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Students of Bryn Mawr College

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THE COLLEGE NEWS

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BRYN MAWR COLLEGE

FEBRUARY 26, 1987



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, Lorie Kim, Michon Crawford, Una Gandbhir, Rhonda Johnson, Glenna Brizan, Marcy Epstein, and Seemi Ghazi. Amreen Husain is first alternate and Laurie Beth Saroff is second alternate. Milli Cisneros has been asked to serve as a panelist at the conference. Pictured above are delegate Nuria Pastor Solare (90), Una Gandbhir (88), and Amy Ongiri (90).

TENAYA JACKMAN and ELIZABETH SCHUBERT

Quorum barely maintained

by Charlotte Taylor

At Bryn Mawr's Plenary on Sunday, February 22, all eight of the proposed resolutions were passed, almost all with some changes of the original wording and after an hour's wait for quorum. During this wait, President MacPherson and De Meyers spoke briefly and fielded questions about proposed cuts in the budget of the college.

The resolutions passed reaffirmed Bryn Mawr's commitment to self-government and its status as a women's college, confirmed the autonomous nature of the Social Honor Code, gave the endorsement of the undergraduate association to the Bryn Mawr—Haverford Alcohol policy, modified the procedure of the Honor Board regarding publication of 'ghost sketches' of trials and clearly set out bylaws for the Honor Board in dealing with academic trials, proposed changes in the election policy, proposed that the drug policy be presented to the student body for approval when it is formulated, included the Honor Board in the organization and proctoring of final exams, and allotted the responsibility of producing a Student

Academic Course Evaluation Guide to Major Representatives and Members-at-Large of SGA.

At 7:15, fifteen minutes after the official beginning of Plenary, there were only 179 people present, far short of quorum. By eight, however, quorum was achieved, after dorm presidents and others were sent to bring back more people from dorms, the library, and the Campus Center, and it was maintained by a very narrow margin until all the resolutions had been passed.

During the wait for quorum, President MacPherson clarified for those present aspects of the proposed budget reductions, especially focusing on the cuts in financial aid. MacPherson explained that even after the reductions, Bryn Mawr would still have a significantly higher return from money received from tuition to money given in aid than comparable institutions. She and Dean Meyers then fielded questions on other aspects of the reductions, such as the fate of Coffee Hour, and when there were no more questions and quorum still had not been

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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, MSS, 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.

Dr. Jean Marie Barch feels that the Eating Disorder group has been incredibly effective. She says that the group is "intended for people that have, have had, or think they have any sort of eating disorder." Having an eating disorder can be more subtle than diagnosed anorexia or bulimia. According to Barch, it is necessary to ask, "Where is the emphasis on food in your life? It is common to obsess on food: many of us spend a great deal of time thinking about what we will eat, or what we won't allow ourselves to eat." The group tries to deal with this problem by taking an honest look at the position eating holds in one's life. Eating/non-eating can become a method of self-control, a method of consolation, or a way to deal with stress and tension. Barch advises that one must replace food as a method of coping with another more constructive alternative.

Barch sees the support group as a powerful means to this end. Eating disorders tend to be isolating and private. The group allows people to come together and release their fears to one another. Members are able to help one another by discussing various methods of coping. "People often have specific questions or issues that they wish to discuss, but are too afraid to do so. At times another member will happen to raise the same issue," Barch says. In this way, members can experience vicarious relief, and perhaps the realization that they are not alone in their problems. It may even encourage them to open up themselves.

According to Barch, "The group is enormously supportive in that it allows people to have others to identify with." People often have a fear of labeling themselves as having an eating disorder. "They feel that there's a stigma attached to this label and hope if they ignore their behavior it will go away," Barch says. "It is hard to make a first step, but once it's done, you've plugged into a group support network." Dr. Barch encourages anyone who may be interested in attending the Wednesday afternoon meetings to contact her through the infirmary or at 664-8945.

According to Dr. Rachel Goldberg, the General Support Group has also been a success. She established the group with the idea that there are a variety of issues that can be dealt with constructively in a group environment. The group discusses topics such as parents, relationships, schoolwork and health. "Women who are feeling lonely or discouraged, or wishing they had better

social skills, perhaps a greater opportunity to meet people, come together to talk about whatever issues are on their mind." 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 "all groups with positive momentum help members to recognize that they will not be put down or attacked for

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How other colleges diversify

by Jennifer Schultens

Many institutions of higher learning do not differ on the issue of diversity requirements—they simply 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 planning 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 racial 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. However, it is useful to look at three small liberal arts colleges in the northeastern United States, 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, Dickinson College in Carlisle, PA, with a student body of 1,867, and Drew University in Madison, NJ, with a student body of 1,450.

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-

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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.

Noting 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 domi-

nant, established order, now conservative) while, at the same time, fighting for altruistic service (which calls for criticism of that order to open new doors and possibilities). She posed the question of what to do with one's education, when clearly success does not guarantee first class status and when that success will not be shared by all Asian Americans.

She pointed out that the Model Minority Myth, which posits the Asian American group as a "model" among the minority groups on the basis of the outstanding achievements of some Asian Americans, is a myth that is blind to those Asian Americans who are illiterate, poor, ill-housed; and who constitute the many. She also explained that the gap between the "model" Asian Americans and those heavily concentrate in Chinatowns or Koreatowns, for example, is growing because of the separatism that comes with individual success.

Dr. Hune argued that education is crucial for social change because it can be used to open up doors previously closed and that Asian Americans should, in the spirit of education, educate others about themselves, and educate themselves about others. Stating that "the only permanence is change," she called for awareness of social issues and active participation of Asian Americans in the directing of social changes, as well as Third World Unity and globalism—a movement and a vision

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Code forum held

by Christine Fowler and Jane Wertz

Saturday, February 14th, a Social Honor Code Forum was held. It began with a panel discussion in Thomas Great, continued with brunch and discussion in the dorms, and concluded with an Interpersonal Communication Skills Workshop, also known as "How to Tell People Things They Don't Want to Hear," led by Ms. Joan Wofford '57.

The morning session of last weekend's Social Honor Code Forum included a panel that discussed, in part, how Bryn Mawr's Social Honor Code can affect life in the "real world." The panelists were Dean Karen Tidmarsh '71; Bonnie Holcomb '71, former

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EDITORIAL

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 mull 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 obliged 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 Amerika: 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 Corrections:

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.

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The College News is a Bryn Mawr publication serving the entire College community. People interested in joining the staff should contact one of the editors. Deadline for letters to the editor is Friday preceding publication. The College News is published every other week on Wednesdays while classes are in session.

STATEMENT OF PURPOSE: The College News seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. While articles on topical subjects will be published, each issue will seek to examine in-depth an issue of relevance to the College community. The College News welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College.



Traditions

The Freshman Class Play will be presented Friday, Feb. 27 and Sunday, Mar. 1. Both performances will take place at 8 pm in the campus center. The Auction will be Friday night.

ATTENTION JUNIORS: So, you thought you'd be sleeping in on May Day morning? Not anymore! A new May Day tradition for the Junior Class is in the planning stages. We are tentatively planning for the Juniors to all get together before breakfast on May Day morning and make daisy chains for decorations to be used later in the day. If this is too much to ask of the traditions budget, we will find an alternative. If you have any good ideas for a Junior Class May Day morning tradition (i.e. cheap and fun) send them to us via campus mail or give us a call.

TRADITIONS TRIVIA

Did you know that May Day was originally begun as a fundraiser for a campus center in 1900? Now, that's procrastination!

Did you know that Lantern Night is Bryn Mawr's oldest tradition and has taken place every year since 1886?

Did you know that Parade Night wasn't always so tame? Freshmen were herded through the dorms where upperclassmen pelted them with rotten fruit and vegetables. Next, they were lead out onto the soccer practice field to watch a Freshman burned in effigy.

Did you know that each Freshman's lantern is handcrafted by hundreds of tiny elves who reside out in the deep dark forest out behind Pen-y-Groes? Believe it or not.

Traditionally yours,

Melissa Lindholm
C-731 X5086

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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 important 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 bi-College community in light of the distressing incidents that have plagued Haverford in recent years.

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.

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. 25, Campus Center 200, at 10 pm.

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 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 Hedley (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.

A • R • T • S



Julie Ten Eyck was a member of the Washington Ballet Company before coming to Bryn Mawr. Why did she leave a promising career to join our humble institution? "Katharine Hepburn went here."

Courtesy Julie Ten Eyck

Student combines college, dance

by Suzanne Desiree Haviland

Over the generations, Bryn Mawr has been renowned for its intelligent, gifted graduates who have used their knowledge and independent natures to affect our society in many important and exciting ways. These women, however, did not merely spring to life when they left college. The majority of us have worked long and hard to attain any degree of success we've felt. At the News, we want to recognize outstanding women in our community, and to begin this overdue tradition, we interviewed Julia Anne Ten Eyck, a dance intern and Russian major at Bryn Mawr.

Julie is unique in that she has accomplished goals and made decisions that few people her age have had a chance to do. She grew up in McLean, Virginia, and began dancing when she was four years old. When she was twelve, she began training at the school of the Washington Ballet on and off for the next four years, occasionally trying other schools in between. In high school, she was on a "release time" program where she would leave every day at one o'clock to dance.

For Julie, ballet was her life, and she "never had any desire to combine college and dance." Ballet may have been all-inclusive, but she had another love as well—literature. She was an avid reader, especially of Ayn Rand, who she felt was "extremely individualistic and stressed freedom." She took Shakespeare and Math courses during the summer, and was fascinated with the health and nutrition field, a subject she continues to explore.

Before leaving high school to become a member of the Washington Ballet Company in Washington, D.C., she applied to several colleges "just in case." Her dream was to become a professional dancer in a New York company. She was aiming for the American Ballet Theater. Two years later, practicing nine hours a day, performing with "great dancers," and completely immersing herself in ballet, she came to the realization that it was not going to be the focus of her life. She was grateful for its intensive and personalized training and the opportunities the small company (only 20 dancers) gave her to cultivate her art, but it began to conflict with the new sense of herself and her needs that was beginning to grow.

