

Bryn Mawr College

Scholarship, Research, and Creative Work at Bryn Mawr College

Bryn Mawr College News

Bryn Mawr College Publications, Special
Collections, Digitized Books

2-3-1988

The College News 1988-2-3 Vol. 9 No. 7

Students of Bryn Mawr College

Follow this and additional works at: https://repository.brynmawr.edu/bmc_collegenews

[Let us know how access to this document benefits you.](#)

Citation

Students of Bryn Mawr College, *The College News 1988-2-3 Vol. 9 No. 7* (Bryn Mawr, PA: Bryn Mawr College, 1988).

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College.

https://repository.brynmawr.edu/bmc_collegenews/1382

For more information, please contact repository@brynmawr.edu.

THE COLLEGE NEWS

VOLUME IX Number 7

FOUNDED 1914

BRYN MAWR COLLEGE

February 3, 1984

Filmmakers tell Chin's story

by Cheryl Kim

It is the night of June 19, 1982. Vincent Chin, a Chinese-American, is at the Fancy Pants Lounge in Detroit. He is to be married in two days. Ronald Ebens and his stepson Michael Nitz are patronizing the same bar.

Chin gives a large tip to one of the dancers. Ron Ebens becomes enraged. He yells at Chin across the room; he calls him a "motherfucker." Chin becomes angered in turn. "Don't call me that," he replies. "I'm not a fucker." He walks over to Ebens and throws a punch. Soon Chin has both Ebens and Nitz on the floor. The management of the bar throws them all out.

They have another altercation in the parking lot. Chin and his friends leave, and walk to a McDonald's. Ebens and Nitz are still angry. With baseball bat in hand, they search the neighborhood, looking for Chin. They finally spot him outside McDonald's. Nitz holds him while Ebens hits Chin three times, with the bat. The final blow is to Chin's skull. It fractures, and part of his brain spills out onto the street. Police arrive on the scene, but Ebens is reluctant to let go of the bat.

Chin is pronounced brain dead, and his life support is disconnected four days later.

When their case came up in 1983, neither Ron Ebens nor Michael Nitz went to trial. They plea-bargained their way into a charge of manslaughter. Both were fined \$3,780 for violation of Civil Rights and were put on probation for three years.

Asian-Americans were outraged. In 1984, Ron Ebens was brought to trial on a federal charge of civil rights violation. He was sentenced to twenty-five years' imprisonment. The judgement was overturned by an appeals court. In May, 1987, he won his appeal and was acquitted. He never spent a full day in jail.

Renee Tajima and Christine Choy, New York-based filmmakers, have filmed a documentary about the incident, tentatively called *Who Killed Vincent Chin?* At Collection on Tuesday, January 26, Tajima showed clips from the documentary at Stokes auditorium.

The format of the documentary was similar to that of *Roshamon*—the events are delineated from several points of view. Chin's mother and his friends were interviewed, as were Ronald Ebens, his wife, Michael Nitz, and their friends.

Tajima and Choy had difficulties obtaining funding for the production. PBS questioned their ability to be objective, because they were Asian. "I'm a professional," Tajima said. "I didn't allow any emotions to interfere with the presentation of the truth. I wanted the audience to listen to the different versions of the story and decide on the truth for themselves."

According to Tajima, Ebens was deeply distrustful of reporters and declined to be interviewed at first. "I had to prostitute myself in a way," she stated. "After his acquittal, I took Ron Ebens, his wife, and his lawyers

(Continued on page 9)



Abena Busia, former Mellon Fellow in the BMC English Dept., spoke in the campus center last Friday

MEIKO TAKAYAMA

Busia explores Black women's voices

by Sia Nowrojee

"Reading and writing I don't know. Other things I know," says a Black woman as she walks away from a white man in a novel by Nawal el Saadawi. Last Friday Abena Busia, former Mellon Fellow in the Bryn Mawr English Department, spoke about these "Other things," as related to the position of Black women writers in Africa and of the African diaspora.

Using vivid examples from various texts, mostly by Black women like Toni Morrison, Mariama Ba, Nawal el Saadawi and Alice Walker, Busia illustrated a progression and change in the position of Black women in literature. From not having a voice at all, Black women have been reclaiming that language of power—"reading and writing"—that has for so long been used to control them. This language, which could be called the father tongue, does give power to women who have mastered it. However, it does not seem adequate to cover those "Other things" which Black women know and have always been empowered by. Acquisition of the father tongue should not mean having to give up what is powerful to Black women. Merely having masculine power is not enough.

Do we have to maintain that initial split between "reading and writing" and the "Other things"? To do so would be to lose our power as Black women. Those Other things, which Busia defines as those activities in the darkness of living, the bonding which only women can create from each other and the rituals of women's lives, the oral nature of the mother tongue, these things which we take for granted and are in danger of losing. The problem of merging these two languages and powers so that we can have liberation of our true selves is large indeed. But it is being achieved by several Black women writers. Epistolary novels between Black women, like Alice Walker's *The Color Purple* and Mariama Ba's *So Long a Letter*, illustrate the power that Black women achieve through the written word—by speaking to one another. In this way both sources of empowerment come together.

Ntozake Shange, by interjecting her stories with detailed descriptions of recipes and other women's rituals, give these rituals a legitimacy that has been held back thus far by the written word.

In these ways, we begin to see a merger, as we now know "reading and writing," but do not have to walk away with those "Other things" we know. We can bring these Other things to a new center where we do not have to choose, but have all the means to express what is important to us. Where, Busia says, we can learn our own dances, speak our own names.

Busia followed her talk with examples of her voice and her power, reading three of her poems from an upcoming book. This was followed by a reception, and later a dinner for women of color at Perry House.

Reagan attacks abortions

by Cindy Stevens

Abortion again was the target of attack from the Reagan Administration as the President strongly reaffirmed his conservative stand in his January 25th State of the Union address. Reagan assured pro-lifers that no government money would be used to support the killing of unborn babies. Supporters of Reagan's policy assert that these fetuses, if given the chance to live, would have perfectly happy lives in the homes of thousands of couples who wish to adopt children. While this may be true in some cases, the fact remains that staggering numbers of children each year remain in the custody of adoption agencies, because no adoptive parents can be found for them. Who are these children? These unwanted children are from America's racial minority, particularly Hispanics and Blacks.

Studies show that significantly more minority babies than white (Caucasian) babies are available for adoption each year. According to Cindy Hodgson, an adoptive parent and volunteer worker at The Adoption Agency in Ardmore, approximately

BMC Trustees plan future

by Lynne Bowers and Linda Friedrich

On December 4 and 5, the members of the Board of Trustees travelled to Bryn Mawr for their second meeting of the academic year. This was the annual joint meeting of Bryn Mawr's Trustees and Haverford's Board of Managers. The important issues confronting the Board include the election of Haverford's new President, discussion of the bi-college alcohol policy, and the impact of the October stock market crash on the Plan for Achieving Financial Equilibrium (PAFE).

Early on December 4, the Committee to Achieve Financial Equilibrium (CAFE) met to discuss the progress towards the goals set forth in the PAFE. Two of the major issues addressed were expanding housing space,

and upgrading the salaries of faculty and staff members. Most of the discussion centered around purpose of the committee. Hanna Holborn Gray emphasized the PAFE is not a "contingency" plan. She went on to state that the cuts made in the breadth of programs, especially on the graduate level, were seen as necessary for the long term health of Bryn Mawr. The role of CAFE is not academic or appellate, however if the Academic Planning Committee recommends significant changes in the PAFE the two committees will engage in dialogue.

Friday afternoon, the Student Life Committee met in a joint session with several of Haverford's managers. Prior to the arrival of the Haverfordians, Lynne Bowers, Linda Friedrich, and Mili Cisneros presented a statement to the Committee regarding the disruption of SGA in early November. The Committee's response was generally positive and supportive. The central focus of the meeting was the draft of the revised alcohol policy. The intense discussion generated suggestions for ways in which to clarify the language of the policy. A final draft of the policy is forthcoming.

Promptly at 9 a.m., Chairman Gray convened the general Board meeting. President McPherson reminded the Board that every ten years Bryn Mawr is reviewed by institutions in the Middle States Region. The purpose of this review is to accredit institutions of higher learning and will take place next fall.

The Academic Affairs Committee announced the formation of the Academic Planning Committee called for in the PAFE to review the overall long term educational goals of Bryn Mawr. This Committee, which is headed by Judith Shapiro and Dale Kinney, includes three Deans, three students, and three faculty members. There is also a two College Committee on Academic Cooperation which is outlining criteria for the formation of joint departments. Currently under consideration are the French and German Departments. Academic Computing is being expanded and the Library will com-

(Continued on page 12)

Dates Women Make

- Wednesday, February 3**
- BLOODMOBILE.** Erdman, 8 am-5 pm
 - Human Sexuality Workshop.** CCC 105, 200, 204, 210, 6 pm to midnight
 - Career Development Resume presentation.** Thomas 104, 7-8:30 pm
 - French Film Festival Video.** Thomas 111, 7-9 pm
 - Writing Clinic.** Thomas 251, 7-10 pm
 - Auditions for Theater Ensemble and *Woyceck*.** Goodhart, 7-11
 - Ed Board Meeting.** CCC, 9 pm
- Thursday, February 4**
- BLOODMOBILE.** Erdman, 8 am-5 pm
 - Israel Information Table.** Hillel at Bryn Mawr, CCC, 11 am-1 pm
 - Student Investment Committee meeting.** CCC 210, 7-8:30 pm
 - Peace Studies report.** CCC Main Lounge, 7-9 pm
 - "Mountain Pilgrimages in Korea" Lecture.** Dorothy Vernon Room, 7:30-9:30 pm
 - Writing Clinic.** Thomas 251, 7-10 pm
 - Auditions for Theater Ensemble and *Woyceck*.** McCrate, 7-10
 - Residence Council Meeting.** CCC 200, 7-10 pm
- Friday, February 5**
- Classics Colloquium.** Goodhart Common Rm, 4:30 pm (Tea at 4:15)
 - Chemistry Colloquium.** Park Hall 166, 4:45 pm (Tea at 4:15)
 - Christian Fellowship Meeting.** Goodhart Common Rm, 6:45-10 pm
- Saturday, February 6**
- Human Sexuality Workshop.** CCC 105, 200, 204, 210, 9 am-5 pm
 - Black History Month Celebration.** Thomas Great Hall, 1-5 pm
- Sunday, February 7**
- Human Sexuality Workshop.** CCC 105, 200, 204, 210, 9 am-5 pm
 - Planning Meeting for Women's Performance Night.** Women's Center, 3 pm. Questions, contact Theresa O'Malley.
 - Catholic Mass.** Goodhart Common Room, 4 pm
- Tuesday, February 9**
- The Mission (Latin American/Spanish Film Series).** Thomas 110, 8 pm
- Wednesday, February 10**
- Library Collective.** Women's Center, 7 pm
- Thursday, February 11**
- Bebe Miller & Company—Performing Arts Series.** Goodhart, 8 pm (for tickets call 6236, 9 am-2 pm)
 - CAWS (Coalition for Action on Women's Issues).** Women's Center, 4 pm
 - "Pilgrimage and Festival in Taiwan and the People's Republic of China" Lecture.** Dorothy Vernon Rm, 7:30-9:30 pm
- Tuesday, February 16**
- Camila (Latin American/Spanish Film Series).** Romance in 19th C Argentina. Thomas 110, 8 pm



Bebe Miller and her fast moving N.Y.C. company will be at Goodhart February 11 at 8:00 p.m. She will hold a master class for dance students (intermediate level or above) on Saturday, February 13 at noon

JOHAN ELBERS

CELEBRATE BLACK HISTORY MONTH WITH THE SISTERHOOD!

BLACK HISTORY MONTH CALENDAR
February 1988

- Feb 2nd**— "WE SPEAK," Haverford's BSL, 10 am.
- Feb 3rd**— Movie: The Color Purple, 9 pm
- Feb 6th**— School of Social Work event, 1-5 pm
- Feb 7th**— Viewing Black History through Images. Swarthmore, 3 pm
- Feb 8th**— Peace Studies report on the South, 7 pm
- Feb 10th**— Movie: Dance Black America, 9 pm
- Feb 12th**— Victor Makoena, South African speaker
- Feb 13th**— Bi-college Party, 10-2 am
- Feb 15th**— Sapphire, poet, 7 pm
- Feb 16th**— Jerry Herman, Haverford's BSL, 10 am
- Feb 17th**— Movie: Brother From Another Planet, 9 pm

- Feb 18th**— Chrystos' Workshop for Women of Color, 7:30 pm
- Feb 19th**— February in the Caribbean, Haverford's BSL
- Feb 20th**— Chrystos' poetry reading, 4 pm. Barron's Windfall, women's jazz group.
- Feb 21st**— Chrystos' Anti-Racism workshop, 4 pm
- Feb 23rd**— Angel Ortiz, Haverford's BSL, 10 am
- Feb 24th**— Movie: Hollywood Shuffle, 9 pm
- Feb 25th**— Bernice Reagon speaks, 4 pm. Sweet Honey in the Rock, 8 pm
- Feb 26th**— Party with The Sisterhood, at Perry House, 10-2 am
- Feb 27th**— Black History Month Banquet, courtesy of BMCDS.

For more information, look out for posters, or call: The Black Cultural Center. Bryn Mawr 525-9050 Haverford 642-9630 Swarthmore 328-8456

Homeless awareness week

by Lisa Lee

Just outside the sheltered Collegiate Gothic confines of Bryn Mawr College is the city of Philadelphia, a completely different setting where food and shelter are not guaranteed with a college I.D., but are uncertainties.

