. Board of Education* decision over time to fit the historical conditions of their particular struggles. He concludes by contrasting three interpretations of the progress made in the 50 years since *Brown*, showing how histori-



cal perspective can shed light on contemporary debates over race and education reform. **Risto Fried '50**, *Freud on the Acropolis: A Detective Story*, Therapeia Foundation, 2004. This book is a critical study of Freud's essay "A Disturbance of Memory on the Acropolis" (1936). The author noticed that the deceptively simple essay summarizes Freud's lifelong self-analysis and went to Athens to reconcile the widely different views of commentators.

Charles Miller '59 (ed.), *Homer's Sun Still Shines: Ancient Greece in Essays, Poems and Translations* by Vera Lachmann, Trackaday, 2004. This work, which includes a compact disk (CD), is a tribute to a German-born Hellenist, Vera Lachmann (1904–1985), who founded and directed a school in Berlin for children excluded from the public schools. In 1939, she emigrated to the United States, where she founded and directed a summer camp in the mountains of North Carolina and taught classics at Brooklyn College, Hunter College, and New York University.

Diane Batts Morrow '69, *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828–1860*, University of North Carolina Press, 2002. Exploring the antebellum history of this pioneering sisterhood, the first permanent African American Roman Catholic sisterhood in the United States, Morrow demonstrates the centrality of race in the Oblate experience.

Yongsoo Park '94, *Las Cucarachas*, Akashic Books, 2004. This story is a coming-of-age tale of an irreverent young boy growing up in the racial blend of Queens, N.Y., in the 1980s. It is the second novel from the author of *Boy Genius*, which was selected as a notable title by the 2002 Kiriya Prize and as a finalist for the 2003 Asian American Literary Award.

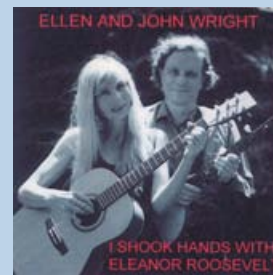
Pat Parnell '45, *Talking With Birches: Poems of Family and Everyday Life*, Journal Press, 2004. This book of poems, many of which are spiritual, celebrates ordinary lives—past and present—discovered to be extraordinary.

Joseph Piatt (guest ed.), *Pediatric Neurosurgery*, Saunders, 2004. The guest editor of this volume of *Pediatric Clinics of North America*, Piatt is also chief of neurosurgery at St. Christopher's Hospital for Children and a professor in the Departments of Neurological Surgery and Pediatrics, Drexel University College of Medicine. The contents include Piatt's "Recognizing Neurosurgical Conditions in the Pediatrician's Office," "Birth Injuries of the Brachial Plexus," and "Unexpected Findings on Brain and Spine Imaging in Children."

David Randall '93, *Clovermead: In the Shadow of the Bear*, Simon & Schuster, 2004. In this young-adult fantasy novel, the 12-year-old daughter of a country innkeeper dreams of adventure. A traveling stranger comes to the inn and teaches her sword fighting, and Lady Moon visits, revealing a vision in which the girl discovers a long-lost object.

Music

Maia Nisi '56, *Laternenträume*, Hildegard Publishing Co., 2003. This composition for piano and voice by the former Elsie Long is a cycle of six songs with words by the post-World War II German poet Wolfgang Borchert. A piano composition, *Palantir*, based on themes from *Laternenträume*, was performed by Michael Golzmane at the University of Massachusetts at Amherst.



Ellen (Faber) '64 and **John Wright '62**, *I Shook Hands With Eleanor Roosevelt*, John Wright, 2004. This CD includes works such as "Little Liza Jane" and "Whispering Hope as well as the autobiographical song "I Shook Hands With Eleanor Roosevelt"—"introduced with the caveat that none of the celebrities mentioned could possibly remember the author." Both singers are faculty members at Northwestern University, who play and sing old-time music, with some variations. "We sing songs we've

PROFILE

Transcending Corporeality

DESPITE DISABILITY, STEVEN SLES '62 LIVES A FULL ARTISTIC LIFE.

Most remarkable about Steven Sles isn't that he has overcome great physical odds to achieve prominence in his field, nor that he was born with cerebral palsy and has never had use of his hands or arms. What is astonishing about Sles is how fully he has lived and how he creates opportunities to express himself as a painter, composer, and musician.

He looks indomitably cheerful, despite the wheelchair that almost swallows him up. A smile lights his face, yet he wears a serious black hat. Sles, born into a Conservative Jewish family, became a self-described "unconventional modern Hasidic Jew" some years ago.

When Sles was in high school and college, society had little consciousness about accessibility for people with disabilities. Although he benefited from the advantages of supportive parents (his father co-founded the United Cerebral Palsy Society) and pioneering doctors and therapists, he had to overcome many social prejudices, stereotypes, and naysayers. His high school guidance counselor suggested that, being handicapped, he probably shouldn't think about going to college. His high school art teacher told him to give up his dream of painting and plan on being an art critic. He was advised not to dream about travel, a career, marriage, or fatherhood.

Sles came to Swarthmore in 1960 as a junior, transferring from Bard College, where he had studied art. Using his mouth to hold the paintbrush, Sles was already becoming an accomplished mouth painter. Swarthmore made its first accessibility adaptation: a handrail outside Wharton. Roommate Dave Swanger '62 signed up dormmates to a schedule to wheel Sles to meals and seminars. Friend Steve Izenour '62 took to showing up in the morning to help out. Others accompanied him to lectures, concerts, and films. He recalls two life-changing conversations with now Associate Provost

Emeritus Gilmore Stott and an interview with Dean William Prentice '37, who questioned Sles' intellectual capacity. They agreed on a trial semester, and Sles proposed that if he finished two years, Swarthmore would expand its art program. Sles did well in the Honors Program initially, presenting the first one-man show in the then new Pearson Art Gallery and Center.