At this time, she became very involved with the exploration of different religions and philosophies, primarily different sects of Christianity, Buddhism and Taoism, and experimented with T'ai Chi which she describes as "Taoism in practice; relaxation, martial-art meditation."

Ballet, she says, is "competitive and unhealthy. The emphasis is on the effect you

have on the audience, and so much of that is an illusion. As long as the effect is produced, it doesn't matter what destruction you're causing to your body. I saw dancers who didn't really understand their own bodies and how to keep themselves healthy and free from injury."

Julie is very aware and sensitive to the needs of her body, and became interested in how it works and the best way to stay healthy. In addition to the physical problems of the training she was receiving, she felt a need for more freedom of expression. She said she "felt the other dancers were satisfied with the way they were, and I wasn't. I'm interested in alternative lifestyles, alternative medicine, and new ways of thinking and perceiving. I felt a real lack of experimentation in ballet." Julie has always been interested in the field of medicine as well, but raised the same objection to medicine as ballet. "People take medicine to stop the pain or symptoms rather than going to the source or cause of the illness. I believe in a much more holistic approach."

When Julie left the company to come to Bryn Mawr, this was the only college she wanted to attend. She feels that it is "excellent, has high standards, is independent and nonconformist, promotes individuality and independence, and," she adds, "Katherine Hepburn went here." She left ballet, "a world of constraint," because she needed more freedom, and was suddenly faced with endless opportunities. She seriously considered becoming pre-med, but she has been out of school for three years and had to get back into studying. She is at present very interested in ancient Chinese medicine, acupuncture and other forms of "alternative medicine," and would like to be in medicine, "not the way it is now, but in its transitional phase in the future."

She is torn at times between having an accepting nature and her need to see things developed differently, although "not in a revolutionary or extreme way." In her religious beliefs, she does not embrace any one theory entirely, but she says she takes "elements of these different belief systems and I try to integrate them into who I am."

All these parts of Julie's thinking are evident in the activities she is involved in now. She was originally thinking about becoming a double major in Russian and Anthropology, but decided to major in Russian only. "I wanted to concentrate in one area and not become too spread out." Even so, she went to Alaska over the summer on an archaeological dig with the Anthropology department, which she really enjoyed. She is now living in Batten House and is a junior in her third year of Russian. She plans to go to

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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 impediment to the act of 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 Renaissance woman who wanted to write and be published, for if any woman could be reprimanded simply for speaking aloud in company, what could a woman writer 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*,

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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 Tuesday, March 17 at 8:00 pm.

Directed by Gerald Gutierrez, 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 purpose: to develop young professional actors and actresses through performing a repertory of classical and contemporary plays, and 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, and his

party are returning from suppressing a rebellion led by his bastard brother, Don John. 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 that compromises Hero's fidelity. Meanwhile, Claudio and Hero trick the unsuspecting Beatrice and Benedick into realizing that each is secretly and hopelessly in love with the other. After many complications, both couples are happily united and Don John's duplicity is discovered.

Tickets for this unique production are \$1.00 for Bryn Mawr, Haverford and supporting college communities. Tickets can be picked up before Spring Break at the Arts Office in the back of Goodhart between 9:30 am and 2:30 pm weekdays, or send a check for group bookings with a return address to the Arts Office. For further information, call 645-6236. Don't miss the major theatre event of the year!

Black Women Speak: Perspectives on Sisterhood

BMC student cites racist incident on Main Line

by Lilliane Obama-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 Ardmore 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 seemed to be following me. I turned around, saw a woman who was definitely walking in my direction, so I stopped and waited for her to catch up with me. When she

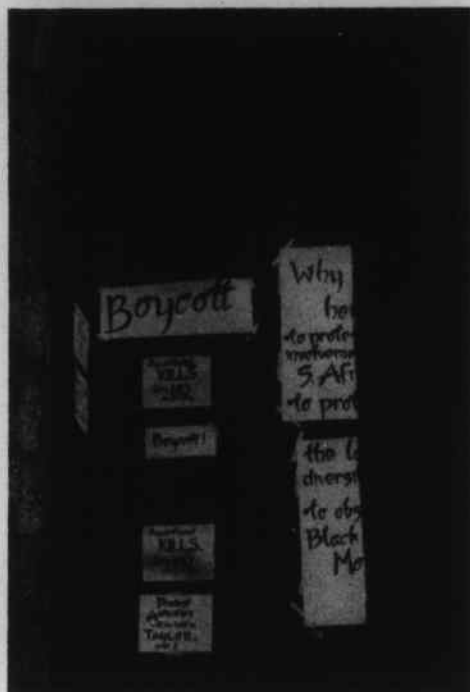
did, the first thing she said to me was something to the effect that she had tremendous difficulty catching up with me because I was walking so fast. I was thoroughly baffled. Who was this woman? And why should she want to catch up with me anyway?

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 my ears. What followed was one experience I'll never forget. The woman was incredibly rude. She spoke down to me 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 "humanness" 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 idea had never occurred to me. I was very proud of being an African, a Ugandan and more specifically, an Acholi—and since

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Front doors of the Centennial Campus Center last year when the Sisterhood put up signs throughout the campus protesting Bryn Mawr's investments in companies that have dealings in South Africa. Interestingly enough, there is still a lack of diversity requirement.

File photo

Who's responsible anyway?

by Kimberly Hamilton

I am a woman of independence and 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 the nature of a *real life* ghetto? Why is it that I know the effects of a perm on your hair and you have no idea what it does to mine? The answer to all of these questions is simple. Yes, it is part my responsibility, but some of it is yours.

Only two weeks ago, February 4, I attended a Sisterhood meeting. It was brought to our attention that someone from the *College News* was curious as to why the Sisterhood had not submitted a response concerning the Howard Beach incident. The Howard Beach incident is not an isolated one, as a matter of fact, it is quite the opposite. If I should respond to every racial issue that occurs, I would need nerves of steel. Besides, why don't some of the pseudo-liberals at Bryn Mawr respond? Or do we expect to

evoke a more emotional reaction from black students because it was a black man who was killed while fleeing for his life? I do not have the energy to react to such a vulgar display of violence and absolute disrespect for human life. Besides, what is there really for us to say?

At Bryn Mawr we are assumed to be intelligent and saturated with morality. Why don't some of the persons who reside in, or close to, Howard Beach donate their sentiments? Racism toward blacks is not just *my* responsibility, it is *yours* too! Let it be understood that this is not a black/white issue but an issue for the College and its responsibility to the students. It is also an 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 unfounded 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 learn 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 than sing or dance. It would be a shame not to acknowledge our history! And this is Bryn Mawr's responsibility!!!

P.S. How most blacks wash their hair:

- Step 1: wash
- Step 2: rinse
- Step 3: condition
- Step 4: rinse

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 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 frightfully accurate when she proceeds to say, "The literature of women of color is seldom included in women's literature courses, nor in women's studies as a whole. All too often, the excuse given is that the literatures of women of color can only be taught by colored women, or that they are

too difficult to understand, or that classes cannot 'get into' them because they come out of experiences that are 'too different'."

To the women and educators of Bryn Mawr who would and have used this excuse to avoid "dealing with" us—that is, women of color—I should say that closing your minds to us will not make us disappear. It may disillusion us or make us angry or caustic or bitter, but it will not make us disappear. We as Black women are highly visible and we celebrate our unique beauty, intellect and spirit. We are different.

Finally, the insurmountable barriers that you perceive to stand between us are wholly mythical. Nevertheless, that is for you to discover. It is not our responsibility to educate you. It is your responsibility to educate yourselves. After all, "what woman here is so enamoured of her own oppression that she cannot see her heelprint upon another woman's face?" Get to know the sister on the outside. She is Sister Outsider.

US news coverage ignores Africa

by Sia Nowrojee

It's Black History Month, time to think about "the others." As an African student here 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 on Africa—current events, general news, courses, professors, anything—is a tiresome task. Had I 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, it 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, this worries me. A few months ago, U.S. Secretary of State Schultz visited Kenya for a couple of days. That was probably Kenya's portion of the 10 percent reserved for the 'rest of Africa.' Kenya is once again honored by the U.S. media in *Time* magazine's latest cover story "Africa"—a story on Kenya's wildlife. Hardly representative of Kenya, let alone Africa. Kenya and other places do have an existence beyond America's political and economic involvement and tourist interest—especially since this involvement and interest is so time related. One minute we are relevant and exist, the next minute we don't.

This pattern of the U.S. news coverage is followed on a smaller scale on this campus. Our personal involvement in South Africa is over. We have divested—our money and it seems our conscience. How many people know that the State of Emergency is still in effect in South Africa today, or that the African National Congress celebrated (if that

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 fad 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 more 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 questioning our personal commitment to the true diversity of this campus, and our willingness to learn from and about other people.



"Being involved and interested in the 'outside world' is an ongoing process" for sophomore Sia Nowrojee.

File photo

BRYN MAWR



"Black women writers are beginning to feel like we can write something publishable," says Becky Birtha, poet and author of *Hear the Silence: Stories by Women of Myth, Magic, and Renewal*.

NODIARNESON

Black feminist writer reads works

by Laura Engel

In her reading on February 19th in honor of Black History Month, Becky Birtha told a group of about thirty-five people, "I'm very happy to be a part of Black History Month. I was glad to know I wouldn't be the only black woman in the room."

Birtha was born in Virginia. She attended the Philadelphia High School for Girls, the State University of Buffalo and the University of Vermont, where she received her masters. She has published a book of short stories and is expecting to publish a second book soon. She was most recently granted a fellowship from the Pennsylvania Council for the Arts.

Birtha began by reading an excerpt from her short story "Baby Town," which is included in the fiction anthology *Hear the Silence: Stories by Women of Myth, Magic and Renewal*. "I wanted to read this story because it's about growing up," Birtha ex-

plained. "The character Mimi is a young black girl living in Philadelphia in the 1950's . . . Can you tell where I got this idea from? . . . Mimi makes trips down to Virginia, which was still segregated, to visit her relatives. She likes to look pretty and she wishes adults would stop talking about race issues."

