This year's Seven Sisters conference is entitled "Exploring Contemporary Feminism: Perspectives on Women, Race, and Class." The conference will take place at Smith College, March 6 through 8. Representing Bryn Mawr will be: Nuria Pastor Solare, Amy Ongiri, Lori-Kim Kim, Lona Gold, Gina Cisneros, and Seemi Ghazi. Arrenke Husain is first alternate and Laurie Beth Saroff is second alternate. Mill Cisneros has been asked to serve as a panelist at the conference. Pictured above are delegate Nuria Pastor Solare (90), Lona Gold (88), and Amy Ongiri (90).

Infirmary forms groups for eating disorders, ACOAs, relationships

by Laura Miller

Three members of the Bryn Mawr College Infirmary's counseling staff have initiated student support groups this year. Last semester, Dr. Rachel Goldberg established a support group for general concerns and Dr. Jean Marie Barch started an Eating Disorder support group. Last week, Dede Laveran, M.S., ran the first meeting for Adult Children of Alcoholics.

Although this is the first year that the Infirmary has offered this type of service, all three counselors agree that there has been a real need for support groups for quite some time. The three counselors chose a group topic in response to the issues that they encountered most often in private practice and according to their area of personal expertise.

Asian students’ group meets

by Eun Min

ECASU (East Coast Asian Students Union) held its 7th annual conference at Boston University from February 13-15 this year, bringing together a network of Asian student organizations from colleges in the Mid-Atlantic and New England states. Seventeen students from the Bryn Mawr/Haverford community attended the conference, participating in what Emily Murase (Bryn Mawr, 87) called a "consciousness-raising experience." ECASU was founded in 1978 and began with a Unity conference at Princeton University to foster communication and cooperation between the Asian student organizations on the East Coast. Through past conferences, students have exchanged experiences and resources, developing analyses of problems facing Asian students and formulating strategies to combat them.

This year’s “Education for Action” conference began with a Keynote Address presented by Dr. Shirley Hune, professor of Education at Hunter College and a third generation Chinese American. Dr. Hune stated that Asian Americans are now at a crossroads in education, where the price of individual achievement is separation and alienation from one’s community.

Posing the decrease in the importance placed on racial understanding and helping others in a recent survey, Dr. Hune pointed out the difficulty of attaining success (which often entails the maintenance of the dominant social skills, perhaps a greater opportunity to open doors to others, to come together to talk about whatever it is that is on their mind." Dr. Goldberg says, “In the process of doing this they find that they have more in common with others than they realize members of the group trade ideas and encouragement. They discuss strategies of relating. Goldberg believes that positive momentum helps members to recognize that they will not be put down or attacked for expressing their feelings."

How other colleges diversify

by Jennifer Schulten

Many institutions of higher learning do not differ on the issue of diversity requirements—many do not have one. Others have just recently begun to consider the benefits of such a requirement. Most notable among the latter is Smith College.

Last semester president Mary Maples Dunn called “an all-college meeting, at which students, faculty and administrators voiced their concerns about racism at the college.” Since then, she says, “We’ve been doing a lot in the areas of counseling and education to address the issue.” [Bryn Mawr-Haverford News 2/20/87]. These actions were in response to an incident in which “an individual or group thought to be Smith students spray painted a racist slur in front of Lily Hall, which houses the black cultural center, and defaced a black professor’s office door.” [ibid]

There are quite a few liberal arts colleges and even universities which already have a diversity requirement, and the diversity among these diversity requirements is both amazing and inspiring. It is useful to look at three small liberal arts colleges in the northeast, comparable to Bryn Mawr College in at least three distinctive features. These are Bowdoin College in Brunswick, Maine, with a student body of 1,350; Drexel University in Philadelphia, with a student body of 1,867, and Drew University in Madison, NJ, with a student body of 2,000.

Bowdoin’s requirements for the B.A. degree include distributional requirements which are similar to Bryn Mawr’s divisional requirements. One of the divisions in these distributional requirements is Foreign Studies. The guidelines for fulfilling this re-
Is quorum enough?

To those of you who were at Plenary; congratulations for demonstrating your commitment to self-government. We almost lost quorum time and again, and when we did actually dip below the 329 mark, we all waited to re-establish it instead of running out. We can be proud of ourselves.

To the rest, particularly those who signed up to go and then didn’t; we mulled over issues like whether Bryn Mawr College should go co-ed (it shouldn’t) and how we can avoid endless run-off elections. Most important, we decided that no Bryn Mawr student is obligated under the honor code to condemn behavior that she does NOT find objectionable. This was a strong statement of student autonomy. If you are concerned that as students our rights are gradually eroding, you should have been at Plenary. If you are concerned about our status as a women’s college, you should have been there. If you believe that we, as college students, are mature enough to make decisions concerning our lives, by all means you should have been there. Plenary is long, tedious and frustrating, but it is crucial to our continuing as a self-governing body. To those of you who stayed away to write English 015 papers, to eat pizza or even watch America: It’s your code, folks, and you almost blew it.

Cooperation vs. confrontation

Sentiments on this campus, on the part of both students and administration, are often highly charged, but does this mean they have to be confrontational? Sometimes it seems that the community is divided into two camps. Is it necessary to view the other as an alien force that is pushing forward without regard for the interests and concerns of the other?

No. This attitude is not a productive one, nor is it in the best interests of the community. Both students and administration need to take a step back from their anger and confrontational stances. As a community we share similar larger goals. We must have a commitment to work together toward these goals.

The proposed diversity requirement and the models on financial equilibrium are just two of the issues facing the Bryn Mawr community right now. They need to be addressed in an open, non-confrontational manner. The relationship between the administration and the students is a crucial one, and if used to its full potential, a productive one as well.

Two Connections: Carol Beane was not denied tenure. She was never in a tenure track position. Dean Woodruff’s position has always been half-time, and was therefore not reduced from full time to half time.

Traditions

The proposed models designed to bring the College into financial equilibrium within five years, as mandated by the Board of Trustees, have been distributed for community feedback. Copies are on reserve in Canaday, the President’s Office and at the School of Social Work. There will be a meeting of the Student Committee on Financial Equilibrium to discuss the proposed models on Feb. 29, Campus Center 200, at 10 pm.

We are introducing a new Classified Ads section in the College News. The cost will be $1 for every 20 words. If you are selling or looking for books, offering a service or want to say something very publicly to a friend—send your ads to Box 1716, Bryn Mawr College, campus mail.