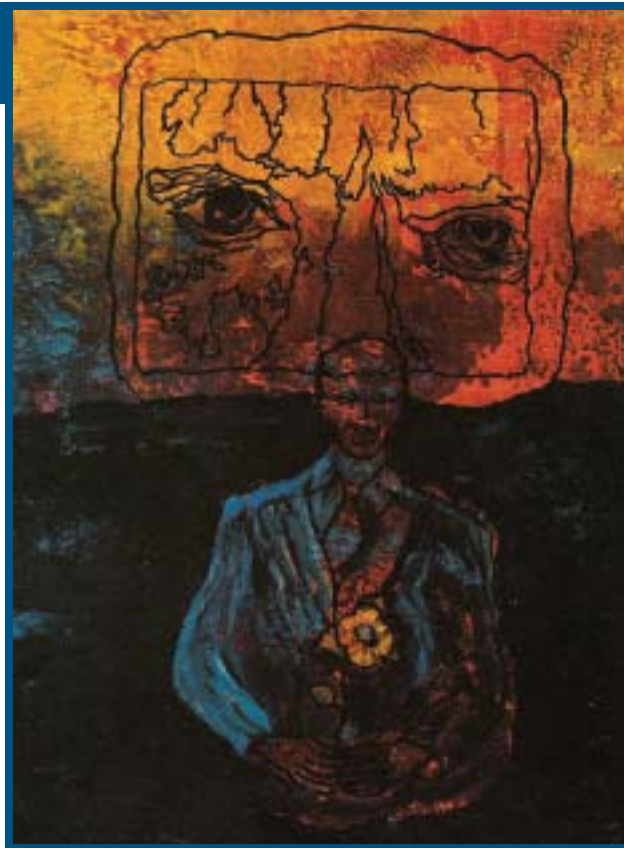
Sles became a working artist, painting in New York City, then in Martinique, Paris, and Cannes. Three years after graduation, he set up a studio in Valencia, Spain.

He has won numerous prizes and awards for experiments with oils, casein, aniline dyes, silkscreen inks, and stained glass and for his works in abstract, figurative landscapes, figures, and faces.

But painting is only one artistic expression for Sles. He has written 33,000 pages, including thousands of poems and lyrics. He composes classical and New Age music and oratorios, recently releasing his second CD of original works performed on a synthesizer he operates by mouth and feet.

In addition to his career accomplishments, he was married for 22 years and raised a daughter.

Sles credits his passion for creation to his explorations into what he calls "the universal soulfulness" of us all. A hunger to move closer to the "radiance of the divine universal essence" fuels him despite ongoing physical pain and increasing complications from his evermore debilitating condition. His illness also turned him to explorations of



STEVEN SLES IS CONSIDERED ONE OF THE WORLD'S MOST PROLIFIC PAINTERS BY MOUTH. HIS WORK HANGS ON WALLS IN 42 COUNTRIES. THIS 1985 PAINTING IS TITLED *PICASSO'S EYES*.

alternative healing, from Feldenkrais and Roling to macrobiotics and Qigong. He says, "As I palpitate through life, I feel an inherent spiritual force dwelling in me that transcends corporeality."

Having a strong spiritual life has helped Sles through some of his hardest times. He says he is still haunted by "those childhood, cobwebbed tapes that reverberate within me no matter how spiritual, holistic, and Feldenkrais therapy-trained I am." Connecting to the mystical tradition of Judaism "enables me to get myself into and out of who I could, should, ought, or want to be," he explains, "and to know that what I am meant to do is explore and express and exude light and creativity. The arts are the vehicles—vocabulary, palette, universal orchestra—through which we transform our individual human conditions as offerings to the divine and to humankind."

—Laura Markowitz '85

A sampling of Steven Sles' poetry and art may be found at www.stevensles.com.

IN MY LIFE

Shall We dance?

AN ALUMNA CARRIES THE JOY OF DANCE
THROUGH HER LIFE.

By Kathie Kertesz '63

A TALISMAN HANGS ON MY BEDROOM WALL. It is a photograph of me, age 3, in a grass skirt—the 1940s American vision of Hawaii. I am laughing into the camera. When I look at that picture, I feel the way that my body felt then, hips swaying easily back and forth, the grass skirt tickling my legs, the pure joy of being alive flooding through me.

We are all born with the impulse to dance. Young children swing from side to side at the sound of music or laugh out loud with delight as they jump up and down. They are uninhibited—at least until the world insists they don suits of armor that get increasingly rigid as they learn life's so-called survival skills.

I was lucky. I grew up in the slow, easy-going South of the 1950s. I was allowed to feel warm summer nights, to move to Elvis' sensual rhythms, to know the joys of being held in someone's arms, to delight in the pure movement of flying off together into a space that is only dance. I still feel that innocent, pure experience when I am dancing.

Dressed in a then-chic long taffeta dress, I went to my first dance when I was 9 years old. I remember that a boy and I solemnly two-stepped around the gym floor. I danced with the same boys for years. Attending traditional ballroom classes, we waltzed, fox-trotted, jitterbugged, and bopped. I can still hear our very proper dance teacher chiding, "Kathie, don't wiggle your bumper so much!" We Oak Ridge, Tenn., kids were known for our dancing skills. I still go back to high school reunions and dance with men I barely knew when I lived there. Yet the moment we walk onto the dance floor, we know each other perfectly.