In the excerpt Birtha chose, Mimi is visiting her grandfather's grave in Virginia with her family. Mimi and her sister Mindy discuss how they used to think that cemeteries were "Baby Towns."

"Don't you remember? We'd always be passing by it, the car, and it looked like they were little cities and the grave stones were little houses. And we thought only babies must live there and that was why everything was so small."—p. 47

With the realization that "Baby Towns" don't exist, Mimi is forced to confront her grandfather's death and her own mortality.

Racism must be personally confronted

by Glenna Brizan

I have just returned from viewing the movie "The Mission," and after watching the results of white ethnocentrism, barbarism and racism, I am once again struck by that burning feeling in the gut; a pain that renders profound silence. It is the same feeling I experience when I read *The Struggle Is My Life, This Bridge Called My Back, But Some Of Us Are Brave, The Autobiography of Malcolm X*, and many more. And it is the same feeling I experience when I think about the history of my people and the history of people of color across the globe.

Make no mistake, however, that this profound silence produces only immobility and paralysis. Initially it does. (On some level, the absurdity and stupidity of racism always has a stunning effect.) But soon after, the resolve grows strong, the blood flows mingling with anger—and, sometimes, hatred. In short, the rhythm of resistance rises. So what this article addresses is the next step—the movement toward personal responsibility and change.

For white people in particular, it is not enough to say that this is "the way of the world." We have made this world. It is not enough to say that "I have not personally tried to oppress anyone," or I am "nice to everyone." By your very existence and by the conditions of your life, based on your race, sex, and class, based on your privilege, you

have contributed to the oppression of others. Examine those bases and confront them. As to the claim to "niceness," we do not need it. Your struggle and your resistance is what we need. And finally, to those who I hear saying, "I'm sick and tired of the whole issue" (racism), "What do they expect us to do?" I answer that you are sick of it because you do not wish to go past adjusting your behavior to the recognition of your own racism. Do not expect people of color to bring you to an understanding of your racism. (We too are tired of it.) How many of you meet to examine collectively your attitudes, your actions, and, most importantly, your resistance to change? Asking people of color to define racism for you or to lay the historical background of Third World people's experience, is to continue that resistance to change.

The history of racism is white history. You know it, it is the story of your parents, grandparents, and yourself. I close on the note that one issue of the *College News* is not going to provide answers, nor is any angry clamor of black voices going to do the trick. The key to confronting racism is to realize that it is also Your Issue and Your Responsibility and begin addressing it among yourselves on a continual basis. And if you are wondering what it is you have to gain by beginning such an exploration, I will tell you. You have your humanity to gain.

Blackness: more than meets eye

by Mia Mosely
Commentary

This year Bryn Mawr has the largest number of black freshmen in her history. Now, we see more black faces and try to consider this stately 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 misinterpretation 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 uniraical one. I find that many of my colleagues often 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, open-minded, non-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 at Bryn Mawr Collee 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. And I share the history of this nation; the history that is taught to all of us (even when it is incorrect in the history books and a pack of lies from a professor's mouth). But I am a black American with a progressive, successful history that has to fight for just acknowledgement in this country and in so-called diverse communities like this one. Feelings of pride and joy rumble within me as I see my past and my future. And these are feelings that are rarely understood by my counterparts of the racial majority. They lose so much through the ignorance perpetuated 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 today in South Africa), there 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. Twelve of the white men were indicted for the murder. Nothing could justify this excessive racist behavior.

Yet another example of injustice occurred when a black pitcher for the New York Mets was a victim of police brutality in Florida. Although he pleaded guilty to the charges against him, no further case was made of the discriminatory behavior on the part of the police officers. Moreover, when a prominent black man becomes a victim of racism and there are no actions taken to resolve the problem, then it becomes recognized that any black man or woman can be a victim of discrimination.

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



Everywoman's Guide to Safe S

Contraceptive options explored

by Farar Elliott

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

Although the hazards to 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, contrary 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. Studies comparing deaths due to pregnancy with those due to the side-effects of contraception show that up to age 30 the risk to life among non-contraceptors 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 address abstinence or sterilization, since the pros and cons of those 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 considerations 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. There are no side effects or risks to health, and the contraceptive cream or jelly used with it helps protect against sexually transmitted diseases (STDs). This method is also completely reversible; 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% success rate, in general), which could interfere with the spontaneity of a chance sexual en-

Condom sales cause controversy

by Tanya Sharon

Since sometime last fall a few television stations and printed media in the San Francisco area have been carrying advertisements for—hold on—condoms. It's hardly surprising that this practice is raising a fuss in some quarters, notably among religious groups. My first response to this was that, since SEX (heterosexual, of course), is used throughout this society as a medium to advertise everything from cars to toothpaste, to advertise a method of birth control is in fact not a bad idea at all—in fact, rather sensible. However, as I read the latest issue of *Time*, I realized that there is a whole lot more going on than simply the expansion of advertising to yet another product. The issue of advertising condoms directly results from

Gay subjects needed

Robert Schoenberg, Assistant Director of the office of student life at University of Pennsylvania, is doing research about sexual identity development during the college years. The research will include interviews from January through May 1987 with self-identified lesbian and gay students in their junior and senior years at the following Philadelphia area schools: University of Pennsylvania, Bryn Mawr, Haverford, Swarthmore, St. Joseph's, LaSalle, and Villanova. The findings of the study will provide suggestions to higher education administrators and human services professionals about how to shape the college environment and student services to best meet the needs of lesbian and gay students.

Participation will, of course, be voluntary. Identity of those interviewed will be known only to Schoenberg and anonymity in any report of the research will be guaranteed. Each interview will last one to two hours.

If you are in a category described above, or can refer individuals who are, Schoenberg would greatly appreciate your help. Please call him to volunteer or obtain further information, at home: 349-7724, or at work: University of Pennsylvania Office of Student Life—898-5044—Mondays, Tuesdays, Thursdays; University of Pennsylvania Counseling Service—898-7021—Wednesdays and Fridays.

the spread of Acquired Immunodeficiency Syndrome (AIDS) in the U.S. AIDS is a star of the mass media, even if an unpopular one. In the last three months it has achieved cover story status with both of the two major weekly news magazines (*Time* and *Newsweek*), as well as innumerable other articles. One *Time* article compares AIDS to the Black Death, that decimated medieval Europe of a quarter to a third of its population, and claims "AIDS will transform America." Perhaps, in any case it is clearly bringing up, with undeniable force/urgency, questions of sexual mores, sex education and, for the more discerning, homophobia.

For example, in the most recent issue of *Time*, titled "The Big Chill: How Heterosexuals are Coping with AIDS," is the sentence: "What is most frightening about the AIDS epidemic in Africa is that it primarily affects heterosexuals." As if an epidemic among homosexuals is of much lesser concern. Even more dangerous, in my belief, is the way opinions and judgments are irresponsibly reported as "facts" (in that, it is a "fact" that so-and-so said such-and-such), while completely lacking any analysis. Thus the value-laden sentence "even to base sophisticates, bisexuality is becoming ethically questionable" is casually tossed into a paragraph, without further comment. The obvious implication is that, *in fact*, bisexuality is a question of loose morals and promiscuity. On the one hand, partly or largely because of AIDS, homosexuality is now an acceptable term to see in newsprint. Another incident: A few weeks ago, *People* magazine's cover article was on Liberaci, who died of AIDS. The writer saw fit not only to comment on the cause of the entertainer's death, but to discuss the details of how Liberaci did not want people to know of the specific nature of his illness. On the other hand, that is as far as the coverage goes. I fear that such treatment makes homosexuality a household topic, but only in connection with AIDS, and only on a simplistic and largely ignorant level.

No Comment quote of the week: "Right Winger Crusader" Phyllis Schafly: "The way sex education is taught in the schools encourages experimentation. It's the cause of promiscuity and destroys the natural modesty of girls." (*Time*, 24 Nov. 86.)



Recognize anyone? Last year over fifty Bryn Mawr students attended the March for Women's Lives in Washington D.C. The march was held to demonstrate support for a woman's right to birth control and abortion.

File photo

counter. It also has to be left in place 6-8 hours after intercourse, which can reportedly leave you feeling "drippy" for the duration.

The pill:

The pill is a more recently developed contraceptive method. It is based on a chemical rather than mechanical prevention of pregnancy. The pill's greatest benefit is that other than taking the pills daily (which is of paramount importance), there is nothing else that need be done, and it is 90-96% effective. Because of the powerful changes the pill makes on the woman's body, however, there are more side effects associated with this method than with any other. Some of the side effects are actually good. The pill can/ may lessen PMS symptoms and prevent benign breast lumps. On the negative side, the pill can increase the risk of heart attack; increase the risk of blood clotting disorders leading to death or stroke; cause nausea, weight gain, headaches, yeast infection, spotting, vaginal itching, skin discoloration, non-malignant uterine and liver tumors, and birth defects. The pill is usually recommended for heterosexual women who have sex on a regular basis. It is a reversible method, but the effects and the delay in ovulation can last

up to a year. It is not known if there are effects on future pregnancies.

Foam and condoms:

A third contraceptive device is the combination of foam and condoms. This method demands responsibility from the man as well as the woman (foam alone is only 78% effective, but combined with the condom it is 95% effective). Foam and condoms have the benefit of being more readily available than the pill or diaphragm—they require neither a prescription nor a visit to a medical practitioner. It is an easily reversible method and its only side effect is that the condom protects against STDs and VD. In fact, the Infirmary recommends that condoms be used in conjunction with all birth control methods for this reason. This method has the drawback that it must be used with absolute consistency and care. There are numerous stipulations as to when foam must be inserted, removed, and so forth.

The Bryn Mawr College Infirmary prescribes and supplies both the pill and diaphragm. Condoms and foam are available over the counter at most pharmacies, and condoms are available at the Infirmary as well.