Student reflects on early marriage, BMC

by Alison Hayes

I visited Arkansas during winter vacation, and it brought a realization of the changes I have undergone as a feminist. I was born in Philadelphia, and my family moved to Arkansas when I was two. I grew up believing life ended when you graduated from high school. In Arkansas, women are expected to marry young. I was taught that there were two types of adult women: wives and prostitutes. So I married only two months after high school graduation, and prepared to become a housewife. In my case, being a housewife wasn’t much different from being a prostitute. When I married, I knew my life would be handled. My husband would give me a place to live and spending money, and I would give him sex twice a week. I quickly learned I was losing my self-respect. One day I just said, “I can’t take this anymore!” So I joined my family, who were moving back to the east coast. Eventually, I found myself at Bryn Mawr College.

My impression of Bryn Mawr has been, for the most part, positive. Bryn Mawr provides a nurturing environment for women to mature so they can better learn how to deal with a sexist society. For the most part, I find Bryn Mawr women have an understanding of the importance of the issues facing the modern woman. However, I have talked with women here who are still woefully ignorant of how prevalent sexism is in our society.

I’d like to think I left sexism back home in Arkansas, but sadly, this is not the case. The Barclay incident of six years ago still leaves a scar on our collective consciousness. Even today, Haverford men go into Philadelphia to acquire the services of prostitutes, a sad fact which many of my idealistic Bryn Mawr friends who traverse to Haverford on weekends find difficult to accept. Bryn Mawr needs to redefine its role in the b-College community in light of the distressing incidents that have plagued Haverford in recent years.

Search announced for Minority Affairs Director

Dean Myers

As some of you may already know, Nancy Woodruff has decided to work full time on her research program starting June 1, 1987. We are therefore beginning a search for a new Minority Affairs Director.

A search committee including students, faculty, and administrators is currently being instituted. The committee will begin to search and screen applicants for the position and will recommend a candidate to be appointed by President McPherson. Professors Jane Hadley (English) and Michael Allen (Political Science), Dean Ruth Mayden (Social Work), Miss Julie Painter (Equal Opportunity Officer) and Ms. Evelyn Thomas (Admissions) have agreed to serve on the committee which I will chair.

Two students will be appointed by SGA, including one member of the Sisterhood.
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A R T S

Fetish of chastity discussed

by Becky Carpenter

The lecture hall of English House was overflowing last Friday as Margaret Ferguson delivered her lecture on "The Fetish of Chastity in Renaissance Women's Writing." Professor Ferguson teaches at Columbia University at the graduate and undergraduate levels. Her talk grew out of an undergraduate course she taught on Renaissance women writers. She first gave us a sense of the social climate in which women were writing and then spoke about three women writers in particular.

Renaissance theorists attempted to construct what one critic calls a "normative woman," a private figure whose chief virtues were chastity, silence, and obedience. From a socio-economic perspective, chastity was the most important of the three. The term "fetish" harks back to Marx's concept of the fetishization of the commodity. For upper and middle class women, virginity was indeed a "commodity bought and sold on the marriage market." How then can one explain that chastity should be so important for all women regardless of their class?

For Renaissance women writers this "fetish of chastity" constituted the greatest investment of their writing, for silence and chastity were intimately linked. Female loquacity was associated with wantonness. "The closed mouth was a sign for that vaginal closure which secured a woman as a man's private property." All this posed problems for the women who wanted to write and be published, for if any woman could be reprimanded simply for attempting to write, how much more could she or a writer who might hope for? Some women, generally of the upper and middle classes, wrote without openly questioning this "fetish of chastity." Women of the lower classes, on the other hand, braved "social and literary conventions by celebrating female erotic passion."

Margaret Ferguson brought forth two examples of women writers from the upper classes, Christine de Pizan and Elizabeth Carey, and one example of a woman from the middle class, Aphra Behn. Christine de Pizan's book, Le livre de la cite des dames, was a discourse on the theories of these different belief systems and I try to integrate them into who

The Acting Company will present Much Ado About Nothing in Goodhart on Tuesday, March 17 at 8:00 pm. Tickets will be $1.00 and must be bought ahead of time.

Acting company visits Bryn Mawr

by Susan Brown

Driving Latin rhythms, exotic locations and sensual tango dances highlight The Acting Company's exciting production of William Shakespeare's Much Ado About Nothing, coming to Bryn Mawr's Goodhart Theatre on Monday, March 17 at 8:00 pm.

Directed by Gerald Guitierrez, this innovative interpretation of the classic comedy has been relocated in the steamy Cuba of the 1930's. The performance is sponsored by the Office for the Arts as part of the guest artist series, with support from Haverford, Swarthmore, Rosemont and Harcum Colleges.

The Acting Company is America's only permanent professional repertory theater company touring nationwide. Since its founding by John Houseman and Margot Harley in 1972, the Acting Company has dedicated itself to a two-fold mission: to develop young professional actors and actresses through performing a repertory of classic and contemporary plays to deliver the highest quality productions to small towns and large cities throughout the country. The Acting Company is also the touring arm of the nation's John F. Kennedy Center.

The plot of Much Ado About Nothing is a graceful combination of three different stories. One of them concerns two brothers, Don Pedro and Don John. Pedro, a bachelor, tries to suppress a rebellion led by his bastard brother, Don John, seemingly reconciled to Pedro, accompanies his brother on Pedro's return journey. The party, resting in Messina, is welcomed by Messina's Governor, Leonato, Claudio, Pedro's associate and a war hero despised by Don John, falls in love with Governor Leonato's daughter, Hero. Benedick, a clever young lord and Claudio's best friend, resolves to remain a bachelor and engages himself in a merry war of words with Beatrice, Hero's cousin, who is also determined to remain single.

Don John, anxious to foil Claudio's wedding plans, stages a scene which compromises Hero's fidelity. Meanwhile, Claudio and Hero trick the unsuspecting Beatrice and Benedick into realizing that each is secretly in love with the other. After many complications, both couples happily united and Don John's duplicity is discovered.

Tickets for this unique production are $1.00 for Bryn Mawr, Haverford and supporters; $1.50 for Bryn Mawr, Haverford and supporters; $2.00 for Bryn Mawr, Haverford and supporters. For further information, call 645-8236. Don't miss the major theater event of the year!
Black Women Speak: Perspectives on Sisterhood

BMC student cites racist incident on Main Line

by Lilliane Oboma—Layat

One Saturday morning, freshman year, I simply had to get away from Bryn Mawr. I was feeling oppressed by dorm life and the forced socializing it seemed to entail. I liked my hall mates and, in fact, got along quite well with them, but on this particular day, they were not very appealing. At any rate, I decided to go to Suburban Square in Abington because it was easily accessible and anyway, I needed batteries for my walkman. At Suburban Square, I window-shopped a while. I wasn’t really looking for anything. I was just enjoying being away from Bryn Mawr. I went into Strawbridge and Clothiers hoping to get some batteries and discovered to my great disgust that they didn’t sell them there. As I was walking out, I paused to look at some earrings on sale, picked up a pair, decided they were rather cheap and flashy, put them back and walked on out.