Homeless Awareness Week, which took place January 26-30, sponsored by Eighth Dimension, SGA, QUAC, and SC, brought to the bi-College community guest speakers, a film, brunch followed by a panel discussion, and an overnight stay at the Dignity Shelter on Spring Garden Street,

which is run by the Committee for Dignity and Fairness for the Homeless, an organization founded and run almost entirely by homeless and former homeless people. Heidi Pidcoke remarked on the "wise, articulate, beautiful giving nature" of the people she spoke with at the shelter. The homeless people at the Dignity Shelter run an outreach program every night, giving blankets and food to homeless people who are not staying in shelters.

The program was a moderate success with low attendance at some events, but was well-received by those who participated.

To Members of the Bryn Mawr Community:

We, the members of the Ad Hoc Committee on the Academic Honor Code, wish to inform the community of our existence.

At the Oct. 25 meeting of the SGA Assembly, a discussion took place about Dean Myers' memorandum of Oct. 6 concerning the Academic Honor Code. The Assembly agreed to create a special Ad Hoc Committee to research perceptions and attitudes about the Academic Honor Code within the college community. A committee of inter-

ested students was then formed.

Our goal is to provide students with an opportunity to discuss issues regarding the Academic Honor Code. We hope to conduct discussions, and perhaps a survey, and will be writing an open letter of our findings.

We welcome input from any member of the community. Please let us know of your ideas and concerns.

Helen Dizikes
Jaye Fox
Linda Friedrich
Beth Posner
Beth Stroud

Laura Miller
Editor
Box C-744
525-2897

Laura Engel
Editor
Box C-71
645-5549

Carrie Wofford
Associate Editor
Box C-1182
645-5726

Lorrie Kim
News Editor
Box C-1035
645-5561

Beth Stroud
Arts Editor
Box C-1515
645-6478

Lisa Lee
Asst. Arts Editor
Box C-1373
645-5085

Elizabeth Skokan
Sports Editor
Box C-1501
645-6274

Meiko Takayama
Photography Editor
Box C-1519
645-5964

Liz Trowbridge
Graphics Editor
Box C-838
525-2897

Holly Arnold
Circulation Dir.
Box C-1210
645-5775

Joey Loinaz
Asst. Circ. Dir.
Box C-160
645-5672

Jennifer Williams
Advertising Dir.
Box C-1549
645-5181

Editorial Board: Priya Alagiriswami, Lisa Arellano, Lynn Bowers, Mili Cisneros, Thida Comes, Beth Fussel, Amanda Hassner, Margaret Jewett, Cheryl Kim, Ipeleng Kgositsile, Rachel Perlman, Eliza Randall, Jennifer Ward, Cindy Stevens.

Layout: Justine Comer.

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.

To the editor: Students voice frustrations

To the Editors:

Although I realize that having a phone in my room is a privilege and not a right, I can't help but feel frustrated at the College's system of handling the telephone service and, in particular, its billing process. As a senior I've seen the system change and have tried to be patient, but now I feel something should be said.

My freshman and sophomore years I recall getting regular monthly bills from Bell of Pennsylvania (through *real* mail) which arrived at the end of the month. The payment was usually due after two or three weeks. I also recall getting a set of instructions, either in my mailbox or my room, regarding the services provided—i.e. call waiting, three-way calling, etc.—and how to use them. As a junior I learned that the budget was such that changes were necessary, and by turning the phone service "over to the college" money would be saved. This is all well and good—everyone likes to save money—but not at the expense of the students.

Last year the changes began, and to be honest I haven't seen much improvement. Bills seem to arrive whenever they feel like, for periods ranging from three to seven weeks. For people such as I, who frequently make international calls, it is next to impossible to predict what my bill will be, since it arrives at odd times; therefore, I'm constantly having problems budgeting. Also, the amount of time we have to submit our payment seems to vary; at the end of November, after receiving a bill for one month

(10/15/87-11/17/87) which arrived around Thanksgiving, we had, not including the break, one week to pay; whereas the most recent bill, also for one month (11/18/87-12/21/87) allows two weeks (payment due February 1). How can I remember in January the calls I made in November—and why couldn't I pay them at the end of November after the Thanksgiving break?

Not only is the arrival of the bills a surprise, but also the services we get remain a mystery. Last year I had to discover—on my own—that we no longer had call-waiting or three-way calling. This year I return only to find it miraculously reinstated—again, a personal discovery I made one September evening (for those of you freshmen or new students who may not understand, a "beep" means call-waiting—press the buttons once to put your person on hold, dial 119 and say hello, and you've got the other party). I'm glad I was familiar with this procedure; I'm sure it puzzled many new students.

Again, let me stress I know a phone is a privilege, and I know I am responsible for the charges of the calls I make. But my argument is not this; rather, I wish we would be informed—*every year*—as to the policy of the phones and their billing procedure. Is it too much to ask for a letter at the beginning of the year describing *how* to use the services provided, *when* we can expect the bill, and *how long* we'll have to pay it? I'm tired of surprises.

Claudia B. Ocello '88

Consciousness and the honor code

by Jean Nowakowski
Honor Board column

I agreed to write this issue's column with quite a bit of anticipation. Not because I particularly liked to add more work to an already large, looming pile, but because I had an extraordinary experience over the summer. Well, at least I thought it was extraordinary. Until I spoke to some friends who had had some interesting experiences of their own.

Megan (Note: names have been changed to protect the innocent, and the not-so-innocent) told me how surprised her co-workers had been when she had refused to steal from the company. It seems everyone else walked off with large amounts of office supplies. So, when asked, Megan explained to them the principles behind the Honor Code, principles that she personally feels very strongly about. Her co-workers said she was being stupid, that such beliefs were ridiculous. Megan said that her principles had not kept anyone from stealing, but that, "you can live by them, and be respected for them." Her co-workers came to respect her, and she things that eventually they may have learned something from the situation.

Jezebel spent her summer waitressing. She said that everyone she'd worked with was "honorable." There was an unspoken code. "You had to look after each other, help each other, cover tables," she explained. "They'd even save your tips for you if you left early." Jezebel was very positive about her summer, and about the place where she worked.

Two other friends, Sofia and Eleanor, lived near Bryn Mawr over the summer. Sofia said there were always problems with living together, but you could always discuss things. Eleanor explained they had lived near many people from the bi-college community. And though they knew that they weren't under the Code, they "took the Code with them." "You'd notice the effect of the Code most when you were out in public with friends. You noticed people who weren't under an Honor Code." Eleanor was also struck by the atmosphere she experienced when taking deferred finals. She explained how she would be taking finals, home alone. The books were right there in the other room. "You think how close they are, how easy it would be. But then you do your work, close the blue book, and it's done. It's over." And when her friends came home after

wards, "They'd still ask, 'So, how do you feel?'"

Stefanie spent last year abroad, and the thing she missed most, she said, "was not being trusted." She hated having proctors, "always having someone looming over your shoulder." Stefanie also hated getting work back, because her friends would ask her how she did. "They didn't want to know how well you felt, or how well you did, but exact marks!"

Prudence, it seems, also had a summer filled with difficulties. She spent her summer in a Bryn Mawr program abroad. She says, "There is no Honor Code for Bryn Mawr programs abroad. It's terrible!" Prudence told stories of how the program was run "like a dictatorship, as a result. The students had no freedom to travel, and there was no trust in the students."

After all of this dialogue, the group grew quiet. And, after a bit of thought, I asked, "How will having the Honor Code *now* affect you after you graduate? What will you take with you?" I guess what I was asking, again, was "In the real world. Without an Honor Code, how will you cope?" Given that each of the friends in the group happened to be a senior, I considered this a pertinent question. In some ways, I was not surprised at the answers I received. All in all, I think I was rather pleased.

Megan, always the strong one, said, "People will come around if you are honorable, people will respect you. You have to be aware that others may not be honorable, but if you go in, expecting to be trusted, you will be. Others will learn by example."

Stefanie agreed, and said; "I think I've always been ethical. I just want to be trusted."

Sofia was thoughtful for a moment, then responded, "The Honor Code makes you expect certain kinds of conduct from others, and from yourself."

Scribbling furiously to get everyone's words down exactly, I turned next to Jezebel. She too was being quiet, thoughtful. Then she said, "I've always been [honorable]. I won't change when I leave here. I won't be dishonorable." But then she grew quiet again, and after crinkling her brow in thought once more, she continued, "I'm not sure if being honorable will do me good. I can't be sure if other people will or will not cheat me."

Prudence agreed promptly. "I'm leaving more honorable than I came. But Bryn Mawr

To the editors:

I suppose we should be shocked and dismayed. But shocked we're not, and I think that disgusted is probably a better word. The story's like this:

Joanna got back from vacation to find a rape-wish on her message board. She didn't bother to memorize the messages, but they include the phrases "so I can f--- you" and "I want to slide it in when you get home." Katy's board was filled with more rape-wishes at 4:15 in the morning a week and a half later. By this time we saw a pattern developing and copied down the contents. Word for vile word it was, "Katy, I need to be in you! Do me — Mr. Telephone Pole, 'Johnny Holmes,' Mr. Ed," and "Katy, We must mingle our bodily fluids, Lust," and "Katy, How I long to caress your smooth lily-white skin (or beige or mocha or _____ [illegible]) and bring you to a mind-shattering sexual climax!"

Although we do not assume the scumbags who wrote this are the same neo-individuals, the writing style is similar. Perhaps it's only that all rape-thinkers write the same way. Since the scums travel in packs (as shown by the different messages on Katy's board and the several voices she heard in the hall), we might assume they are gang-rape-thinkers. The question still remains — are they gang-rape-doers? We're not about to wait for the answer before we bring this matter to the attention of our sisters.

A first-year psychology student, or for that matter almost any thinking individual, could tell us the reason why scumbags do this kind of thing. They're *afraid* (and threatened, says my reference, a psychology major). They are afraid of us because we don't need their erectile (or is it reptile?) flesh to have mind-shattering sexual climaxes. Our minds do

not need shattering and if we're in the mood for climax we have other modus operandi. We're not talking about masturbation here, scums. We're talking *LESBIANISM*. That's right, readers, there's no coincidence here. Both of the targets of this scumminess are of the dyke-persuasion. Hmmmm. Perhaps this gives us another clue to their motives. Do you think that if just once you could show us the full magnificence of your erect members we would drop our jaws in awe and genuflect in adulation? Think again, scums. We would point, laugh and chuckle until our tummies ached and you would be left to slink away with wapidly wilting wangs in hand (sorry, Elmer).

In light of these things, and others such as the "fagbashing" blockheads at the Rhoads Halloween party (an anti-witch action on our very day of celebration!) I think that it is time to re-examine the true nature of the so-called Bryn Mawr/Haverford community. What are we to think of such a community when our dorm-mates commit such rape-thought? Is Bryn Mawr not to be a place where women can educate themselves without the disruption of the rapists' pulsating egos? Are we losing this purpose by allowing rapescums to live in our dorms?

So, sisters in perversion, we're asking you for your support. If you have received any such similar scum messages, speak up! And to all of the women in the Bryn Mawr/Haverford "community" — we warn you. There are rape-thinkers in our midst and no woman is to be excluded from their misogynistic musings.

And to the Haverford males who are decent and good individuals — eject these scumbags from your ranks before they claim to be representatives of you all.

Polishing Our Broomsticks,
Joanna Ho '91 Katy Coyle '89

Pornography film discussed

To the Editor:

On January 27, 1988, we saw "Not a Love Story" at Haverford College. The film was about one woman's realization of what it is to be part of the pornography industry. The woman's realization came through visiting

has robbed me of ruthlessness. I don't know if that's good. I won't be dishonest, but I have to be realistic."

Eleanor followed her thoughts for a while, saying part of one thought, then jumping to another. Finally, she looked me straight in the eye and said, "The Honor Code has only given me a way to articulate what I always felt. It hits you when you're not at Bryn Mawr, that the world isn't under an Honor Code. I may strongly disagree with other people's ethics, but Bryn Mawr has taught me tolerance, to a certain extent. The Honor Code is so much a part of this place. When you leave, you can't just dump it. You'll always be conscious of it [the Honor Code]."

Well, my friends were very helpful, and I thank them for letting me play roving reporter. But, to return to my story: let me just say that, when presented with a considerable amount of evidence suggesting that one of my co-workers was involved in sabotage and tampering, my boss turned to me for my opinion. The evidence was rather substantial, but was nevertheless circumstantial. And I told her so. But she did not ask my opinion because I knew more than anyone else. She did not ask me because I was neutral: some of my work had been destroyed, too, and I wanted some justice. No; she asked me because she knew I went to Bryn Mawr. She was a "Smithie." It seems many people know the name of Bryn Mawr and her honor preceeds her.

Also, please remember people like Eleanor, who have had to take deferred exams—be they deferred finals or finals that are taken by most of the class at one time. Though you may be done with a particular exam or final, there may be students who haven't taken it yet. Please remember not to discuss exams, whether form, content or degree of difficulty. Please respect your classmate's ability to do his or her own work.

with feminists, going to strip joints and pornographic movie theaters, and herself posing for a pornographic magazine. Following the film, the audience was split up into small discussion groups.

During the discussion, we realized how much anger we had inside us, and were given support for our anger. In our discussion group, there seemed to be a misperception that anger in women is generalized as hatred towards all men. We feel a need to make a distinction between being angry and being a man-hater. We in fact do not hate men and in labeling us men-haters, everything we are saying is being discredited. In saying that we are irrational to hate men, everything we are fighting for is made irrational. The fact is that *we love men* and our anger is the only form of protection that we have of fighting against the exploitation of women.

Catherine Gutman '90
Maya Ajmera '89

Respect signs

A little respect, please!