As a young woman, my mother roomed with Judy Holliday in Greenwich Village, N.Y. She was part of a group of friends that included Leonard Bernstein, Betty Comden, Adolph Green, and Gene Kelly. Even though I never met him personally, Kelly was my idol. At age 6, I pretend to be his body, moving through space, leaping in the air as high as I can, or bouncing from one side of the street to the other. In one of my favorite teenage fantasies, Gene Kelly becomes my dance partner, gliding with me in his arms across an empty stage in Carnegie Hall. The best part is that I am dancing effortlessly. We look wonderful together. I am almost bursting with the joy of it all!

But tonight is my actual dance lesson. After coaching adults, I



ABOVE: KERTESZ AS A YOUNG HULA DANCER

RIGHT: KERTESZ TODAY

quickly change into my dancing shoes and enter the studio where Tom, my friend and teacher, holds salsa and swing classes. If he has free time, I can get in a 20-minute a private session. When we first begin to dance, I feel very self-conscious. Do I still have the ability? Will I be a good partner? Will the dance take over? Five minutes into the practice, my endorphins begin to kick in. Tom looks at me and grins. "You get happier dancing than anyone I have ever known, including all of the professionals," he says.

*“I was allowed to know the joys of being held
in someone’s arms, to delight in the pure movement
of flying off together into a space that is only dance.”*

After majoring in English literature at Swarthmore, completing an M.Ed. at Temple University, and studying theater at the State University of New York, I hoped someday to earn a Ph.D. Yet the only topic that interested me was one that I concocted. My idea was to travel all over the world, studying different types of dance as an expression of a culture’s psychology and communication skills. The fieldwork would include learning some of the actual dances. I still believe that the added kinesthetic awareness of the flexible neck movements of India or Bali, the earthy power of African dance, the smooth gliding steps and high kicks of the Ukrainians, helps stretch the mind and the psyche as well as the body.

I got firsthand experience of this during a summerlong stay in Brazil. While there, I would enter parties composed of uptight formal scientists and their wives, all talking in polite, soft voices. Then, someone would put a bossa nova samba on the record player, and the Brazilians would start to sway back and forth, with the men pulling off their ties and their wives letting their piled-up hair come tumbling down. All at once, social veneers disappeared, and everyone was smiling. They had come back to life again.

These days, I often go Cajun/Zydeco dancing on Friday evenings, but that final step out of the safety of my house is difficult. I always have some excuse. “It’s too far, I’m too tired, maybe I won’t get to dance enough.” My housemate describes my exit maneuvers as those of an airplane taxiing up and down the narrow hall of my home. Finally, I leave. After a 45-minute drive across two bridges and down three freeways, I enter the dance hall. It is filled with people of all ages, cultures, and races. I am bathed in a warm, friendly, welcoming atmosphere. The music is hot and lively. Everyone is dancing. The workout is often so intense that people bring fresh clothes to change into at the intermissions.

Cajun dance started in Louisiana. It is smooth and, in the Zydeco form, can be quite fast, sometimes combining intricate arm and leg work with kicks and occasional stomps. My favorite part of this dance form is the Zydeco twirling. The experienced dancers are expert at this movement. “Please, can we twirl?” I ask my dance partner. He smiles and begins to turn with me in his arms, faster and faster, until we are like a top, our bodies so much in sync

that we feel the stillness of the center. The Sufis are known to enter altered states by twirling. We experience much the same sensations doing this Zydeco turn. Yet unlike the Sufis, we are performing the same movements while holding each other in our arms.

I also love other forms of dance. Imagine a warm summer day, the afternoon of the Gatsby picnic. Located on the grounds of the Dunsmuir House and Gardens in Oakland, Calif., my imaginary dance scene is like entering a movie set from the 1920s. We are all dressed in ’20s garb, the men in summer blazers and boaters, the women in elegant flapper dresses and broad-brimmed hats. I have been chauffeured to the lawn in a sleek, antique car. The Royal Society Jazz Orchestra is playing, and I am doing the two-step, the Charleston, the waltz, and the fox-trot. A complete contrast to Cajun, this scene is one of a spirited, yet much more formal party.

The scene changes, and finally, I have actually merged with the Hawaiian dream from my childhood. I am at my daughter’s wedding reception at the family homestead on the Big Island of Hawaii. “Show me how to partner dance, Kathie,” says Kalapana, my son-in-law Kukui’s brother. “I want to learn how they really do it on the mainland.” Kalapana’s smile is so radiant that it pulls me right onto the dance floor. I have already been dancing for hours. It is now 4 o’clock in the morning. We are the only ones dancing, ringed by sleepy, smiling people. Back and forth we dance, one and two, turn and glide. It’s so easy to teach; the live music carries us like a cloud. Occasionally, another couple joins us. But mostly, it is the two of us—until Primo, the youngest brother, looking like an Italian prince with a ponytail, jumps onto the dance floor and joins in.

We dance until the sun rises. People drift out of the house and cook breakfast in the outdoor kitchen by the stage. The band members have been playing for hours; although they are handed food and drink, they barely stop the music. We continue to dance. I can still smell the sweet fragrance of the wedding flowers arranged on the tables and posts over the banquet and dance area. Finally, at 10 a.m., the band stops for a real breakfast. They’ve been playing for 7 hours, yet they look as if they’ve barely begun—amazing to me. I’ve been dancing all night and feel as if I’ve been reborn. What a marvelous way to become a mother-in-law! We have been able to share our dances, and the cultures have started to blend.

“You are a true member of our family now,” Primo says, and he drapes his arms gently over my shoulders, like a never-fading lei. ☽

When she’s not dancing, Kathie Kertesz is a coach/consultant/trainer in the fields of learning and communication. She lives in Mill Valley, Calif. Her two married daughters and six grandchildren all love to dance.