My next stop was some little store which seemed to have all sorts of frivolous things in it. I was almost there when I heard footsteps which had been following me around. In front of the store was a woman who was definitely walking in my direction, so I stopped and waited for her to catch up with me. When she did, the first thing she said to me was somewhat to the effect that she had tremendous difficulty catching up with me because I was walking so fast. I was thoroughly baffled. Was this woman? And why should she want to catch up with me anyway?

The woman proceeded to inform me that one of the salespeople had seen me steal something and would I give it back to her. I couldn’t believe her ears. What followed was one experience I’ll never forget. The woman was extremely rude. She asked me if it was as if I were less than human and I realized, with great shock, that in her eyes, because I was black, I was indeed less than human or at most an inferior sort of human being. I had experienced racism before (inevitably) but never in my life had my “humaneness” been questioned.

Growing up in Europe, I’d sometimes been taunted by my peers because of my color, but the taunts never caused me great distress. In fact, when an English friend once asked me, with the best possible intentions in the world, whether I didn’t sometimes wish I were white, I was quite taken aback. Such an occurrence, to me, was very proud of being an African, a Ugandan and more specifically, an Acholi—and since I’m afraid I’d had no experience of that kind. I was quite taken aback. I mean, I had never in my life had my “humanness” been questioned.

A call to acknowledge difference

by Andrea Fore

“’As white women ignore their built-in privilege of whiteness and define woman in terms of their own experience alone, then when men and women of color become ‘other’, the outsider whose experience and tradition is too ‘alien’ to comprehend.’”

—Audre Lorde

In the above passage from Sister Outsider, Audre Lorde shrewdly identifies the dilemma which Bryn Mawr shares with much of American society. That is, she addresses the “institutionalized rejection of difference” which prevents the women of Bryn Mawr from truly celebrating sisterhood. She is furtively accurate when she proceeds to show that literature of women of color is seldom included in women’s literature courses, or in women’s studies as a whole. That is the excuse given, but even the literature of women of color can be only taught by colored women, or that they are

Who’s responsible anyway?

by Kimberly Hamilton

I am a woman of independence and I have always prided myself on my sense of responsibility. From birth I have learned to care for everyone regardless of race, creed, or color, and to be especially sensitive to those with whom I share a common bond. As well, I have learned the most powerful and commonly shared bond of all tends to be our ethnic similarities. And as a student at Bryn Mawr it is my understood responsibility to support other black students, whether it is politically or socially, individually or organizationally. Let it be understood that not all black students need to feel as I do, but that is my own sense of duty.

Sometimes, however, I wonder exactly how much responsibility am I to accept? Is it my responsibility to respond to every racial incident that occurs? Is it my responsibility to correct the inaccuracies taught in class about black families? Is it my responsibility to show you how black people wash their hair? Is it my responsibility to explain to you the nature of a real life ghetto? Why is it that I have no idea what it does to mine? The answer is yours. It is yours. Let it be understood that this is not a black/white issue to be seen as a personal concern of the College and its responsibility to the students. It is a personal issue concerning the roles of black students and what is expected of them. It should not be my responsibility to correct students and professors when formulating unformed hypotheses about black families in white America, but if I don’t, who will? Bryn Mawr’s lack of effort to academically and socially diversify the community represents a clear statement that it is my responsibility. Social ignorance is a handicap and without the help of the College many of the students will leave here socially crippled for life.

If Bryn Mawr is so reluctant to raise consciousness and to learn the true facts about blacks and other minorities, then so be it. It is her incredible loss, not mine. As a black person, I can tell you that we are a very talented group of people who can do much more with simplicity and grace. It would be a shame not to acknowledge our history! And this is Bryn Mawr’s responsibility!!

US news cannot ignore Africa

by Sia Nwoaje

It’s Black History Month, time to think about “the others.” As an African student at Bryn Mawr, I am becoming more and more aware of how true the term “the West and the rest” is. Trying to find information about Africa—current events, general news, courses, professors, anything—is a tiresome task. I have not been born elsewhere, I probably would not have to think about the rest of the world. Being in the little world of Bryn Mawr, which is then encompassed by the main world of the United States, is so very easy to forget that an “outside world” exists, with other people, with different traditions and customs.

I am not talking about places that only come into the news because of U.S. intervention or involvement. Only 10 percent of American news broadcasts last year were about Africa. 90 percent of that African news was about Libya and South Africa. As a Kenyan, which Bryn Mawr shares with much of American society. That is, she addresses the “institutionalized rejection of difference” which prevents the women of Bryn Mawr from truly celebrating sisterhood. She is furtively accurate when she proceeds to show that literature of women of color is seldom included in women’s literature courses, or in women’s studies as a whole. That is the excuse given, but even the literature of women of color can be only taught by colored women, or that they are

word can be used in this context! 75 years of struggle in January this year? And how many people care? Was the divestment movement merely the façade it was so often called? Is this campus ready to forget so easily when credit is not given for our actions or even our acknowledgment of issues?

Being involved and interested in the “outside” world is an ongoing process, not a part-time occupation nor a month’s commitment. The introspective attitude of the U.S. media is frightening. What is most frightening is that it is reflected on a so-called ‘liberal’ and ‘diverse’ campus such as Bryn Mawr. It is our responsibility to stop this attitude, first on campus, and later in our wider situations.

To do this, we must each start by question- ing our personal commitment to the true diversity of this campus, and our willingness to learn from and about other people.
Blackness: more than meets eye

by Mia Moseley

Commentary

This year Bryn Mawr has the largest number of black freshmen in its history. Now, we see more black faces and try to consider this state institution even more diverse than ever. Unfortunately, it is not clear to many that there is more to being black than meets the eye. So very much more! Much of the diversity of Bryn Mawr lies in its international composition. But as a black American I find it distressing to see my colleagues refuse to differentiate the culture of black America. To terminate the misrepresentation right now, I must say that different is not an indication of superiority or inferiority. It simply means that just as peoples are respected and accepted for differences in international cultures, so too must respect be given for variations in intra-national cultures. I am not overly-sensitive to racial issues and I do not assume that all non-blacks should automatically know and appreciate where I come from. It takes communication and effort on all parts. I realize that. What I am disturbed by is the phrase "it's not a black and white issue" when it [the issue] may damn well not be a unicolour issue. I find that many of my colleagues manipulate their understanding of race to minimize the differences so that their lifestyle appears as the one and only true American way of life. Here we are an intelligent group of people. We know the right answers to sound and look liberal, operate minimally prejudiced. What I see, however, is often different from what I hear. True racial understanding does not come from the media. It does not come from shallow chit-chats. And it does not come from individual case-study style examinations of the few black students on this campus. Black students at Bryn Mawr are on 24-hour educator call. And I think it is time for the administration to accept some of this educator responsibility. So many of the questions and incidents we face daily can be dealt with on a large scale by the College without causing frustration to us. We should not be forced to fall victim to the decided neglect of the faculty and administrators of this institution. Improvements could only occur, however, if the College truly cared if not, diversity in Bryn Mawr College should be defined as variations in skin color and not an understanding of variations beyond the surface.