Before you even contemplate tearing down a sign on campus, please remember this:

1. It is an Honor Code violation to remove a sign, unless the advertised event is over.
 2. Someone has put valuable time, effort, and even money into making and posting those signs, and tearing them down shows a complete lack of respect for this member of the community, quite contrary to the spirit of the Code.
 3. Most importantly, while the sign may have nothing to do with you personally, it is intended for other people who have the right to be informed of any event which may concern them.
- Oftentimes there is a phone number and/or box number printed on the sign. If you have some sort of problem with the posting of a sign, please contact the person responsible instead of anonymously tearing the sign down.

Leigh Tamaroff

A . R . T . S



Bryn Bennett relaxes in the campus center. Her one woman show was performed Friday and Saturday, January 30 and 31st.

MEIKO TAKAYAMA

Suicide, loneliness and silence

by Laura Engel

Request Concert or "What you will," a one woman show with Bryn Bennett directed by Mark Lord, was like sitting on the set of a T.V. sit com, living in some woman's apartment, and watching "experimental" theater at the same time.

Bennett adapted the German one act by Franz Kroetz. The character Miss Jones is a twenty five year old "working" woman. The piece is silent. The script is a long list of stage directions. The audience, about fifteen people, are cramped into the graduate student lounge, a small dingy room in Thomas which serves as the set of Miss Jones' apartment. The only part of the house that we do not see is the bathroom. Miss Jones' actions are described for us with slides projected on to a white sheet (the curtain) held up by Bennett. Punctuation is spelled out for us so that we are very conscious of the words. "She leaves the room and goes to the toilet (period)."

Bennett's Miss Jones is a fastidious perfectionist. A woman who lines up her groceries like dominos on the kitchen table and spends ten minutes picking a tiny stain off of her coat. Yet we see slimpes of longing and loneliness on Jones' character. There are certain things that are special to her—her large orange and black hook rug, her pink sweater vest, and a warm cup of cocoa. When she lights a cigarette she throws her head back in a "movie star" way and tries desperately to blow sophisticated smoke rings.

Bennett is wonderful at conveying differ-

ent moods. She is completely comfortable being Miss Jones and seemingly unconscious of the audience. So much so that when she holds up the white screen and makes eye contact with the audience the effect is chilling. Bennet is fascinating to watch because every part of her body works to convey her thoughts. Even though no words are spoken the audience leaves having "heard" Miss Jones' voice.

There were hints of *Waiting For Godot* in *Request Concert*. Once again director Mark Lord concentrates on slowly developing his characters using physical details and deliberate pauses. New "scenes," when Miss Jones decides to go on to a new routine, are marked with a clap. Similar to the famous exchange between Dee Dee and Gogo that marked a "new" routine for them. "Let's go, we can't, why not, we're waiting for Godot, ahh."

The desperate boredom felt by Dee Dee and Gogo is also felt by Miss Jones who decides ultimately to kill herself. The larger themes of the play are complex. Kroetz, Bennett explained in an interview, felt "Society needs the silent people. They are necessary to the economic structure." She feels, "If people like Miss Jones would turn their repression out, it would be revolutionary." *Request Concert* is painfully real and difficult to watch. Bennett jokes, "You really want to scream why don't you just go to a movie." The final words are projected on the curtain, "Pause (comma) then . . ." and the audience is left with "what you will."

Famed musicians perform

by Lisa Lee

The Bryn Mawr-Haverford Music Department hosted two chamber quartets recently: the renowned Academy Chamber Players, consisting of members of the Philadelphia Orchestra, and the world acclaimed American String Quartet.

Thomas Great Hall resounded with the melodious virtuosity of the Academy Chamber Players, whose forte is rich tonal quality. This quality enhanced the selection of pieces from the Romantic Era of music, String Quartet in F Major by Beethoven, and String Quartet in E minor by Mendelssohn. Michael Riley was the featured baritone in Samuel Barber's *Dover Beach*, which was a study in lyrical tonal music with striking contrapuntal elements.

Marshall Auditorium was graced with the sounds of the American String Quartet on January 29. Each individual's mastery of his instrument and the player's ability to synchronize their sounds was evident in their music. Bela Bartok's Quartet in A minor utilized varying degrees of folk elements, atonality and traditional techniques, and was beautifully expressed in the Quartet's expertise. The Antonin Dvorak Quartet in G major was an outstanding study of rhythmic variety and melodic invention. The American String Quartet's rendition of the Dvorak was a prime example of musical artistry.

It was remarkable that the bi-College community was host to two such fine quartets.

Photo exhibit inspires

by Ipeleng Kgositsile

It's very comforting to know that within a very sheltered college community we are capable of learning about others that live beyond our very protected institution. Photography is an awesome art because photographs communicate without saying any words. "South Africa: The Cordoned Heart" and "Photographs of Black America," which are selections from Haverford's permanent collection, is an excellent documentation of the lives of Afro-Americans and South Africans today.

The photographs of Black America are selected photographs tracing the lives of Afro-Americans from the latter nineteenth century through the mid-1960's. Some of the pictures tracing that history include an Underground Railroad conductor, plantation workers fishing in a river, children playing in Harlem and my favorite, an old pensive black waiter standing in a restaurant. From the lives and experiences that are captured of black people in this country we can feel "The Souls of Black Folks."

Part of our soul is the experience of a traveler. We traveled here during slavery, we traveled from slavery to freedom on the Underground Railroad, we travel to kitchens and to clean, we tend to have to travel outside our community to receive a decent education—these are not the only journeys we make, but generally our lives are journeys between separate worlds.

These pictures not only capture the harsh realities of being black in America but also the joys and happinesses that anyone experiences in life. For instance, I could feel the relief and relaxation of the plantation workers as they were fishing. Maybe it was because of the yellows in the trees or the colors in their clothes or the tranquility in the garden surrounding the river. I don't think one would expect these emotions to exude from the obviously painful life of a plantation worker. I liked that both their pain and joy came through in the picture.

Another photograph that also worked for me was of the waiter. An old black man is standing against a grey scaffolding and behind him is a glimpse of a white couple being very romantic while enjoying their din-

ner. He is extremely pensive. His eyes express the life of an old man who has struggled. They tell so much. The way his spirit is captured amidst the gaiety of the romantic couple is exceptional.

Unlike the photograph of black America, "South Africa: The Cordoned Heart" shows a nation organizing for liberation. This makes sense because the exhibit of Afro-America pre-dates the height of the Civil Rights Movement in this country. "South Africa: The Cordoned Heart" is an extremely eye-opening documentation of South African life from 1980 through 1984. Some of the photographs in this exhibit include workers traveling many hours to work in the early hours of the morning (or even late hours of the night); experiences of life on the "homelands"—from the plastic shelters people are forced to live in to their forced removals from these disgraceful plots of land where the apartheid regime has forced many of our people to live. The exhibit also includes the experiences of the pensioners—our elders and, of course, the experience of the children, the future.

There is also an amazing photograph of a funeral of two African National Congress cadres (the liberation movement of South Africa) who were killed. I could hear the people chanting as they were running down the streets in the heat, in an unprecedented mass funeral. Funerals are no longer for mourning. They are signs of how much closer we are to freedom.

The experiences of the organized workers are also documented. There are photographs of a farm workers' meeting, BMW workers rejoicing and chanting during a strike, and there is also a photo of a very tense negotiating session between some workers and their bosses. The pictures capture the workers organizing against the oppressive apartheid regime.

I was rejuvenated by the spirit of the people organizing toward freedom in South Africa. "South Africa: The Cordoned Heart" was excellent because not only did the pictures show the pain and oppression of the people but the spirit and fervor of people organizing toward liberation.



A moving exhibit, "South Africa, The Cordoned Heart," is in Comfort Gallery through February.

MEIKO TAKAYAMA



Members of the bi-college community form the cast of *Baby* which will be performed February 11th in Goodhart

MEIKO TAKAYAMA

Baby headed for Goodhart

by Teresa Gordon

Plump, round little bundles of joy can mean bags of diapers, trash cans of repulsive odors, households of unbreakable toys, and years of mind-boggling responsibility. Most people—especially those who don't have them—respond to babies with tender looks of wonder and reflection. Others display signs of bewilderment or even terror. How ever one feels about babies, it is difficult to remain neutral about them; when they are your own, it is virtually impossible. And thus, *Baby: The New Musical* provides a source of contrasting excitement, pathos, and humor as three very different couples receive news of their impending parenthood.

Amid the characters' humorous dialogue and often ridiculous situations, *Baby's*

music shines through as one of the most appealing aspects of the show. Twenty musicians, including several members of the jazz ensemble, will accompany *Baby's* cast of 23 in the biggest musical ever produced by the bi-college community. "I'm very excited," says *Baby's* director, Dave Fougere (HC '90). "John [Maclay, HC '90] is working wonders with the music; Toni [Vahlsing, BMC '90] has done an excellent job designing the set; and the cast is enthusiastic, dedicated, and talented."

Baby will be presented on three consecutive evenings beginning February 18 in Goodhart Hall. Admission to the show is free for the bi-college community, \$3.00 for the general public; tickets can be purchased at the door. For reserve seating and more information call 645-6420.

New Bradley novel disappoints

by Deborah Smith '90

Don't do it! Don't buy *The Firebrand*, Marion Zimmer Bradley's new book. And don't bother reading it if you have anything more important to do. It's just not worth your time, even if you love Marion Zimmer Bradley's other books.

The Firebrand is the story of the Trojan War (the story of *The Iliad*) from the point of view of Cassandra (the prophetess cursed by Apollo so that no one would believe her). Unfortunately, even though the story starts in her childhood, her character is never properly developed.

When very young, Cassandra is called by the god Apollo to be his priestess. However, later she is sent by her mother to live with the Amazons, a group of wandering female warriors, where she learns her own power, and is initiated into the cult of the Goddess. When she returns to Troy, though, she is again called by Apollo to join his service.

Cassandra's feelings and thoughts concerning this conflict of service are not discussed. In addition, her transition from the life of the Amazons—which she loved—back to the confining life of a Trojan princess is far too easy. She should have hated returning, but, again, her feelings are never discussed. She, as well as the other central characters, appear to wander about, committing actions without much reason.

This creates quite a problem with the plot. As actions lack motivations, they are weakly linked and don't lead anywhere. There is no real conclusion. Troy is destroyed by an act of Poseidon, not, as in the *Iliad*, by Greeks in the Trojan horse. As the actions of the gods are not a vital part of the plot (until now), Poseidon's intervention makes little sense. It

doesn't follow from the previous events of the war, and it doesn't lead into anything especially exciting either.

What this book lacks is a sense of purpose—especially the mystic purpose which anyone who has read *The Mists of Avalon* would expect. *The Firebrand* is filled with earth-goddesses and snakes, as well as many references to a struggle between the earth goddess and the new, patriarchal Olympic pantheon. Unfortunately, these rarely come together with the rest of the plot, except where creating confusing and unwarranted situations, as in the unexplained struggle of Apollo and the Goddess in the life of Cassandra, or in the destruction of Troy. These actions could have made more sense if the activities of the gods were better defined and more important throughout the book, but Zimmer-Bradley neglected this aspect of the book, creating only confusion.

Don't give up on Marion Zimmer Bradley entirely, though. Do read *The Mists of Avalon*. In many respects it is very similar to *The Firebrand*. It is a re-telling of the Arthurian legend through the eyes of Morgaine (Morgan la Fey in other versions), who is also a priestess and can prophesy. Like *The Firebrand*, there is a struggle between the old religion of the Goddess and the new patriarchal religion of Christianity. Unlike *The Firebrand*, this struggle is important, vital, and underlies every event in the book.

Or read Bradley's Darkover series (especially the later ones), which, although not the best-written books, at least are fun and not pretentious. Just try to pass by *The Firebrand*, or if you do read it, don't hold high expectations.

Dance Faculty shines

by Lisa Lee

The Dance Faculty Concert at Goodhart Hall on January 28 captured what George Balanchine described as the "quintessential essence of dance—absolute creative freedom." The seven dances performed combined classical ballet steps, abstract modern dance, and daring audio-visual techniques that surprised the audience with their emotion and wit.

Many of the dances expressed a poetic synchronicity, such as Renee Banson-Shapiro's ballet, *Links*. It featured Barbara Elster and Mitchell Mercurio dancing around each other using fragmented, elusive gestures and motions, creating a fascinating level of tension as they tried to connect and link together.

Ariel Weisse's choreography in *by chance, even* was a dreamlike fusion of willowy, sylphic dance steps with abstract projected visuals. It was based upon a quote by Duchamp: "I have forced myself to contradict myself in order to avoid conforming to my own taste."

In contrast, Linda Caruso Haviland's choreography in *Lacking Subtlety* was a fiery, humorous comment on the frantic lifestyles of working women and their battle against time. The audience was amazed and breathless just watching the energetic dance expertise of Haviland and Banson-Shapiro.

Another social commentary was presented in *An Essay*, choreographed by Haviland together with Bryn Mawr students. The dance revolved around Gloria Steinem's essay, "In Praise of Women's Bodies." The dance steps reflected the major themes of the essay, which include liberation and the need to become in tune to our own bodies.

Mandy Cantor's with and rhythmic exploration in her dance, *Bodyrhythms*, was unique and imaginative, and no body part escaped Cantor's notice in her clever, fleeting *Waltzetto*.

The Dance Faculty Concert, in its unrestricted creativity, was an unparalleled exhibition of the talent at Bryn Mawr College.

STC previews spring shows

The new semester marks a significant growth in theater in the bi-college community. Broadway South has combined with Student Theatre Company (STC), and will be presenting the musical *Baby* on Feb. 18-20. Next, the up for grabs show, *Agnes of God*, directed by Bryn Bennet, will be staged Feb. 26-28. In mid-April Haverford will host the *Spring One Act Festival*.

