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THE COLLEGE NEWS

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BRYN MAWR COLLEGE

March 3, 1988

Abortion bill challenges rights

BY LISA ARELLANO

On March 14th, House Bill No. 2746 will appear on the agenda of the Pennsylvania State Legislature. This bill has already been approved by the Senate, and awaits what has been referred to as "rubber-stamp" processing in the House. The bill is the "Abortion Control Act" and is the most recent reworking of a long-running anti-abortion movement in the Pennsylvania legislature. Pro-choice advocates are little encouraged by the newest rewrite. In the words of President McPherson, "It is the same legislator writing the second bill, a one-issue zealot, taking us back to the middle ages."

Pro-choice objections have been directed at four distinct parts of the bill. The first problematic aspect is referred to as the "informed consent" clause. This would mandate that all women, at least 24 hours prior to an abortion, be informed by a physician 1) that the abortion "may be detrimental, both physically and psychologically," 2) of the "probable gestation age of the unborn child at the time of the abortion" and 3) that there may be "risks of infection, hemorrhage, danger to subsequent pregnancies and infertility." The woman is required to be informed by "the physicians or his agent"; that there are medical benefits available for "prenatal care, childbirth and neonatal care," and that the father is liable to assist in support for the child, were the pregnancy carried to term.

NARAL-PA (National Abortion Rights Action League-PA) spokesperson, Leslie Fletcher, cites a number of inherent difficulties with such a clause. There already exist "pre-abortion" counseling services in facilities where abortions are

performed. The counselors and nurse practitioners involved are trained specifically for pre-abortion situations, while the average physician is not. Approval of this clause would result in reducing the quality of pre-abortion counseling, as well as in increasing abortion costs.

The second aspect of the bill is the "parental consent" clause. This would mandate that any woman under the age of 18 would be required by law to obtain the permission of one parent, or of a judge, before receiving an abortion. Fletcher points out that the majority of women under 18 already willingly discuss abortion with at least one of their parents and those who do not, do not for very good reasons. She suggests that the possibility of verbal or physical abuse often dissuades a young woman from discussing the option of an abortion with her family. In fact, a similar mandate did little to help minors undergoing abortions in Minnesota. The young women who wished to avoid the parental consent law were forced to either run away to adjacent, less restrictive states, or to lie about their whereabouts while they attended hearings to obtain the permission of a judge. Fletcher referred to the parental consent clause as perhaps the "most invasive" and "least compassionate" aspect of the bill.

The third aspect of the bill, the so called "morality clause," requires all abortion facilities to post a notice to medical staff and employees with information regarding the performance of abortions. The clause is designed to allow involved employees the opportunity to not participate in given medical procedures, if they find them morally objectionable. The "Right of Conscience," as it is called in the bill, seems to Fletcher to "legislate morality" as well as showing little or no

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CHRYSTOS, A NATIVE AMERICAN POET AND ACTIVIST, gave two workshops on racism and a poetry reading recently at Perry House (see pp. 6 & 7 for details).
MEIKO TAKAYAMA

Chrystos confronts racism

BY MARGARET JEWETT

As part of Bryn Mawr's celebration of Black History Month, two Anti-Racism Workshops were given on February 19 and 21 by Chrystos, a Native American woman. The first workshop was open to women of color, while the second workshop was open to anyone in the community. During the second workshop, people of several races were able to exchange their ideas on what could be done to combat racism, and the variety of points of view proved interesting for all who attended.

At the beginning of this second workshop, Chrystos discussed several aspects of racism and its effects on all of us. She began by asking that everyone pray "in whatever way you pray" for all those who have died as a result of racism. She then began her remarks by saying that "Racism is deadly," and that we are all the ones who must fight it.

Chrystos then explained the role of racism in the capitalist system. She characterized Western society as a culture filled with brainwashing, since it gives us little time to contemplate exactly what

beliefs we have about issues such as racism. As long as we continue to accept racism without thinking, she noted, racism can continue to support the goals, primarily the economic goals, of the capitalist system. She called racism "one of the tripods of capitalism" and discussed the roots of racism in the worldwide colonialism which has characterized the last several centuries.

She cited the college experience as one indication of the brainwashing that goes on in America. In college, she said, we learn to sit still and passively absorb what our professors tell us, whether or not we agree with them. This collaboration with received truths continues when we write papers according to what professors expect of us, even if we end up writing about ideas with which we do not agree. The skills we gain through this experience, passive acceptance and at times even "lying," prepare us to enter the corporate world, a world which can use such passive behavior on our part to go on promoting racism for its own economic and political ends.

Once we are aware of the ways in
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Self-Government conflicts stem from M. Carey Thomas' plans

"But independence of mind was not one of the characteristics that administration of the [student] association fostered; nor could freedom in its full sense be its aim. Highly as Carey Thomas lauded these qualities, she had long since seen the necessity of limiting both. In order to allow the college to advance academically with as little friction as possible it must be unhampered, she felt, by criticism of the conduct and social life and manners of its members. She saw to it, therefore, that the rules of the Self-Government Association were made to conform with convention, and expected its leaders to subject their rulings to those who experience in governing the young was recognized—to herself, in particular, and to the president and trustees—leading many students to suspect that 'self-government' was only her sweetening of the pill of government by the college authorities and had little to do with real self-government." (Finch 1947:184)

Finch, Edith. *Carey Thomas of Bryn Mawr*. New York and London: Harper & Brothers Publishers, 1947.

—submitted by Beth Fussell

Latino Conf. helps HSA redefine role

BY MILI CISNEROS

On February 12-14, a group of five members (Edith Aviles, Mili Cisneros, Nora Gutierrez, Grisel Jimenez, and Diana Yañez) of Bryn Mawr's recently formed Hispanic Students' Association attended the Second East Coast Latino Conference at Columbia University. Overall, it was perhaps the most important activity the group has done so far since it has served to put us in contact with organizations similar to ours from among the Seven Sister and Ivy League schools. Likewise, the keynote speakers and forums were informative and inspiring in that we have a much clearer sense of our responsibility as an ethnic organization in influencing decision-making at Bryn Mawr.

The first keynote speaker at the conference was David Abalos, Associate Professor of Religious Studies and Sociology at Seton Hall University. As an introduction to his talk, he stressed how important it is for Latinos to recognize and challenge their socialization into invisibility. Latino parents do not like their children to be vocal; it makes them too obvious. In addition, for political reasons of racism, cultural hegemony, etc, Abalos said "we were not born ashamed to

speak Spanish, we were made to feel that way." Abalos condemned the English only movement; this country, he stressed, has always been bilingual and bicultural. Telling evidence lies in the names of particular places—California, Amarillo, and Florida, for instance—which all find their roots in the Spanish language.

Abalos bitterly asserted that somewhere along the line, in the early part of this century, "somebody made a decision to wound and cripple a whole people." Today, Latinos are the fastest growing minority group in the United States and, as such, can no longer be ignored. In the period between 1980 and 1987, the United States experienced what is known as the "Latino explosion," with a 40% increase in numbers of immigrants from Latin American countries. The jobs available to them are limited and, in general, the overwhelming majority of jobs open to Latinos are those in the high technology and service areas.

Abalos addressed the issues he covers in his new book *Latinos in the United States: The Sacred and the Political*. He stressed the importance for Latinos to rid themselves of the prejudices—racism, classism, and sexism—that exist within them, in order to be able to derive
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EDITORIAL

Support for our sisters can be given in many ways, but silence is not one of them. Joanna Ho and Katy Coyle wrote to the February 3 edition of the *College News* to share with the community the rape-threats they had received. In the month since then, they received only a mentioning of homophobia and rape threats in the *College News*' last editorial.

Additionally, in this time period, the attacks have grown in number and severity. Two weeks ago, photographs of male genitals from a pornographic magazine with written messages for Katy were slipped under her door, while a photograph was left for both Joanna and her lover. Moreover, these attacks have been connected to the continued harassment of one student over the entire academic year.

From phone calls and the similar handwriting, Security has concluded that the attacker appears to be a man; moreover, it is someone who has access to Rhoads in the middle of the night—either because he is a resident, or because he has a key, or because the door is not pulled shut.

The result has been a lot of fear and sleepless nights for these women who do not feel, and in fact are not, safe sleeping in their own rooms.

We must start taking responsibility for protecting our sisters and standing up for them when they ask for help. Katy and Joanna took the first step. By speaking out, they refused to be passive victims; by warning all women in the community, they named the sexual threats for what they are: misogynist attacks against all women; they called to our attention the existence of a threat to this women's community.

Women's colleges are indeed threatening to many men and women who challenge us daily: why do we need to be here? how can we survive without male student presidents to guide us? This past summer, the crotches of all the women's bathing suits in Schwartz Gymnasium were found slashed. We can only hope that such violence against the women of this community came from an outsider who felt threatened by and could not understand a women's environment.

Learning to protect ourselves against such violence is difficult without increased resources. Our Director of Security, Kathy Steinbeck, claimed that these attacks against Katy and Joanna represent a security threat to the larger dorm, and has responded with regular 'sweeps' of the dorm by security officers. However, Steinbeck expressed frustration with her budgetary limits when dorm residents asked her to address other security issues such as rekeying the campus, employing full-time dispatchers and escorts, improving the lighting and emergency phone system, etc. Neither the budget nor the staff size (which is smaller than Haverford's) Security receives is large enough to protect the students as she would like. The disgusting new attacks indicate that this is clearly a time when the administration and Trustees need to allocate more funds to maintaining basic security.

However, we need to protect ourselves not only from outsiders, but also from our increasingly intolerant social atmosphere. The pictures, phone calls, and written threats received by our sisters are clearly aimed at two of the most visible lesbians on campus — lesbians who do not curb their behavior out of fear that people around them will find out they are "deviant."

Thus, these threats constitute a clear message to any women who are questioning their sexuality or who are quietly or closetedly gay: "lesbianism is not tolerated by men in this community, and nobody will stand up for you when we do threaten to rape you."

This is especially scary given that lesbians are increasingly closeted on campus, reflecting the growing conservatism and anti-gay sentiments across the country in response to the AIDS epidemic. Without visible role models,

CORRECTION

The February 17 article, "Smith minority prof. resigns; what about Bryn Mawr?" erroneously stated that Bryn Mawr goes beyond what is legally required in stating that the college does not discriminate on the basis of race. That statement is legally required; however, Bryn Mar's statement of non-discrimination on the basis of sexual preference is not. For more details on Bryn Mawr's equal opportunity policy, see Elisabeth Kushner's article in this issue.

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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.

resources, and a visible lesbian community, individuals who stand up and demand their rights as well as the respect of themselves and others are attacked and victimized.

As a minority, gays are persecuted and discriminated against. On our own campus, it is easy to spot a bumper sticker saying NO FAGS on a car with a Haverford student parking sticker, or a t-shirt worn to the Rhoads Halloween party which identifies the wearer as a "fagbuster"—a drunken fagbuster who refuses to change his shirt when confronted. This is immoral, and unconscionable—as it is against any minority group (whether racial, ethnic, religious, or sexual).