As I said, there is more to being black than meets the eye. There is a beautiful, vibrant sense of life accompanying my history. True, I am an American. I share the history of this nation; the history that is taught to all of us level by level, like a history book. They lose so much through the ignorance perpetrated in this society. And I must feel sorry for them. See, there is more to being black than meets the eye. But you have to put your heart into learning it; the eye won't cut it.

Racial injustice and inequality well & alive

by Benita Nixon

Racial injustice and inequality still ravish the United States. Although countless people have fought and died for Civil Rights for all people, rights that black people exercise now such as voting, using public facilities, and many other rights (that blacks cannot exercise) are blatant and very recent instances of racism throughout America.

Just two months ago in New York, three black men were chased and brutalized by several white men; one of the black men was killed. This is what the white majority are blameworthy of the fact that the administration of the college was indifferent to the murder. Nothing could justify this excessive racist behavior.

For blacks in America, battles have been fought and won, but there are still many more obstacles to overcome.
Contraceptive options explored

by Farar Elliott

The heterosexual woman encounters the spectre of unwanted pregnancy every time she has sexual intercourse. The consequences of such a risk are visited upon the woman, in society's reasoning it is the responsibility of the woman herself to take precautions against preg-
nancy. In practice, this means that the vast majority of contraceptive methods involve an alteration at female body. Whereas the male is unfettered by side-effects or responsi-
bility for his actions.

Although the ins and outs of a woman's body presented by some birth control methods are not in the least negligible, it is important to remember that a pregnancy is a greater risk to a woman's health and life than any available form of contraception. A woman is not built for pregnancy and childbirth, con-
trary to patriarchal belief. Women's bodies are distended beyond recovery in pregnancy — many women suffer from varicose veins, incontinence, collapsed stomach muscles, and more due to carrying and bearing a child. Since the dangers to pregnancy with those due to the side-effects of contraception show that up to 90% of the life to life threat incurred from contraception from pregnancy and childbirth is far in excess of that experienced by users of any method.

Keeping that in mind, a discussion of some of the more popular methods of birth control is now in order. I am not going to ad-
dress abstinence or sterilization, since the pros and cons of these methods are more self-evident than less extreme measures. The IUD also will not be discussed because it is considered too dangerous to be used at all, nor will the sponge, for similar reasons. In considering the methods that are presented, it is a good idea to keep several considera-
tions in mind: how good are you at remembering things? how often do you have sex? how willing are you to cope with side effects and health risks? how comfortable are you with your body? is an abortion a financially and morally viable back-up for you should your method fail?

Diaphragm:
The diaphragm is one extremely popular method of birth control, and you see no side ef-
facts or health risks, and the contraceptive cream or jelly used with it helps protect against sexually transmitted diseases (STDs). This method is also completely re-
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Condom sales cause controversy

by Tanya Sharon

Since sometime last fall a few television stations in San Fran-
cisco area have been carrying advertise-
ments for—hold on—condoms. It's hardly surprising, given the light that is cast on sex in some quarters, notably among religious groups. My first response to this was that, since SES is such an issue, of course, I was throughout this society as a medium to ad-
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Gay subjects needed

Robert Schoenberg, Assistant Director of the office of student life at University of Pennsylvania, is doing research about sexual identity development among college years. The research will include interviews from January through May 1987 with self-

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Much Ado About Nothing

by Susan Brown

Commentary

Celibacy is a topic almost no one talks about—except on the bathroom walls. When the issue of celibacy comes up, the most frequent reply found in Canada's women's bathrooms is: "It sucks." and "failing marriage, your method fail?"

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Masturbation on
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sibility for his actions.

Although the ins and outs of a woman's body presented by some birth control methods are not in the least negligible, it is important to remember that a pregnancy is a greater risk to a woman's health and life than any available form of contraception. A woman is not built for pregnancy and childbirth, con-
trary to patriarchal belief. Women's bodies are distended beyond recovery in pregnancy — many women suffer from varicose veins, incontinence, collapsed stomach muscles, and more due to carrying and bearing a child. Since the dangers to pregnancy with those due to the side-effects of contraception show that up to 90% of the life to life threat incurred from contraception from pregnancy and childbirth is far in excess of that experienced by users of any method.

Keeping that in mind, a discussion of some of the more popular methods of birth control is now in order. I am not going to ad-
dress abstinence or sterilization, since the pros and cons of these methods are more self-evident than less extreme measures. The IUD also will not be discussed because it is considered too dangerous to be used at all, nor will the sponge, for similar reasons. In considering the methods that are presented, it is a good idea to keep several considera-
tions in mind: how good are you at remembering things? how often do you have sex? how willing are you to cope with side effects and health risks? how comfortable are you with your body? is an abortion a financially and morally viable back-up for you should your method fail?

Diaphragm:
The diaphragm is one extremely popular method of birth control, and you see no side ef-
facts or health risks, and the contraceptive cream or jelly used with it helps protect against sexually transmitted diseases (STDs). This method is also completely re-
versible; if you stop having sex with men or want to get pregnant, you can simply not use it. The drawbacks to the diaphragm are: it must be used every time (it has a 95% suc-
cess rate, in general), which could with the spontaneity of a sexual experience.
Preventing Sexually Transmitted Diseases

by Angela Johnson

Sexually transmitted diseases have reached epidemic proportions recently in the United States. Young, sexually active urban people are in the highest risk group. Men are at a particular risk because STDs do not manifest themselves as clearly in women as in men. Lesbian women have less risk than heterosexual women of contracting a sexually transmitted disease because most STDs are transmitted through heterosexual penetration. However, vaginal infections and any illness carried in the mouth or fingers can be transmitted between as easily as between heterosexual couples.