PROFILE

A Grand Plan

MARK VANDER SCHAAF '72
HITCHED ST. PAUL'S FUTURE
TO ITS PAST.

What will it take to turn America's aging cities around? New sources of jobs? An all-out commitment to crime prevention? Fresh political approaches?

To that ambitious arsenal Mark Vander Schaaf would add: a really good myth.

To turn around a city, "You need something a whole lot more powerful than public policy wonks getting together and deciding to launch an economic development program," says Vander Schaaf, director of planning and growth management for Minnesota's Twin Cities Metropolitan Council.

The idea that myth has the power to spark an urban revival might seem like squishy social science to some, but Vander Schaaf has had plenty of converts ever since he resurrected a forgotten tale about St. Paul's first hesitant moment in the national limelight.

The Grand Excursion of 1854, which brought 1,200 prominent Easterners by locomotive and a flotilla of five steamboats to the remote reaches of the Upper Mississippi River, seemed to Vander Schaaf to be precisely the inspiration St. Paul needed. The story quickly captured the imagination of Vander Schaaf's colleagues and eventually the whole community. Most had never heard the tale of a time when the nation's eyes were fixed on what was then a backcountry town of 5,000 inhabitants as former President Millard Fillmore arrived with various literary and political luminaries and a national press corps.

This summer, Vander Schaaf's unconventional wisdom culminated in the Grand Excursion of 2004, which re-created the expedition. The spectacle exceeded expectations as 40,000 people took the riverboat excursions and hundreds of thousands more turned out to greet them.

Vander Schaaf, 54, came up with what he calls his "crazy idea" 10 years ago to celebrate



ELIZABETH VANDER SCHAAF '72

THE SPIRIT OF THIS SUMMER'S RE-CREATION OF 1854 LIVES ON IN "STEAMER TRUNKS" PACKED WITH CLASSROOM MATERIALS THAT VANDER SCHAAF HELPED DEVELOP FOR THE REGION'S SCHOOLS.

St. Paul's ongoing renaissance. "Rather than just the little standard, everyday riverfront festival, why not link ourselves to something deeper?" he reasoned.

The Grand Excursion also meshed with the aim of placing St. Paul front and center in the Upper Mississippi Valley—parts of Wisconsin, Illinois, Iowa, and Minnesota—which had been the general destination of the original excursion. Vander Schaaf sees their attempts to forge a common identity and economic base today as key to St. Paul's prosperity.

The stories a city tells about itself work their way into a community's psyche to subtly shape prevailing attitudes, says Vander Schaaf, formerly an economist and demographer for the city of St. Paul.

A far different narrative—St. Paul as the firstborn of the Twin Cities that ended up being the runt—long ago insinuated itself into the mind-set of the city through sibling rivalry with Minneapolis.

"In the mythology of this area, a large part of the story is we were the first twin," Vander Schaaf says. "Lo and behold if [Minneapolis] didn't get bigger than us.

"This has really affected the psychology of this area pretty deeply in that [people wonder], 'Where did we go wrong?'"

Vander Schaaf—who majored in history

at Swarthmore with a concentration in urban studies and received a doctorate in religion at the University of Iowa—sees the humanities and data crunching as natural complements.

"To operate comfortably in both a quantitative and a qualitative environment, I think Swarthmore really laid the groundwork for that," he says.

In a Russian novel course taught by now Emeritus Professor of Russian Thompson Bradley, Vander Schaaf seized upon the concept that cities have souls—spirits, character, personality—that steer their destinies as surely as any manufacturing base, balmy climate, or cultural amenity. Ever since, he has looked at city planning as "not just the numbers, but getting at the personality of a city."

Although the Grand Excursion story proved popular, it doesn't paint an entirely positive picture. One New York reporter in 1854 wrote a scathing dispatch that the city was unsuited to visitors. Vander Schaaf has a ready answer: The flotilla had arrived a day early, with about 700 more visitors than expected. The city scrambled to make amends.

In 2004, the lesson was not lost, he says, as St. Paul's preparedness paid off. "A good myth is sort of ambiguous."

— Colleen Gallagher

PROFILE

In His Big Backyard

EITAN WEINREICH '84 TURNS THE CAMERA ON AMERICA'S UNLIKELY CORNERS.

For Eitan Weinreich, an Emmy Award-winning freelance documentary filmmaker who spent much of the 1990s directing National Geographic productions, mystery and intrigue are not restricted to the glamour of the Himalayas, the Amazon, or the South Pacific—but can just as easily be found in the underground of New York City or the greyhound racetracks of Florida.

“I had this agenda of finding the exotic and the mysterious and the interesting and the unknown in more ordinary places,” Weinreich says. Having grown up in Israel, South Africa, and Italy, Weinreich had never even been to the United States before coming to Swarthmore; so, for him, America is just as exotic a locale with just as much to uncover as any international realm. “Being foreign enabled me to look at certain things in America in a more quizzical way. I could find strangeness and mystery in things that most Americans think of as ordinary.”

His desire to turn the lens inward to the seemingly familiar opens doors to a multitude of miniature worlds that many people would never otherwise know existed.

One film, *Water Blasters*, focused on the Sandhogs of New York City—an entire subculture of miners who dynamite through solid rock to create water tunnels and shafts 800 feet beneath the city's surface. Fascinated by this subterranean culture of men, many descended from Irish miners, who build crucial infrastructure most New Yorkers would never see,” Weinreich says. “You could be in New York City, then go a few feet underground, and you're not in New York City anymore.”