Tolerance becomes the real issue. At last Wednesday's dorm meeting, Chuck Heyduk, Director of Student Services, asserted that this is not a gay issue, nor a women's issue, nor an issue of any particular group on campus. Rather, when members of any minority group are discriminated against on this campus, it becomes an issue for the community as a whole.

Unfortunately, this community as a whole has not responded at all. It is the responsibility of every student, faculty member, and administrator to find the courage to stand up and say that discrimination and harassment on the basis of sexual orientation are not acceptable at Bryn Mawr, and will not be tolerated (just as harassment based on any difference will not).

Joanna and Katy attempted unsuccessfully to get such a response from the community when they wrote to the paper asking for "support" and for Haverford men to "eject these scumbags from your ranks before they claim to be representatives of you all." By responding so far with only silence, we have condoned the harassment. Clearly, support and a loudly articulated stance against any such threats are required of us all. And the answer cannot be that someone else should do it.

When Chuck Heyduk was asked to write a letter, along with Pat McPherson and other administrative heads, which would express their position of anger at intolerance and discrimination, he said he would sign something if a student would draft it for them. He also felt that an administration response would carry less weight than one from student leaders. Similarly, President McPherson, though she was approached by Katy and Joanna, has not responded with a statement for the community.

And, we must thank Katy and Joanna for speaking up. Too often women say nothing, allowing self-blame to grow, and beginning to accept the violence as justified. This is especially the case with women who are targeted for social deviance, such as choosing to love other women. Kathy Steinbeck pointed out that she can do nothing to protect members of this community from attacks if she is not informed of their occurrences. If anyone has any information concerning this or any case, they should speak confidentially with Steinbeck.

We expect to see in the next issues of both papers a response from members of all facets of our bi-college community to these anti-lesbian attacks and to the silence which ensued. This is everyone's issue.

Dear Editors:

The Library appreciates Mili Cisneros's article in the February 17 *College News* commenting on Canada's holdings on Third World women and women of color. Over a long period of years the Library has sought to work with faculty to develop a representative collection in these areas. We are delighted that she and Professor Osirim have been taking notice of deficiencies and making recommendations, since a special effort has been made to order appropriate materials. We look forward to working with Professor Osirim and Mili Cisneros in the future.

Gertrude Reed
Assistant Director
for Public Services

To the editors:

The members of the Bryn Mawr-Haverford Women's Rugby Team would like to express their appreciation to the new SGA president Linda Friedrich for her generous support during the recent administrative discussion of the future of women's rugby in the bi-college community. She not only took the time to thoroughly investigate the issue at hand, but she was also an articulate spokesperson for the cause of women's rugby. While she is still fairly new in her position as president of SGA, she has undertaken this difficult task with great skill. We extend our gratitude for her help.

Sincerely,
The Women's Rugby Team

To the Editor:

You may recall the Great Peace March which passed through Philadelphia on its way to Washington last year. A number of Americans, dedicated in their public demonstration for a peaceful world community, crossed the United States on foot to call attention to the continuing arms race and the grave threat it poses to everyone. A number of Haverford and Bryn Mawr students joined the peace marchers in Philadelphia to show their support.

A consequence of the Great Peace March was an unprecedented march held on Soviet soil the following summer with both American and Soviet marchers participating. The March was organized by the Soviet Peace Committee and International Peace Walk, Inc. The great number of Soviet citizens that were personally touched by this Walk and its overall success has spurred the two organizations to sponsor two more such Walks in 1988.

The purpose of these walks, as stated
(continued on page 3)

To the Bryn Mawr Community:

Last semester, as the culmination of our Conflict and Conflict Management Class, we conducted a study of varying perceptions of feminism on the Bryn Mawr campus. This semester, we would like to continue our project with an informal, relaxed forum.

There are a variety of views on campus regarding feminism, sexuality, and relationships. We would like to provide an opportunity for people to express their viewpoints and to better understand the perspectives of others. We hope people are willing to participate in the forum, either as members of our mediated panel, or as participants of the audience.

A questionnaire will appear soon in campus mail. Please take a moment to fill it out and return it to C-1715.

Thank you,
Judy Rohrer '89
Lisa Arellano '90

Workers deserve your respect

BY AMANDA HASSNER

Dining Services at Bryn Mawr College is prided as being an integral part of student life in the community. Recently, however, the napkin boards in the dining halls have expressed more than students' opinions and suggestions concerning the quality and quantity of the food being served. It seems that a "napkin war" has broken out between the student workers or BMCDS and the students that eat in the dining halls and Cafe. The student workers have found the boards to be a way to communicate their frustrations concerning the attitudes that students have shown them, and the students have responded to the posted napkins, and, in some cases, page-long letters. This is an indication of a result of the proximity of BMCDS in student life in its practice of hiring Bryn Mawr students: producing a strange relationship between peers.

As Gretchen Wrieger, student supervisor in the Cafe, said, "Students just don't realize that this is a business." Whether there is actual cash transaction or not, all of the facets of BMCDS constitute a business. Joe Giamboi, director of Dining Services, considers it to be a service oriented business. Student workers are placed in positions of visible service: behind the counter, the checking table, the serving line, the prep station, and the dishroom. Because they are so visible, they often find themselves the brunt of students' displeasure with aspects of Dining Services over which the student workers have no control, such as administrative policies and food preparation.

People tend to forget that these student workers are their peers, and are not lesser people because they have a job to do. Student worker Elizabeth Knapp was outraged to hear a woman refer to a worker: "Why shouldn't she clean up after me, I pay her salary." The truth is that BMCDS pays her salary, and expects her to do her job. This job includes refusing to allow someone to enter the dining hall without a meal card or a cash sale, serving a specified portion and making sure that the dining hall is clean.

Among the student workers who, for purposes of this article, were approached with the question about how they feel about the way they are treated by other students, there was an agreement about the fact that there are many students who are very pleasant and pose no problems or hard feelings. It was also agreed that those exchanges with irritated students at the checking station and serving line and the unbussed table and uncleared trays can turn a shift into a negative experience.

There are students who make it difficult for the student worker to do her job. Many a checker has been harassed for not allowing a student to enter the dining hall without a meal card or after the hours of meal operation. One of the napkins addressed to student workers advised them to "lighten up", suggesting, perhaps, that they not do the job that they are expected to do.

Servers and runners have suffered the complaints of students displeased with the quality of the food. One student worker behind the serving line during her breakfast shift at Erdman had a student roughly shove in her face an egg that was not prepared to her liking. The server found this to be not only an act of extreme inconsideration, but of injustice, as she was not responsible for the preparation of the food at that meal.

One of the major concerns of the Cafe workers is the atmosphere that is created by students, and this can be applied to the atmosphere in the dining halls as well. It is difficult to be proud of a job that must be performed in a place where it seems that no one cares. The message that no one cares is related by the unbussed tables, wax spilt on the Cafe's tablecloths, cigarette ashes covering the dishware sent into the dishroom, and requests for food after the serving hours are over and the workers are occupied with the task of cleaning up.

How may this problem be ameliorated? A popular suggestion among student workers is to require every student to work for BMCDS for at least one semester to insure that the shifts be well staffed and to make certain that everyone knows what it is like to work in Dining Services. Mr. Giamboi suggests that



THE ERDMAN DINING HALL NAPKIN BOARD; a haven for compliments, complaints, and most recently, student worker conflicts. MEIKO TAKAYAMA

the Food Committee address the problem, and reminds us that it is the manager's job to address problems involving students and Dining Service operations. Yet it seems that the problems concerning students and student workers could be lessened by open communication and an awareness of how that communication is accomplished.

The anonymous napkin board is not the proper forum for conflicts between

people, and student workers should not be forced to be involved in the conflicts between the students and the administrative aspect of Dining Services. It should be remembered that, no matter how she feels on any given shift on which she works, it is the student worker's job to be pleasant. The least that she deserves is a friendly expression from her peers.

Hiroshima becomes pilgrimage site

BY MEIKO TAKAYAMA

Hiroshima. The name of this small industrial city in Japan conjures up images of a mushroom cloud, the immediate after-effects of the first atomic bomb.

In August, 1985, my sister and I had the opportunity to visit Hiroshima and its Peace Park. While we were there, we recalled that in two days would be the 40th anniversary of the dropping of the bomb. The crowds were already beginning to arrive, and the park was being prepared for the ceremonies. We walked around the park viewing the many memorials for the dead and the thousands of origami cranes left by visitors. Each memorial was dedicated to a different group, specified by age, religion, work, etcetera.

Strings of origami cranes were left as a symbol of peace and a memorial to the dead. This tradition originated from the story of a young girl who attempted to fold one thousand paper cranes in order to represent peace. Unfortunately, she died of leukemia due to the effects of the bomb before she could reach her goal. As I left, I thought that I would prefer not to return to the city. Yet, I wondered

Moscow.

Unfortunately, there are fees attached to the various Walks, which participants are expected to pay by soliciting organizations and corporations for financial sponsorship. The cost of the Walk in the United States is \$2500 and the cost for the Walk in the Soviet Union is \$3500. Participants are also expected to "spread the word" of the Peace Walk after its completion. Their responsibility is to share their experience with others through speaking engagements, writing articles, etc.

If you have a time problem or a money problem, there is room to participate in the Walks through regional walking. For more information on regional walking and on applying for a spot in either of the Walks, contact International Peace Walk, Inc., P.O. Box 53412, Washington DC 20009, (202) 232-7055, or the East Coast Regional Office at P.O. Box 44006, Philadelphia PA 19144, (215) 848-6361.

Eva C. Behrens
Bryn Mawr Class of '89

why I felt such a need to visit Hiroshima at least once.

On Thursday, February 2, James Foard, Assistant Professor of Religion at Arizona State University, spoke about the pilgrimages to Hiroshima and how they parallel early pilgrimages in Japan. The early pilgrimages began during Medieval Japan when the participants were professional itinerants. They went about Japan expressing 'communitas' (critiquing social structure), and emphasizing the generic bond among the different classes of Japanese. As they travelled about Japan, they would leave paper talismans as evidence of their presence.

The Tokugawa Period followed and brought about the popular pilgrimage. The pilgrimage was opened by the professional itinerants and soon evolved to become the possession of the masses and binding force of ancient Japan; whereas earlier, pilgrimages were the deeds of only the upper class.

Today, Foard explained, modern tourism to Hiroshima is a form of the early pilgrimages. Pilgrimages today reflect the importance of the dead and the articulation of communitas among the people. Certain parallels between the pilgrimages also include the presentation of paper talismans as memorials and the sanctification of ancient professional religious pilgrimages and modern mass secular tourism. Michael Nylan, Professor of Chinese Studies at Bryn Mawr, who organized Foard's lecture, said that the importance of Foard's work lies in his explanation of the transformation of an ancient religious ritual in modern times for a secular purpose; "It is important for communities to draw on native religious roots for solemnity of the purpose" (i.e., memorializing life and death).