SAFE

Dry Kissing
Masturbation on
Healthy Skin
Oral Sex with a Condom
External Watersports
Touching
Fantasy

Possibly Safe

Protected Vaginal Intercourse
Protected Anal Intercourse

RISKY

Wet Kissing
Masturbation on
Open/Broken Skin
Oral Sex on a Woman

DANGEROUS

Oral Sex without a Condom
Unprotected Vaginal
Intercourse
Unprotected Anal Intercourse
Internal Watersports
Intravenous Drugs
Sharing a Needle

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!"

Why the overwhelmingly negative response to celibacy (despite the fact that abstaining from sex is actually the "safest sex" there is)? One wall-scribbler put it: "I'm curious... Why does chastity come in for such a hard rap? I can think of several excellent reasons to maintain celibacy/virginity:

1) haven't found the right person yet 2) for religious reasons 3) in order to explore one's potential as an 'unmated' human being 4) too much homework 5) too little sleep 6) have found the right person and a) they don't want you b) circumstances enforce waiting for consummation c) you by this time have decided you like celibacy... Not to say it's 'virtuous,' but it has its good points—and some of them are overwhelmingly sensible (like, do you want to pay this kind of tuition in order to spend your emotional brilliance on a love affair?)."

The important distinction to be made when discussing celibacy is between en-

forced celibacy and chosen celibacy. In the words of another wall-scribbler: "I'm not sure it's celibacy that's being condemned... What people get disgruntled about is the lack of emotional/sexual fulfillment when they aren't, or would rather not be, celibate. That is to say, if you want sex and there isn't any, life can be frustrating." So the typically negative attitude towards celibacy is actually a response to the lack of fulfillment experienced by those who would rather not be celibate. But because of this negative reaction, many people who choose to be celibate, and even those who do not choose to be but are nevertheless proud to be celibate, feel as if they are abnormal, or somehow lesser human beings than those who are not celibate.

The topic of celibacy has been relegated to the bathroom walls (and even there it doesn't get the non-judgmental attention it deserves). But bathroom walls are not the place for a discussion of celibacy. There are celibates everywhere, and they deserve to know that they are not alone, and that their lifestyle is just as viable as non-celibates. As one wise scribbler put it: "Personal choices are for personal happiness—not self-doubt." Celibacy is a viable option, no matter what the bathroom walls say.

Sex: Options and Information

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. Women 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 s/he has a sexually transmitted disease. Check your partner's body for unusual discharges, bad smells, sores, bumps, itching or redness. 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 News* recognizes this and suggests 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 infected areas with soap and water after 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, rectum, urethra and pharynx. It may invade the bloodstream and if untreated can result in sterility, blindness and arthritis. A woman has a 40-50% chance of catching the disease from an infected man after only one sexual contact. Gonorrhea can also be passed through oral sex, although it is much less likely.

80% of women with gonorrhea do not exhibit recognizable symptoms except vaginal pain or tonsillitis (from oral sex), so if you have had any contact with gonorrhea, you should see a doctor or nurse-midwife even if you feel fine. The disease can be treated and cured if it is detected quickly, but considerable damage is done if it is not.

Syphilis:

The germ which produces syphilis lives in warm, wet, airless places such as the vagina and in some cases the mouth. It can be spread through heterosexual intercourse, kissing, oral sex and digital sex. It is the third most reported communicable disease in the U.S. (after chicken pox and gonorrhea).

Syphilis appears in three stages. First, from nine to 90 days after exposure a chancre (lesion) will appear on genitals, tongue, tonsils, face, breasts, fingers or anus. "The chancre is a PAINLESS, indurated ulcer with a raised border. . . smooth and discrete with a yellow serous discharge" (The Practitioner's Handbook. . .) The chancre is easily overlooked and the disease is highly infectious at this stage.

If treatment is not received in the first stage, the second stage will begin about three weeks after the onset of the chancre. Flu-like symptoms will occur, along with fever, weight loss, rashes and "mucous patches" in the mouth and genitals, which are extremely contagious.

Syphilis can then lie dormant for 10 to 20 years, but in its very last stages it leads to heart disease, blindness, paralysis and mental illness.

Syphilis is easily cured when treated early, and the best method for controlling the spread of it is through the tracing of sexual partners. A person who has been treated before can be immediately reinfected by a new exposure to the disease.

Herpes:

Herpes is fast becoming the second most prevalent sexually transmitted disease in the country. It can be spread via fingers, oral sex and genital contact. It takes the form of lesions ("fever blisters") on the mouth and genitals. Herpes simplex used to occur mainly above the waist, and simplex II below, but through oral sex the distinctions have been blurred.

There is no cure for herpes, but there are standard treatments to alleviate the symptoms. An outbreak of lesions is experienced soon after the virus has been transmitted. This primary outbreak is sometimes accompanied by flu-like symptoms. After that the lesions can be reactivated occasionally, frequently or never (25% of women with herpes experience only one outbreak). Herpes is "normally contagious only from the time the skin reddens until the sores crust over" (Our Bodies, Ourselves). During this time, one should abstain from sex, or at the very least use a condom, if appropriate.

To minimize or prevent the reactivation of the virus, certain steps can be taken. One should prevent overheating the infected area with hot baths or tight clothing. Overexposure to sunlight should be avoided. Excessive amounts of friction during intercourse should be prevented by the use of

K-Y Jelly, saliva or salad oil as a lubricant. Do not use Vaseline, as it is a petroleum product and can destroy condoms and diaphragms. Fever and stress can also reactivate the virus.

Chlamydia:

This is an inflammation of the cervix and is spread mainly through heterosexual contact. Women often are asymptomatic carriers of the infection, so if your partner discovers he has chlamydia, chances are you do too.

Chlamydia is often seen in conjunction with other STDs. It is treatable with antibiotics. Both partners must be treated and refrain from intercourse until the treatments end, to prevent reinfection. The risks of catching chlamydia are greater for women with more sexual partners. Chlamydia can result in urethral infections, infertility, complicated pregnancy and arthritis.

Trichomoniasis:

Often called "trich," this is the most common of all vaginal infections. Again, women often serve as unwitting carriers (see chlamydia). One symptom of this and other vaginal infections is a greenish-gray discharge which smells unpleasant. "Trich" is treated with antibiotics, and as with all STDs, both partners must be treated to prevent reinfection.

Another very common vaginal infection is *gardnerella*, sometimes called hemophilus.

AIDS:

AIDS stands for Acquired Immune Deficiency Syndrome. This disease is spreading throughout the world at a terrifying speed. However, with some caution it can be prevented, although a cure for it still lies in the future. AIDS kills by breaking down the body's immune systems, leaving infected people open to any illness they are exposed to. People with AIDS don't die of the disease, but of other sicknesses they contract as a

result of a weakened immune system.

People at risk of catching AIDS are: sexually active gay and bisexual men, users of IV drugs who share needles, and the sexual partners of the above groups. (And the sexual partners of the sexual partners. . . etc. . . etc. When you sleep with someone, you are sleeping with everyone they slept with before you.)

AIDS is transmitted by the exchange of infected semen or blood, or to the fetus of an infected woman. It is NOT transmitted through saliva, sweat, or tears, or by air, food, water, or non-sexual contact with people with AIDS.

Symptoms of AIDS include unexplained swollen glands in the neck, armpit or groin; excessive weight loss; unexplained recurrent fevers or night sweats; dry cough; persistent diarrhea; whitish coating or spots in the mouth or throat, or newly appearing spots or lumps on the skin, in the mouth, nose, eyelids or anus. These symptoms all result from many illnesses; they should alert you, but not alarm you. If you are worried that you have AIDS, see a doctor.

The risk for AIDS can be minimized in many ways. Whether you are gay, bisexual or heterosexual, avoid the exchange of semen. Use condoms for anal and vaginal sex. Avoid the use of injectable (IV) drugs. Limit the number of people you have sex with. Never have sex with someone you don't know. Preventive measures for other STDs apply, too: wash before and after sex, avoid the use of alcohol as it impairs your judgment, and have yourself regularly screened for STDs.

The information for this article came from the new *Our Bodies, Ourselves* (available in the Women's Center), *The Practitioner's Handbook of Ambulatory Ob-Gyn*, 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.

Infirmary Serves as Resource

by the Student Infirmary Committee

Birds do it, bees do it, even Mawrters and grinds do it. There are a lot of questions out there about sex and sexuality, and the Infirmary wants to reaffirm its commitment to giving you the answers whenever possible. But answers take contact, so first of all, you should know that you can come to the infirmary at any time, with virtually any concern. 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 and invited 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 given in writing or over the phone, whatever the result. The infirmary feels that in a situation this sensitive, only personal face-to-face contact will do. The support structure is there, and we are prepared

to discuss any and all pregnancy options available to you. If your pregnancy is confirmed, you will most likely be referred out for prenatal care, or for pregnancy termination, whichever you decide. The Infirmary also offers post-abortion counseling for those who desire it. In the case of pregnancy, sexually transmitted diseases, or other sexually related areas, both partners can be seen at the infirmary as long as one is a student.

In that light, the infirmary wishes the community to realize that both partners should take responsibility for their sexual relationship, be it in terms of contraception, pregnancy, or the prevention of the spread of sexually transmitted diseases. Despite the best contraceptive efforts, there is always the risk of pregnancy with heterosexual intercourse. You may even experience a small amount of what looks like menstrual bleeding after you have conceived. If in doubt, get thee to the infirmary!!

The counseling service is also available for talking about the psychological side of it all. Relationship issues are in the realm of your health care, with which we are so "intimately" involved.

Contraception, including the "morning after pill," STD testing, and counseling on pregnancy, abortion, and in the case of sexual assault are all part of the infirmary services. We also have a great deal of printed information that is yours for the asking (info can also be found at the Women's Center.)

For additional information on the infirmary services, or with any concerns, contact us. We're here for you, too.