Another assignment for National Geographic sent him to Florida to film behind-the-scenes greyhound racing. “Never in my life would I have thought I'd have anything interesting to say about greyhounds.” But he

became absorbed in this world that prized its dogs for their speed, majesty, and agility and yet systematically and often brutally exterminated them when they did not perform. The film, *Greyhounds: Running for Their Lives*, was credited for a dramatic increase in the adoption of greyhounds that would otherwise have been killed. It won numerous awards, including the Jackson Hole Wildlife Film Festival Best Investigative Film, and was a television success, winning the Cable Ace for Best Magazine Series Special.

Documentary filmmaking, Weinreich explains, embraces the liberal arts ideal through its resistance to specialization and its flexibility in finding subjects in the most unexpected locales. Many of his college friends went on to graduate or professional schools, but Weinreich is grateful that he never needed to specialize. “It's been very satisfying to me because I did not have to give up that diversity of experience, that diversity of exposure to different ideas,” he says. “I could sustain a lot of what I liked about Swarthmore in my professional career.”

Still, he couldn't help but feel a bit out of sync with his peers when he accepted a string of menial film jobs. The first of these was on the set of Woody Allen's 1985 movie *Hannah and Her Sisters*—or not the set per se. Imagining that his job as “location assistant” would allow him to observe the film-

ing, Weinreich was dismayed to find his job entailed taking the subway to the location of the shoot the night before, lining up a series of orange cones, and preventing New York City drivers from parking there. In the morning, when shooting began, he was sent away. It was a closed set.

“If there was a bottom of the totem pole, that was it,” Weinreich says.

Greater opportunities were forthcoming, and, from there, Weinreich moved on to a variety of clerical jobs in film before getting into editing and writing. It took about seven years before he was finally allowed behind the camera himself. In his first directing project, Weinreich turned the camera on a California-based entomologist and Hollywood insect wrangler. The documentary was well received, opening the door for Weinreich's career.

Weinreich has worked in some capacity on about 40 National Geographic productions and has directed about 10. As a freelance filmmaker, he works on a variety of different projects outside of the Geographic genre as well, including commercials, which he says offer an entire realm of creative options almost unheard of in documentary filmmaking.

It has always been in the seemingly off-beat that Weinreich has found his most potent magic.

—Elizabeth Redden '05

PROFILE

An “Unearthly” Place

THREE ALUMNI SPEND THEIR SPARE TIME MAPPING CAVES.

I was in a passage just large enough for me to crawl on hands and knees. Then, the floor opened up into a long hole looking down 30 feet into a rocky pit with a full stream flowing at the bottom. I had to crawl along on narrow rails of rock at the edges of the hole, straddling this window for 20 feet before reaching tunnel again.”

Despite such occasional scares, Tom Kornack '98 finds burrowing through caves deep underground an exhilarating pastime that first seduced him as a child. Along with Charles Danforth '95, who first caved with a College outing club; and Edgard Bertaut '80, who began caving in high school, Kornack belongs to the Gangsta Mappers, a group of cavers who survey and sketch caves.

“I don't know what attracted me more—the exploring aspect or just plain getting muddy,” Bertaut says.

“Tourist” cavers visit well-known caves merely to look around, whereas “project” cavers like Kornack, Danforth, and Bertaut explore unknown or little-known caves, using modern mapping techniques to measure distance and angles of elevation, sketching as they progress. By determining how neighboring caves relate to each other hydrologically and geologically and by knowing where a cave is relative to surface streams and topography, they are able to locate other cave entrances and caves.

Bertaut, a senior environmental manager for Allegheny Technologies in Pittsburgh, says, “As an engineer, I find the thoroughness of cave mapping, checking each passage to see if it goes anywhere, interesting.”

Caves present varying levels of difficulty, from those needing only the ability to walk or crawl to others requiring ropes and ladders, says Danforth, who, like Kornack, had previous rock-climbing experience.

Especially exciting, Kornack says, is discovering “virgin” cave. Mapping in a section



COURTESY OF TOM KORNACK

AFTER 8 HOURS IN CASSELL CAVE, W. VA., (FROM LEFT) CHARLES DANFORTH, TOM KORNACK, AND EDGARD BERTAUT REACH THE END OF A DAY'S MAPPING AND ANTICIPATE THE 3-HOUR TRIP BACK TO THE SURFACE.

of Cassell Cave, W. Va., called The Bratwurst, he remembers “squeezing through a very tight and watery crack, where the passage seemed to have ended. I heard dripping, echoing in what sounded like a large room. The passage, about 12 to 24 inches high and 2 feet wide, was about twice my body length. Removing my helmet and turning my head sideways, I inched through the tightest part near the end and landed on the floor of a medium-sized room. That was my first real underground discovery—and the definitive caving experience for me.”

Caving is not for the faint of heart. First of all, caves are pitch dark. “Lots of people get stranded when their flashlights die,” says Kornack says. “Caves are also confusing, with complicated, winding passages.” Cavers traverse, horizontally and vertically, miles of mud-brown rock tubes, some tall and wide, others mud-filled crawl spaces. Jagged pieces of “breakdown” litter the floor. Streams, from trickles to deep creeks, abound. “But every now and again,” Danforth says, “you find a beautifully decorated grotto—stalactites in all sizes and shapes; delicate, translucent soda straws cover the walls and ceilings; crystals, knobbly popcorn, wavy bacon, huge wedding cakes, and other beautiful features.”

Once, while at Cassell, Danforth discovered and named a formation called the

Magic Carpet, an undulating sheet of flowstone suspended by a single edge, about 1 foot off the ground.

Cave types vary according to location, Kornack says. U.S. caving hot spots are limestone-rich areas in the Virginias; Kentucky; the corner where Tennessee, Alabama, and Georgia meet; and the Southwest. Far from being barren environments, caves are home to bats; large, “creepy-looking” crickets; spiders; salamanders; and translucent crayfish.