Certain measures should be taken before having sex with a new partner, in an effort to prevent either catching or spreading an STD. Ask your new lover if there is any possibility she has a sexually transmitted disease. Check your partner’s body for unusual discharge, redness or itching. If appropriate, use a condom, which can prevent the transmission of most STDs, and birth control cream, which deters the spreading. Obviously it can be quite embarrassing to stop at the height of romantic tension and say to your partner, “Well, shall we have a conversation about sexually transmitted diseases?” The College Heus recommends that you practice by saying it to your pillow or lab notebook. If you still feel uncomfortable, then use a birth control cream and a condom the first time, and then talk with your partner. If you are too embarrassed to ask your partner to use a condom, perhaps you should not be sleeping with him.

Other means of prevention include washing hands and face after water sex (to flush organisms from the urethra). These, along with honest communication, are the only methods of prevention open to lesbian women.

Finally, do not have sex with people you don’t know. Avoid the use of alcohol and drugs in any situation in which you are not perfectly sure of your safety from disease, because they impair your judgment at critical times.

A description of some of the most prevalent sexually transmitted diseases follows. All of the following illnesses have been treated at some point by the Bryn Mawr College Infirmary, with the exception of syphilis and AIDS.

**Gonorrhea:**
Gonorrhea infects the mucous membranes of the body, particularly the cervix, urethra, pharynx, and rectum. Men may not even have symptoms. If untreated, gonorrhea can be transmitted in the bloodstream and if untreated can result in sterility, blindness and arthritis. A woman can spread the organism to her baby through the birth canal if not treated. You may have a burning sensation or a white-yellow discharge from your vagina. You may also experience Severe pain on urination, and your urine may be cloudy. You may have some vaginal discharge. Women find their first symptoms to be a tender cervix, urethritis, or endometritis. Women generally experience the first symptoms 10 to 14 days after infection and the symptoms of men will usually appear 4 to 7 days later. Men may experience urethritis, prostatitis, or epididymitis. Urethritis in men is characterized by burning on urination, frequent urination, and a yellow or white discharge. Other common symptoms of men and women with gonorrhea include:

- Painful urination
- Swollen, red or tender testicles in men
- Feeling ill
- Discharge from the penis in men
- Discharge from the vagina or cervix in women
- Fever
- Blood in the urine
- White or yellow discharge from the penis
- White or yellow, thick vaginal discharge

**Trichomoniasis:**
Trichomoniasis is a parasitic infection of the vagina, urethra and rectum caused by a protozoan parasite called Trichomonas vaginalis. It is one of the most common sexually transmitted diseases in the United States. It is spread through sexual intercourse, and can be transmitted via fingers, oral sex and digital sex. It is the third most prevalent sexually transmitted disease in the U.S. after gonorrhea and chlamydia. Trichomoniasis is a disease of the urethra, pharynx, anus and genitaiia. Symptoms of trichomoniasis include:

- An itchy, burning sensation in the vagina and rectum
- A vaginal discharge that is frothy and greenish-yellow
- An unusual odor
- Pain and swelling in the vulva
- Pain on urination
- A rectal discharge that is frothy and greenish-yellow

**Chlamydia:**
Chlamydia is the most common sexually transmitted disease in the United States. In 1987, there were 1.5 million cases of chlamydia reported. Women do not have symptoms of chlamydia 30% of the time. Symptoms of chlamydia include:

- A white or yellow, watery discharge from the vagina
- A slight burning sensation on urination
- A sensation of fullness, pressure or pain in the vagina
- Lower abdominal pain
- Painful mores, or sores on the penis or in the urethra

**Syphilis:**
Syphilis is a disease caused by the bacteria Treponema pallidum. It is spread mainly through heterosexual contact. The disease is spread so easily because the disease organism is present wherever the infected person’s skin is broken. The disease can be spread between as easily as between homosexuals. Syphilis can be transmitted through heterosexual sex because most STDs are transmitted through heterosexual penetration. However, vaginal infections and any illness carried in the mouth or fingers can be transmitted between as easily as between heterosexual couples.

**Infirmary Serves as Resource**

The information for this article came from the Women’s Center, The Practitioner’s Handbook on Sexually Transmitted Diseases, the Center for Disease Control, and the information for AIDS came from the National Institutes of Health (NIAIDS), and the pamphlet on AIDS prepared by the Philadelphia AIDS Task force. All of these resources came from the Nurse-Midwives at the Infirmary, who will be delighted to answer any other questions you may have.

**Sex: Options and Information**

by the Student Infirmary Committee

Birds do it, bees do it, even Plutocrats and greasers. In short, there are lots of questions about sex and sexuality, and the Infirmary wants to reaffirm its commitment to helping you answer whatever questions you may have. But answers take contact, so first of all, you should know that you can come to the infirmary to discuss any and all pregnancy options. Any problem that cannot be dealt with directly will be referred out to specialists who are trained in the particular area of concern.

The Infirmary, however, is your primary health care facility, and you are welcome to treat it as such.

Most importantly, in all areas, the infirmary sees total confidentiality as top priority. Both medical and counseling services are private. The Infirmary has several services available as regards sex. Contraception is available through the nurse-midwifery service, and condoms are available for direct purchase at the front desk during weekday business hours. Due to budgetary and bureaucratic restraints, dispensing machines are not yet available, so stock up in advance. Remember that condoms are an effective barrier against the AIDS virus, as well as good primary or secondary source of contraception. The Infirmary also offers pregnancy testing and counseling. No pregnancy test results will be written in your chart. However, if you are not sure what to do, or wish to discuss any and all pregnancy options available to you, you may contact the infirmary. Contraception, including the “morning after pill,” STD testing, and counseling are also available at the Infirmary.

Contraception, including the “morning after pill,” STD testing, and counseling are also available at the Infirmary. In addition to the Infirmary, there are a number of other places you can Also be found at the Women’s Center.)

For additional information on the infirmary services, or any concerns, contact us. We’re here for you, too.
On our honor: the Code

by The Honor Board

In light of the response from the community to the abstract published towards the end of last year, it is appropriate to re-state the purpose of these abstracts. Abstracts are published in order to inform the Bryn Mawr College community of the incidence and nature of the hearings that come up before the Honor Board. It is the prerogative of each of us under the Honor Code to read, question and otherwise discuss the issues that each abstract brings up, especially with respect to our own understanding of the Code.

The following abstract is of a case different from most others, since Nan (not her real name) left the college some years before she wrote to the Honor Board.

The Circumstances:

Nan wrote to the Dean's Office saying that she had been "dishonest in her...studies" during her few years at Bryn Mawr. She explained that she used the textbooks because she was "so unprepared to take the exams." She said, "The pressure I felt was not so much from wanting to do well...but rather from not wanting to admit my failure to anyone. Cheating was the easy way out."