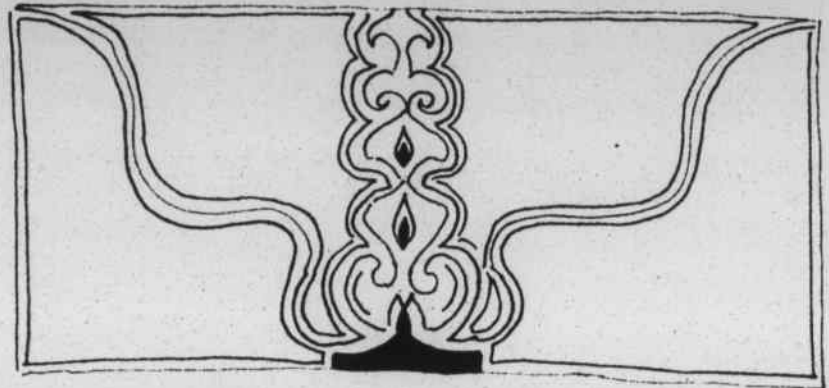


Dr. Kerr, new infirmary director, is just one of the many resources available for women to consult concerning safe-sex and women's health issues.

TENAYA JACKMAN and ELIZABETH SCHUBERT

Dates women make

February through April	Rosenbach Museum, Exhibit on Marianne Moore '09
Wednesday, Feb. 25	GPA meeting Campus Center, 9 pm Student Committee on Financial Equilibrium Campus Center 200, 10 pm Art Club Campus Center, 10:30 pm
Thursday, Feb. 26	Hypatia Women's Center, 7:30 pm Poetry reading by Crystos Goodhart Music Room, 7:30 pm
Friday, Feb. 27	Dinner with Crystos Dorothy Vernon Room, 5-6 pm
Friday, Feb. 27 through Sunday, March 1	The Prime of Miss Jean Brodie Goodhart, 7:30 pm
Saturday, Feb. 28	Bryn Mawr/Haverford Symphony Marshall, 8 pm
Sunday, March 1	Salvation Society meeting Erdman Backsmoker, 5 pm Spirituality and Creativity Workshop with Crystos Campus Center Room 210, 2-4 pm Rosh Chodesh festival meal; for information call Rebecca Rosenberg (x6150) or Debbie Reiner (x5818) Women's History Month celebration, Bourse Building 5th and Market, 10 am to 4 pm
Monday, March 2	Women's Center Film Series shows "Yentl" Campus Center, Room 105, 9 pm Anti-Racism Workshop with Crystos Campus Center Room 210, 7-9 pm ISU meeting Campus Center, 10 pm ASA presents Professor Stavis on "Student Life in China" time and place TBA, date is tentative Sister Outsider Display Campus Center Gallery Professor Erika Simon of the University of Wurzburg will speak on "The Balustrade of the Athena Nike Temple" Thomas 110, 8 pm
Tuesday, March 3	LBSG Women's Center, 10 pm International Women's Day celebration Bodek Lounge, Houston Hall, 10 am to 4:30 pm
Wednesday, March 4	GPA meeting Campus Center, 9 pm
March 7 to March 15	Spring Break!!!!
Monday, March 16	ISU meeting Campus Center, 10 pm Women's Center Film Series; movie TBA
Tuesday, March 17	LBSG Women's Center, 10 pm Office for the Arts presents The Acting Company in <i>Much Ado About Nothing</i> , Goodhart, 8 pm
Wednesday, March 18	ASA sponsors a dinner for freshmen Dorothy Vernon Room, 5 pm to 7 pm GPA meeting Campus Center, 9 pm pm
Thursday, March 19	Bryn Mawr College Friends of Music presents The Muir String Quartet Thomas Great Hall, 8 pm
Sunday, March 22	Salvation Society meeting Erdman backsmoker, 5 pm
Monday, March 23	Women's Center Film Series shows "Coalminer's Daughter" Campus Center, Room 105, 9 pm ISU meeting Campus Center, 9 pm
Tuesday, March 24	LBSG Women's Center, 10 pm
Wednesday, March 25	GPA meeting Campus Center, 9 pm Women Writers at Bryn Mawr presents author Katha Pollitt Campus Center, Room 105, 1:15 pm



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 the fall semester, it seems 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 cited the following three instances:

1. She did not complete all the writing assignments for a course. She wrote the professor a note at the end of the term stating that she would send the late assignments over the summer, but never did. She was unsure whether or not the grade she received was on the assumption that she would return the outstanding assignments.

2. She used textbooks for two final exams not knowing whether or not they were closed book exams. One of the courses was taught by a visiting professor whose name Nan could not remember.

Before the hearing, the Honor Board

determined that it could only address the final exam in the course taught by the professor whom Nan remembered and who still taught at Bryn Mawr. Nan was then contacted and asked to write a statement explaining the circumstances of that particular exam.

Since Nan, a former student, was very far away, she could not come to the hearing and agreed to have her statement and her dean be her representation at the hearing.

In her statement, she explained that the fall term of 197— was a difficult one and that she was depressed and homesick much of the time. She said that her study habits were "awful" and that she procrastinated on classes that did not have daily assignments. By the end of finals week, she still had an exam to take, but "was determined to go home." She packed her textbooks, bluebooks, and exam and mailed the bluebooks back to the professor "at the end of the week without making prior arrangements with him." She explained that she used the textbooks because she was "so unprepared to take the exam." 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 guilt, convincing myself

(Continued on page 11)

Plenary: all resolutions passed

(Continued from page 1)

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

One of the most significant resolutions passed after quorum was achieved, proposed by Jenny Sayer Ramberg, affirms the autonomous nature of the Student Social Honor Code, and inserts into the Code that "only policies approved by the vote of the Self-Government Association fall under the jurisdiction of the Honor Board." The example used in the discussion of this proposal was the Pet Policy, an administrative decision originally enforced under the Social Honor Code but later separated from it because it had never been approved by the student body.

Another resolution of great significance is the resolution reforming the election procedures. Elections to SGA and Honor Board dragged on for three months last year, due to a long series of elections in which no candidate received enough votes to win. The new system will only require one run-off, write-in options will be in effect for all elections except run-offs, and the percentage of votes needed to win an election will be consistent in all races. The new policy will be in effect in the upcoming elections.

The new alcohol policy received the official vote of the student body, and it was decided that neither the Constitution nor the Honor Code is the appropriate place for it. Instead of including it in the Constitution, as the resolution originally called for, it was simple given the endorsement of the students, in keeping with the spirit of the resolution concerning the autonomous

nature of the Honor Code. The policy of the publication of 'ghost sketches' is revised, and the procedures for academic trials clearly formulated. The drug policy, when it is decided upon, will be presented to the student body for approval. The Honor Board is now partly responsible for the organization of the proctoring system during final exams, as this responsibility was too much for the Curriculum Committee to handle. The last resolution of the evening assigned responsibility for the production and distribution of a Student Academic Course Evaluation Guide each semester to Members-at-Large and Major Representatives. In previous years, this guide was produced by an independent group of students. The Constitutional amendment allotting this responsibility will not include any statement of the responsibility of Haverford's Student Council to participate in the production of this guide.

It is somewhat ironic that the first amendment of Plenary, passed unanimously, reaffirmed Bryn Mawr's commitment to self-government. When so small a percentage of the student body made enough of a commitment to self-government to actually exercise their right to be involved, commitment to this ideal seems lackin gin the community as a whole. But in general Plenary was successful, and a lot was done in a relatively short time. President of the SGA Claudia Callaway commented that she "was a little surprised that we kept quorum—that enough people were willing to stay. It worked because everyone wanted it to."

Diversity requirements at other colleges

(Continued from page 1)

quirement 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 will meet the requirement when their emphasis is clearly on the cultures and their differences from the predominant culture of the United States." [Bowdoin College catalogue].

Dickinson College's divisional requirements include "Cross-cultural Studies." 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 those that have shaped or influenced 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 to open their minds to 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, Asia, Latin America, the Middle East or non-white peoples of North America. Mount Holyoke's and Drew University'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 by 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 peoples, United States minorities, or women; or b) the nature, history and workings of prejudice as exemplified by persecution suffered by any collectivity on account of religion, culture, perceived membership in an ethnic group, or sexual orientation."

The effect that these diverse diversity requirements have had 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 their requirement has beneficial effects. Haverford sophomore Henry Chang, who 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 can be fulfilled by a course in women's studies. Although Haverford's diversity requirement is generally seen as a good thing, its definition is very broad, and the effect is thus somewhat diffused. Bryn Mawr junior Glenna Brizan stresses that the problems the proposed Bryn Mawr diversity requirement is facing arise precisely because it is not specific enough. "It should aim precisely at the education about the lives and cultures of people of color," she said.

and now, a commercial message:



Student's cartoon published in OOB

by Stacey Li Collver

Over Winter Break, the cartoon work of senior Melissa Orner caught the attention of the editors of the feminist newspaper, *Off Our Backs*. Her cartoon, titled, "And Now, a Commercial Message," first appeared in *The College News* last semester, and was published in the February '87 issue of *Off Our Backs*.

Off Our Backs is a women's newspaper based in Washington, D.C. It contains articles about national and international news events pertaining to women, and essays dealing with feminist issues.

June Thomas, one of the editors of *Off Our Backs*, spotted the cartoon in a *College News* issue of Marian Urquilla, a friend of Orner's who lives in Washington. Urquilla called Orner over the phone and told her about Thomas's request to republish it in *Off*

Our Backs.

The idea for this cartoon, as with many of her other cartoons, developed from conversations with friends. "We'll be talking about something," Orner said, "and then someone says, 'Hey, that would make a good cartoon,' and I use the idea to form the cartoon and put it down on paper."

Orner, who has been writing cartoons for the *College News* this year, says she would like to continue doing them at this level, especially for feminist newspapers. *Off Our Backs* has requested her to send more of her work. Orner would love to see feminist cartoons eventually appear in more mainstream magazines, such as the *New Yorker*.

Orner sees value in using humor to get messages across. "I think cartooning is a great way to critique and go in new directions," she commented.