Respect for the fragility of the cave environment is essential, says Danforth, an astronomer in Boulder, Colo.: “A footprint can last for thousands of years down there, and stalactites grow at the rate of millimeters per century. A carelessly broken cave formation won't grow back in your lifetime.” He also warns against the possibility of injury, saying that getting an injured person out of a cave can be harrowing. “Nonetheless,” he continues, “caves are amazing and, ironically, unearthly places, where you have to deal with each problem as it comes to you. It focuses the mind in a wonderful way.”

Kornack, a graduate student in physics at Princeton, concurs. “Squeezing into passages, surrounded and compressed by rock, is a truly awesome feeling. You feel very insignificant and powerless. It makes you sincerely appreciate life.”

—Carol Brévert-Demm

UC–Berkeley and UCSF. She has been working as an instructor for North Carolina Outward Bound. **Lisa Jenkins** is studying nursing at NYU.

Andy Wong is the San Francisco chapter leader of a grassroots organization working for equal marriage rights for same-sex couples. He organized the rally that helped assemble the first same-sex couples to ever be married in San Francisco back in February. He is now involved in spearheading a national Asian Pacific American coalition for marriage equality. **Hillary Kathryn Dresser** has been acting and modeling in Philadelphia. She has been in two movies this year as well as several theater pieces.

Chris Scheller was in Boston, supervising a group home for adults with developmental disabilities. He just moved to LA and plans to start graduate studies in religion next year. **Tanya Wansom** spent the summer in Bangkok doing HIV/AIDS activism and advocacy and presenting at the international AIDS conference there.

Sonia Mariano is doing a yearlong translating internship in Moscow, after which she plans to go to medical school.

Susie Ansell bought a house in Nashville, Tenn. She is studying education policy at Vanderbilt U. **Diego Johnson** is painting a visual novel in Uruguay. **Gabriel Fairman** is working at a metal trading company in Brazil. **Eric Martin** is in California, writing a novel.

04

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Congratulations, Class of 2004. As the summer advances, it really begins to settle in that my time at Swarthmore is done. No more track meets, Sharples,

screw, Paces, fall formals, and so on.

When we look back on our memories from Swarthmore, there are certain people we always think of and wonder how they are doing: our first date at the College, freshman-year roommate, orgo lab partner, and even that crush from Orientation Weekend.

As we all move on with ambition and fear both growing at a very fast rate, we should realize that this is only the beginning and that there will be many more memories to come.

The dispersion of the Class of 2004 around the country and the globe started right after graduation.

Brendan Moriarty and **Matt Goldstein** spent part of their summer biking in France. **Brendan** will spend the year living in Center City Philadelphia and working as a consultant in Jenkintown, Pa.

His roommate, **Justin Crosby**, will be working with Philadelphia public schools as a literacy intern teacher.

Tara Trout left a week after graduation on a tour of Europe. **Matt Williams** will be moving farther east to China next year for a Fulbright. **Erik Elwood** will be in medical school at Penn State–Hershey, and **Aaron Rubin** will be at the U. of Michigan Law School.

I accepted a job offer as a personal assistant to the director general of Nigeria’s National Agency for Food and Drug Administration and Control, so I leave for Nigeria in a week. (Remember, this is being written in June.)

No matter how busy we all might be, it would be a shame to lose touch with all the marvelous people you met at Swarthmore. To share what you are doing with the rest of the class and the Swarthmore community at large, write to me at the e-mail or home address at the top of this column, so that, as a class, we will be able to stay together in memory as well as in spirit.

LETTERS

Continued from page 3

tionally well run. Financially, it is extraordinarily strong, and a Swarthmore education is one of the most impressive branding exercises I have ever experienced.

PETER DARLING '84
San Carlos, Calif.

VALUES AND BUSINESS

“A Profitable Education” (June *Bulletin*) sets up an unnecessary and unfair dichotomy between “doing business” and “doing good.” The case for doing business is simple: Someone wants to buy something—a house, computer, newspaper, lifesaving drug, etc.—and someone else has to produce it. Many Swarthmore graduates decide to go into business to help produce those things. There’s nothing morally wrong about this. In fact, doesn’t creating these goods and providing these services advance our economy? People are motivated to go into business because it allows them to pursue their intellectual interests while, at the same time, helping them afford to feed and clothe their kids and send them to fine schools like Swarthmore!

The article also reinforced a Swarthmore misconception: that people in business are fundamentally greedy and self-centered, and that they can only align themselves with Swarthmore’s values if they pursue altruistic endeavors such as microfinance, community service, or helping the victims of the Sept. 11 attacks. I have the utmost respect for these endeavors, but I think that it might have been more illuminating if the article had

dwelted on how alumni live their values while working in business. For example, most alumni I know feel strongly about working in companies where people maintain high ethical standards and care about treating employees well. Alumni who go into business live Swarthmore values in their everyday work and interactions.

My message to those who frown on alumni who choose business careers is not to judge them using preconceived notions but instead to understand nuances. After all, aren’t these Swarthmore’s values?

GIRIDHAR SRINIVASAN '98
New York

NO OFFICIAL TRAINING

It’s intriguing how many Swarthmore graduates have been successful in careers for which their courses or majors at the College have only obliquely “prepared” them. The June *Bulletin* article “A ‘Mediated’ World” (“Collection”), about the emerging Film and Media Studies Program at the College, says that several filmmakers emerged from now William R. Kennan Jr., Professor Emerita of Art History T. Kaori Kitao’s film classes, which began in the 1970s. I think I gave the first lecture on film at Swarthmore, on Hitchcock’s *Psycho*, for the Film Club in 1967.