The second part of Nan's statement explained why she had notified the Honor Board after so many years. She stated that her "late teens and early twenties were years of testing and questioning everything." She had been "taught in...childhood." She said, "I did many things that...were wrong and refused to feel guilty, convincing myself...

Plenary: all resolutions passed

(Continued from page 11)

reached. President MacPherson did a short dance to entertain the students there.

One of the most significant resolutions passed after quorum was achieved, was the Pet Policy, which is an administrative decision. The policy of the Honor Code was that no one was allowed to get a pet, but after separate discussion of this policy, it was decided to allow the student body to decide on their own. The policy of the Honor Code was that no one was allowed to get a pet, but after separate discussion of this policy, it was decided to allow the student body to decide on their own.
Diversity requirements at other colleges

(Continued from page 1)

requirement read as follows: "Students must take two courses which focus on a culture or society of Asia, Africa, Latin America, or Russia—or on a culture or society with such origins. . . . Courses on Afro-American or Native American cultures may meet the requirement when their emphasis is clearly on the cultures and their differences from the predominant culture in the United States." [Bowdoin College catalogue].

Dickinson College’s divisional requirement is based on the same standards, "The requirement is met by taking a course in "comparative civilization." The comparative civilization courses seek to deepen the student’s understanding of the diversity in cultures by introducing them to traditions other than their own and exposed the modern west." [Dickinson College catalogue].

Students of Drew University "must include a course in the area of Non-Western and Third World Perspectives in their course of study.

The explanations of the different diversity requirements include rationales such as: "The requirement is intended to introduce students to cultures fundamentally different from their own, which exist in many different ways in which other people perceive and cope with the challenges of life." [Bowdoin College catalogue on the diversity requirement].

Among the Seven Sisters colleges, Mount Holyoke stands out. Mount Holyoke students are required to take an approved course which offers exposure to a Third World perspective by focusing on some aspect of Africa, Latin America, the Middle East or non-white peoples of North America. Mount Holyoke’s and Drew University’s and Haverford College’s diversity requirements are similar to the one proposed at Bryn Mawr College in that they can be fulfilled by a course in someone’s major or a course which simultaneously fulfills a divisional requirement.

Close to home, Haverford College’s diversity requirement also shares this feature. It reads: "Candidates for a Haverford degree shall successfully complete at least one course which focuses on a) the history, perspectives or cultures of non-Western people; b) the nature, state, or nature of non-Western cultures; or c) the nature, history and workings of prejudice as exemplified by persecution suffered by any group on the basis of race, religion, culture, perceived membership in an ethnic group, or sexual orientation."

The effect that these diverse diversity requirements have on student awareness as well as hiring practices and course offerings is difficult to assess. At Haverford, popular courses such as those taught by professors Petras and Abe seem to indicate that their requirement has beneficial effects. Haverford sophomore Ms. Hank is currently fulfilling this requirement with the course "Ultimate Reality—East and West" does not believe that Haverford’s diversity requirement actually affects hiring practices and course offerings, because he sees an equal amount of non-traditional courses being taught at Bryn Mawr. His opinion is strongly based on the fact that Haverford’s diversity requirement is met by fulfilling a course in women’s studies. Although Haverford’s diversity requirement is generally seen as a move that is tremendous, it is very broad, and the effect is thus somewhat diversified. Bryn Mawr junior Glena Brian stresses that when you graduate from Bryn Mawr, you will be far more value to yourself and society than will your colleagues who went to business or engineering schools; for a liberal arts college doesn’t just teach you how to make money, but something infinitely more important: how to type.

It may have taken you all night to type your Freshman English paper, but if you’re anything like me (of course I’m an alum; where else would Ms. Hank go to college?), your senior year will not only know how to type, but how to do so under the most stressful of conditions, and with the most unfamiliar of instruments (your roommate, who is your friend’s Macintosh, the freshmen down the hall’s tiny tiny Typewriter 3, etc.). Even if you are a science major, your experiments will not be fulfilled by this way. The institution ensure that you will have plenty of typing experience before you leave these sheltered groves.
involved in some of the faculty pieces. Although she is interested in choreography, she finds it "fun" for the time being and does not really have any goals in that area.

Julie has demonstrated that she is a tal-ented woman with a lot going for her, so much so in fact, that it appears she will have difficulty deciding on what she will ultimately do. She is independent and a proponent of freedom of expression. On the sub-ject of feminism, she merely says: "Women we must seize and control the wealth, the weapons, the contraceptives and the imagi-nation. She "wants to do what she wants to do," and judging from all her admirable and diverse qualities, she will do just that and more.

**Fetish of chastity**

(Continued from page 3)

concludes with several stories of female martyrs, notably, a certain Sainte Christine, known for her powers of conversation. To pun-ish her, her tormentors cut out her tongue, not once but twice, a multilat-eration representative of the constraining of women's writing. She continues, however, to speak "even more clearly than before."

Elizabeth Carey's play, Myriam, was the first play written by a woman to be published in English. The play also begins with a solilo-quy by a female character. Myriam is a strong woman who voices her thoughts pub-licly while withholding her body from her husband. He, eventually, has her put to death on false charges of adultery.

Both of these women writers challenged the "logic and justice of the patriarchal social system," but did not overtly defy the "value placed on chastity," though one can argue that the more existence of these texts consti-tuted challenge enough.

Aphea Benh, endowed "with all the plebeian virtues of humour, vitality, and courage," according to Virginia Woolf, was from a non-aristocratic milieu. Her poem, "The Disappointment," pokus fun at tradi-tional Petrarchan love poetry and its "resistance to Eros." The poem starts with an impervious lover asking his demure virgin sweetheart to give herself to him. She, to his great astonishment, accepts. He is so nonplussed by this unexpected behavior that he cannot himself to rise (sic) the occasion.

Margaret Ferguson's talk showed that women, and indeed is still not. As Virginia Woolf, in a Room of One's Own, says of Shakespeare's imaginary thwarted sister, "Now my belief is that this poet who never wrote a word and was buried at the cross-roads still lives. She lives in you and in me, and in many other women who are not here tonight, for they are washing up the dishes and putting the children to bed."

(Continued from page 4)

I had never questioned being all three. It had always been necessary for me to question being "black," I simply "was."

Back to the Suburban Square Incident. The whole incident ended with the woman warning me that the next time, I wouldn't get away so easily. "They" would call the Police. I got back on the Paoli local, rather shaken, and feeling totally alienated from all that was going on around me. I spent the rest of the weekend as if in a daze but resolved to do something about the incident. The following week, I spoke to my dean and subsequently met with the College lawyer. Both were very helpful and in a few weeks I got a form letter (misspelling my name) from Strawbridge and Clothier apologizing for any "inconvenience" I might have experienced.