STC is also announcing the formation of a new group, "Theater Ensemble." Elisabeth Friedman and Lane Savadove of STC will lead a group of 7-10 individuals, who will be carefully chosen from a multi-staged audition process. The group will be an ensemble in all ways. Each member will be expected to take part in acting, directing, and technical aspects of the group. The Ensemble will meet on a regular basis to rehearse together, as well as to exchange ideas. In addition, they will present experimental, and workshop type performances to the bi-college community. The group will also be available to present readings of student written plays that are complete or in the revision process. The group will be receiving limited funding from STC, but will also do fund raising on their own. This could include performances outside the community which we hope will also serve the function of advertising theater at the two colleges.

STC feels that Theater Ensemble will fill

an important void in the community. Up until now there has been no organized way for serious drama students to explore and share their experimental views, in a workshop type situation. A stable group will hopefully allow for deeper investigation by the members. There also has been limited opportunities for playwrights to see their work so as to be able to make changes. Ensemble will be a vehicle for not only those students involved but hopefully for the entire theater community.

Ensemble will not exclude its members from any other performances during the year. In fact we will encourage our members to audition for other things. The Ensemble projects will be voluntary activities above and beyond the regular meetings.

We encourage all interested in theater to attend auditions. We need members with diverse interests from all classes. Auditions will occur simultaneously with the auditions for the Bryn Mawr-Haverford Theatre Department's Production of *Woyzeck*. (You may audition for both.) Questions about Ensemble? Call Lane (645-5920) or Elisabeth (645-6036) or drop them a note through C/M (HC).

—Student Theatre Company
Toni Vahlsing
Elisabeth Friedman
Todd Ramseier
Lane Savadove

Give your
ART,
IDEAS, INSPIRATION TO
THE COLLEGE NEWS!
SUBMIT ANYTHING OF GRAPHICAL DESCRIPTION TODAY
LIZ TROWBRIDGE BOX C-838 525-2897

Peace Studies: Exploring the need

America: still no equality

by Sara Werner
Commentary

I began this Peace Studies Mission interested in black culture and assimilation, and the concept that one needs to lose one's black identity in order to become a part of the American culture. In my essay on the application for the Mission, I wrote of the frequent tendency for "liberal" whites to ignore an individual's race in an effort not to make any prejudiced comments. In their concern, they treat everyone as if they had no race. This, of course, is an impossible thing to do; there is no such thing as being "raceless." What this leads to is everyone being treated as if they were white.

In most societies, the dominant group is considered to be the norm, and unless specifically stated otherwise, one is assumed to belong to that group. Similarly, one is assumed to be Christian, or heterosexual, or whatever. This attempt at racelessness is just another form of prejudice, in which the black culture is denied validity. I thought that those who maintained a strong black identity were less likely to become successful in American society, and I assumed that this problem would be a major focus of today's black movement. I soon found out, however, that this was somewhat of a naive assumption, and that we were still struggling with the basics of racial equality. Instead of fighting racism on a social and cultural level, I found that the economic level still had to be overcome.

In the United States, if one does not have legal rights, one must have economic leverage in order to have any sort of power; since the beginning of this country, whites have kept blacks from having this leverage. Slaves obviously depended on their masters for the necessities of life, and after the Civil War, blacks were still kept dependent through tenant farming, sharecropping and other methods. Blacks were denied economic power, and the right to vote, along with the other privileges of citizenship. When the effort to get blacks registered to vote began, whites resorted to such methods as poll taxes and literacy tests to keep them from power. When the literacy tests were not stopping enough blacks, they began to require memorization of passages. One woman we spoke with told of being asked to recite a paragraph, including punctuation, after having only seen it once. Another person remembered being asked trivia questions about laws in California and other non-relevant matters.

Even after the Civil Rights Act of 1964, whites actively tried to keep blacks from gaining power through voting. Whites could no longer use illegal tactics to prevent blacks from registering, but there were other methods. When the Alabama Council on Human Relations noticed that absentee ballots were primarily votes for white candidates, the Council checked the registration list and discovered that many of the absentee voters were dead or no longer living in the voting district. The Council went to the state government with their findings, and was told in effect, that they should learn how to play the game. As a result the Council began a mass effort to register blacks, and in the next election a significant number of blacks won office. In order to keep power in white hands, the United States Attorney General was brought in to investigate charges of voter registration fraud. In order to register voters, there must be a witness present, in addition to the registrar. The Attorney General's office contended that witnesses were not present and brought charges against over 500 people of voting fraud, spending around four million dollars to get convictions. All of the people charged were black, though many whites had also done the same "suspicious" activities. Fortu-

nately, none of those charged were finally convicted.

Obviously even the right to vote is not powerful enough to prevent racism. For you still need money to get anything accomplished, especially in a system that values success and wealth. Because of a lack of money, many blacks are being denied an education, and consequently, good jobs. One would hope that each facet of society would reflect the overall population statistics (85 percent white, 12 percent black), but instead one finds the upper classes to be made up of a disproportionate number of whites, and the lower classes to be disproportionately black. The median family income for blacks is lower than that of whites (\$17,604 and \$30,809 in 1986), and there is greater percentage of blacks below the poverty line than whites (31.1 percent and 11 percent). There is a smaller percentage of blacks enrolled in college, and blacks make up only 5 percent of state legislators. Despite the many gains made by the Civil Rights Movement, whites are still in control of the power in America.

Capitalism is a system in which racism is inherent, for it needs an underdog in order for the dominant group to succeed. It is extremely rare for a person to succeed on the basis of his or her own merits; usually a person is successful because they are somehow better than another. If blacks were not the underdog, another group would be. As it is, blacks are serving as the stepping stone for whites to reach success. Capitalism as practiced in the United States is not based on equality of opportunity, for though we profess to be democratic, in reality no one starts out at the same level. A child born to a wealthy family will have more advantages and opportunities in education and jobs than a child born in the slum. And because the system emphasizes individual power, those who are in control are not going to let their control slip. Virginia Durr, a white Southerner who worked with the Movement, told us that "capitalism has failed" but it is not just capitalism that has failed. Racism is as much a part of socialism and communism as it is here, in a capitalist society. In order to defeat racism, we must first establish an economic system that does not discriminate. Then we can move on to the

(Continued on page 8)

Mobilizing against segregation

by Karen Tenkhoff HC '90
Commentary

The Peace Studies Mission to the South provided us with the opportunity to broaden our understanding of the Civil Rights Movement. It allowed us to comprehend the historical relevance of the Movement, while examining the current state of race relations in this historically divided region of the country. While a ten day journey cannot possibly offer totally comprehensive knowledge of the complexities of racism, it did give us an overall insight into the politics of race in the South. Although tremendous progress has been made in race relations as a result of the Movement, a recent incident in Opelika, Alabama illustrates the everlasting presence of overt racism.

At the beginning of our trip we spent two days with the Alabama Council on Human Relations, an umbrella organization which monitors issues relating to racial injustice. Ruffus Felton, the economic development coordinator for the Council, discussed the Opelika case with us in great detail. After a black employee filed a complaint with the city council, it was discovered that the public works department maintained separate lunch rooms for its black and white employees. An article in the Opelika/Auburn



During the Peace Mission to the Deep South, Sarah Werner, Paul Anderson, Karen Tenkhoff, and Amy Ongiri (l. to r.) met with Andrew Young, the mayor of Atlanta and a Civil Rights Activist.

JOYCE MILLER

Student meets rights activist

by Amy Ongiri
Commentary

Speaking with Sophia Bracy Harris in Montgomery, Alabama was for me the height of our trip to explore the Civil Rights Movement in the South. In my opinion people like her not only represent and define the Movement but in many respects are the Movement; she is endowed with courage, an iron-willed determination, and a spirited, dynamic personality.

Her direct involvement in the Movement began in the fall of 1965 when she and an older sister, Debra, became the first Black students to attend Wetumpka High School, the local white high school. The decision to try and integrate the white school was made, they say, because the Black schools were overcrowded, understaffed, and under-supplied with necessary teaching tools such as textbooks and lab science materials. She recalls that often the best students from that school were unable to succeed at nearby Tuskegee Institute (Alabama's oldest Black college). She said, "We were naive enough to believe that freedom of choice was freedom of choice."

Harris had always been active and social, involved in student leadership and oratorical activities at the Black high school, but at Wetumpka she found herself become shy

and withdrawn. She says she left Wetumpka "feeling inadequate as a speaker, a writer, as a human." Both she and her sister had expected to face ridicule but neither were prepared for the active and encouraging role the adult teachers and administrators took in that ridicule. In January of 1965 their house was firebombed and burned to the ground. The sisters reacted to the violence and confrontation by attempting to become invisible.

It is now hard to imagine either of the Bracy sisters invisible as we shared coffee and conversation in the upstairs offices of the Federation of Child Care Centers of Alabama, Inc., located on Rosa Parks Avenue in downtown Montgomery. When you asked them just how they managed, Debra is quick to say, "You've got to find a strength within yourself." This is especially necessary to combat the often more sophisticated and subtle forms of racism encountered today. "See and don't see," she cautions, "and find that strength within you to reach your dreams."

Sophia Harris has a dream; she dreams of the day when the dignity of Black children will be recognized with proper and adequate child care. After completing high school with her sister, she went on to get a degree in child development at Auburn University. Her work with children actually began at a very early age when she was deemed "too weak" for field work and was made responsible for the care of her younger brothers and sisters.

In the 1960's when the South started to become industrialized, Sophia began to recognize the need for child care within the community. She says, "We didn't want caregivers who weren't sure that a Black child was okay as a human being. Those caregivers give very powerful messages to say who your child will be." She found that although child care facilities did exist within the communities, there existed a need for cooperation, organization, and communication among the care-givers on the local level. Many times the centers were operating without knowledge of state licensing procedures and without necessary and available state and federal funding. This prompted the founding of FOCAL which seeks to aid and organize care-givers within the Black community. Sophia has recently been recognized for her outstanding achievement as a child care advocate in the state of Alabama by *Mother Jones Magazine*.

Sophia believes the next Civil Rights battles must be fought within the Black community battling attitudes of non-support and low self-esteem. She believes it is necessary to continue daily to find that "strength within ourselves." In my opinion it is also valuable to draw on the strength and history of such strong individuals as Sophia Harris.

(Continued on page 9)

for Civil Rights in the '60s and '80s

Mission participants encounter racism

by Milli Cisneros

For Joyce Miller, Director of Minority Affairs at Bryn Mawr, the Peace Studies Mission to the South this past winter break was important because it provided the students who attended the mission with a chance to "connect things."

One of the main purposes of the mission was to speak with persons involved with the civil rights movement in the 1960s who are still active today. Miller commented that the group was meant to interact with a broad spectrum of people and for this reason had not necessarily sought out solely the "stars" of the movement. It was often the more common folk who presented them with the most challenging and inspiring stories.

Miller recounted that, especially in Mississippi, she encountered a spirit of hope for change. While attending the governor's inauguration, she recalled sitting next to a man involved with the Children's Defense Fund who described to her stories of picketing at gunpoint at the previous governor's inauguration.

Employing language from the civil rights movement, the new governor addressed the issue of racism, specifically expressing his commitment to banishing it from the state of Mississippi. There are still very few Blacks and no women holding elected offices in the state, but the election of the new governor represents, in the context of Mississippi, an "incredible change," according to Miller. Today in Mississippi people are "optimistic" that things are on the road to change, said Miller. Voter registration drives, for example, have led to the election of a Black man, Mike Espy, to Congress.

In Alabama, Miller was struck by the "good grasp" that local activists have on understanding the importance of the role of the South vis-a-vis national issues. For the "regular people" the movement provided dignity. One man recalled that, whereas before he would look at his feet when confronted by white people, the movement gave him the confidence and strength to look them in the eyes.

Lecture Series

by Carrie Wofford '89

After the successful and well-attended lecture series, "From Civil Rights to Black Politics," including showings of the PBS documentary series "Eyes on the Prize" and discussions with faculty participants and leaders of the movement, the Bryn Mawr-Haverford Peace Studies Program is broadening this year's focus to women participants in the '60's Civil Rights movement and to the struggle for Asian-American Civil Rights.

Joyce Miller, Director of Minority Affairs, and Michael Nylan, Professor of Chinese Studies, have taken over from Marc Ross the planning of the lectures this semester. As Head of the Peace Studies Program, Marc Ross coordinated the Civil Rights Lecture Series, in addition to a smaller and less well-attended series of speakers from Northern Ireland who talked with students about Northern Ireland's "troubles."

Ross is "really excited about the tremendous interest people showed last semester," and hopes that this semester's addition to a cultural dimension (a concert) and the extension to other ethnic groups will be met with as much enthusiasm.

Northern Ireland speaker

This Northern Ireland series will be continued this semester with Seamus Dunn in late April. Dunn has been studying education and societal conflict at the University of Ulster in Northern Ireland. He will address

(Continued on page 10)

Paul Anderson, a Haverford senior and also a member of the mission, was shocked by the amount of overt racism that is still apparent in the places they visited. For example, in the town of Opelika, on the border between Georgia and Alabama, the public waterworks plant helps perpetuate such racism. Black workers at the plant are segregated from whites by being assigned a lunch and rest area in a tool shed with no heat or air conditioning. Similarly, retirement benefits and injury compensation at that plant are different for Blacks than they are for whites.

Another disappointing fact for Anderson was encountering evidence of the overt racism on the part of the federal government which has consistently cut social welfare programs in the South. As a poignant example of this problem, Anderson cited the reduction in size from a staff of 125 to a meager 25 of the Federation of Southern



Co-ops. Additionally, he mentioned the example of Black voter registration drives in Alabama which resulted in 500 charges of voting fraud and the intervention of the attorney general, Edwin Meese. Ironically enough, no convictions were made while 4 million dollars in taxpayers' money were spent on the "investigation."