Alumni of our era who went on to have careers in film or theater—actors such as Steve Gilborn '58 and Lynn Milgram '60, film directors Bob Kramer '61 and Peter Gessner '61, theater director Ike Schambelan '61, and critics Peter Biskind '62 and myself—did so without any

benefit of any “official” Swarthmore training.

This situation is oddly similar to that described in “A Profitable Education,” in which Swarthmoreans without a formal business education have found themselves to be prepared for—and successful in—the business world.

LEO BRAUDY '63
Los Angeles

AVERY ON FRIDAY

I was deeply saddened to read of Professor Emeritus of German George Avery's death in the June *Bulletin*. He was a thorough and passionate reader, and in his comparative literature course, Kafka, Mann, and Döbblin, he taught and shared a scholarship that appreciated every text as a wondrous entanglement of form and content—seeing every text as the lyricism of these inseparable things, really. Consequently, my books from this class contain not only scribbled observations on narrative consciousness and the leitmotif but also

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instances where he wanted us to appreciate the density of individual words and even typesets. “Implies ‘letters’ instead of ‘notes,’” I wrote over the word in Kafka. “One of the only italicized sentences in Mann,” says my marginalia in *The Magic Mountain*. And yet, in the end, it might be a notation on the final page of my copy of *Magic Mountain* that says it best: “Avery on Friday: I thought I'd eventually get tired of re-reading this, but the other day I wrote down '9/9/91—still terrific.”

ABBY DONOVAN '92
Eugene, Ore.

MANIFESTLY UNSAFE

The March *Bulletin* article on midwifery (“A Natural Choice”) and the editor's note (“Parlor Talk”) contained some errors, some omissions, some overstatements, some understatement, some fiction, some truth, some facts, and some nonsense. Both were representative of the widespread enthusiasm for both nurse midwifery and decreased medical intervention in pregnancy and childbirth. Without a doubt, the influence of the hospital setting and the trained obstetrician carries some potential negative impact on the conduct of pregnancy and delivery, but I learned at Swarthmore, “if you do not know your history, you are condemned to repeat it.”

Without giving proper weight to the distribution of patients, the article makes it sound like mothers and babies do better with nurse-midwives alone than with physicians. Comparing overall statistics is meaningless because most sick mothers or jeopardized fetuses will be under obstetrician man-

agement, thus bringing down the physician's overall success rate.

I encourage any pregnant woman considering nurse midwifery care to review the article's description of the Cambridge Birth Center, “which stands next to Mt. Auburn Hospital” and where a call for help brings “a river of people [from] across the parking lot.” For the parturient to be separated from effective medical care by a parking lot—or any other distance—is manifestly unsafe. This is not what you want for emergency backup in obstetric care, no matter how infrequently problems may occur.

Nurse-midwife Nancy Niemczyk '88 applauds the change in the source of new nurse-midwives from the traditional labor-and-delivery nurse to those from other backgrounds. But less training and experience is not an advantage. I was very happy that the birth of my son was attended by one of the most sophisticated obstetrician/gynecologists in the world, flanked by two other well-trained, focused physicians as well as a supportive nursing staff.

I developed award-winning obstetrics and gynecology services at two New York City hospitals, and I am very much aware of the positive aspects of nurse midwifery. I recruited and supported a vigorous nurse-midwifery service that worked collaboratively with obstetricians for better care of all our patients. Collaboration between physicians and nurse midwives is the best means for improving both the safety and the quality of obstetric care. The competitive, negative atti-

tudes expressed in “A Natural Choice” are counterproductive.

ROBERT WALLACH '56
New York

PC ELECTIONS?

I refuse to vote in Alumni Council elections because I consider it regressive behavior on the part of the College to demand that I vote for “one man and one woman.” It amounts to ordering me to conform to a ridiculous standard of politically correct behavior instead of allowing me to choose the persons I regard as having the best experience for the job. I expect by next year to be given orders to vote for one Hottentot and one lesbian. This is not democracy nor diversity; it is paternalism at its worst.

MARYAL STONE DALE '52
Chicago

Editor's note: The bylaws of the Alumni Association require that the number of male and female elected members of the Alumni Council be equal. The Hicksite Quaker founders of the College had likely not heard of political correctness when they mandated, in 1864, that Swarthmore's Board of Managers be composed of equal numbers of women and men. Your comments on the matter of Alumni Association elections should be directed to Lisa Lee '81, director of alumni relations, at (610) 328-8403 or llee2@swarthmore.edu.

FOR THE RECORD

The late Bob Kyle '52 and his first wife, Kay Eagle '54, had three children, two of whom graduated from Swarthmore: Trip '80 and Leigh '83. Their older daughter, Kate, graduated from Barnard College in 1976.

HIS FATHER STILL CALLS HIM

FRANK MOSCATELLI KNOWS THE IMPORTANCE OF ASKING THE RIGHT QUESTION.

By Alisa Giardinelli

Why does Professor of Physics Frank Moscatelli wear his celebrity so well? Because of his cutting-edge research with cold atoms. Because he and his wife sail during an annual chartered cruise in the French Caribbean. Because his calculations on why the World Trade Towers fell were cited by *Scientific American*, the BBC, *The New York Times*, and the State Department, among others. Because he and Edmund Allen Professor of Chemistry Robert Pasternack once presented themselves to President Alfred H. Bloom as a “nonconsultative committee” to revamp the faculty lounge, to no avail. Because, when he was president of Swarthmore’s Sigma Xi chapter, he brought Nobel Prize-winning physicist William Phillips to campus. Because his father still calls him “Frankie.” Because, as a Brooklyn, N.Y., native, he consistently finds the good life in Delaware County, Pa.

What’s so cool about cold atoms?