The letter didn't mention the incident at all nor were there any apologies for the conduct of the store employees. In fact, I realized that the same letter was probably sent to customers who complained about having to stand in line too long.

(Continued on page 11)

**Speech Team's existence debatable**

by Katherine Dixon

As president of the speech team, I wanted to write this article in order to answer frequently-asked questions about our organization. "Is there a speech team?" is the number one question, which you are prob-ably asking yourself right now. The answer is yes, there is a Bi-College speech team, though I can hardly say it's alive and well. Actually, the speech team struggles for exis-tence from year to year, and even from semester to semester.

"How long has this alleged speech team existed?" is the next most frequently asked question, often adding: "If in "She does exist, of which you have not yet convinced me." The answer to this question is that the team is in its fourth year of existence. "Its fourth year of doing what?" Glad you asked! We compete in Individual Events, which are Prose Interpretation, Poetry Inter-pretation, After-Dinner (Humerous) Speak-ing, Persuasion, Informative Speaking, Dramatic Duo, Extemporaneous, Im-promptu, and Rhetorical Criticism. All this takes place at invitational tournaments at other colleges, which we usually attend once or twice per semester.

1986-87 marks the first year we have had Haverford Diicts, although we have been receiving bi-College funding, we have never managed to recruit any Haverford students until this year. Julie now proudly boasts a Haverford man and a Haverford woman, who asked to remain anonymous, in addi-tion to the Bryn Mawr women.

Our most recent tournament was a novice meet at West Chester University February 6 and 7. There, our competing members dropped like flies. Originally five of us planned to compete, but due to illness and other strange circumstances beyond our control, only two were still competing by the second day. Bryn Mawr freshman Molly Hut-cheson did poetry and prose, while the Haverford sophomore Sean Blinn did extemporaneous and persuasive.

When the team members were discussing this article, we decided that a good headline for it would be "Token Ford Wins Token Award," because that's what happened:
Students Association) and reaffirm its necessity. It brought awareness and inspiration to the discussion of crucial issues that effectively encourage involvement and what concerns Asian students in the curriculum. The Third World Unity/AWARE, ATHLETIC, INC. (TWA) treated the problem of fighting against thetypedef of the 1980's. Before the term "cultural" (Continued from page 10)

HG 10

Don't try it at home. Have you ever stared
in a foreign language? Or even a domestic
place wearing pajamas and bunny slippers? Don't
try it at home. Have you ever tried typing
while running in your room? Or even a
domestic place wearing pajamas and bunny
slippers? Don't try it at home.

Asian conference (Continued from page 9)

Asian American Studies workshop took place on campus against the lack of interest and support for the establishment of permanent Asian American Studies in the current academic year. The workshop was held on a sunny day in May. It dealt with the concept of Asian American identity, the lack of support and funding for the establishment of permanent Asian American studies, and how to participate in the Asian American community organization.

The conference was an attempt to deal with the treatment of crucial issues that effectively brought inspiration to the participating students— it helped focus the goals of Bryn Mawr's ADA (Asian American Students Association) and reaffirm its necessity.

You've got a 20 page paper," our not so
sympathetic junior bellowed, "and it's due in
less than 48 hours! Ready? Type, type, type,
RETURN, type, type, RETURN.

Have you ever tried typing and running in place
wearing pajamas and bunny slippers? Don't
try it at home.

Honor Code Forum (Continued from page 1)

One question asked of the panelists was if there is a Social Honor Code feasible in a larger society. They concluded that, in the sense that the Code is based on a new aspect of trust, it may be feasible. However, in a large community it is very hard to get everyone to buy into the distal respect. In light of reports of cheating in science classes, food missing from refrigerators, and other problems with the effectiveness of the Code, one panelist wondered if perhaps this community is getting too large. This might be something for the administration to think about as they offer the trustees a proposal to increase the undergraduate population to 1200 students.

During the course of two hours an inter-
ested audience discussed the Social Honor Code.

One question asked of the panelists was if there is a Social Honor Code feasible in a larger society. They concluded that, in the sense that the Code is based on a new aspect of trust, it may be feasible. However, in a large community it is very hard to get everyone to buy into the distal respect. In light of reports of cheating in science classes, food missing from refrigerators, and other problems with the effectiveness of the Code, one panelist wondered if perhaps this community is getting too large. This might be something for the administration to think about as they offer the trustees a proposal to increase the undergraduate population to 1200 students.

Racist incident (Continued from page 10)

You are probably asking yourselves why I
choose to recount this incident; after all, it
did happen under the administration of the
previous one, and there are no doubt other incidents that could have been recounted. The choice to recount this incident; after all, it
did happen under the administration of the
previous one, and there are no doubt other incidents that could have been recounted. The choice to recount this incident was made because it is one that I feel deeply personally involved with. It is a story that I feel is representative of a larger issue that is facing the College today, and it is one that I feel is important to share with the students and faculty of the College.

One day, while I was writing an essay for my
American government class, I noticed that my
desk was becoming increasingly cluttered with
papers and books. I realized that I was not
alone in this. Many of my classmates were
also experiencing the same problem, and we
decided to do something about it. We formed
a committee to address the issue of student
desk organization.

The committee met several times to discuss
possible solutions. We brainstormed ideas
such as creating more storage space in the
classrooms and providing students with
guidelines for organizing their desks. We also
suggested implementing a system for lending
desk organizers to students who needed them.

After several weeks of hard work, the
committee was able to present a comprehensive
plan to the administration. The plan included
creating new storage areas in the classrooms,
implementing guidelines for organizing desks,
and providing students with desk organizers.

The administration was receptive to our
proposal and agreed to implement the plan. This
was a significant victory for us, as it was
important to us that the College take action to
address the problem of student desk organization.

Racist incident (Continued from page 10)

One question asked of the panelists was if there is a Social Honor Code feasible in a larger society. They concluded that, in the sense that the Code is based on a new aspect of trust, it may be feasible. However, in a large community it is very hard to get everyone to buy into the distal respect. In light of reports of cheating in science classes, food missing from refrigerators, and other problems with the effectiveness of the Code, one panelist wondered if perhaps this community is getting too large. This might be something for the administration to think about as they offer the trustees a proposal to increase the undergraduate population to 1200 students.

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The workshop was informative, inter-
esting, and above all very helpful, although
again attendance was poor.

Honor Code Abstract (Continued from page 8)

Honor Code Forum, Joan Wofford '57 came to
Bryn Mawr to be a part of the discussion about
communication.