(Continued on page 9)

An academic approach to peace

by Carrie Wofford

Peace Studies is divided in two parts. The Lecture Series, along with the interdisciplinary Concentration (similar to a Minor), form the academic part of the Peace Studies Program. While they were initiated three years ago, and are newer to the bi-College Community than are the Missions, the academic Concentration and lectures really only got off the ground this year.

Peace Studies Missions, such as this winter's journey to the Deep South, are coordinated by the President's Office (Alexa Aldridge and Dana Intern Claudia Callaway '88) through a separate budget. (See accompanying articles by Claudia Callaway and Michele Morris, and the reactions of this year's participants.)

Marc Ross, in charge of the Lecture Series and academic Concentration, explained that the presidents of Bryn Mawr and Haverford Colleges asked him and Sid Waldman (HC Political Science) to come up with an academic program. Ross and Waldman knew they wanted lectures, and also had the idea of an interdisciplinary concentration which could "enrich the curriculum by linking together [areas like] Psychology, Sociology, Anthropology."

The Concentration in Peace Studies centers on theories of conflict and cooperation within and between nations, drawing on

international relations, a traditional study of political science, but also on fields of social and personality psychology, sociology, history and economics.

Student interest has helped to foster the program. Ross cited a "new kind of enthusiasm and commitment" which results in large attendance at events which have only last-minute advertising.

The details of the Concentration, such as the necessary course-work and credits, were completed and ready for students last year.

In order to satisfy student interest in Peace-related courses, Ross and Waldman have added a number of new courses. Last semester, Waldman taught a Nuclear Ethics course; this semester, the Head of Peace Studies at Rosemont College is teaching a course on his area of study—Politics and Peacemaking in Northern Ireland, and Ray Albert, a professor from the Graduate School of Social Work and Social Research, is teaching a course on Dispute Resolution; and there are plans for a course by BMC Economics Professor Richard DuBoff on the Economics of the Arms Race.

Marc Ross is excited by the way that interested students "are really going their own way; taking it [the study of Conflict and Conflict Management] and doing their own things."

Peace Missions' history

by Michele Taft Morris

The Peace Studies Program was started in 1982, funded by the family of Jean Slovatin Picker, a Bryn Mawr graduate. However, the program will now be endowed.

For the past five years, the program has sent groups of Bryn Mawr and Haverford students on Peace Studies fact-finding Missions around the world, particularly to areas of social conflict. The job of the students, led by a faculty and/or staff member, is to study the effects of conflict on the people who live in the regions, especially the youth.

Past missions have gone to Greenham Commons (1984); Central America (1985); South Africa (1986); and Philadelphia and Northern Ireland (1987). This year's mission addresses the 1960's Civil Rights movement through fact-finding in the American South (over Christmas break), and urban Chicago (over spring break). The trip to the Deep South was led by Director of Minority Affairs, Joyce Miller. The Chicago trip has no definite leader as of yet, but will include the following students: Patrice Gammon BMC '91, Marianna Olenko BMC '89, Robin Selman BMC '89, and Jessie Washington BMC '90, according to Alexa Aldridge, a

coordinator of the program.

Students who wish to participate in the program submit essays to Aldridge, who convenes a group to judge the submissions. She also makes sure the money for the missions is available.

A vital part of the whole process, according to both Aldridge and Peace Studies Dana Intern Claudia Callaway, is having the students report back to the bi-College community on what they have seen and learned from the mission through forums, articles in both college papers and Bryn Mawr NOW.

A panel discussion of the trip to the Deep South will be held February 8 at 7:30 in the Campus Center.

College Alumnae play an important role in the success of the program. They have shown "great concern," according to Callaway. The College has many good contacts all over the world, which have proved to be an asset to the missions.

Although this is a community with a "tolerance of diversity," Callaway feels it is good to take students out of this "idealistic enclave," and send them out into the real world.

"So far, the program has been very successful," says Callaway.

Peace Intern

by Claudia Callaway

When I entered Bryn Mawr in the Fall of 1984, I was very curious as to what this women's college with a social honor code promoting the "mutual exchange of values" was all about. Standing on the campus for the first time, I thought that Bryn Mawr had been referred to as an "Ivory Tower" by the man who sat next to me on the airplane because of the immense gothic architecture that greeted me that day. With time, I came to learn (and subsequently reject) the intended meaning of "Ivory Tower," just as I have come to learn of how seriously Bryn Mawr is committed to taking its "mutual exchange of values" into the world that surrounds us.

To the uninitiated, the term "Peace Studies" may conjure images of examining the protest culture of the 1960's. But as I have served as the Dana Foundation Peace Studies Intern during this academic year, I have learned by way of research and observation what the study of peace entails. It is the study of conflict and conflict management. It is the study of the effects which conflict have on those who inhabit war-torn areas. And it is about the search for new and effective methods of dispute resolution as well.

With the Peace Missions, Bryn Mawr hopes to allow students living in a community which stresses confrontation to go forth and study regions of conflict, specifically the effects that this conflict might have on the youth in these regions. It is not a program which sends students to South Africa to merely observe the conditions under which people are living; rather, it is a program which encourages its participants to ask questions, gather facts, and further the practice of a mutual exchange of values, all for the purpose of bringing their collective findings back to the bi-College community.

In addition to the Peace Missions, Bryn Mawr offers students the opportunity for an academic concentration in Peace Studies, as well as providing for a Peace Studies Lecture Series. This past semester, Political Science Chairperson Marc Ross worked with Junior Carrie Wofford to organize the lecture series, "From Civil Rights to Black Politics." Director of Minority Affairs Joyce Miller led the January Peace Mission to the American South, and a Mission to Urban Chicago will take place over Spring Break. These locales were chosen in light of the Civil Rights theme.

The amount of planning that is put into a peace mission is staggering: Where will the students sleep? Who will they speak with? How will they get there? If not for the dedication of the administration, faculty and alumnae, the program would not be possible.

Alumnae are an extremely vital resource for the peace missions. By providing housing and meals for various peace missions, they are not merely affirming their dedication to their alma mater; they are demonstrating their support for the study of peace and for the resolution of conflict. Likewise, the faculty of Bryn Mawr has given much time and energy to making certain that the Peace Missions, and the Peace Studies program itself, will be a success. And, of course, the administrators at Bryn Mawr have played an active role in the planning and success of the Peace Missions. All of this makes the job of the Peace Studies intern an easy one.

I often think of how fortunate I have been to attend a college which has not only provided me with an excellent academic education, but an excellent education in conflict resolution as well. I see the Peace Missions as proof of Bryn Mawr's commitment to furthering understanding—whether between people of different beliefs or between the sexes. Working as Peace Studies intern has made it clear to me that Bryn Mawr is not simply giving lip service to the concept of the mutual exchange of values. Instead,

(Continued on page 9)

President Pat breaks in

by Beth Stroud

President McPherson led a small party of students in and out of all the College buildings after midnight one night in 1969. When questioned, she first explained herself by saying, "One has to amuse oneself." Her true purpose, however, was to make a serious point about security to the College community.

That year, when McPherson was Dean of Freshmen, there were controversies about security similar to the ones we face now. Students felt that they were not being adequately protected by college security forces. The Security Department, on the other hand, argued that students consistently left doors and windows open and otherwise made themselves unnecessarily vulnerable.

"I thought it was important for some member of the administration to have been on every roof and in every tower," said McPherson, so she called together a few of the editors of the bi-College News (the only campus newspaper in 1969). She proposed to them that every building on campus would be accessible at some entrance that students had left open.

The editors were disbelieving, but they agreed to participate in the experiment.

They succeeded in breaking in everywhere in less than four hours. In some cases, where doors were actually locked or well-monitored, they resorted to climbing through windows, and they actually climbed down through one of the towers in Thomas, but they left notes in every hall stating how and when they had broken in.

She recalls that Erdman was the hardest building to enter, since the entry was better controlled than in other buildings, and the windows were designed differently, with screens. However, she finds it more difficult to say which building was easiest. Her office at that time, she remembers, could be unlocked with a credit card.

McPherson feels sure that the same feat could easily be re-enacted now. The types of security measures have changed somewhat, but not their overall effectiveness. Doors are now locked around 10 p.m., whereas they used to remain unlocked until 2 a.m. with a warden or a door watcher on duty. There used to be lantern men who escorted students back and forth at night, carrying lanterns; now, however, Security vans pick up students from the train station, which wasn't done in 1969.

Economic inequality

(Continued from page 6)

concerns of culture and the finer details of equality.

I had not expected to discover that our country still had so much left to accomplish in civil rights, and I was disappointed that much of America seems to have forgotten the Movement and its goals. One would always like to believe the best of one's home, and it can be discouraging to see how far we are from racial equality. But I saw many uplifting things on the Mission as well: people who were dedicated to the drive for equality, people who were changing things, people who were helping others. I have come away from the trip shocked by how much further there is to go before racial equality is established, but believing that the individual can make a difference. I discovered that the Civil Rights Movement was not just theories held together by a few important leaders. It is a living movement made up of individuals who want to change the system. Many people agree with those theories professed by Movement leaders, but we need to go beyond listening and believing, to actively being a part of those hopes. There is room for everyone to help, even white, Northern college students, and if we truly do believe in what we say, then it is time to stop paying lip service to equal rights, and time to begin helping today's struggle.

She acknowledges that security is difficult on a college campus which is open to the community and can be entered from any point. However, we have a newer, more professional Security staff prepared to give better service; we are located in a good area; and we live in a community governed under an honor system, where people know each other and take responsibility for their peers.

"It has got to be a community effort," McPherson says. To leave the job of providing a safe environment up to a small group of people is "not to live in the real world."

In 1969, when the editors published their story, other students were reluctant to believe it. However, since there were copies of the notes that had been left in the halls, the story had to be believed. Students apparently were more careful about security for a few months until they became slipshod again.

The President is enthusiastic about repeating this experiment in 1988, both to give the new Security staff a chance to prove themselves, and to test the students. She recommends a dark and non-stormy night for tower-climbing. (After all, she said, one has to be on top of things.)



Students register for spring semester courses in Thomas Great Hall.

MEIKO TAKAYAMA

Student discusses travels with ANC father

by Ipelna Kgositsile
Commentary

My father, Keorapetse W. Kgositsile, left South Africa in the early sixties — shortly after the African National Congress of South Africa (A.N.C.) was banned inside South Africa. He came to the United States and while he was in New York he met my mother. While he was here he was not only an integral part of the black-arts movement in this country but he also established himself as a distinguished writer, poet and essayist in this country and abroad.

In the mid-seventies he left the States and returned to Africa to fulfill his responsibilities to the people of South Africa. Currently he is Deputy Head of the Arts and Culture Department of the A.N.C.

In 1984 I visited my father in Southern Africa — it was the first time I had seen him in almost ten years. Apartheid not only separates families by sending men away from their loved ones into the mines, but, it separates across oceans as well.

Three years later, I was finally able to spend time with Papa again. From mid-September through mid-December, I traveled with him on an eight city tour of this country. He toured in his capacity as both Deputy Head of the Arts and Culture Department of the A.N.C. and as a world renowned South African writer, poet and essayist. The purpose of this trip was to promote the winter 1989 tour of the A.N.C.'s cultural ensemble, AMANDLA. This trip was an excellent experience for me.

I traveled with my father not only for sentimental reasons but also to understand the world a bit better. I traveled in many capacities. I helped organize appointments for print and electronic media interviews. I also helped arrange speaking engagements at Universities, at museums, at churches and at cultural centers as well. I also recorded and photographed highlights of the tour throughout the country. And of course, I was also traveling as "daddy's girl." during the trip my mom said it was interesting watching me grow from a little girl into a young woman. This means a lot to me.

I have been able to enhance my personal growth, in ways that will give clearer perspective to my academic development. I have learned a lot about the history of South Africa. I was able to meet people that are important forces in this country and internationally. For instance, the late Mayor Harold Washington gave my father the key to the city of Chicago. Not many people have the opportunity of meeting such excellent

human beings as he. Nor do they have the opportunity to meet distinguished writers from South Africa like Miriam Tladi, Masizi Kunene, Don Mattera, Dennis Brutus, Mbongeni Ngema — I could go on and on. These opportunities are rare. How often does one meet writers who were also front-line soldiers of the Civil Rights/Black Power Movements in the United States like Haki Madhubuti (Don L. Lee), Jayne Cortez, Sonia Sanchez, Wesley Brown, Sarah Wright, the late John O. Killens — I could continue forever because this trip was a most valuable learning experience for me.

I think that now I am even more prepared for college with a practical and better sense of how the world functions; beyond the academic walls of my high school and my

neighborhood of concrete and few trees and black venacular and Spanish speaking voices. These four months found me in rooms listening to people talking about the sixties in this country and how my generation just does not realize what was sacrificed so that we could have the opportunities we have today. I have listened to people excitedly talk about how close we are to a free South Africa. A new South Africa with decent health care, education and living conditions for all who live in it.

Oh, this trip was an excellent educational experience for me. And then again, not only for me but also for the many people across this country who my father has spoken to as a representative of the people of South Africa. What a wonderful experience!

New feminist group forms

Bryn Mawr sophomores Suzanne Galloway and Laura van Straaten and senior Claudia Callway have created a club open not only to Mawrters, but also to male and female Fords, graduate students, and faculty members. Women's Interest Meeting (WIM) is for both those well-versed in feminist dialogue and interdisciplinary studies of gender roles, women's studies, or sexuality, and for those who are unsure of their knowledge in these areas.

The purpose of WIM is to promote the exchange of knowledge by providing a forum for people from different backgrounds in which to casually discuss and learn about women's issues. Specifically, this is not a women's alliance against men, and the focus is not a separatist denunciation of men, but rather a discussion of the interplay among females, girls, women, ladies, feminists, womanists, mothers, daughters, lovers, and both feminist and non-feminist men. However, WIM's focus is not on the duality of gender and sex, but instead is a dismantling of this kind of binary thought.