Though Foard was knowledgeable about the parallels between early pilgrimages and modern tourism, he was unable to capture the emotional importance of Hiroshima. It did not seem as though he felt, as I did, the need to visit Hiroshima. Instead, he appeared to be an outsider in a ceremony that is truly Japanese. Yet, whether or not one visits the city as an outsider or as a member of a traditional pilgrimage, one leaves Hiroshima with the message printed on the cenotaph in mind: "Rest in peace, the mistake will not be repeated."

Walks build peace with USSR

(continued from page 2)

by International Peace Walk, Inc. is "citizen diplomacy."

We believe that the arms race can be reversed. As citizens we cannot enact the legislation that will do this. We CAN, however, through civilian, cultural, and trade exchanges of sufficient scale, create a climate of positive international relations in which the arms race will collapse under the weight of its own moral and economic illogic.

By bringing Soviet citizens to the United States (Walk in mid-summer) and American citizens to the Soviet Union (late summer) the organizations hope to give native citizens their first contact with the other side. The Walks are, in fact, organized to provide a maximum of interaction between walkers, who represent both nationalities in each walk, and with the members of the communities they pass through. To be sure, for Walkers the experience is intense. Although some lodging is in private homes, the majority of the time, the Walker finds herself camping with 399 other people, some of whom speak another language, in tents in public campgrounds. The distances of up to fifteen miles per day in

the summer heat could be arduous. Yet the learning experience of living for a month with two hundred peace-minded "Russkies" is invaluable.

International Peace March, Inc. is presently continuing its search for marchers to participate in both Walks. At least 200 Soviets and 200 Americans will participate in each Walk. Both Walks are slightly more than a month in length and the hosting organization takes care of all provisions for food and lodging. The first Walk will be held in the United States from mid-June to mid-July. The route will be in three stages, with ground and air transportation provided for Walkers between locations. Walkers will begin in Washington DC and finish the first leg in Philadelphia. Next the March will move to the Midwest, going from Moline IL to Des Moines IA. The last portion will be held from Los Angeles to San Francisco on the West Coast.

The March in the Soviet Union will occur from mid-August to mid-September. This Walk will be completed in two stages. The first location will be in the Ukrainian Republic, from Odessa to Kiev; while the second leg will be held in the Russian Republic, in the city of



Ginsburg reads at U.Penn

BY HOLLY ARNOLD

Allen Ginsberg was at the University of Pennsylvania Feb. 24 and 25 to read his poetry and give a lecture on the poets that had influenced him most. Ginsberg, now 61, wore a grey-blue suit, a conservative dress shirt, and a red tie both days. He was accompanied by Steven Taylor, about 32 who dressed more like a flower child, and has followed Ginsberg for over ten years, harmonizing and playing his guitar to Ginsberg's poetry.

To hear Ginsberg read his own poetry was to understand what was in his mind when he wrote it. As he read, his face lit up and his voice became more animated, almost childlike, but intense. He sang some poems in a loud, confident voice. It was almost effortless to understand him—meaning and emotion just sank in. After the reading, he took questions from the audience, and he said some thought-provoking things. He admitted that he sometimes feels like someone left over from the '60s—about "every 473rd thought." Many people in the audience tried to get him to say that he approved of marijuana. What he did say was that marijuana and hallucinogens, for some people, have a place in expanding their consciousness, but truly destructive drugs like cocaine and heroin. He strongly recommended meditation, to "allow awareness to seep into you," before retreating into drug-induced fantasies.



His theories about life, as shaped by his faith in Buddhism, are twofold: that existence contains suffering, and nothing is permanent. His belief in Zen Buddhism differs from other Buddhists like Hare Krishnas, because Ginsberg does not believe in a Godlike creature, or that there is "no central personality in the universe." "If you see anything horrible, don't cling to it. If you see anything beautiful, don't cling to it. Everything changes, and soon you would be left clinging to something that wasn't there to support you anymore, he said. He feels that one should be able to spiritually support oneself.

He said about science: "I don't think science is neutral. Neither does Blake (a 19th century poet) . . . we have feeling,

heart, mind, dreams . . . Science is only mind. Blake said science does not consider feeling, the human body, and imagination. The human has to have a balance of feeling, mind, heart . . . Science is not our whole being. The problem is when we let science take over, it intimidates our imagination . . . we get hyper-rationalism . . . any science that destorys worlds [nuclear weapons] is off balance."

To someone angry at yuppies, Ginsberg commented, "Clear your own mind first, so you don't get entangled in the anger and confusion . . . anger doesn't do anyone any good. What are you going to do, get mad at them, or direct them into something useful? How do you maneuver through worlds of false comfort? Yuppies really have no self confidence, so they settle for what they can grab right away . . . they were afraid of not being successful at what they wanted to do . . . they comfort themselves with what they can. Besides, never attaining your ideals doesn't make you a hypocrite . . . lying to yourself (telling yourself that you really want what you're working for when you aren't happy) is."

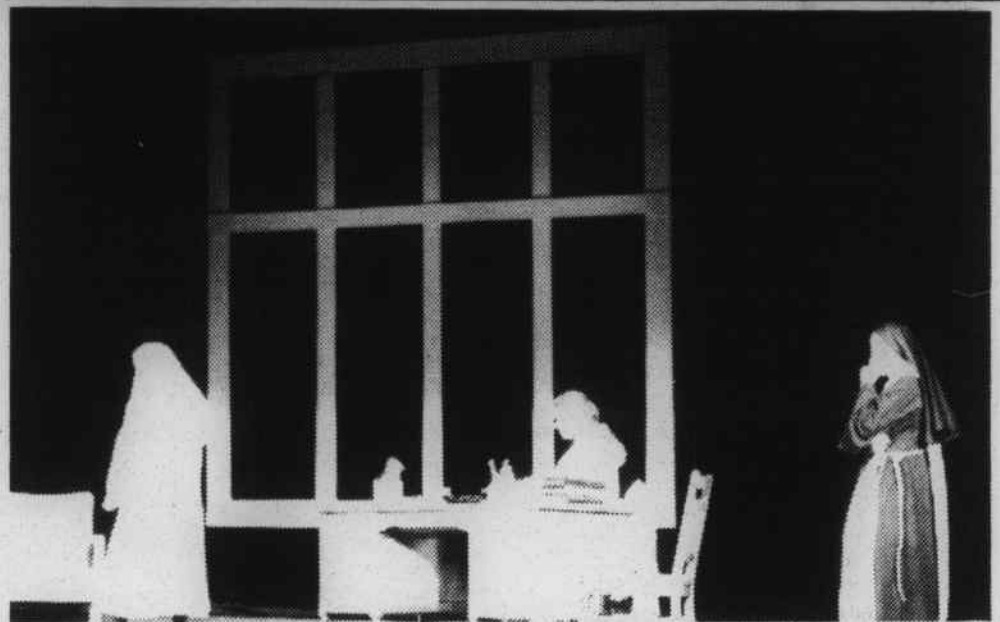
Ginsberg's thoughts on thought: "Nobody knows what his next thought will be . . . Do you know? No . . . [therefore] Our minds are vaster than our control of them, or anything we might guess about them . . . unless of course, we were to guess that they were quite vast . . . this is why we should be bothered with thinking all this 'extra stuff' [in a very general sense, identity, purpose, and spirituality] so that [someday each of us can be] wise as a serpent, harmless as a dove."

Host of authors visit area

BY BETH STROUD

The past weekend saw a plethora of well-known writers reading and lecturing here and at other local colleges: Allen Ginsberg at Penn on Wednesday the 24th, Seamus Heaney Saturday night at Swarthmore, and Chaim Potok lecturing at Haverford on Sunday night. The two writers lecturing at Bryn Mawr were Hilma Wolitzer, the second this year in the Women Writers at Bryn Mawr series of lunchtime readings, and Daniel Hoffman, this semester's Marianne Moore Fund poetry reading.

Ms. Wolitzer opened her reading with a passage from her novel *Hearts*. In the passage she read, a young woman who was recently widowed, named Linda, and her thirteen-year-old stepdaughter Robin, are traveling cross-country to look for relatives who will take Robin in. They become enmeshed in a combat of silence, even eating at a roadside Howard Johnson's without speaking (an elderly couple assumes they are both mute and orders their food for them). The rather small audience was drawn in by the reading and laughed frequently. Ms. Wolitzer's prose is especially funny because it is so true in terms of dialogue and characterization; the laughter was laughter of recognition as well as of amusement. She also read the first chapter of her newest novel, *Silver*, which is not due for release for several months.



PHOTOGRAPHED IN THE RECENT PRODUCTION of *Agnes of God* are (from left) Pati Keleman, Jilline Ringle, and Katy Coyle. MEIKO TAKAYAMA

Agnes of God blessed

REVIEW

BY BECKY GRECKO

Gregorian chants playing in Goodhart Hall. Nothing could have set a better tone for John Pielmeier's *Agnes of God*. Perfectly directed by Bryn Bennett, Bryn Mawr's production did full justice to a complicated and demanding play.

Agnes (Pati Keleman) is a young nun whose awe-inspiring innocence and faith are questioned after she conceals her pregnancy, gives birth and immediately kills the child—all within the serene walls of her convent. The play covers her meetings with the court-appointed psychiatrist who will determine her sanity. Yet Agnes's case is not simply a murder mystery, a whodunit, a how-did-

she-get-pregnant-anyway. Her complete faith, her full and amazing religious devotion, runs head-on into Dr. Martha Livingston's faith in reason, in solid logic. Agnes has starved herself for days, wanting to suffer for God. Her hands bleed spontaneously. Keleman's performance was amazing. She appeared young, frail and holy, delivering each line—from a short "Yes, mother" to monologues about her faith—with a childlike innocence. Could she have conceived God's child? This is the argument Mother Miriam Ruth, the convent's Mother Superior, presents to the Psychiatrist.

Katy Coyle was perfect as Mother Miriam, charging around, always challenging the doctor's belief that the Catholic church is all medieval fanaticism. She's worldlier than most nuns, once married and missing her cigarettes. Each angry challenge, each thoughtful silence, was punctuated with perfect gestures. She appeals to reason in her arguments, and still believes in—longs for—the possibility of a miracle. She recognizes and is awed by Agnes's devotion. She sees that Agnes is extraordinary and insists that she is fragile.

Dr. Martha Livingston wants to believe in miracles as well; her bitter, almost cold reason nearly vanishes as she listens to Agnes talk about God, and listens to her sing. She's torn, hating religion for its apparent lack of reason, bitter that her younger sister died in a convent. Jilline Ringle portrayed this conflict clearly, presenting a character who is torn apart. She's adamant at first, almost defensive with her belief in reason. Later she wants to believe Agnes has witnessed a miracle. Ringle's final monologues were especially moving, perfectly delivered. She's tired, worn out by this examination.

