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To fill this emptiness, Dr. Bringle says women must learn to "listen to their inner voices" rather than constantly strive to meet unrealistic expectations. "The really healing virtue of any eating disorder is trust. You have to trust that your body knows when it is hungry, when it is full, and to listen to that.

"To have to trust there is something out there to fill the empty spaces in your life -- and it's not food." She argues that less self-consciousness about ap-

pearance and a strong belief in God helps fill this void.

Beginning with her first diet in first grade, Dr. Bringle has struggled with a lifelong binge/diet cycle. This food-weight obsession culminated when she was in graduate school, when she became a full-fledged bulimic. She regularly binged on food, then took laxatives or exercised extensively to lose the added pounds. She says she would often fast on water and grapefruit and think, "I was the only one in the world with this prob-

lem."

However, after studying feminist literature about weightism, "I made the decision I was not going to go on another diet ever again." She has since lost 30 pounds and says that although she still thinks of herself as fat sometimes, she has learned to be more comfortable with her body.

Writing this book has also helped, acting as a kind of "self-therapy." "I found that the more I write about food and weight, the less I think about it," she said.

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during the Gulf War last year? Can you remember? So many were captivated by their television sets, and the talk of the war was a main topic in class. But do you remember Belk steps? Do you remember when the American flag was burned and the response on the causewalk? How about the gruesome, yet realistic red paint splattered causewalk a week later, the white chalk outlined bodies, and the symbolism in the expression.

Possibly these events are not the most pleasant experiences in St. Andrews' history; however, you have to admit today such forms of expression would be stopped head on by the administration. I don't mean to refer to the latter events as good points of exemplary performance on this campus; however, they are utilized merely as examples. (Let it be known that I am not condoning any of the activities personally, they are utilized merely as reference.)

Let me illustrate a better example. The Great Debate. St. Andrews has the opportunity to break a world record, and the response: nothing. Every person on this campus would only have to debate for one hour and witness for two in order to break the world record by 100 hours. Yet, as usual, our self-absorption forbids us from getting up and making an effort. To some of you this is not unusual, but to most of us and especially the graduating class this is

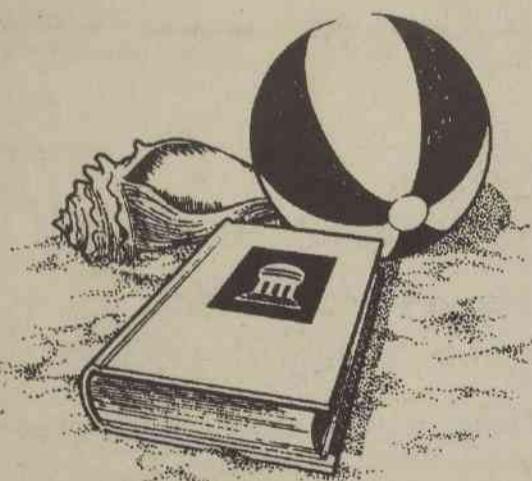
not the St. Andrews that used to be known as a "community."

The administration has stated on several occasions that the present changes that are taking place on this campus are for the "benefit of the St. Andrews Community." What community? A community arises out of individuals who are proud of their fellow students, which this year describes otherwise.

St. Andrews is no longer a community of the diverse. Rather, it has become a college which represents the minute class of individuals who can afford the expenses of this college in stagnant economic times. We have become merely a college of regression rather than a community of expression.

I fret at this thought; however, I realize I have no control over it and for that I am glad my time here is limited and almost over. St. Andrews is changing into something that as of yet neither I, nor anyone else, has the knowledge to determine. I must admit, that the future of this college scares me because of what it loses in the graduating class of 1992. I commend this class for their outspoken voices and the last of the communal legend they will leave behind. St. Andrews, I fear for your existence. The community has lost its vigor and only the future generations of this once grand college can change it. Yet, submissiveness is not the answer.

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