"I asked a Bryn Mawr freshman whether she was a feminist. She said no, she didn't hate men. It frustrates me to hear people refer to all feminists as 'men haters.' There is a spectrum in feminist sentiment just as there is one in political sentiment. You can be right wing or left wing or right in between. But one point on the spectrum is not better or more correct than the others. Everyone needs to know about women's issues, and the spectrum that is open to them," asserts Callaway.

Accordingly, WIM's founders are pleased with the range of experience in those who attended the preliminary organizational meeting late last semester. "Some are gay. Some are bisexual. Some are heterosexual. Some have done work in women's issues in religion, literary criticism, and poetry. Others have never given much thought to, say, their personal notions of sexuality and gender roles. But the most important thing is the enthusiasm of those who attended," Galloway remarked.

Galloway also stresses the non-hierarchical nature of WIM. "Laura, Claudia, and I are the founders, not an established board of leaders. We chose the label 'Meeting' because of its democratic, Quaker associations, and we want WIM to be run like a discussion group in the spirit of the Honor Code."

Each week someone signs up to lead a discussion on a personally chosen topic. Sample topics include: contraception technology and women, women of color, anti-feminism in women's magazines, women in Catholic traditions, women in Islamic traditions, women in war times, women's morality, women's responsibilities as mothers, women's responsibilities to themselves, and brief biographies of different women poets, theorists, authors, and leaders which include a brief passage or excerpt from a given work to provide an incentive for discussion.

In defense of the "academic bent" of the group, Callaway argues, "It is not like taking another course. Everyone is responsible on-

(Continued on page 9)

Student returns from Oxford

by Justine Elmendorff '89

Returning to Bryn Mawr after a two and a half year leave-of-absence, I was surprised to see how little the College had changed, yet how much my attitude towards education in general and Bryn Mawr in particular had.

I had not been particularly happy here my Freshman year and decided to go and study abroad for a year before making a final decision about where to transfer. I spent two years at Oxford "reading" mainly politics, some history and some economics. Six months working for Siemens AG, in Munich, West Germany, finally convinced me that I should return to Bryn Mawr to graduate. Quite a change from my attitude Freshman year.

How was Oxford? (In two minutes or less while standing in a meal queue). By the way, the food at Bryn Mawr compares very favorably to Oxford. I recall a case of "indigestion" (English understatement for meat poisoning) at one of the more illustrious Colleges. . .

Academically, Oxford was a very good experience. The tutorial system for which Oxford and a "newer place" called Cambridge are famous, was ideal for me. The tutorial system assigns a tutor to two or three students wishing to take the same course. You meet once a week with this tutor to read out your essays, listen to his (or sometimes her) comments, and discuss the topic for the following week. Every department issues a lecture list, but attendance is, to the best of my knowledge, only compulsory in the engineering department.

The social life at Oxford is very good, and London is only an hour away. Those of us Mawrers who complain about the lack of distractions available around Bryn Mawr should try studying while almost everybody else is partying. "Gee, how do you get anything done?" asked Thara Fuller BMC '90.



Opelika boycott

(Continued from page 6)

paign proved to be quite effective. A long boycott during the Christmas season would have meant a significant loss for the local economy. Community support led to sparse shopping on the first day of the campaign. When the city council became aware of the potential impact of the organized boycott effort, the mayor saw to it directly that the supervisor in charge of the segregation, A.B. Moore, was fired. He also agreed that the city would draw up an affirmative action plan. The break rooms were merged shortly thereafter.

The firing decision has since been appealed by Moore. Felton quoted him as saying, "You all [blacks] want too much, too soon, too fast." If the appeal wins, the Lee County Alliance will take the case to court and ask for a Federal Justice Department investigation. According to Felton, many residents have accused blacks of "creating a negative image for the community" by making the separate break facilities into a public issue.

The Opelika case reflects many of the lessons of the Peace Studies Mission. Racism still pervades every level of American society, manifesting itself in both overt and covert forms. Yet, the efforts of the Lee County Alliance demonstrate the power of organized opposition. The actions of concerned individuals, when extended beyond petty symbolism, have the power to overturn injustice. It is this fact which will allow American society to realize its potential for universal equality and justice.

"You don't, you party, at least most people do."

I do not think the percentage of really bright people is superior to Bryn Mawr. The percentage of cases in which I really wondered on what criteria some of my peers had been admitted is quite a bit higher at Oxford. I guess when there are roughly ten times as many undergraduates there is a bigger margin for error.

Besides, little pimply Englishmen who cannot hold their liquor and whose social graces have suffered permanent damage from single sex boarding schools never really turned me on. The only advice I can give people who feel there is a lack of men around campus is that quality is more important than quantity.

Being allowed to attend Oxford was a great privilege. The academics are excellent and some of the people I was lucky enough to meet made my two years at Oxford very special.

Most of you are probably asking yourselves why on earth I ever returned to Bryn Mawr. I guess the answer is rather simple and might even be an anticlimax. I wanted a place where I would be able to combine History and Political Science while keeping up my German and French. A place I actually would be able to get some studying done. It is so nice to be spoon-fed the basics, and left alone to develop one's own view about the major issues every course should raise. Do not misread me, people at Oxford do work very hard, but you can always find a party if you wish to procrastinate.

Not only did the academics bring me back to Bryn Mawr but I also wanted to return to its atmosphere. I feel it is very private and studious. It is so nice to be back at a place where I do not feel the same pressures to compete for attention, both inside and outside of the classroom. Besides, BMC has always reminded me of the army: it feels bad at first when you get in, great when you get used to it, and somehow very few of us manage to desert.

Peace intern

(Continued from page 3)

Bryn Mawr has put its money where its mouth is by providing students with opportunities in the study of peace.

Standing now at the brink of graduation, I am aware of the intended meaning of "ivory tower": that because Bryn Mawr is a women's college which actively promotes a social code of honor, it is in effect cutting its students off from the "real world." But having lived so fully and learned so much at this college, I feel it's time to set the record straight: it is the "real world" that has been cut off from both our practice of the mutual exchange of values, and our method of conflict resolution, for too long.

Interested in writing SPORTS news or getting publicity for your team?

Contact:
Elizabeth Skokan
Sports Editor
C-1501 x 6274



Students trample across Merion green in the ankle deep mid winter snow. MEIKO TAKAYAMA

Documentary discloses racism

(Continued from page 1)

out for a drink. I didn't join in on the congratulations, but I sat there and smiled. He really appreciated my being there, and later agreed to be interviewed."

The murder of Vincent Chin occurred in an atmosphere of racial tension. 1982 was the worst year of the "Detroit Depression," with about half the residents of the city on some sort of government assistance. Economic difficulties exacerbated racist feelings. Asian-Americans were especially targeted. They were scapegoats for the indignation many felt at the influx of Asian goods, which were often cheaper than com-

parable American-made products.

Vincent Chin's death was the result of a larger problem: racism is regaining a foothold in the American psyche. One facet of the problem is the lack of integration and contact between different races. Ron Ebens never knew anyone who was Asian. "The only ones I had ever met were the ones in the Chinese restaurants, and they were always nice and I was nice to them" (Quoted from the *Progressive*, Feb. '88). In the absence of personal experience, stereotypes are propagated. It's a lot easier to hate and kill a stereotype.

Mission participants reflect

(Continued from page 7)

Both Anderson and Miller named Sophia Bracy Harris, an advocate of quality child care in Alabama, as one of the women they met on the mission who impressed them most. Harris and her sister, Debra, were the first Blacks to attend Wetumpka High School. As a result of this action, their house was burned down; no one was convicted for the crime. Anderson was impressed by Harris' ability to retain "a remarkable love for human beings." For Miller, Harris gave the students a valuable lesson by stressing the importance of introspection in evaluating what they, as individuals, do to help per-

petuate the racial dichotomy of oppressor versus oppressed.

Anderson found difficulty in attempting to reconcile the fact that he is a white male with his feelings and ideas about what he saw and the ways in which he thought he might have been perceived by those with whom he spoke. However, he felt that he was treated with "respect and sensitivity" and that the encouragement he received from people such as Harris gave him the inspiration he needed to continue pressing for change. For Miller, the most problematic aspect of the mission was "making [the civil rights movement] real for someone who was just being born."

W.I.M. challenges old order

(Continued from page 8)

ly for a small portion of the leadership, and most people lead their discussions on subjects with which they are already familiar. By structuring the group with concrete topics, we prevent it from degenerating into a gossip session of 'the first time I kissed a woman,' 'the first time I got my period,' and 'how I lost my virginity' stories."

Galloway, Callaway, and van Straaten had originally planned an exclusively Bryn Mawr club. However, the idea for the group stemmed from resentment of a propensity for "elitism" towards women or underclassmen who are not already adamant feminists and activists in Bryn Mawr's other women's clubs. In turn, WIM's founders felt that to practice an exclusion towards others was hypocritical and defeated the goal of sister-

hood among all women and understanding between the sexes. Callaway argues, "To exclude female Fords and so on just deepens the schism in the bi-college community and hinders true bonding among women. And to exclude men is to encourage separatism. Men will not understand women's issues until someone sits down and provides a forum for intense, but relaxed discussion." How many men do they expect will join? "We're hoping for at least four or five guys who want to check out the issues before enrolling in a gender studies or sexuality class, for example. Even if the number of males dwindles to zero, the point is that we have acted according to our principles," says Callaway.

Suzanne Galloway '90, 896-6282
Claudia Callaway '88, 645-6445
Laura van Straaten '90, 645-6045

by Eliza Randall '91

NOTES OF INTEREST:

Series/Shows—

Through February 22 at St. Joseph's University: Bobby Roberts—watercolors. 10 a.m.-4 p.m. Monday through Friday. University Gallery—Boland Hall. Lapsley Lane at City Ave. (between 54th and 57th streets) (215) 879-7605

Feb. 6-8—"Cinematic Images of Women" Series at Villanova presents the French import *Therese*, about a real-life saint with a humorous approach to life. For info., call 645-4750.

Featured & Open Readings—

Feb. 4—Robert Creeley reads at Temple University, 4 p.m. More information posted in English House.

February 1988—*Black History Month Readings*

Monday Night Poetry Reading Series at the Video Box, 126 Chestnut St., above the Middle East Restaurant.

Feb. 8—Poets of the Philadelphia Tribune, 8 p.m. (Video Box) \$2.

Feb. 13—Second Annual Anti-Valentine's Day Reading, 8 p.m. at Nexus, 2017 Chancellor St. (567-3481) \$3.

Feb. 15—Quincy Troupe/Kimmika L.H. Williams, 8 p.m. (Video Box) \$2.

Theatre—

Through Feb. 7—The Walnut Street Theatre, at 9th & Walnut Streets, presents Tennessee Williams' *Cat on a Hot Tin Roof*. For more info. and tix, call 574-3586.

Through Feb. 7—The Philadelphia Drama Guild presents *Division Street*, by Steve Tesich (of *Breaking Away* fame) at the Zellerbach Theatre of the Annenberg Center, 3680 Walnut Street. For more info. and tix, call 898-6791.

Through Feb. 27—the Mask and Wig Club of the University of Pennsylvania presents *Lurline Again!*, a Centennial Celebration of their past musical productions, at the Mask and Wig Club, 310 S. Quince Street, Center City. For more info. and tix, call 923-4229.

Classical Concerts/ Benefits—

Feb. 7—Concert for Humanity III, "the third concert of the 80's to benefit the movement for peace." Riccardo Muti, Maestro of the Philadelphia Orchestra, conducting, with soloist Benita Valente. For tix and information: The Academy of Music box office—893-1930.

Feb. 14—An all-Beethoven concert: Soprano Benita Valente, Pianist Richard Goode and Actor Efrém Zimbalist Jr. to appear with the Symphony Orchestra of the Curtis Institute of Music, conducted by Otto-Werner Mueller at the Academy of Music, 8 p.m. For more info. and tix, call 893-5260.

Feb. 21—The "legendary" Mantovani Orchestra performs "A Night in Vienna," at 3 p.m. at the Academy of Music. Tix: Phila-A-Charge, 735-5266.

Tri-College Concerts—

Feb. 6—The Alternative Concert Series presents in celebration of Black History Month, with the Black Rock Coalition, Jean-Paul Bourelly (harmelodic jazz-funk) and *Bluesland*, featuring Michael Hill (blues-based with reggae, funk and rock influences) at Founders Hall, 9 p.m. Free with tri-college I.D.

Feb. 13—ACS presents *The Nuclear Arts Symphony #1: A Visual Counterbalance for Orchestra and the Electric Continuo*. Music by Dawn and the Nuclei Chamber Ensemble. Reception with the composer, Warren McLendon, following the performance. 8 p.m. in the Marshall Fine Arts Center. Free with tri-college I.D.

Off-campus Concerts—

Feb. 5 & 6—Grover Washington Jr., "Pieces of a Dream," at the Shubert Theater.

Feb. 7—YES at the Spectrum.

Feb. 11—Echo and the Bunnymen with guest Leather Nun at the Tower Theater.

Feb. 12, 13 & 14—Frank Zappa at the Tower Theater.

Feb. 13—Earth, Wind and Fire at the Spectrum.

Feb. 13—*Electric Factory Concert's 20th Anniversary Dance Party Celebration*. For further info., call 569-9416.

Feb. 16—Supertramp at the Tower Theater.

Dance—

Feb. 11—Bebe Miller and Company, 8 p.m. Goodhart Hall.

Three Seasons movies previewed

by Mandy Jones and Catie Hancock

The following is a list of what you can expect movie-wise in the near future at Haverford's Three Seasons Cafe (Feb. 4th-Feb. 18th). Hope you enjoy.

The Big Chill: They bump, they grind, they complain. Good soundtrack.