"The child is a clean slate," Mother Miriam insists, trying to defend Agnes's innocence. The psychiatrist eventually recognizes this innocence and purity. Coyle and Ringle's exchanges directly address the play's ethical questions. Their anger rises and is subdued, then rises again. They complement each other well, speaking and listening, each unexpectedly understanding the other. They have a hilarious exchange about cigarettes as Dr. Livingston chain-smokes and

(continued on page 12)

Mr. Hoffman also read to a small audience at Wyndham on Thursday night, an audience composed primarily of faculty and alumnae. He endeared himself to the Bryn Mawr listeners by praising a sort of triumvirate of Bryn Mawr poets: Marianne Moore, H.D., and Richmond Lattimore. He also selected some particularly appropriate poems: two of which he had discovered marked up in books which had belonged to Marianne Moore herself, and one which he had written in praise of Lattimore's translation of Homer.

One of the most memorable poems he read was *The Center of Attention*, from his book of the same name, which described a man threatening suicide from the top of a tall building: "The idlers relishing this diversion / In the vacuity of their day—arises / A chorus of cries—Jump! / Jump! and No— / Come down! Come down! Maybe, if he can hear them, / They seem to be saying Jump down! The truth is, / The crowd cannot make up its mind. / This is a tough decision . . ."

The next Marianne Moore reading will not take place until next semester, but two Women Writers at Bryn Mawr readings are scheduled: Valentina Sinkevich, a poet, and Kristin Hunter, a novelist. Ms. Sinkevich is reading on March 23rd and Ms. Hunter on April 21st. Both readings are at 1:15 in Campus Center 105.



Baby bore success

REVIEW
BY ROBIN BERNSTEIN

Baby, a generally pleasant and occasionally adorable musical, ran three consecutive nights starting on February 18. This Broadway South production at Bryn Mawr's Goodhart Hall was created by David Fougere, with musical direction by John MacLay.

Set in a small college town, the story focuses on three couples: two undergraduates, a young gym teacher and a track coach, and an older professor and his wife. The youngest and oldest couples are surprised to find themselves expecting babies, while the gym teacher and track coach try desperately for the same. The three stories are not really integrated plotwise, but the common setting gives the play a fine continuity.

The cast was uniformly good, but I was blown away by the singing talents of Natalie Cekleniak (Lizzy) and Susan Crutchfield (Arlene). Susan Crutchfield and Joshua Cope (Alan) were terrifically convincing as a 40ish couple. This was due partly to exceptional costuming by Ngoc Clark, but mainly to their own acting talents. Crutchfield especially added dimension and likability to her character. Her solo, "Patterns," was cut from the original Broadway production, and it was great to see it resurrected so well.

The production was riddled with charming moments. During the song "What Could Be Better," Danny (Michael Jordan) mimics his own sperm swimming towards Lizzy's egg. The opener to the second act, "The Ladies Singing Their Song," includes a chorus of women, each with her own distinct personality. A doctor (Mark Hudis) struggling with his new contact lenses makes for one of the funniest scenes. Perhaps the best moment was towards the end of the play, when Danny and Lizzy attempt to kiss, are blocked by Lizzy's stomach, and so kiss side-by-side.

There were some problems inherent in the script. Perhaps this is a given in musical comedy, but the characters were written rather superficially, and the motto of the play seemed to be "Everything will turn out hunky-dory because we love each other so much." But is that

necessarily bad? Optimism is unfashionable and politically incorrect, but it is material for good musical theatre. It stretched the belief a bit when neither of the unexpectedly expecting couples opted to terminate the pregnancy, but heck, the title of the play is *Baby*, not *Abortion*.

Even if one is tolerant, however, there are still some moments when sexism interferes with one's enjoyment of the play. Both fathers-to-be see their progeny as signs of their manliness. Likewise, Nick (Christopher Ptomey) sees his inadequate sperm production as a reflection on his masculinity. The play acknowledges Nick's castration anxiety as one of the causes of his increasingly jeopardized marriage, but presents the other men's equally childish reactions as normal and natural. When Nick and Pam (Dawn Millman) are handed a hellish sexual routine to increase their chances for conception, both are tortured by it, but it is Nick who shows himself as an enlightened despot by making a decision by himself offstage, then entering and informing Pam, "We aren't doing this anymore." She embraces him in gratitude. Ick.

The script attempts to make up for its inherent sexism by presenting the women as strong and self-sufficient, but such treatment is extremely superficial. Lizzy may talk about her dreams, and Pam may be a culinary disaster, but neither of them ever does much. Arlene makes decisions, but she is presented as fickle and indecisive. Of course, the men are also presented as silly and childish, as mentioned before, so maybe the script's problem is not so much sexism as a lack of insight into characters and situations in general.

If, however, one is able to turn off one's political-incorrecness censor, *Baby* is thoroughly enjoyable. The music is sometimes jaunty (as in "Fatherhood Blues") and sometimes haunting ("Patterns"), but always original and clever. The direction helped the play move quickly and cleanly, with only one minor problem during "I Want it All," in which a ball bouncing was very distracting. The singing was uniformly good, as was the acting. For all its scriptural problems, a terrific cast and orchestra made *Baby* a pleasure.



THE SAN FRANCISCO MIME TROUPE will present the *Mozamgola Caper* on Thursday, March 17, in Goodhart Hall. MEIKO TAKAYAMA

Troupe mimes South African politics

BY BETH STROUD

On Thursday, March 17 at 8 p.m. the San Francisco Mime Troupe will present *The Mozamgola Caper*, a musical farce satirizing politics in Southern Africa. This will be the fourth event in the Bryn Mawr Performing Arts series, which has brought Edward Villella, Kathryn Selby, and Bebe Miller to campus this year.

The San Francisco Mime Troupe is a twenty-seven year old worker-managed

political theater collective. The troupe's performances feature broad gestures and bold movement, original music performed by the Troupe's own band, and outspoken political commentary. In *The Mozamgola Caper*, an ex-CIA agent emerges from retirement in Harlem to protect a South African bishop from the repeated killings that threaten his worldwide peace plan. Mozamgola, described as a "not-entirely-fictitious" frontline state, is led by a Moscow-backed president who is harassed by "freedom fighters."

The Mime Troupe has received two Village Voice Off-Broadway Awards, nine Bay Area Critics' Circle Awards, two Drama-League Critics' Awards, and a 1987 Tony. It is now in its third year of funding from the National Endowment for the Arts.

The mime troupe's performance here is partially supported by a grant from the Pennsylvania Council on the Arts. The performance will take place in Goodhart Hall. Tickets are available 9 am-2 pm weekdays from the Box Office, in Goodhart's Office for the Arts, or at the door. Cost is \$1 to the bi-college students with ID, \$4 to staff and faculty, and \$6 to the general public. A reception will follow the performance.

This performance continues a tradition of political theater at Bryn Mawr. Previous political theater groups included The Bread and Puppet Theater in 1985 and the Underground Railway Theater last year.

"...this book is dedicated to all the homosexuals, lesbians, queers, faggots, continued on page 7"

Sapphire's poetry "emotionally true"

BY LORRIE KIM

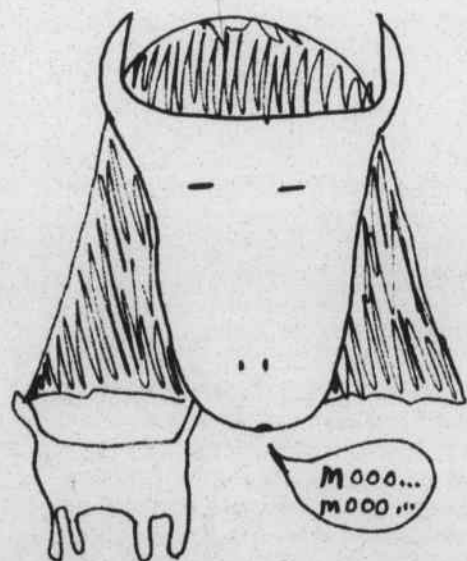
The intimate, warmly-lit living room of Perry House was the perfect setting for Sapphire's poetry reading, an event organized by the Sisterhood as part of Black History Month. Sapphire, who teaches basic reading and math skills to teenagers in Harlem who have dropped out of school, is a Black lesbian poet who deals with "living in a world that has more than one race, more than one sex, more than one sexual preference," according to Sisterhood member Denise Tuggle.

She began the evening by reading a number of her short stories, each of which blended love, awe, humor, insight and sometimes wrenching honesty in a way that constantly elicited laughs or

gasps of recognition from the audience. With every sentence, Sapphire succeeded in eradicating the traditional distance between poet and audience—her language was direct and powerful, her voice was emotionally true, and her subject matter was so intense, so immediate that the audience was forced to either live it with her or flee.

The second part of the reading, her book *Meditations on the Rainbow*, continued to explode traditional definitions of poetry. Not a line of her poems was obscure, esoteric or in need of interpretation—this was poetry whose rhythm and structure came of the urgency of truth.

"...this book is dedicated to all the homosexuals, lesbians, queers, faggots, continued on page 7"



"Angus of God"

little girl

(Sisterhood member Denise Tuggle)

Reagon teaches us to hear Civil Rights voices through song

BY SIA NOWROJEE

Bernice Johnson Reagon's talk last week on 'Voices of the Civil Rights Movement, or Everyone Sing Freedom' was an incredible celebration of Black History. A historian at the Smithsonian Institute, Reagon takes a historical perspective that consciously includes all those who have thus far been excluded from what has been put forward as the history of this country. Her interest in history lies in the mob, the crowds which usually scare the media and the politicians who then choose who they want to deal with and report as being important in history. If you are lucky, said Reagon, they choose someone who is really committed to the Movement. This exclusion of the crowd in the reporting of history has led to a distortion of the facts. For example, unknown to most of us, most of the people who participated in the Civil Rights Movement were women, and the so-called leaders of the Movement were not "running in front of the people — sometimes they ran with the people, sometimes they were way behind." Reagon's work to correct these distortions has led her to look at the everyday people, the crowds involved in the Civil Rights Movement. And, if you want to understand the people, she says, listen to the music.

Through the descriptions of different types of music, along with samples of the music and a commentary, Reagon traced the history of the Civil Rights Movement. Starting with the different types of church music, for example, the congregational style and arranged spirituals, she led us through the process of the politicization of the Church. The great participation of the youth in the Movement led to the introduction of the rhythm and blues element into the

music. The merging of church music and what was called "devil's music" led to the creation of Soul. The radio became a tool for transforming popular music with a message into congregational type music, to which everybody could sing along.