Feminist history of the College News

by Sara Johnson

Next year, the Bryn Mawr *College News* will complete its first decade as a feminist paper, dedicated to the presentation of an alternative voice in the bi-College community. But wait, I hear you cry: Surely the logo says "Founded 1914"? The first *College News*, minus the women's symbol, was originally founded in 1914; but in 1968, as the coed housing exchange was set up and the Blue Bus was born, the paper joined in the push for cooperation and merged with Haverford's paper to form the Bryn Mawr-Haverford bi-College *News*. It was not until 1978, ten years later, that the *College News* was reborn as an autonomous Bryn Mawr paper which would focus on Bryn Mawr events, traditions and history and address the specific concerns of women at Bryn Mawr and beyond.

The *College News* in its new incarnation was the brainchild of Martha Bayless '80, Shelley Kempner '79, Skye Brainard '79, Elizabeth Patton '81 and Ruth Clark '81, first conceived on Halloween during the course of a late-night Merion backsmoker debate, and ushered into the world with the help of two hundred dollars from the Dean's Discretionary Fund. Volume I, Number 1 duly appeared on November 14, 1978 as a typed and xeroxed newsletter. It continued to be

printed as a semi-underground newsletter for the first four years of its life, first perceived as "run by a bunch of weird traditions people, then by radical feminists." It temporarily suspended publication in the spring of 1982. The next year, however, Sharon Gerstel '84 and Cindy Brown '83 decided to go over to the paper's current newsprint format, in order to give the paper a more professional appearance and widespread appeal. They met with immediate success when the "new" new *College News* came out in February of 1983. The rest, as they say, is history. . . .

The informal newsletters of 1978-82 can be found in the archives, and offer a fascinating insight both into the origins of the redefined *College News* and into the daily life of campus as it was nearly ten years ago. While much of its feature news largely concerned traditions and administrative developments (the renovation of residence halls, the expansion of Bryn Mawr's student body, plans for the new gym and campus center, and so forth), the paper also had a strong awareness of Bryn Mawr's history and identity, frequently reprinting material from the archives (M. Carey Thomas: "I have to put wax in my ears and with my own hands keep myself to the mast—a living death—and study Greek. But I have been putting it off too long and I shall fail."); and its editorials and letter columns reflect some of the burn-

ECASU conference

(Continued from page 1)

beyond mere ethnicity.

Dr. Hune's address was followed by a Panel Discussion focusing on the student, community, and academic perspectives on education. Panelist included three students from Harvard, Cornell, and Wellesley; Dr. Lee, Professor of Human Development, Psychology, and Asian American Studies at Cornell; Cynthia Ng, National Coordinator for the Asian Americans for Jesse Jackson campaign; Dr. Watanabe, Professor of Political Science at UMass/Boston; and Shirley Yuen, Education Program Director of the Asian American Resource Workshop.

Each day there were workshop sessions in the afternoon, comprised of three concurrently run discussion workshops for smaller groups.

The Asian American History workshop discussed immigration and community, the experience of Asian American women, and the internment of Japanese Americans during World War II. The Current Issues/Civil Rights workshop discussed anti-Asian violence, the English-Only movement, and the Simpson-Rodino Bill. The Asian American Admissions workshop offered a critical anal-

(Continued on page 11)

ing issues of the day—Haverford's decision to go coed, the closing of Denbigh Dining Hall (the only single-sex dining hall on campus), the hanging of a banner at the 1981 Labor Day picnic which read "Welcome Class of '85—Centennial Goal: End Cooperation."

All this is perhaps no more than curious and amusing. (Gertrude Stein: "Once there was a Bryn Mawr woman there, wife of a well known portrait painter, who was very tall and beautiful, and having once fallen on her head, had a vacant staring expression.") However, the origins of the feminist *College News* also offer a certain insight into the current direction of the paper. While cooperation undoubtedly has an important place in the Bryn Mawr community, the early issues of the resurrected *College News* (for all their limitations and distinct eccentricity) represent the first feminist efforts to recreate from scratch a separate space in which to focus on Bryn Mawr's unique identity and especially to consider the political and sexual issues which affect us all as women, in this community and beyond.

That occasional pin that Haverford sometimes puts into the Bryn Mawr balloon, I'm glad for—and I hope Bryn Mawr sometimes puts a large hat-pin into their balloon.

—President McPherson, in the *College News*, Oct. 16, 1980

Dear Ms. Hank

Dear Ms. Hank,

When I went home this break, all my friends and relatives kept asking me what I'm going to get out of my education, since with a degree in the liberal arts I won't be very employable or make a lot of money. I've always taken it for granted that education was valuable in itself, but now I wonder—what is the value of a liberal arts education?

—Lost in the Forest

Dear Lost,

Actually, the value of a liberal arts education is immeasurable by monetary standards. When you graduate from Bryn Mawr, you will be of 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 infi-

nately more important: how to type.

It may have taken you all night to type your first Freshwom English paper, but if you're anything like me (of course I'm an alum; where else would Ms. Hank go to college?) by your senior year you 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's typewriter, your friend's Macintosh, the freshwom down the hall's teeny tiny Typestar 5, etc.) Even if you are a science major, the requirements of your enlightened institution ensure that you will have plenty of typing experience before you leave these sheltered groves.

In fact, unless you have an inordinate amount of either charm or money and can persuade someone else to do your typing for you, in which case you don't have to worry about the job market anyway, you will find that your A.B. degree equips you quite well.

to type your way right into the Real World (oh, the title might be Editorial Assistant or some such, but you can bet your booties there'll be typing in it).

And don't think for a moment that it is a coincidence that (unless you are more gifted than most of us—see above), the receipt of that degree will find you relatively impoverished, if not actually in debt, and therefore in need of a job. It's no accident. I have it on excellent authority that the patriarchy and the military-industrial complex actually got together and planned it this way. It's true! Liberal arts education is a capitalist plot! Students of the world, unite! Unplug your typewriters! Cut up your floppy disks! March in the streets! Learn calligraphy! You have nothing to lose but your extensions! (And your extension cords.)

And if the revolution doesn't come, at least you can type.

Death to the patriarchy, Ms. Hank

Ten Eyck: DANA dance intern

(Continued from page 3)

Moscow this summer to complete her fourth year, and to find out where her interests really lie. She is concentrating on Russian literature and has always had a love for Soviet ballet and theater. Julie has even considered the possibility of teaching in the future, and says she "loves the Russian department and the professors."

One of the most important aspects of her life, however, is still dance. She is now a Dana scholarship dance intern supervised by Linda Haviland, director of Dance at Bryn Mawr. She describes it as a "paid internship where a student works with a department administrator or professor. . . I work closely with Linda in her job, doing anything such as weekly errands, publicity, helping with visiting performers and lecturers, being in contact with Haverford and BMC dancers and letting them know what is going on, and doing research in the archives of the College."

She thinks people will probably laugh at the thought of researching history of dance at Bryn Mawr, but she says, "Surprisingly, there is a lot of interesting information pertaining to dance that is really informative. I really like doing the research and it is my independent project." Julie says that the internship provides her with access to a side of dance she would not otherwise know, the technical, planning, administrative part that will enable her to attain her goal. She dreams of having her own dance company one day, and not "having to work for someone else."

At Bryn Mawr, Julie has moved away from ballet and into what would be termed as "ballet and jazz influenced modern dance." She says she is better as a modern dancer, and that "although I may not be on pointe or in ballet dress, my innate flexibility, technique and sense of center is always there." She adds that for other people, the concentrated training might have produced a problem of "stiffness, uptightness and rigidity," but feels that she has successfully avoided that.

Always an integral part of the dance program, Julie has been involved in many productions, including most recently the Fall Faculty Dance concert. For the Spring concert, she has made many exciting plans. She has asked Ketty Nez, a Bryn Mawrter, to collaborate with her in composing music for a dance she is choreographing. She also has tentative plans with a Haverford senior. "He is a music major and would compose the music for another dance I have in mind." Julie would really like to work with students of the other arts on scenery and costumes for the pieces she is collaborating on. She says she "really enjoys working with other students who aren't dancers—musicians, singers and artists all working together. One of her favorite pieces last year involved a dance performed to a cappella voices.

In addition to her own work, she will be

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 talented 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 subject of feminism, she merely says: "Women, we must seize and control the wealth, the weapons, the contraceptives and the imagination." 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

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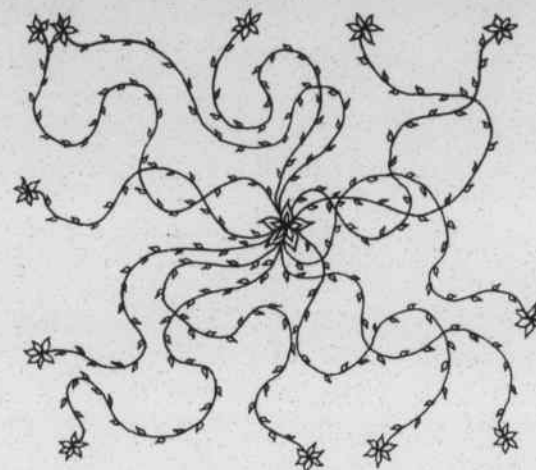
concludes with several stories of female martyrs, notably, a certain Sainte Christine, known for her powers of conversion. To punish her, her tormentors cut out her tongue, not once but twice, a mutilation representative of the censoring of women's writing. She continues, however, to speak "even more 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 soliloquy by a female character. Myriam is a strong woman who voices her thoughts publicly 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 mere existence of these texts constituted challenge enough.

Aphra Behn, 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," pokes fun at traditional Petrarchan love poetry and its "resistance to Eros." The poem starts with an impetuous lover asking his demure virgin sweetheart to give herself up to him. She, to his great astonishment, accepts. He is so nonplussed by this unexpected behavior that he finds himself unable to rise (sic) to the occasion.

Margaret Ferguson's talk showed that writing has not always been a given for 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 crossroads 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."