Notorious: With Ingrid Bergman, Cary Grant, and Claude Rains. Did she or didn't she? Is she or isn't she? Will Cary be able to save Ingrid, or is she one of THEM? A suspenseful, shadowy, spooky chiller that may or may not answer these questions but will surely drive you to drink (milk, wine, arsenic . . .). Beautifully filmed in black and white by Hitchcock who proves that people are only materialized visions of their shadows. Must see before traveling anywhere South American.

The 39 Steps: So there's this Canadian, you see, and he goes to a music hall in London, has a pretty good time, goes home, gets entangled with a beautiful spy, and offers her a bed, and a friendly, if skeptical ear. But she goes and gets herself murdered all over his apartment, and he's on the run. He gets shot in the Old Testament, handcuffed to a beautiful non-spy, and followed by police and villains alike. Of course, the only way out is to find out what the 39 Steps are. Is it a code? A person? A dance routine? Directions to Brecon Hall? All this and more in the exciting conclusion of "The 39 Steps!" P.S. Watch out for men with missing fingers.

Abbott and Costello Meet Frankenstein: Classic Abbott and Costello. Mr. Munster makes a cameo appearance and the comedy twosome make some subtle and not so subtle digs at the horror films of the time.

The Paper Chase: The quintessential law school story; man goes to Harvard, studies, sleeps with prof's daughter, studies, tries to

walk on water, studies, calls prof a bastard, REALLY studies, gets an A. Intense. Intended to tell the truth but upped med school applications.

Body Double: Well, we can't decide whether it's "Body Double" of blood and guts fame, or "Body Heat" with William Hurt and Kathleen Turner. We hope you enjoy whichever one it is. (*Note: Tatum O'Neal and her Oscar will be surprised to learn that Kristie McNichol starred in "Paper Moon.")

Batman the Movie: Leaping Lizards, Batwomen!! You've seen the series (Pow! Wham! Sock!), now, see THE MOVIE! High camp, gee whiz.

My Beautiful Laundrette: A profound and beautiful film about British colonialism turned on its head in modern day England. Pakistani men and their English lovers, economics and loyalty. Includes Daniel Day Lewis who brought us Cecil in "Room With a View." Must be seen.

La Bamba: If you've heard the song, you've seen the movie.

Splash! Ron Howard's impressive directorial debut. Fish goes to Big Apple, falls in love with small fry whose brother is a big cheese, gets into some hot water, swims off into sunset with fry friends. Guppies in the near future. One of those warm and fuzzy movies. Darryl Hannah. John Candy. Tom Hanks. Chef Tell.

Butch Cassidy and the Sundance Kid: A cult classic. Robert Redford is God. Go for religious reasons.

Diva: Ice picks. Opera. Vietnamese pixies. Cassettes. Love. Bald punks. A beautiful, beautiful, spare French film. With subtitles.

Cabaret: Michael York, Liza Minnelli, and Joel Grey. In a smokey and disturbing portrait of going to hell in a handbasket as the Nazi party started its rise in the 1930's. With songs.

Peace Studies Lecture Series

(Continued from page 7)

the role of segregated education in conflict.

Sweet Honey in the Rock and Bernice Johnson Reagon

The first lecture of the semester will be held in conjunction with a concert in Marshall Auditorium by Sweet Honey in the Rock, the inspiring a cappella group which combines Black women's spirituality with a revolutionary political message. While Peace Studies is primarily involved in planning and funding Sweet Honey's performance, they are being assisted by the Sisterhood, ACS, BMC Women's Studies, HC Gender Studies, BMC and HC Minority Affairs, BMC Campus Center, and the student Cultic Followers of Sweet Honey.

Bernice Johnson Reagon, one of the leaders of the group, and a singer, and songwriter, is also a curator of Black Oral History for the Smithsonian Institute. Her lecture, "Voices of the Civil Rights Movement or Everybody Sing 'Freedom,'" is likely to be held on February 25 at 4:15 in the Goodhart Music room, preceding the Sweet Honey in the Rock concert scheduled for eight o'clock that evening in Marshall Auditorium.

Women Participants in the Civil Rights Movement

Additionally, in the months of February and March, Joyce Miller is bringing to campus two women active in the Civil Rights movement: Zohara Simmons, an organizer in Mississippi for the Student Non-violent Coordinating Committee, who can talk about both her own experience and those of the major female figures whom she has interviewed; and Winifred Green, a white woman who was involved in school desegregation, and is now Director of the Southern Coalition for Education Equity.

Zohara Simmons, now with the American Friends Service Committee, worked for SNCC throughout its change of focus from racial equality to Black Power. She joined SNCC in 1962 during the student sit-in movement in Atlanta while she was at Spelman College. Miller explained that Simmons' role changed in June of 1964 to that of an organizer for the Mississippi Summer Program when her co-worker was put in jail as she was getting off the bus, leaving her to organize in Jones County (near Meridian).

Simmons' talk at Bryn Mawr will be important in giving us a sense of the chronology of the movement, as well as of the involvement of women. Simmons conducted extensive telephone interviews with important women figures and was active with big names in Black Power in Atlanta in 1966.

Winifred Green "can talk about white women's involvement," according to Joyce Miller, because Green worked with school desegregation coming from a long-standing, prominent white Mississippi family. Green now helps to further develop desegregation through education in the South.

Asian-American Civil Rights Speakers

Michael Nylan plans to bring to campus speakers who can address the movement for Asian-American Civil Rights. There will be a panel on the Yellow Power movement (its history, current immigration policy, violence against Asians, and economic and social gaps within the Asian American community) in late March or early April. Nylan has tentatively arranged for Don Nakanishi (early leader and historian of the Yellow Power Movement in California) to be the keynote speaker—depending on his other commitments.



The popular singing group Sweet Honey in the Rock will be performing February 25th at 8:00 p.m. in Marshall Auditorium at Haverford College as part of Black History Month.

ROLAND L. FREEMAN

A Bohemian at Bryn Mawr

by Jennifer Schultens

"The World changes more between here and North Philadelphia than it changes between here and Saudi Arabia" (Seemi Ghazi, summer of '86). This quote stems from a conversation I had a little more than a year ago with Diba Siddiqi and Seemi Ghazi (actually I don't remember the whole setting too well). In this conversation I realized once again how enormous the class differences in the United States are and how strongly my own experience at Bryn Mawr is shaped by this difference.

I grew up in West Germany where social differentiation (due to the Welfare State induced by Social Democracy) is not quite as enormous. There are no homeless lying in doorways as you walk through a city at night and my father doesn't earn too much more than a qualified mechanic, although he manages the computer system in the Physiological Institute of the University of Goettingen. But a lesser degree of social stratification is not the most important difference I have experienced between my two (home) countries, the important thing for me is that I see a greater number of intermediate stages between being rich and being poor (or between being a manager and being a proletarian). (Maybe I just don't see all these intermediate stages in the United States because they are obscured to me by differences in ethnicity. Ethnicity does seem to make a big difference in the United States, the white middle class differs from the black middle class, etc. I have trouble understanding the differences [although I acknowledge their existence] because I am unaccustomed to thinking of a person in a different way just because of his/her colour [although I know that it is important to realize and acknowledge the differences in experience induced by these traits], since there are basically no minorities in Germany at the time [sadly enough]. Hmhm, in the last 20 years there has been an influx of Turkish, Greek and Yugoslavian economic asyants as well as political asyants from various countries, but their numbers are marginal and they have not qualitatively changed the class system [which I will begin to elaborate on after these preliminaries], as they tend to assimilate rather than dissimilate [a phenomenon I see in the United States, when ethnic groups try to set themselves apart]. (I'm a mathematician, so these brackets should be consistent—in some way.)

The reason why my international experience coming to Bryn Mawr is outweighed by my class experience is because my class does not exist here (or at least I haven't found it). (Of course class distinctions are an integral part of a nation, so in that way the two are intermixed.) The reason I stated the title as I did (ah I am finally getting to the personal part of this essay) is because the differences in world outlook I experience when talking to many Bryn Mawr students (I am reluctant to use such terms as majority, because I haven't found one here except that most people seem to be American in one way or another) is the same difference in world outlook I would experience when talking to either a bourgeois or a proletarian in Germany.

I think I will need to describe my class: the (Bohemian) Intellectual Class in Continental Western Europe. You don't have to be extremely intelligent or educated to belong to this class although you do have to argue about philosophical, sociological, ethical and ecological matters a lot, so it helps to be intelligent and educated. Important characteristics of my class is that we have average or belong average income (and we don't want more money because it would be immoral to have more than others) and that we enjoy the most important privilege of all: easy access to education (you have to go to the right kind of school in order to be able to go to a university, so if your parents don't put you in the right school at age 10 [which most proletarian parents don't] you're out of the ballgame). When I completed my abitur (final examination at the end of 13 years of school covering everything you ever learned and more) I knew that I was among the top 20% of the nation in terms of education I had enjoyed.

The world outlook of my class is characterized by its radical rationality and anti-establishmentarianism. By radical rationality I mean the fact that everything (your most fundamental beliefs) is discussed over and over again (oftentimes in very vague terms including many vast generalizations [have you ever noticed this trait among German philosophers]). The object of these discussions is to criticize ones own ideas and to synthesize with the help of dialogue—to move ahead and come up with new ideas criticizing the old. Example: to graduate from Marxism and come up with Social Democracy, to realize that Social Democracy has its problems and to come up with a



Anti-lesbian slurs were written on student doors this past week, reminding us of the need for greater tolerance and civil rights for gays and lesbians—for which BMC students marched on D.C. earlier this year. MEIKO TAKAYAMA

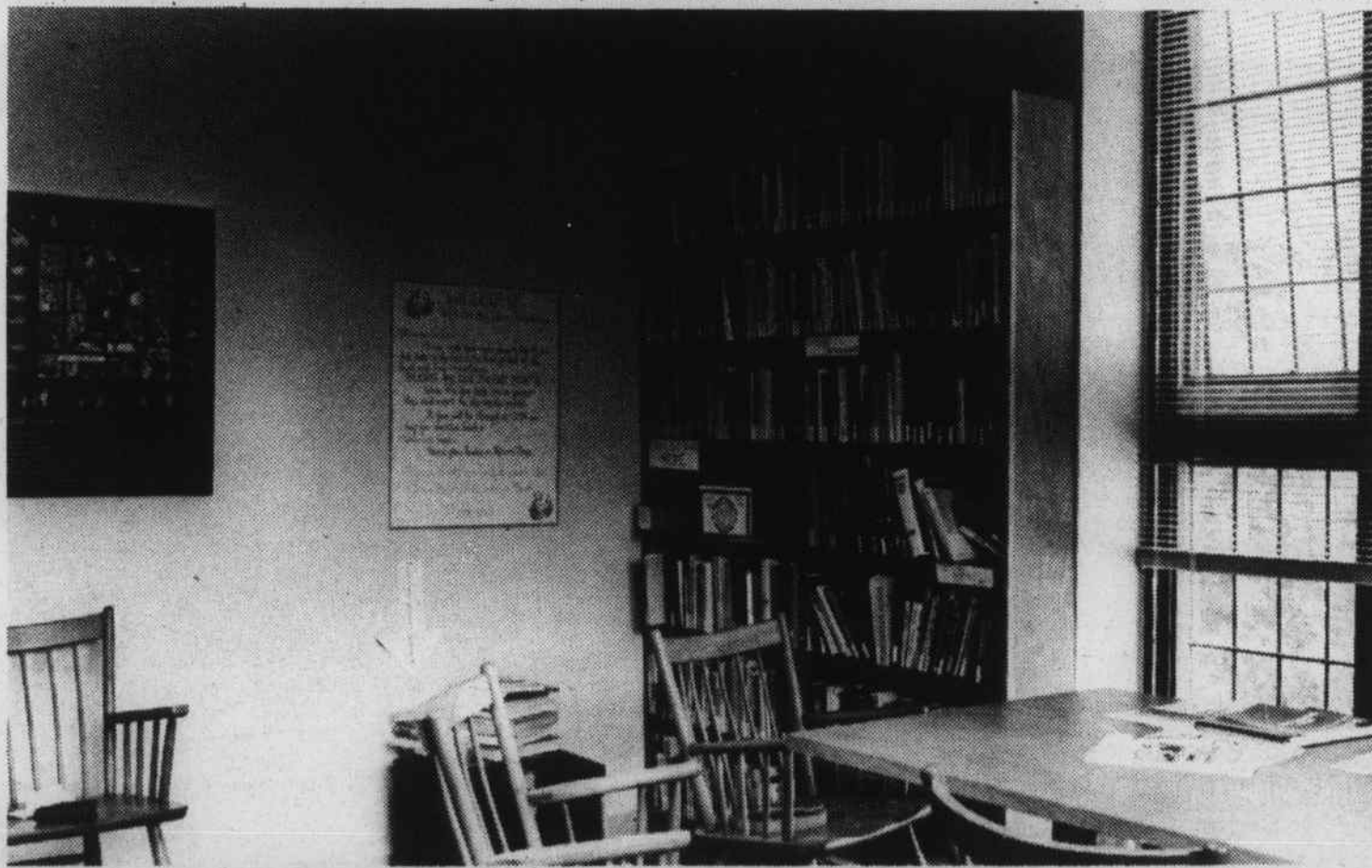
new way of thinking (guess which one), to realize that political parties in general have their problems and to come up with an anti-party party (the Green Party—yes, that's the new way of thinking I had in mind). In other words it is important to realize your own mistakes and admit them (Germans have had a lot of practise in this—see Willy Brandt sometime in the 70's falling on his knees in front of a memorial to the Warsaw Ghetto). (Having strong fixed opinions is irrational is what I am implying.)