Through the music, said Reagon, you can recognize different processes, one of these being the coalition of Black and White people in the Movement. Giving the examples of "We Shall Overcome," and "We Shall Not Be Moved," Reagon said that initially, in the Black community, the songs were "I Will Overcome"

and "I Will Not Be Moved," the "we" being assumed and implied in the "I". The involvement of Whites in the Movement led to the change, as they felt that "I" was too individualistic. Glad to have the involvement of Whites in the Movement, the Black community accepted such changes. As well as these processes, single events get recorded in music, for example, the experiences of the Freedom Riders. 'Inside songs' within the Movement such as "Which Side Are You On?" were useful in getting people to take a stand. "This Little Light of Mine" gave inspiration when things got really bad.

The weaving of music into life was an important tool and record of history.

Bernice Johnson Reagon's ability to trace history through music shows us the richness of a culture and history that is so often ignored and forgotten in this country. It also exposes how little we listen, and the importance of listening and remembering this incredible time in history, and its implications for us today. Founder of 'Sweet Honey in the Rock,' Reagon reminds us that there is a lot to hear about today that is being ignored, that we cannot let pass by. If only we will listen.



BERNICE JOHNSON REAGON, founder of Sweet Honey in the Rock, speaks about the history of the Civil Rights Movement from a musical perspective.

MEIKO TAKAYAMA

Sweet Honey inspires all

BY JOANNA HO

Doing a review of a concert that describes merely the songs a group performed seems to be worthless except to those who were at the concert or those who are familiar with the group's music in the first place. Therefore, I would recommend that if you have an interest in Sweet Honey in the Rock and you were one of the many who couldn't go to their concert on Thursday night that you go to some progressive record store, buy one of their records, turn off all the lights in your room and play it on at least 6 (louder if your hallmates are willing to tolerate it).

The fact is that there is no good way to describe a group that can have a predominantly white middle-class crowd from the tri-college community wildly clapping and raising the roof with "This Little Light of Mine" only three songs into their first set, and then be called back for two encores (and at least two of my professors were there—perhaps it will be reassuring to remind myself of this fact when I take their finals).

In response to a question about "the state of Black music today" during her Wednesday night lecture, Bernice Johnson Reagon (a scholar of Afro-American History at the Smithsonian Institute and the founder of Sweet Honey

in the Rock in 1973) said that almost all mainstream, commercial music that is on the radio today is Black music, regardless of who's singing it. Her response to this question helped me understand why Sweet Honey sings of all their chosen subjects in a voice that is so much clearer than that of even the most politically conscious of mainstream artists.

The songs that the group chooses to do don't romanticize oppression or struggle, which cannot be said of recent Paul Simon, U2 or Sting LPs, regardless of their intentions. When these artists sing songs that are political, they are singing about a movement; the women in Sweet Honey are in a movement, and this means that they sing with an honesty and dedication that is seldom seen or heard. Sweet Honey in the Rock sings about racism, classicism, and about our lives as women. Their music challenges us to examine how these subjects come up in our everyday lives.

Dressed in flowing, magnificently colored robes, having a hypnotic stage presence, and generally looking like goddesses from another existence, I began to believe that they were, in fact, heavenly beings. But then I noticed that two of the performers were also wearing black plastic-banded digital wrist-watches (hardly heavenly accessories). The members of Sweet Honey are people, and that they perform with no fancy lighting effects or other such distractions (they leave the house lights on so they don't feel like they're singing to empty space) attests not to their other-worldliness, but to their talent. These women have an aura of earthiness about them that is the hallmark of womyn's music.

And when Sweet Honey turns away from these issues to sing and sign about love, or the loss of youth, or to hit the listener with a cappella blues, the beauty of their combined voices is exhausting, if not orgasmic.

"I'm only seconds from the point of no return,"

Experiencing sweetest music

BY LORRIE KIM AND CARRIE WOFFORD

Sweet Honey in the Rock. The name is music in itself. Bernice Johnson Reagon explained that the idea for the name came from the biblical parable of a land so rich that sweet honey pours from its rocks. Years after the group had taken the name, Reagon began to realize its particular resonance for her—that this was a group of Black women singing about Black women, and that it described at once the strength and the richness of these women.

When we had first encountered the music and the legend of Sweet Honey, it had been in the context of feminist women's music. But clearly that is not the focus of the group's musical message. They are most strongly rooted in the Black American experience, which is why we were disappointed to see that most of the community participation in organizing the concert was not from Black women.

But the group's spokeswoman, Bernice Johnson Reagon, was determined to open this experience for everyone; she transformed the concert from a performance put on for passive spectators to a shared group effort, transcending the rigid structures of stage and rows of seats. Introducing "This Little Light of Mine" as the most often sung song of the civil rights movement, she challenged audience members, many of whom were already clapping in rhythm, to feel and show their personal commitment with enthusiastic singing. "Now listen," she exclaimed, "when you're singing and letting your light shine, you can't be turning around to see who else is shining!"

The show's impact was astonishing on many levels: verbally, emotionally, aurally, visually. Verbally, many of their messages got across through adapta-

tions of poetry set in five-part harmony by a Sweet Honey member. Collectively the songs graphically affirmed the interconnectedness of all forces in the world, beginning with their willowy opener "Breaths," which asserts that the living can hear the voices of the dead if only we are open, and ending with their last encore which had everyone singing and swaying in the same way: "Get the movement right!" Reagon admonished. One of their most involving poem/songs illustrated the politics and significance of purchasing a 35% cotton—65% polyester blouse at a 20% discount from Sears. It followed every exploitative or wasteful step of the blouse's production, starting with the oil and cotton fields and including Third World sweatshops and the chemical factory of DuPont in New Jersey, and ended hauntingly: "Are my hands... clean?"

The aural power of the group was so great that it became movement—the vibrations of their combined voices trembled on the skin. Each singing member sang her individual part and together the voices wove a cloth more than a song, so rich and thick that it was a shock to remember that they were singing a cappella. It was truly a lesson in how much power there can be when women, simple individuals, come together and work together. The sight of six beautiful Black women in harmony completed the impact—Shirley Childress Johnson, "The Silent Singer," used all of her body to translate the songs (with or without lyrics) into American Sign Language, the third most widely spoken language in this country. That she is a full member of the group, which is rare even among performers who regularly arrange for ASL interpretation, is a subtle underlining of Sweet Honey's dedication to inclusiveness.



MARY OSIRIM, LECTURER IN SOCIOLOGY, teaches popular sociology courses such as "Third World Women." MEIKO TAKAYAMA

Osirim discusses BMC resources

BY MILI CISNEROS

Lecturer in Sociology Mary Osirim is the only Black woman member of the Bryn Mawr faculty. The fact that she is "the only woman of color on the faculty in a women's institution" is even more surprising and troubling. Says Osirim, "the burden the person carries is [very] heavy," in reference to the number of students who are interested in exploring cross-cultural and minority gender issues and seek her advice. Osirim pointed out that Bryn Mawr, having neither an organized faculty committee to deal with these issues nor a diversity requirement, has no institutionalized way of aiding students who write papers, theses, or conduct independent studies in these areas.

Osirim's burden is made even heavier by the critical mass of foreign students who are interested in exploring the issues of women in developing countries, which is one of her specialties. However, she stresses that she "Happen[s] to love interaction with students and like[s] to engage in intellectual discussions [with them]." Osirim finds the students on Bryn Mawr's campus to be exceptionally motivated, much more so than at other institutions, such as Simmons and Williams, where she has also taught.

In response to Smith professor Johnella Butler's resignation (see *The College News*, Feb. 17, 1988) Osirim commented that it was an "incredibly strong and almost admirable position to take. Conditions must have been bad." She pointed out that although Butler's resignation was also motivated by professional reasons, the issue of racism was

a primary consideration in her decision. In addition, the fact that Butler's resignation was not an isolated incident, in that members of the Smith administration have already resigned or are considering resigning, is indicative of the gravity of the situation at that institution.

Osirim explained that often in elite colleges and universities comparable to Smith and Bryn Mawr, racism is deeply rooted within the fabric of the institutions. People of color are not often found among the upper echelons of the colleges' hierarchies. Furthermore, for people of color employed in these colleges, there is often an asymmetry in the correlation between the power they actually have and the amount of responsibility they are given.

Osirim found Smith President Mary Maples Dunn's comment "of course there is racism at Smith, but it is not a racist institution. . . . Show me a place in the United States where there isn't racism" (*The College News*, Feb. 17, 1988, p. 1) particularly troubling. She believes that Dunn's comment fails to acknowledge that institutions such as Smith have roles as leaders in combating racism, not just on their campuses but in society as a whole. "Colleges and universities have a responsibility in acting on that thinking."

Osirim believes that Bryn Mawr's mission of preparing women to make contributions to society must tailor itself to the reality of today's world. Therefore, in order to adequately prepare its students Bryn Mawr must make them aware of the diversity around them, "of being a member of a diverse society in a diverse world." Osirim realizes that the

College's financial constraints are powerful impediments to the hiring of more faculty, but she believes that there are a variety of short-term measures that can be taken to begin to address the underrepresentation of minorities in the faculty and the curriculum. Using mechanisms such as Mellon fellowships, leave replacements and visiting professorships to hire not only people of color but also people whose field of expertise is in the study of minority and Third World issues, as well as the development of a specific requirement can be first steps. With regards to long-term solutions Osirim stressed that "the tension between money and issues that need to be dealt with must be prioritized."

Osirim pointed out that often one of the functions that faculty and administrators of color perform is that of being role models to the students of color

at their institution. This notion, she believes, must be expanded to encompass the belief that they can and should also serve as role models to the entire community, including their colleagues in the faculty and administration. Osirim further commented that it is always beneficial for students to have "role models who don't look like themselves."

Osirim ended the interview on a positive note by stating that "we are making some important strides with trying to bring more Third World issues to bear." She feels there is some support in the institution through the work of the Peace Studies Program, the Dana Internship Program, and others. The climate, Osirim stressed, is particularly positive toward bringing women of color on campus for lectures, colloquia, and interaction with students.

Sapphire captures poetic tensions

continued from page 5

dykes, fairies, zami queens, jaspers, wimmin lovers and bulldaggers of the rainbow, "reads the dedication, but the poetry deals with far more than even that. It astonishingly combines anger, truth-telling, a sense of community and a passion for the interconnectedness of things. For example, in the poem "Lavender," she shows the interplay of two forces that directly affect her life:

we
seep...
away from
each
other,
separated
from
our
common
bond
of
queerness,...
by
whips
swastikas
&the
gay wite
gentrification
that sent
poor
black
families
in San Francisco
out
of
their
homes of
generations

She picks up again on the theme of the possession of land in "Green":

the wite middle class
took the Filmore &
Haight Ashbury districts
in San Francisco, California
they happened
to be gay,
the wite middle class
took Park Slope
in Brooklyn, New York
they happened
to be heterosexual,
what I'm saying is:
it's a class issue

Some of Sapphire's wittiest truths come when she examines the limitations of white petit bourgeois feminism, in "Wite":

& big monolith
ass women
from way back
B. C.
lost power
to men

& thats when
a lot of this
shit began

and homophobia, across the board, in "Lavender":

colored people say we are of European origin,	Europeans claim we are of the devil.
--	--

Her affirmations, however, are based on the celebration of community:

all
any & all
American music
has its roots
in Black people,
we are the spirit & soul
of this nation

she says in the poem "Blue," describing blues music as "a/ deep down/ funky butt/ sound... a/ lifelong tangent/ of serious love." Her "serious love" is both personal, as in "Black":

black soft smooth succulent suck like sweet	black grapes that grand fat Black woman
---	---

and collective, as in "Green":

People of color
stand for all other
peoples of color

and "Lavender":

waving wild clits in the air & one	breasted warriors ride silently calling out in the nite
--	--

SAVE OUR SISTERS
SAVE OUR SISTERS

Sapphire stayed after the end of her reading to sign copies of her book and answer questions. She explained that her name was a reappropriation of a 1950s radio drama character named Sapphire who was a stereotypically big, domineering black woman, played by a white radio actress in what Sapphire calls "audio blackface." But on a more positive note, her love for the name increased when she found that sapphire gemstones have the power to "cause change on a molecular level"—an obvious metaphor for her poetic achievement.