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Jennifer Livingston Seagull
by Stacey L. Collier and Richard Bach

It was twilight, and all the fluff gulls were gathered in a small meadow to watch the male gulls compete in their weekly flying competition. "Raah, rah! Go gulls, go!" they shouted happily, encouraging the fliers as they pushed themselves to their limits of speed and strength.

But way off alone, Jennifer Livingston Seagull was in trouble. More than anything else, Jennifer loved to fly. She would spend hours alone, out by the Far Cliffs, improving her speed and form.

But this way of thinking was not a way to make one's self popular with the other gulls. Even her family was dismayed at her strange behavior. When Jennifer discovered that she could increase her wing strength by attaching stones to her wings and lifting them for a few minutes every day, her brother Nicholas grew worried about Jennifer's reputation. "Please, be careful. You don't want to get yourself in trouble," he warned.

Jennifer, love to fly. She would spend hours alone, out by the Far Cliffs, improving her speed and form.

Reaching the top of her climb, she pivoted her wings in again, to give them a dazzling performance. "Jennifer Seagull Stand to Center for Shamel!" the Flock leader squawked. Shamel! The words hit Jennifer like a lightning bolt. How could this happen? It had been the greatest moment in gull history, the most perfect of a world that seemed broken. "No gull had ever before attained such fantastic speeds!" And now she was being corrected.

"...setting a bad example for other fluff gulls..." Jennifer thought to herself. "...making a mess of what should be a routine flighting exercise..."

With each word, Jennifer hurt more and more. "But you don't understand!" she cried. "Don't you see...?"

It was too late. One by one, each gull folded its wings and turned back to her, unable to hear her cries or recognize her existence. Standing to Center for shame meant becoming a resource for each other. "I can just keep... my... wings... in... " Jennifer coached herself.

"I'll... go... even... faster..."

By the time she was ninety feet above the ocean below, she was plummeting toward the ocean at approximately twenty miles per hour. At fifty feet, she approached two hundred thirteen miles per hour! Curving her wings tips ever so slightly, she changed the direction of her flight, skimmed the surface of the water, and shot up toward the sky again.

Two hundred thirteen miles per hour—a, nearly double the record for seagulls. Was that enough? But she wanted more, to give them a dazzling performance of her new ability. The squawking of the crowd was silenced as the feathery, white bird was placed in the spotlight, her one hundred seventy-six miles per hour.

Thrilled with her new skill, she pulled up into the sky again, did a double-loop flip for joy, and headed back out to the Far Cliffs to see if she could learn to fly even faster. By the time Jennifer returned to shore, it was late, and her brother Nicholas was worried. They gathered in a Flock. Suddenly, she heard her name called out into the darkness.

"Jennifer! Jennifer Livingston Seagull!" the Flock leader said. "Stand to Center!"

"Keep on. Keep on!" the Flock leader called. "Stand to Center!"

Jennifer was puzzled. For a gull, she thought, I was wondering what had happened. "How could I have been corrected? But I want to fly..."

Despite their anxieties, Jennifer kept on flying. She couldn't help it; she loved flying so much that it had become part of her inner existence. The subject for the day was speed. Higher and higher she flew, feeling the cool, fresh, evening air press against her body. Reaching the top of her climb, she pivoted slowly, tucked her wings in, and headed into a six hundred foot dive toward the ocean below. "If I can just keep... my wings... in... " Jennifer coached herself.

"I'll... go... even... faster..."

Group provides resources, support to students

(Continued from page 1)

Laveran says that there are many common methods of coping with life that are utilized by children of alcoholics. Unfortunately, she says, "Frequently, what you do in your family to cope works well, but it does not work on the outside." Most children of alcoholics feel they must be in control of their environment because their family is out of control. This causes any kind of change to become difficult and frightening. Laveran says that the group teaches members first to be aware of these problems, and then how to cope in a more functional manner. The group will also discuss methods of dealing with alcoholic families now.

According to Laveran, the research done on adult children of alcoholics was just started about three years ago. However, it has already been shown that people coming from an alcoholic family have many common characteristics. Children of alcoholic parents tend to be high achievers, which is probably one reason that there are so many at Bryn Mawr. Growing up in an alcoholic family world's record for seagulls! Trembling with excitement, she flew above where the ocean below. "If I can just keep... my..." She turned to Center for a moment, and then she rose on her own two-star-bright wings into a perfect dark sky.

"to be continued"

BMC basketball plays tough game
by Maggie Kral

Despite leading most of the game and producing a balanced scoring attack, the Bryn Mawr basketball team suffered an agonizing two point loss to Eastern College Wednesday night, February 11th.

Four of the Mawrters scored in double figures: junior Jennifer Kraut led the way with seventeen points and was followed closely by Julie Shulte, the junior co-captain, with fifteen, sophomore Sonya Dutkewych with fourteen, and freshman Julie Zuraw who scored thirteen. Their efforts fell short in this high scoring game as the team fell 70-68.

At the outset things looked good for Bryn Mawr as they raced to a surprising 10-0 lead. Eastern quickly applied full court man-to- man pressure, and effectively rattled the Mawrters. The next several minutes were characterized by sloppiness with both teams committing many turnovers. At one point Eastern had closed to within three points, 21-18. Led by co-captain senior Jennifer Ho, the team's point guard, BMC settled down, demonstrating excellent passing and strong rebounding. By the half the team had regained its substantial lead 35-26. Most of the squad's first half points came from the inside with Shulte scoring twelve and Kraut adding eleven.

Bryn Mawr began the second half with several well executed fast breaks and strong rebounding from Zuraw and Shulte. The team widened their lead to 53-42 before the game started to slip away, BMC really struggled during the middle of the half. The offense became stymied until forced into a forced and the defense, which until then had been playing well led by Ho and Zuraw, became sluggish. Eastern's press was very effective during this period. The Mawrters regained some of their composure and improved their shot selection, but they had difficulty scoring.

Eastern led the game at 61-61 on a decisive steal off the press. While Bryn Mawr's shots refused to drop Eastern proved themselves a tough team in clutch situations by scoring repeatedly from the outside. Two players, Starlipper and Spencer, led the rally for Eastern. Each finished the game with twenty points. Eastern widened their lead to six, but Bryn Mawr pressed hard. They fought back to within one point, 68-69. A free throw made it 70-68. Zuraw's last second shot from the outside failed and Eastern had a victory. Much of the blame for the loss goes to 20-point guard Shulte. By the end of the game Ruth Burch throughout the game and especially down the stretch when the women missed the front end of several one-in-ones. The team was able to convert only two of twelve free throws in the second half.

Bryn Mawr badminton players warm up vigorously for the tournament held this past weekend at the Schwartz Gymnasium.