The manipulation of atomic motion with light is a new field. My research is pitched to the possible realization of a quantum computer, which would be very fast and could process a lot of information simultaneously. We’re not building one, but such a computer will require a “chip,” an integrated circuit, in which atoms move around via light forces alone just as electrons do in an ordinary computer chip. This research is designed to produce cold atoms and load them into such a structure to show that it can be done. It’s never been done before, and no one else is working on this application.

How cold is it?

Between 125 and 245 micro-Kelvin—very cold. It’s all done with lasers, mirrors, magnetic fields, and radio waves.

You have a photo of a Porsche on your personal Web site. What’s your current ride?

A BMW M-Roadster, red. All my sports cars have been red.

What’s your dream journey?

A transatlantic crossing on a sailboat.

You’re quoted by students in the Daily Jolt [an on-line campus forum] as saying, “I’ve been known to throw things.” Is that true?

Well, I’ve never thrown anything heavy, for momentum considerations.

What’s your favorite food and drink combination?

Lamb and bordeaux, probably the purest marriage of wine and food. Also champagne and anything.

What’s your best quality?

My optimism.

And your worst?

Sometimes, I do give up hope. I’m also contradictory.

If you could add one thing to the new science center...?

Well, we often speak nostalgically of a faculty club. Its day has truly passed, but, of course, it would include a wine cellar, a sherry cabinet, *The New York Times*, and a flat-screen television. Oh, also a locker room with showers—wellness, you know.

Who is your favorite fictional hero?

Mario, the lead tenor in Puccini’s *Tosca*.

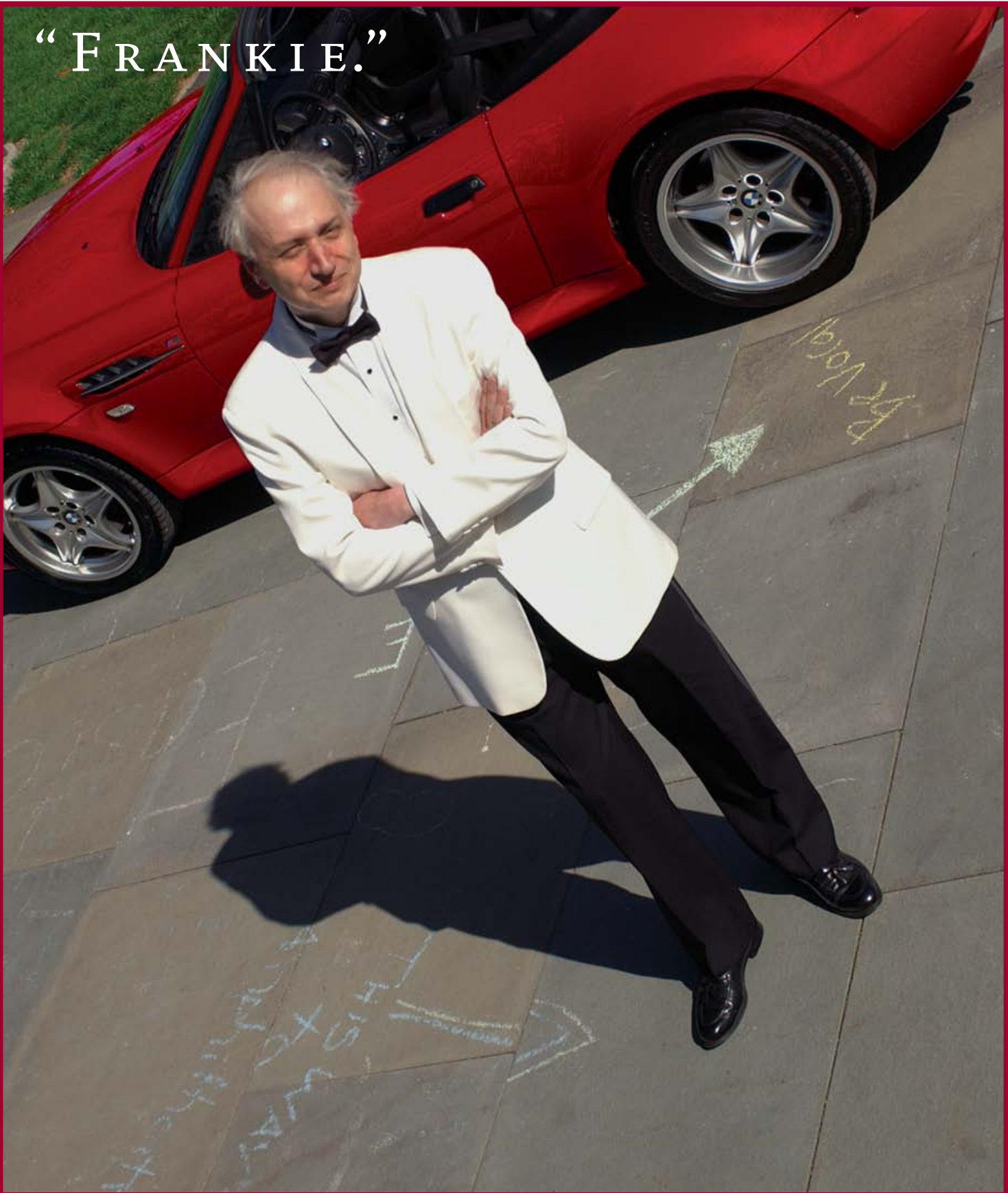
Who are your heroes in real life?

Eleanor Roosevelt, Enrico Fermi, and Richard Fyneman.

What was the most surprising part of being a media darling?

The amount of interest. It was not necessarily a hard answer; any physicist could have done my calculations. But it was a good question. That’s a lesson—knowing the right question. ☞

“FRANKIE.”





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