Copies of *Meditations on the Rainbow* are available for \$7.00 from Crystal Bananas Press, P.O. Box 975, Manhattanville Station, New York, NY, 10027.

Chrystos leads explorations

COMMENTARY
BY CHERYL KIM

As part of the Black History Month celebrations, Sisterhood sponsored the visit of Chrystos, a native American poet and activist. Chrystos gave a workshop for women of color on February 18, a poetry reading on February 20, and an anti-racism workshop for people of all colors on February 21.

The workshop for women of color began with Chrystos expressing her ideas about the nature of racism. She pointed out racism's economic basis, noting that when there are fewer jobs, and times of greater struggle, there is a tendency for people to search for a scapegoat, an easy target on which to vent fear and hatred. She also observed that different minorities experience different types of racism. For example, the manner in which blacks are oppressed differs from the way Asians are oppressed.

She encouraged education as a means of overcoming the "barriers of cultural heritage." "We need to become familiar with how people of other cultures do things," she stated. "Although blacks, In-

dians, and Asians experience different types of racism, there is a commonality in our struggles. We need to become aware of each other's struggles, and be respectful of each other. Admittedly, this is difficult to do because we are all threatened groups."

After a brief talk, she asked the participants to share experiences. A black woman from Harcum College shared an experience of racism. After using the dorm phone, she went back to her room to get something. When she returned a few minutes later, there was a sign posted on the phone: IVORY GIRLS ONLY. She tore the sign down, but it was reposted three times. After an unsuccessful confrontation with the racist, mediators were brought in. The perpetrator apologized, saying that she didn't mean to insult anyone. No disciplinary action was taken. The victim expressed anger and indignation that such blatant racism was treated so lightly by the administration.

Chrystos responded to the woman by telling her that she should use humor as a weapon. "You know what I did with a racist woman back in Seattle? I put her picture on a placard with the caption:

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What rights do we have in Self Governance?: stu

Source of Self Government problems lie in structure

BY BETH FUSSELL

The current structure of SGA involves at least 150 positions, some of which can be filled by more than one person. This means that at least 12.8% of the student population is involved in SGA during each school year. The current constitution outlines all of these positions and their responsibilities. In the functioning of SGA however, not all the incumbents of these positions live up to their various responsibilities. This presents difficulties for the functioning of SGA with some diffusion of responsibility resulting from the confusion.

This diffusion of responsibility can be attributed to a problem in the structure of SGA rather than the officers. Manser Olsen, a sociologist, identifies this structural problem as the lack of "built-in incentives." There are few motives for students to become involved in SGA aside from their personal commitment and the "prestige" and recognition which they receive from their peers. Everyone else in the community is allowed to be a "freerider." They simply benefit from the work of others and feel no compulsion to take part in the daily work of self-government.

"There are few motives for students to become involved in SGA aside from their personal commitment and . . . the recognition they receive from their peers."

The members of SGA who are most motivated and conscientious in their responsibilities are generally those who were elected by the Association in a general election and the dorm presidents. These are also the people who are required to come to the Sunday evening Assembly meetings. Each of these positions has a constituency to which it is responsible. The flow of information from the meetings to the constituency and then back to the meetings is generally expected to occur from informal contact if the Assembly member does not chair a meeting which meets on a regular basis. This basis for information flow is irregular but it is theoretically guided by the weekly SGA Minutes which are posted in each dormitory's bathrooms. It is not unusual, however, that students complain about not hearing about certain issues and decisions despite this structure for information flow.

The relationship of SGA to the administration, faculty and the board of trustees is based on representatives. Student representatives go to the trustees meetings, the faculty meetings, and the Curriculum Committee. The student government President has regular meetings with the Dean of the College and the College President in which information and opinions are exchanged. These representatives garner the opinion of their constituency (which is the entire Association) from their attendance of the Assembly meeting and through their informal contacts.

These links between the Association, the Assembly, and the Faculty and Administration often fail to relay all the issues of importance in the college. It is also generally acknowledged that not all students care to maintain these links. In

reviewing the actions of the past several years, it is evident where these links have been tested and have often failed. Student concern with the infringement of the administration upon their right to self-government appears repeatedly throughout the history of Bryn Mawr's SGA. Often students have had their way in making policy because of the necessity or practicality of their demands. This happened during the World War II period when women in the United States were realizing their greater possibilities for independence. At this point an editorial appeared in a 1944 issue of *The Lantern* asking that students be given autonomy over their activities by being given keys to their rooms and dorms rather than checking in and out with the hall mistress. The student also asked that smoking and drinking not be regulated because the "empirical facts" were that students do smoke and drink.

These demands were muted by the end of the War and the "relative complacency" of the generation of the 1950s in which few changes in regulation of students occurred (Freeman 1987). Students continued to have complaints with the structure and function of self-government, often stemming from the

confusion about the degree of autonomy of the student self-government from the administration. This confusion is related to the participation of students in self-government. Most students do not understand the principle or importance of self-government because it does not exert itself in any particularly independent or distinctive way. This lack of innovation does not reward student participation; in fact it usually ends in frustration.

The student frustration with this structure has shown itself throughout SGA's 95 years. In 1926 Self-Government Association President Minna Lee Jones complained that her charge was like trying "to run a machine for which there was no fuel." This complaint was due mainly to the lack of student participation. The 1926 SGA administration threatened to resign unless the constitution was revised. This resulted in lowering the number of students necessary to achieve plenary quorum (Freeman 1987).

Even as recently as February of 1983 there was an emergency Association meeting called to discuss problems with SGA (Minutes 22783). In the account of the event, the issues at hand were "improved freshman orientation, information booklets, regular dorm meetings with agendas, and general P.R. expansion to the perceived need of the Assembly to click but not clique." This list of concerns reflects the continuing controversy over the distribution of information and the structure by which decisions are made.

The most recent manifestation of student frustration with SGA was the November 1, 1987 "coup" in which three students interrupted an SGA Sunday night meeting and asked SGA to sus-

pend itself for a week in order to open up self-government to the entire community. The SGA complied, in a manner, by some of the Assembly members leaving the meeting while others questioned what was going on. Later events revealed that members of the Assembly had actually been involved in instigating this action.

These signs of discontent with self-government are warnings of the underlying problems in the structure. Plenary is the time to correct these problems in the self-government of Bryn Mawr College.

RESULTS OF THE SGA ELECTIONS	
PRESIDENT	RESIDENCE
Linda Friedrich	COUNCIL HEAD
VICE PRESIDENT	Murray Mallett
Michelle Gyles	Stephanie Berg
SECRETARY	CURRICULUM
Andrea Carlson	COMMITTEE
TREASURER	HEAD
Myoung Kang	Both Posner
ACTIVITIES HEAD	Polly Osell
Laura Cella	
HONOR BOARD HEAD	
Karen Kerr	
CONGRATULATIONS	

ELECTION RESULTS. MEIKO TAKAYAMA

The new excited SGA executive staff will be in office until next spring. Good luck to all of you!

Elections explained

BY ELIZA RANDALL

The '85-'86 school year was the first year both of the Centennial Campus Center and of the mailbox ballots. Before this system, dinner votes had been held. Voters had to take the time to pick up the ballot from outside, fill it in and return it. Simple enough, right? Wrong—what about those who didn't eat on campus that evening, or who lived off campus completely? An incomplete vote to say the least.

Now, with the mailbox system, ballots are presented to everyone through the mail. But the fact still remains that little over half of the student body turn in their ballots. Sarah Batcheler, ex-Activities Head, estimated that there were probably 700-800 ballots turned in at the recent SGA elections, including abstains (which are not included in the final tally).

There are still many problems with the system. For example, it seems that many people do not know the difference between "abstain" and "no vote," much less why the "write-in candidate" option exists.

The "write-in candidate" choice was

continued on page 12

The following are responses to the College News about student rights: How much power do we have in the Campus Center last week.

Why are all you concerned people not involved? featured uncontested candidates. Only two people. Give those of us already involved some competition. Or organize yourselves separately.

I agree! How can we complain about how much power we have when it's difficult to find people to run for election to have a voice in self-government and stop being a freerider? we have power or not.

Not Much! If we can't even see a rundown of Br... all our money go!!!

Not that much. Why don't they ask how the students feel? Like the fact that they are turning the space into excellent housing for students—into offices, which basement which cannot be used to house students.

So many rules seem to be so senseless and arbitrary that we recognize such absurdities but give us no power.

We're caught between not having power in some parking policy, elimination of wardens, etc., and that we do have on other issues, party policy, honor policy, etc. when we have the chance and demand to be involved.

Absolutely correct —Rache

None! I'm so sick of it! The parking situation,

We have potential power—we should use it before it's taken away even that.

Not much, but in reaction to Polly O's comment, give up every Sunday night. Student task forces to deal with specific issues such as the insane way that space is wasted in the Pembroke. Task forces that would be more successful—for example divestment as we did on divestment, something would be done. p.s. I am not apathetic. we are not apathetic. but we do their work and SGA too.

But one can be involved outside SGA's limits—totally separately.

Shepherd claims stu

BY SHERRILL M. SHEPHERD

For many people, especially those of us living far away from home, it's usually a joy to get letters from our dear folks at home. If anyone is in doubt, I recommend that you drop by the Campus Center during "rush hour" and see the smiles on faces as people open their parcels or read their letters while their eyes sparkle and their lips mutter mysteries to themselves. It's an event.

Letters are one of the ways we "reach out and touch" others. Yes, letters have power.

Well, yesterday I received a rather delightful letter from a very dear friend back home in Jamaica. And, while it did bring a smile to my mid-term face, it made me think about something my friend said.