When I came to Bryn Mawr after growing into the habits of my class I was very shocked, but I didn't run away in disgust because here I have an opportunity to relate to people from different social classes than my own and to see how these people think and why they don't thing the things I think are important (not accepting the world as it is, peace for the whole world, the unimportance of material goods, wholesome lifestyle, interesting friends, trying not to ruin the ecological system of my mother earth, refusing to become a stereotype, etc. . . .) are the most important things in life, and why in fact they find many of these things idealistic. In Germany it is very hard to communicate over class barriers, whereas in the United States, although hard, it is not impossible. Here at Bryn Mawr I have had contact with

women from the working class, from the professional-type middle class, from the professorial-type middle class (daughters of professors [a class which is numerically a lot stronger than its German equivalent and qualitatively quite different from it]) and (of course) many women from the upper middle class (daughters of ambassadors, doctors, lawyers, etc.—a possible majority at BMC). The thing I find offensive (when I'm in a bad mood, not always) is the attitude that college is not the real world. College, which to me means learning, thinking, criticizing, acting upon ones convictions is my real world and it is the most important reality of my class. Education is a never ending story for me and College is just a start. Of course I will need to work eventually, but as long as I can sustain myself what else matters? Of course unchallenging jobs, jobs which seem superfluous abound and their counterparts may be hard to find, but I think I will always find ways to challenge myself and to help my fellow human being while attempting to subsist in an ethically correct way. (Maybe I will open a store that sells hand-knit sweaters made from 100% natural wool from peaceful dissidents in both El Salvador and Nicaragua; or I will open an export business in Russian underground art, while I am officially one of the first exchange students in Mathematics; and I think there are more realistic interesting possibilities as well. [Also: co-workers are just as important, or more important than the job itself.]

Another offensive statement: "They can send me to college but they can't make me think." I have always considered myself privileged, because I have the access to education. Education is the most valuable privilege I can imagine. Why do people go to college if they don't want to learn? Answer: To get well-paying jobs, to move up in society, for the prestige, . . . Motivations I don't understand and perhaps don't want to. (I have learned tolerance here though I hope.) The point is that these kinds of motivations are completely alien to my class. It is the people who believe in the established system of values (prestige) who have the motivations mentioned above, in particular bourgeois and proletariat type classes (I am only using Marxist-tained terms for the lack of equivalents, obviously not in a Marxist way), as opposed to my own.

Well, I hope tis all makes sense to people not accustomed to th world outlook of my class, because most of the time class outlooks are mutually unintelligible (I mean if you're accustomed to one you have difficulty understanding another). I love all you people who have read this far, because you are interested in knowledge which has no material benefit, and that's a start (no I'm really not interested in indoctrinating you into the system of values of my class).



Concerned women met on Monday night to re-establish a Women's Center Steering Committee and Women's Center Activities—both of which were much-missed last semester. MEIKO TAKAYAMA

SPORTS

Swim team pulls together, looks ahead to win

by Shannon Heath

Returning January 12 to work off some of the effects of the winter holiday, Bryn Mawr swimmers and divers were greeted by the news that the pool's heater was broken. The temperature was a frigid 60 degrees, as compared to the usual 80 degree water.

Coach Wallington kept the swimmers occupied with dryland exercises, including weights and an 'intense' Ultimate Frisbee game in the gym. They travelled over to Villanova to gain some water time in those first few days. The divers braved the chilly water Wednesday afternoon, while the swimmers held their first practice, only an hour long, Friday afternoon when the water had 'warmed' to 71. The divers' practices were aided by a heated hose brought in especially for the occasion. By Wednesday, January 20, the water had warmed back up to its usual 80 degrees, much to the joy of all.

Despite the circumstances, Coach Wallington was pleased with the team's unity and hard work during the week. She praised the team as she explained that whether they were swimming at Villanova, riding the indoor bike or braving freezing water, they worked hard.

All the team members had a chance to see if their endurance to the cold helped them

when they met the Trenton team, the evening of January 21. The swimmers claimed that the Trenton pool was too warm and they felt 'gross' by the middle of their races. The Trenton team, sporting dark tans from their winter training trip to Puerto Rico, proved too strong for the Bryn Mawr squad and overpowered them in most events. However Meredith Miller, one of the team's co-captains, won all three of her events, the 100 and 200 Breast and the 200 IM, even against the strong Trenton swimmers. Miller was particularly pleased when she swam a lifetime best in the 100 Breast (1:14.92) to reset the team's record which she had established last year. She had recently changed her stroke, and her excitement at the success of this new adaptation to her old 'flat' stroke was evident to all.

Lyndsey Wollin, the sole diver, had success with a new dive she had learned during winter training. But despite her performance, she was outscored by Trenton's top diver, a national qualifier.

Wollen fared better when the team challenged York on Saturday, January 23. At this meet she broke the team record for 1-meter diving, scoring 166 points. The old record (163 pts.) was held by Karen Herzberg, who graduated last year.

Miller also performed well, winning all three of her races, and swam only .06 seconds slower in the 100 Breast than she had swam against Trenton. Monica Shaw put in a brave effort in the 100 Fly to win this event also. Unfortunately these wins were not enough to win the meet, as York outscored Bryn Mawr by a mere 3 points.

On Wednesday, January 28, the Bryn Mawr swimmers and divers travelled to Kutztown. Many of the team's athletes were unable to go to this meet because of class conflicts, and Kutztown easily won the meet against the tiny Bryn Mawr squad. Despite the loss, several freshmen put in personal bests. Joan Bristol swam her 200 back (3:23) to improve on her season best by over 10 seconds. Kerry Donegan dove the entire 11-dive 1-meter format for the first time in competition.

The swimmers and divers look forward to travelling to the Seven Sisters meet at Vassar College this coming weekend. (Don't worry frosh, the upperclassmen on the team already have a special brand of hell planned for you all! They won't let you miss a thing.) Coach Wallington hopes to see strong swims and spectacular dives from the team, as traditionally this meet has always been a good one for the team.

LaX begins

by Lisa King

The Bryn Mawr College Lacrosse Team is busy preparing for their 1988 season. Sixteen players have returned for the new season, including the team's three captains: Sushma Patel, Katherine Sherk, and goalie Melissa Shusterman. Twenty-four new faces have also come out for the team. Among these are freshmen Lucinda Kerschensteiner and Sonya Chattha, both of whom played on the National Midwest High School Team.

The team is looking forward to their spring training at the American Lacrosse Camp in St. Petersburg, Florida. The camp gives them a chance to strengthen as a team, to see other teams in action, and to get some sun.

The team welcomes their new coach, Anyasia Fedec. Anyasia graduated from the University of Maryland, where she captained the lacrosse team and broke an all-time scoring record with fifty-six goals in one season. She has received All-American honors and played in the prestigious North-South game. The team is excited to have a coach with her talent and enthusiasm, and they look forward to a successful season under her direction.

Track club takes charge, coaches its own practices

by Elizabeth Skokan

As Spring approaches and wary runners venture out from the havens of their indoor tracks, Bryn Mawr runners again face the uncertainty of their futures. The last four months have brought about great changes for Coach Bob Ousey, hired last summer, and the track team. Due to feelings of domesticity, Bob Ousey has decided to give up coaching cross-country and track entirely. When asked, Ousey said, "Nothing is definite, it is something I have to work on. I have to be financially secure and the time I'd have to spend coaching won't allow me to earn enough money." Ousey has not become cynical about coaching; however, says he, "I've really enjoyed myself, this is a great atmosphere."

But all is not lost. When Coach Ousey decided to resign, senior Michele Schasberger decided that she had been lobbying for a team for four years and had too much wrapped up in it to let it go without a fight. Therefore Michele, in the midst of earning a B.A. and M.A. in Growth and Structure of

Cities, took it upon herself to make sure that Bryn Mawr had at least a team. And have a team it does! At Friday's meeting many people expressed interest in helping out with the coaching until a new coach can be found. Unfortunately, Jen Shillingford has taken the semester off and Lee Wallington has not had the time to actively search for a permanent coach. This does not look to be an insurmountable problem. Says Michele, "I can do it myself with the help of my friends. Fate is spitting on us; it's putting hurdles in our path."

The past few months have taken their toll on Michele. "We've had four coaches so far. I don't think a team can survive when it's hard to keep a coach. It's important to have someone who is attached to the gym," says Michele. There are also financial restraints. Bryn Mawr has less athletic funds than Haverford, who has raised their track club to the status of an intercollegiate team. Another problem for the team is the fact that emphasis by the administration is placed on athletics as only something to be done for one's health. Michele and other team

members feel that there is no emphasis put on the mental aspect of a team and the support and friends one finds in it. Quickly Michele added, "I'm not angry at the gym. Jen does a lot of work. I'm grateful for what they've done."

The team will start off with just a few workouts a week to get into shape. Bob Ousey has given Michele guidelines and specific work-

outs for the team until a new coach arrives. The team will learn to use the weight room and eventually get in some workouts on Haverford's indoor track. If anyone in the Bryn Mawr community enjoys running and would like to join the team for some relaxed running with good people they should contact Michele Schasberger at C-792 or x6105. Join the fun and support the team!

Trustees' meeting

(Continued from page 1)

plete its automation project by 1990-91.

The Staff Representatives to the Board announced that the Staff Association holds open meetings the first Thursday of every month.

The Buildings and Grounds Committee reported that a science complex is still under consideration. Davis, Brody, and Coporates made an initial assessment of \$41 million. Because this is an unrealistic figure given Bryn Mawr's financial situation, the Board

continues to consider bids from various firms. Any complex must include a Chemistry building and science library.

Treasurer of the College, Peg Healy, reported that expenditure from the endowment for Fiscal Year 1987-88 was 7.1%. Although the PAFE calls for a 5.7% rate of spending, this figure is down from 9.6% in FY 1986-87.

If you have any questions, please contact Lynne Bowers (649-7036) Box C-583 or Linda Friedrich (X6120) Box C-981.

Women ruggers face opposition

by Lisa Arellano

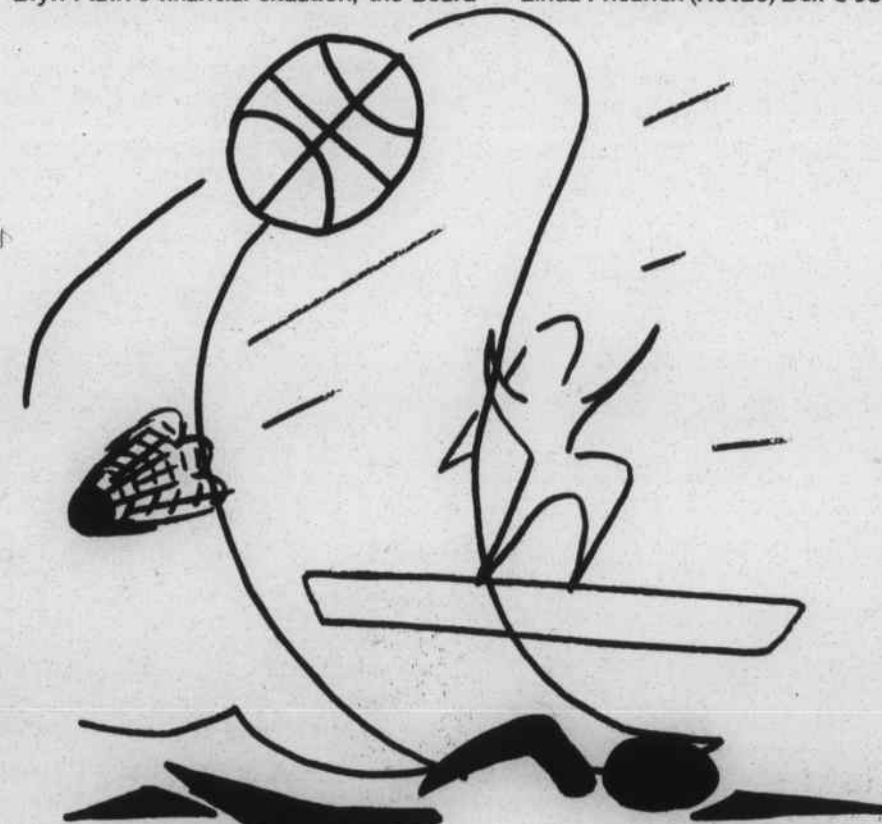
In the spring of 1986, a group of Haverford and Bryn Mawr women discovered a common enthusiasm . . . Rugby. Since then, the bi-college women's Rugby team, a.k.a. "The Horny Toads" have been going strong. In addition to on-the-field "scrumming" and "rucking," the women have been involved in an off-the-field battle — one with the Bryn Mawr Athletic Department. For four seasons in a row, the Horny Toads have sought official team recognition and credit towards the Bryn Mawr Physical Education requirement.

Jen Shillingford, Director of the Bryn Mawr College Athletic Department, feels there are two problems with acknowledging Women's Rugby as an official sport. Primarily, she is concerned with the financial obligations of adding another team to what she considers an already very large program. Most particularly, in light of the recent discontinuation of Gymnastics at Bryn Mawr and Haverford, Shillingford claims it would

be "fiscally irresponsible" to approve the program. Secondly, she is concerned about the danger involved in playing Rugby, claiming surveys prove it to be a sport more "injury related" than others.

Rugby team spokeswoman Jennifer Ward feels Shillingford's areas of concern are unnecessary. Ward says the Rugby team wants nothing more from the Athletic Department than P.E. Credit, and that includes funding of any kind. Ward also challenged the notion that Rugby players incur more injuries, suggesting that Soccer is equally dangerous.

The seeming lack of communication between the two sides is evident in the varying perceptions of how volatile the issue is. While Shillingford states, "No one's been here for a year" with respect to the Rugby Team, Ward claims she herself was in the gym "for over an hour" last semester pleading her team's case. It seems likely that the Horny Toad's Rugby opponents won't be the only ones to cross them in the forthcoming Rugby seasons.



LT.