Main Line racist incident

(Continued from page 4)

I had never questioned being all three, it had also never occurred to 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 (mispelling 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 probably 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 existence 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 fact, it does exist, of which you have not yet convinced me." The answer to this question is that the team is now 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 Interpretation, After-Dinner (Humorous) Speaking, Persuasion, Informative Speaking, Dramatic Duo, Extemporaneous, Impromptu, 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 Haverfordians. Yes, although we have been receiving bi-College funding, we have never managed to recruit any Haverford members until this year. We can now proudly boast a Haverford man and a Haverford woman, who asked to remain anonymous, in addition to about five 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 Holly Hutchison did poetry and prose, while 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:

Sean captured our only trophy of the tournament, winning third place in persuasive, which qualified him for the Nationals in Minnesota in April. When asked why he joined the team, Sean said, "Because you told me to," but added that it was fun because "I enjoyed being able to speak against Reagan's Star Wars program."

Another team member said she joined because "I enjoy making a fool out of myself in front of large numbers of people."

Bryn Mawr freshman Vickie McManus, who competed in a tournament last semester in Connecticut, also said she joined the team "because you told me to" (beginning to get an idea of my recruiting techniques?) and because "I like poetry, and I thought it would be fun to see people who are good at it so I could get better. I thought it would be fun to go on trips." And was it fun? "Oh, yeah, it was a blast," she said; "I wasn't nervous [in competition] because I had read poetry before, but I saw how much I had to learn."

Most of the team members this year have no speech experience, making it difficult to compete against the larger schools with communications departments and strong teams. We have no coach, so we can only critique each other; and we operate on a shoestring budget compared to other schools. (Whenever possible, we crash at friends' houses during tournaments to avoid the expense of a motel.) But still we're hanging in there, clawing our way to the top. In the past three years almost all of the team members have qualified for the Nationals, though we have never yet attended them.

Our next tournament will be in late March or early April, at NYU or Brown (either way, we have friends we may be able to stay with), and we hope one or two more of us will qualify so we will have a small delegation at the Nationals.

Now I believe I have answered all the major questions about the speech team, and I hope I have convinced you that we do exist (although just barely). We can always use more members! And maybe, just maybe, we'll bring back a few trophies from Minnesota, and then you can say you knew us when.



Maureen, a politically conscious geology major, dreams that the KGB is trying to steal the secrets of her field notebook.

Spuds OK for freshman

by Katy Bruni

I was very skeptical of Hell Week when I was warned of it by snickering sophomores last September. It seemed to have sorority undertones. By February I was no longer skeptical. I was just scared to death. Hiding in my closet the night of taskmistress sign-up proved useless. A sophomore dug me out and coaxed me into signing away my precious weekend, luring me with the promise that it was going to be the most fun thing I would ever do. I saw no particular joy in attending a 2:17 am lecture—"Spud = Stud? The Role of the Potato in Modern Feminist Literature." But she was right. Hell Week was one of the most fun things I have ever participated in.

On trial night the Erdmanite Freshwomen assembled in the front smoker, clad in the required white outfit, ostensibly angels. We tried to plan a mutiny. We planned to speak up in our trials. But the punishment for talking—having one's weight publicly announced—was far too harsh. I didn't speak for days.

Trembling, we were herded into Erdman's living room, bravely humming "When the Saints Go Marching In." A threatening sophomore's cry of "get the scales!" instantly silenced us. Stripped of our brilliant arguing skills we humbly accepted our punishments as the jury flashed their graded decisions—guilty, very guilty, and extremely guilty. After trials we rose and amoebaed our way to the exit.

Mandatory confinement proved to be far less torturous than expected. I remember scanning the confined crowd and wondering what kind of budding individualist would allow herself to be robbed of her valuable Friday afternoon. Sentenced to three hours of soap operas, juicy gossip, trashy novels with occasional self-scheduled breaks for studying, we endured confinement with the help of food, provided by the sophomores, and great company, provided by each other.

Friday night bedtime stories were next on our packed agenda. We began, innocently enough, with steamy scenes from Harlequin Romance. This led to the even more steamy scenes from Jackie Collins's latest. Finally, one freshman, "bored by all this foreplay," produced a copy of *The Joy of Sex* (complete with illustrations). Read in the very matter of fact tone with which one attacks the requisite texts for Statistical and Thermal Physics 303, this freshman lectured to a hysterically laughing, cheering, corrupted crowd. Sadly enough, we were interrupted by a not so sympathetic junior who led us through calisthenics—Bryn Mawr Style. We warmed up with "The Sophomore Slump." (An alternative "grind version" was provided for the not-so-athletically-inclined.) After stretching and flexing our fingers to some Talking Heads tunes, it was time for some serious, strenuous activity.

Asian conference

(Continued from page 9)

ysis of the trend of "all time lows" and quotas in Asian American admissions.

The Asian American Studies workshop treated the problem of fighting against the lack of interest and support for the establishment of permanent Asian American Studies in the curriculum. The Third World Unity/Diversification workshop dealt with the skepticism and underestimation concerning the value of a unified minority community, and the Students Organizing in the Community workshop discussed what an Asian American community is, why there is a need for involvement and what concerns Asian American students share, and how to participate in community organization.

The conference was an articulate treatment of crucial issues that effectively brought awareness and inspiration to the participating students—it helped refocus the goals of Bryn Mawr's ASA (Asian Students Association) and reaffirm its necessary role in the community.

"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, type, RETURN!"

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

Hell Week continued. We plowed and giggled our way through potato lectures and ego-deflating punishments.

Before February I hadn't thought too much about the role of Hell Week. I was too busy stocking my closet with food and trying to figure out a way to lock myself in it for five consecutive days without suffocating. The purpose was obviously to terrorize freshwomen.

But once Hell Week began I enjoyed it thoroughly. I feel much closer to the upperclasswomen, which I had anticipated. I feel much, much, much closer to my own class, which I had not anticipated. We dreaded Hell Week together, we laughed with and at each other, we unsuccessfully planned an overthrow of sophomore authority, we complained together, we endured together and together we survived.

I speak for myself and for the majority of the freshwomen—Thank you very much upperclasswomen for making us feel so very welcome.

Racist incident

(Continued from page 10)

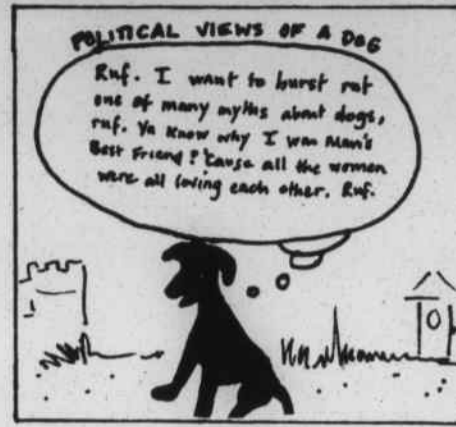
You are probably asking yourselves why I chose to recount this incident; after all, it didn't occur on the Bryn Mawr campus and this section of the *College News* is supposed to be about racism at BMC. Believe me, there is a connection. Throughout my dealings with my dean and the College lawyer, there was no mention of racism as a factor in the whole incident. Even I, knowing full well that had I been white, I would have been treated differently, never let the word "racism" pass through my lips. Why didn't anyone (myself included) openly acknowledge that racism was an issue in this instance?

I can't speak for my dean, nor for the College lawyer; they were probably being cautious—perhaps there was no racism involved. Or perhaps it was one of those understood things. No point articulating them. And anyway, if I, the student, didn't mention racism... Of course, all this is pure speculation on my part. What I can no longer speculate about is why I avoided openly admitting (except to my friends) that I had been a victim of racism.

There are some things at Bryn Mawr we avoid talking about. Racism is one of them. Undoubtedly, one could argue that things are changing, but still... I didn't want to admit that I had been a victim of racism because it seemed "inappropriate" and "distasteful." That sort of thing couldn't possibly happen at BMC so why bring it up? It didn't take me long to realize—from my experiences and from those of my women of color friends, that racism does exist at BMC. It is sometimes open, other times quite subtle, but always there. It is there amongst our peers, in the dorms, in the classrooms, in the dining halls, everywhere.

I also now realize how idealistic it was of me to expect Bryn Mawr to be "different." We are always saying that BMC isn't the "real world." To some extent this is true because BMC does shelter and coddle us in many ways. At the same time, the people who come to Bryn Mawr are "real" people. They come from "real" backgrounds from the "real" world. They arrive at BMC with their own particular baggage of traditions, ideas, prejudices, etc. ... all straight from the "real" world.

I am in no way suggesting that we all go out and proclaim from the rooftops that racism is alive and well at BMC. Instead let us acknowledge that racism exists and react against it when we see or experience it.



Honor Code Forum

(Continued from page 1)

SGA president and member of the Honor Board; Margot Boigon '82, former Honor Board Head; current Honor Board Head Katherine Sherk '87; and Dean Michele Myers. The panelists agreed that the relationship between experiences at Bryn Mawr and life after graduation is as close as one wants it to be. The Social Honor Code can be left behind as if it were a May Day gift, or it can be taken and used away from Bryn Mawr.

During the course of two hours an interested audience discussed the Social Honor Code.

One question asked of the panelists was if a Social Honor Code is feasible in a larger society. They concluded that, in the sense that the Code is based on mutual respect and trust, it may be feasible. However, in a large community it is very hard to get everyone to buy into the mutual 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.

Toward the end of the morning session, the discussion shifted back to confrontation. One student commented on how difficult it is to resolve an issue if two people can't find a common language, and a panelist responded that it is our job to find out what the other person really means. To do this they must continually be asked to define the words they use. This method is very time-consuming but it is the ideal method for communicating.

One final conclusion of the panel was that confrontation has a dual nature. The obvious participants in a mutual exchange of values are two people—the confronter and the confrontee—but on another level there is self-confrontation. You must honestly confront what you want and why.

It was agreed that if you decide how you feel, what makes you feel that way, and why you feel that way, it is much easier to be firm and direct. Again, this is related to Joan Wofford's presentation.