She apologized for the "errors" in her letter, for her "poor" writing, and all that. That's routine now. For many, the apology has become a standard part of the salutation in letters. I don't know how many of you get or send these letters where people worry about their writing, and ask forgiveness for the "bad" writing. Or they're in a rush, and the letters show it, y'know? Usually I'm

students address structure, self-empowerment

Former President Callaway comments on student power

COMMENTARY
BY CLAUDIA CALLAWAY

At a Student Government conference held at Tufts University last year, I attended a session called "Fighting for Student Rights." I was astonished to hear the number of complaints other students registered regarding what they perceived as a lack of student power at their respective colleges. I could not identify with the tales of college parties going dry — I explained that Bryn Mawr and Haverford had just written, along with the administration, an alcohol policy. I could not relate to the pressure that a representative from one school felt regarding the administration-inflicted budget cuts that student groups had suffered — again, I explained that Bryn Mawr students collected their own student fees and, therefore, managed their own budget.

Upon learning of Bryn Mawr's system of "Self Government," several students from other schools requested copies of our student constitution. One woman was particularly surprised at the amount of power that Bryn Mawr students had. "How do you ask permission for all of this?" she asked.

"We don't," I answered.

When I served as President of the Self Governing Association, I came to define Self Government at Bryn Mawr as just that: Bryn Mawr students governing themselves, taking collective responsibility for the well being of the community as a whole. As such, I believe student power to be self defined: the extent to which the power that the students as a group will have at Bryn Mawr relies completely on the extent to which students are willing to empower themselves.

Likewise, I believe that the scope of

student power is also dependent upon the extent to which every student is aware that the potential to personally instigate change within the community exists at every meeting of the SGA Assembly. For if a student feels strongly about a community issue and can show that a majority of the community agrees

As to the role which the administration plays in student decisions, it has in my experience been one of cooperation and not coercion. As Self Government Association President, I never once felt that the administration was making any attempt to usurp student power. When a discrepancy over an issue arose, it was

"I believe student power to be self-defined: the extent to which the power . . . students . . . have at Bryn Mawr relies completely on the extend to which students are willing to empower themselves."

with her, she can possibly create a new policy by simply calling for a vote at an Assembly meeting or presenting proposal at plenary.

In the time that I have spent at Bryn Mawr, I have learned that the amount of student power perceived both by students and administrators is increased by the extent to which the various student organizations cooperate in the name of student solidarity. When the members of several student organizations lent support to the anti-apartheid protest which resulted in the occupation of Taylor Hall in the Spring of 1986, there was no question in anybody's mind that we as students had power. However, I do recognize that our power was, and still is, confined to student life concerns. Although students are asked to sit in on Administrative and Trustee decisions, the student vote is not always counted in the final tally.

brought to light and discussed. When the student majority view was not consistent with what the administration hoped for, the administration nevertheless conceded to the student vote and wished us well.

When M. Carey Thomas sat down with students to discuss the charter of a student self governing association, she did so with the intent of giving the women at Bryn Mawr the opportunity — and the challenge — to take charge of their lives. While I recognize that it is not foolproof, this system of Self Government at it stands today is a system to which I am wholly dedicated and in which I truly believe. Its apparent success or failure relies upon student involvement. But if every student were to realize the potential that exists for collective student power . . .

Imagine that.

Alternatives to current SGA

BY KATE BENT

The role of the SGA Assembly as leaders of this community was seriously questioned in many different ways last semester as APATHY, confusion, anger, mistrust, and apathy spread into our Bryn Mawr lives.

Firstly, those involved in the Assembly questioned their own positions as leaders: who and what were they leading; and were they, in fact, leading it? Were they even guiding it, as it were? As a distanced bystander, it is my final understanding that the Assembly felt discouraged by students' apathy and unsure how to convey to the Association that not only could they voice opinions, be involved, and see results, but that their participation in those ways was vital to the functioning of the Assembly and the Association altogether. Their reasons for initiating APATHY are their own, but APATHY jolted many other community members into thinking about their personal relationships to

SGA and about SGA's relationship to the school.

APATHY represented the efforts of those within the Assembly to initiate an act of leadership and responsibility. But what I've been thinking about are the other leaders and positions of leadership in the community. It seems to me that many of the Association's leaders are not in the Assembly, nor are their organizations officially represented. These women are the ones who do things without the gratification or recognition that comes from holding a public office. Were many of these organizations to be included in the Assembly, the picture would not be as elastically bleak as it so often appears.

I speak of the women who edit the paper, who organize the events, speakers, films, etc. for the Sisterhood, CAWS, ISA, the Women's Center, 8-D, who run the recycling project who believe in the continuing presence of the arts on campus, et al. Women such as this make the campus live and breath. So while APATHY may have wanted to show the Association that they do have the responsibility and the ability to fill leadership roles, I would like to emphasize this slightly different approach: that many people are indeed leaders, and that those people can and should find an outlet in our community.

College News' question: "How do you feel we really have?" which was posted

not involved? Many of the recent elections two people are running for MAL at present. The more voices the better!
—Polly Osell '89

How much power we have or don't have for elections. When we show that we want to stop being apathetic then we can decide if
—Laurie Saroff '90

town of Bryn Mawr spendings! Where does
—Francesca Mariani '91

How the students feel about things that affect the space above Pem Arch—which would be offices, while the unused rooms in Pem East house students, remain empty?
—Kimberly Wigmore '90

is and arbitrary. They educate our minds so give us no power to change them.
—Deborah Skok '89

er in some decision-making cases, pet-policy, etc., and not using the power to be heard policy, honor code, etc. Students need to speak and to be heard in the other cases.
—Maura Donaghue '88

—Rachel Winston ('ninety-something)

situation, on-campus post-baccs.
—Anonymous

use it before the administration goes so far
—Paula Anderson '88

comment—I'd love to be involved, but can't ask forces to put pressure on the administration way that they are crowding freshmen and forces that would be a short term involvement—ample divestment. If we screamed as loud would be done.
—Lillian Shimer '90

pathetic. but very few people have time to
s limits—that's why I mentioned organizing
—Polly Osell

s students' power in writing

so happy someone remembered me, I really don't care whether all their t's are crossed or all their I's are dotted.

In any case, what struck me was when my friend said, "I'm so depressed . . . and it's not everybody that you can really open up to y'know. I'm not even going to read this over because if I do, I'll probably tear it up as I've done so many times." Then it occurred to me that for so many of us, we have valuable suggestions, criticisms, complaints, other experiences, wit and humor to share. But we are such perfectionists that in writing, as in many aspects of life today, we are displeased with ourselves.

It seems most of us have learned far too well to devalue our talents or our opinions. My friend writes so well, and it's such a pleasure to read her letters. Yet, as she said, she is never pleased with her writing. Similarly, how many of us here on campus agonize over our writing because we've been taught that it's never good enough? We have learned to pay such great attention to structure and form that we gradually lose the value of content and originality; i.e. we leave ourselves out of it. We detach our selves from our work, from our writing.

And by the same token, how many of

us on these campuses have stifled our opinions, suggestions, criticisms, praises on these campuses because we feel that what we have to say isn't perfect enough? Or, who wants to hear what we have to say? It's not going to change anything anyway, so why bother? Or, we're intimidated by the views of others, which make us assume that such views are of the dominant majority so we'd better shut up for fear of being reminded that we don't belong. When, it may very well be that certain views are only presented more frequently by those among us who are practised in being very vocal so that their views or beliefs or prejudices or values ring most loudly and convincingly.

A friend who was an administrator at Bryn Mawr cautioned me when I was new here, that I shouldn't try or expect
(continued on page 13)

Voice your opinion. Exercise your vote.

PLENARY

Sunday, March 20, 7:00 PM. Goodhart.

LET'S TALK ♀ HEALTH WITH JEN & PRIYA

BY PRIYA ALAGIRISWAMI
AND JENNIFER WARD

So, ya think that as liberated, educated Mawrters, we are too smart to get knocked up? This appears to be the existing attitude at Bryn Mawr College. But there is more to this attitude than just a sense of being an intelligent, responsible woman. As students in this community we are lulled into a common and potentially dangerous sense of security.

We live in a sheltered environment which protects us from the harsher views of reality. Even when discussing the topic of this column with individuals in the community we were met with some incredulous responses — "Are you serious? Why?" Symptomatic of this security is the illusion that we are able to transcend unwanted pregnancies. Mawrters pride themselves on challenging the traditional role of woman domesticity and motherhood. Unwanted pregnancy places a woman in a vulnerable position which is counter to Bryn Mawr philosophy.

However, the transitive property inherent in this attitude towards pregnancy: Mawrters do not equal tradition; tradition equals pregnancy; therefore, Mawrters do not get pregnant—forget one important factor. Regardless of the progress we make in the social, political, and economic spheres, we cannot change biology. Women get pregnant. It is true that the majority of sexually

active women at Bryn Mawr College are in tune with their bodies and are informed of birth control measures available. Shelly Fitzgerald, CNP, Health Services Administrator, at the Bryn Mawr College Infirmary, expressed her admiration for the students saying she found this knowledgeability and self-awareness very satisfying. Pregnancies, however,



still occur. Furthermore, they occur on a larger scale than the Infirmary indicates because many women who believe themselves pregnant go elsewhere. This could stem in part from the attitude of "It does not happen here", causing those who do get pregnant to feel alone and foolish.

It is time to take off the rose colored glasses and face reality. What are the options open to a woman at Bryn Mawr suspecting pregnancy?

The infirmary offers pregnancy testing for \$6.00. The results are available

within a half hour but will not be given over the phone. This is because of the infirmary's desire to offer counseling even if the student is not pregnant. If the test is positive, the options are discussed with the student and if abortion is the chosen route, the student is referred to an agency with whom the infirmary has worked before. If funding for an abortion is a problem, there is an emergency medical fund, established by alumnae, from which a student can procure a loan to cover the costs of an abortion. Also, of course, several forms of contraception are available at the Infirmary with prescriptions given and filled for the Pill.

Confidentiality is highly stressed by the Infirmary and all possible measures are taken to screen information from uninvolved parties. If the emergency fund is utilized, neither the Dean's Office nor the Business Office is informed.

If a student wishes to use an outside agency, there are several places available in the area. The Amnion Pregnancy Crisis Center in Ardmore offers free pregnancy tests. There is also Women's Suburban Clinic in Paoli which performs abortions. The Bryn Mawr Birth Center offers pregnancy tests for \$10.00, but the stress is placed upon having a child and if an abortion is desired the individual is referred to another agency.

A pregnant student desiring to keep her baby and attend school should typically have no problem. However, if there is a risk involved to either the

mother or the child, the student will not be permitted to stay in the dorm. When necessary, a medical leave of absence is granted. Students with children, though, are not under any circumstances permitted to live in the dorms.

The issues of pregnancy at Bryn Mawr College has received little attention in the past years, but ignoring the issue does not make it any less real. We are not too smart to get knocked up but we are too smart to let ourselves fall into a narrow minded sense of security.