The morning seminar generated productive discussion on important issues. Unfortunately, only 60 people were there to participate in and learn from the discussion.

For the afternoon portion of the Social Honor Code Forum, Joan Wofford '57 came to Bryn Mawr not to give a lecture on communication skills, but to offer a positive tool for improving communication.

The tool she offered those of us who attended her workshop was a new approach, a new perspective to the difficult task of conveying negative information in a constructive manner. Telling someone that you are upset with her is stressful enough, but confronting her with the exact information, using data to quantify the situation and finally explaining her action's effect on you requires careful thought.

Wofford presented a formula to use as a guideline on which to base this new type of confrontation. The "When (concrete behavior), I feel (emotion) because (impact of action on speaker)" formula transforms a confrontation from an accusation that usually invites a defensive response to a clear explanation of exactly why you are upset, how you feel and how the other person's actions have affected you.

Instead of skirting the issue with confusing or ambiguous words which the other party is somehow supposed to understand and interpret correctly, Wofford encourages articulation and directness. She does not advocate accusation, but rather, stresses the importance of being precise in communicating your position.

Although being articulate is the first step to having a productive confrontation, listening and restating the other person's response are even more crucial. Wofford strongly emphasized the need to restate the response, not from your perspective but from the other person's in order to truly understand how she has interpreted the event which has brought about the confrontation. By listening and restating, the volatility of the confrontation is reduced and the rapid, uncontrollable progression of an argument is slowed down considerably. "In order to be heard, you must listen," is probably Joan Wofford's most important message for all of us faced with having to tell people what they don't want to hear.

The workshop was informative, interesting, and above all very helpful, although again attendance was poor.

Honor Code Abstract

(Continued from page 8)

that I had none. My dulled conscience kept me from doing anything about this earlier." She said that she had become a Christian in recent years and was "learning that the maturing process necessitates... acceptance of responsibility for the consequences of past mistakes." She said that she "could not worship without... the cheating incident... coming to mind" until she had notified the Honor Board. She said that the "freedom" she felt "from having made the confession was indescribably sweet."

At the end of her statement she gave the Honor Board two recommendations:

1. Fail the exam and base a grade on it and other graded work;
2. Fail the class entirely.

She said she would "accept whatever action the Honor Board" chose to take.

The Actual Hearing:

Since the incident had taken place several years ago, the professor could not remember the student or the event, and therefore did not submit a written statement. At the beginning, he stated that the exam was "definitely closed book." He recommended that no action be taken, saying that a response from the Honor Board "would only serve to clear her conscience." He said he felt that "expiation of sin" was not the business of the Honor Board.

Discussion and Decision:

The professor then left the room. The Board thought about what he had said. The Board, however, felt that it was not an issue of "punishing" or "exonerating" the student, but rather of resolving the issue with respect to the Honor Code. With this in mind, the Board felt that she had violated the Honor Code and that a response was necessary. Given the circumstances, the Board decided to fail Nan on the exam and adjust her grade accordingly.

Clarification:

Although Nan was unsure about the exam being closed book, she did not verify this with her professor. From her statement, it seemed that in this way she convinced herself that she hadn't actually cheated. However, in retrospect, the picture was clearer.

One question is, what was the point of coming forth with it, when the possible consequence was a failing grade on her transcript? (She was back in school, so her transcript was still relevant.) One possible answer is that this is indicative of the broader application of the Code in the wider context of life in the "real world."

If you have questions or comments on this or other Honor Code matters, there is a Comment Board opposite the mail-room in the Campus Center, or you can always call on your friendly neighborhood Honor Board Rep.

SPORTS

Jennifer Livingston Seagull

by Stacey Li Colver and Richard Bach

It was twilight, and all the fluff gulls were gathered a mile from shore to watch the male gulls compete in their weekly flying competition. "Rah, 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 practicing. 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 the end of her wing tips and lifting them for a few minutes every day, her brother Nicholas grew worried about Jennifer's reputation. "Please, be careful. You might get big wing muscles!" Nick told her. "Fluff gulls aren't supposed to have big wing muscles!"

"If you must fly, Jennifer," her mother added, "fly slowly, and for long distances. High-speed flying may be fun, but it does nothing for burning away calories. You are reaching the mating-age. Don't forget that the reason fluff gulls fly at all is to keep their bodies lean and pretty. You'll never catch the eye of a boy gull your way, zooming around and doing tricks!"

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 nature. 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 nose dive toward the ocean below. "If I can just keep . . . my . . . wings . . . in . . ." Jennifer coached herself, "I'll . . . go . . . even . . . faster!"

By the time she was ninety feet above the water, she was plummeting toward the ocean at one hundred eighty-three miles per hour. At fifty feet, she approached two hundred thirteen miles per hour! Curving her

wing tips ever so slightly, she changed the direction of her flight, skimmed the surface of the water, and shot up towards the sky again.

Two hundred thirteen miles per hour—a new world's record for seagulls! Trembling with excitement, she flew above where the flying games were being held and tucked her wings in again, to give them a dazzling performance of her new ability. The squawking of the crowd was silenced as the feathery, white mass whizzed past their beaks at one hundred seventy-eight 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 night and the gulls were assembled in a Flock Gathering. Suddenly, she heard her name called out into the darkness.

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

Stand to Center? She was puzzled. For a gull to Stand to Center meant either great honor or great shame. "Oh, of Course! The Breakthrough today! How could I have forgotten? But I want no awards—flying is a reward in itself. . . ." Nevertheless, Jennifer stepped toward the middle of the circle, smiling sheepishly.

"Jennifer Seagull! Stand to Center for Shame!" the Flock leader squawked.

Shame? The words hit Jennifer like a lightning bolt. How could this happen? It had been the greatest moment in gull history, the discovery of a whole new level of flight. No gull had ever before attained such fantastic speeds! And now she was being Centered for Shame.

" . . . setting a bad example for other fluff gulls . . . disrupting gull peace . . . making boy gulls feel inadequate about their own flying abilities. . . ."

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 its back to her, unable to hear her cries or recognize her existence. Standing to Center for shame meant



Relaxing during basketball practice, the Bryn Mawr College basketball team holds a final scrimmage toward the end of their season. This season has been the best in Bryn Mawr history.

JODI ARNESON

she was sentenced to a solitary life beyond the Far Cliffs. Jennifer Livingston Seagull was Outcast.

Separated from the Flock and the many distractions of group gull life, Jennifer devoted herself to learning the finer elements of low-speed flying, the eight-point vertical roll, the triple-spin cartwheel. And she learned to fly faster than ever before.

Her greatest sorrow was not in living alone—for Jennifer had always spent many solitary hours practicing her flying skills—but the fact that she was unable to share her wonderful discoveries with other birds.

One day, as she was perfecting her slow flight techniques, two brilliant white fluff gulls appeared by her sides. Without a word, Jennifer put them through a test, going slower and slower, until she was almost hovering at a standstill over the fishing boats beneath her.

The two sparkling gulls hovered with her, suspended in the air beautifully by her wing tips.

Jennifer smiled. "Very well. Who are you?"

"We have come to bring you to another world, a world in which you will be free to do as you please, and learn endlessly about flight," they answered.

Jennifer looked at them incredulously, and they gave her nods of assurance. "I'm ready," she said at last, and then she rose with the two star-bright gulls into a perfect dark sky.

to be continued

BMC basketball plays tough game

by Maggie Krall

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 Schulte. 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 sloppy, shots were 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 tied 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, Starliper 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 poor foul shooting by BMC 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.

JODI ARNESON

Group provides resources, support to students

(Continued from page 1)

their feelings. They learn to trust and take risks with the people in the group."

Unfortunately, Goldberg says that many people do not want to attend support groups because they feel ashamed and inhibited. She stresses that one doesn't have to have serious problems to participate in the group. The issues discussed are not atypical: they are actually typical problems of dealing with stress. Goldberg feels that the group is particularly constructive because "peers become a resource for each other."

Each week, the group begins with a sort of general check in with how people are feeling. Then the time is structured so that everyone's issue is addressed. The only restriction in the group is that complete confidentiality be observed, and Goldberg says that there has never been a break in this trust. The group meets on Friday afternoons and anyone interested can contact Dr. Goldberg at 853-4743, or through the infirmary. Goldberg says that "if a person is curious about the group, they owe it to themselves to find out about it."

The most recently formed group, Adult Children of Alcoholics, has already proven to be a success. Dede Laveran reports that the first meeting, held last week, drew a large attendance. Laveran started the group because she feels that there is a widespread need for it on campus.

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 brings feelings of isolation, loneliness and shame. Adult children of alcoholics frequently don't learn how to confront and solve problems effectively because problems at home were smoothed over and ignored. It is also common to have difficulty recognizing and expressing one's feelings, because feelings were not validated at home. Many have an inability to finish projects, or at the other extreme, become abso-

lute perfectionists.

Laveran feels that the support group is an excellent place to work out these issues. She explains that the support group is very structured. There will be a theme for discussion every week. She wants to limit the group to ten members, and if it gets larger, she plans to start a second group. She says that there has been some discussion among the counseling staff about forming a bi-College group, but she doesn't see this happening any earlier than next year. The group currently meets from 7:00 to 8:30 on Wednesday nights, and those interested can contact Dede Laveran at 525-1683 or through the infirmary. As Administrative Coordinator for Counseling Services, Laveran adds that, "If anyone on campus sees a need for a group that they think would suit the needs of students, let me know."

The Infirmary Counseling Service has a staff of five part-time workers. Jean Marie Barch, Rachel Goldberg and Margaret Fichter are the staff psychologists. Eileen Ferrin Bazon is the consulting psychiatrist and Dede Laveran is a clinical social worker and the Administrative Coordinator. Laveran has been with the Infirmary for five years while maintaining a private practice. In addition to her private practice, Dr. Goldberg has worked at the infirmary for six years. Dr. Barch has been with the Infirmary for three years and also maintains a private practice.