The Swat scene

BY GRETCHEN KREIGER

It was a dark and stormy night. That weekend Levi-Strauss and cranberry juice just weren't fulfilling my desire for excitement. I needed adventure. Having heard rumours of something called a "coffee house" at Swarthmore's Women's Center, and being attracted by both its off-campusness and lack of exorbitant cost, I hopped on the van to Swarthmore, determined to find the legendary Alice Paul Women's Center—or die trying. It was a tortuous 25-minute journey—through suburbs, past shopping malls—but once I arrived on the campus of that most distant member of the tri-college community I had yet to face my greatest obstacle. Even for a seasoned tri-college student, the task of finding the Swat Women's Center isn't easy. To me, having been to Swarthmore all of five times, it seemed a task worthy of a Mawrtyr much greater than myself. But the night was magical and I was in search of adventure, so, after a plea to M. Carey Thomas for guidance, I set off into the dark and snow.

I walked quickly, a determined (and cold) woman. I walked past the dining center and toward Swat's row of fraternities, as I had been directed (all the while wondering at the irony of it all).

I was bombarded from all sides by blasting stereos ("turn me on tonight, 'cuz I'm radioactive!") and was ready to turn back, when, passing one of the last old houses, I saw something different. Warm yellow light spilled on my frosted face as I moved closer to the window. A group of young men and women, looking rather like a picture of my parents taken during the sixties, sat drinking tea, talking, and basically looking warm and relaxed. Made brave by the continuing bombardment of my senses ("I didn't mean to turn you on!!"), I stepped inside. "Where am I?" I asked the man near the door, hoping for directions to the elusive Women's Center. "You're in the Women's Center," he replied. I was given a cup of tea ("Ginger Twist"), a newsletter, and a comfortable pillow. A nearby candle shined. Vivaldi, Beethoven, and mellow conversation muffled the fraternal shouting next door. "Why didn't I visit this place sooner?" I asked myself.

Postscript: The Alice Paul Women's Center is a "non-hierarchical feminist organization." It sponsors a coffee house every Saturday from 9-1. They hold both coed and female-only discussions, and put out a monthly magazine called "Common Speaking." They really are located at the end of a row of fraternities.

New movies showcase sexist fantasies

REVIEW
BY LAURA ENGEL

In the recent slew of young adult yuppie films Hollywood cries conservative once again. "She's Having a Baby" with Kevin Bacon (Footloose) and Elizabeth McGovern (Racing with the Moon) and "For Keeps" with Molly Ringwald (you know what she's been in) and Randall Batinkoff (a newcomer from Brown University) are films about early marriage and early babies. Both films have idyllic endings, both films are directed by men, and neither film explores fully the woman character's personality and point of view.

"For Keeps" is about two high school seniors who are "in love." In the first scene, Molly Ringwald, who has discarded her city garb and become semitacky suburban (she's grown her hair) lies to her mother so she can go on a romantic weekend with her boyfriend, the tall wholesome-looking Randall. They have sex in the rain, oh so romantic (and probably very uncomfortable) and she gets pregnant.

The two are "career minded" students who plan to go to college. Molly wants to be a journalist, Randall wants to be an architect. However, when Molly finds

out that she's pregnant, she decides to keep the baby. She looks up at Randall with big eyes and says, "I don't know, the idea of it (the abortion) didn't feel right. I think we should have it (the baby)."

I find this scene very problematic. The idea of an abortion is unsettling and disturbing. Abortion, naturally, is not going to "feel right", however, it is a valid option that may certainly feel right for some women when all the pros and cons are weighed. The words in this scene have an enormous impact coming from the mouth of Molly Ringwald, a teen idol and role model, who is consciously portrayed as just another high school student.

The only character in the film who wants Molly to have an abortion is her mother, a desperately lonely woman who is overly controlling and manipulative. She is angry at men because her husband left her, and feels that Molly will be treated similarly. The mother turns out to be wrong in the end because Randall "sticks around". The issues of loyalty, fidelity and motherhood are intermingled in such a way that Ringwald's character seemingly has no other "right" choice; to have the abortion would somehow mean denying her love

for her boyfriend and her "natural tendencies" towards being a wife and mother.

Similar ideas are present in "She's Having a Baby" which explores the ups and downs of newlywed life from the male's point of view. Bacon and McGovern play pre-yuppies who have graduated from college and don't know what they want to do. They get married, and Bacon (who really wants to be a writer) falls into advertising, and McGovern does something but we aren't sure what.

Throughout the movie, we are supposed to feel as if we are inside the male psyche, which is a horrifying experience. While Bacon's character has sex with McGovern, he envisions sweaty half naked blond women working in a coal mine. (What are they shovelling?) He imagines having an affair with a woman he has seen at a disco. She comes to the house and seduces him on his livingroom floor. When McGovern tells him that she is pregnant, he is suddenly on a rocket ship (symbolism anyone?) plummeting toward the earth.

McGovern's character, on the other hand, has no real personality in this film. She has very little dialogue and usually sports a sour expression as if she had just tasted something too salty. Bacon looks great in the film. He wears terrific Miami Vice type outfits, while McGovern looks dowdy and puritanical in her little green sweaters and plaid skirts. Bacon finally realizes what he has taken for granted when McGovern gets pregnant and has a complicated delivery.

What the film really delivers is a completely sexist view of marriage, fatherhood and commitment that makes this feminist want to throw up her hands and say, why bother? These films do not have room for the "rugged individualist," she's too busy worrying about where to buy diapers.



WHEN WILL THIS STOP? SEPTA has responded to one defaced Penthouse ad by replacing it with two new ones. Following a second defacing, four new posters have been put up at the Bryn Mawr Station.

MEIKO TAKAYAMA

Rich's own ideal not for every woman

BY GRETCHEN KREIGER

"Compulsory Heterosexuality and Lesbian Existence" is an essay in Adrienne Rich's Blood, Bread & Poetry.

Adrienne Rich's essay "Compulsory Heterosexuality and Lesbian Existence" presents an important and long-needed critique of the institution of heterosexuality. However, in her attempt to show that the personal is political, she tends to universalize her own experience, overextending the relevance of her own personal life to the lives of other women. In her attempt to paint a glowing picture of "the lesbian experience," Rich is often too exclusive, presenting lesbianism as the only "correct" way for women to fight institutionalized male dominance in their personal lives. Although her voice is powerful and convincing, these flaws weaken her defense of lesbianism as a valid and legitimate choice.

Rich questions (and very rightly so) the assumed "normalcy" and "universality" of heterosexuality. She shows heterosexuality to be an institution, dominated and rigidly enforced most often by men. She exposes the history of the institution's brutality against women, lesbians in particular; the telling of this history of oppression is essential and educational.

Although homosexual men (as well as heterosexual women) are and have been oppressed by the institution of heterosexuality, Rich believes that lesbians, as people who are doubly oppressed, have a special role to play in the overthrow of the patriarchy. Not only must lesbians live as gays in a heterosexist world, they must live as women in a sexist world.

Thus, lesbians possess an inherently greater, more revolutionary potential. The personal choice to live as a lesbian is inherently a political one:

"Lesbian existence comprises both the breaking of a taboo and the rejection of a compulsory way of life. It is also

a direct or indirect attack on the male right of access to women."

Rich's assertion here seems a quite valid one. But as a plan of action it is too narrow and exclusive: choosing a woman lover is not the only revolutionary personal choice a woman can make; brave attempts at egalitarian heterosexual relationships can also wear away at institutionalized, traditional notions of male/female relations. By the same token, woman/woman relationships tainted by dominant/submissive relations and manipulative role-playing can be as oppressive as any relationships "acceptable" to the patriarchy.

One function of Rich's essay is that it tells history from a perspective which has traditionally been silenced—often violently. The idea that women's experience must be vocalized and acknowledged is crucial. The question becomes, which version of "women's experience," and who will vocalize it? Certainly there is a commonality that all women share under oppression, but each woman's experiences vary widely, regardless of any commonality of oppression due to her gender. Thus Rich cannot speak for all women—no one can. Nor can she speak for all lesbians, although she can, and should, speak as a lesbian.

This is problematic, for often people who are oppressed are not free to speak for themselves, nor can they "elect" a spokesperson. Thus if a member of an oppressed group gains the power or privilege to speak of his/her oppression, s/he must use her/his voice wisely.

Certainly lesbians have been greatly oppressed (as have gay men, heterosexual women, black women and men for that matter). Certainly the personal choice of a lesbian lifestyle can be politically revolutionary. But for Rich to impose her own sexual paradigm on all women is potentially as limiting, even as destructive, as have been centuries of men's patriarchal impositions on women's personal lives.

Women must, as must all people, have the freedom to choose—including the choice of whom and how they are going to love. It is not the results of this choice, but the very fact and existence of choice, that is inherently revolutionary.

In a way, Rich's zeal in asserting lesbianism as a positive and healthy affirmation of women as human beings is forgivable; women in general and lesbians in particular have been, and continue to be, oppressed, abused and slandered. Her attitude could be construed as a sort of "Affirmative Action" to counterbalance centuries of imbalance. But her presentation of lesbianism as "the Ideal" is potentially dangerous in that she reinforces the notion that gender is the most important fact about a person. This notion is the basis of all sexual oppression. Certainly lesbianism (or any assertion of personal choice in the face of patriarchal dominance), challenges this basic premise of gender-based oppressive systems. But if lesbianism is made compulsory, we are in as bad a position as ever.

It is this gender-based determinism, this dualistic over-simplification of human possibility and existence, that has solidified into the institutions so oppressive of women (and of men). If "either/or" sexuality fades away, perhaps gender will no longer be the overriding factor in defining a human being, but rather, one facet of the many that make up each individual human being. Lesbian/feminism is a means of moving toward this goal. But it is not the end—it is only one possible beginning.

An issue at the recent Seven Sisters' Conference:

Should Vassar students—men and women—be able to come to the annual Seven Sisters' Conference, or should Vassar no longer be a part of the conference? Voice your opinion—send mail to C-455, Erica Meinhardt, 1988 Conference Delegate.



Hypatia re-membered

BY ANNE BILEK AND KELLY LOVE

"Fifteen centuries ago, a brilliant Roman feminist was waylaid and dismembered by sexist enemies. Her body, and her writings, were burned. Remember Hypatia," read the signs announcing the first meeting of Hypatia, a women's discussion group concerned with feminist issues. Hypatia resumed its meeting after a semester's hiatus. The group was revived by junior Amy Wall, who facilitated the discussion.

About a dozen women attended the first meeting, which, as a general introduction to the group, encompassed individual understandings of feminism. Participants expressed ambiguous feelings towards feminism, indicating that this informal forum for discussion fulfills a definite need on campus. One of the aims of the first meeting was to elicit suggestions for future discussion topics. Issues of power, mothers, body image/eating disorders, language and naming, and women perpetuating sexism were among the suggestions. Meetings are held Mondays at 8 pm in the Women's Center.

Dear Mrs. Hank

Dear Ms. Hank:

Last Saturday night, a friend and I were walking past a local bar, and we heard some muttering and snickering from a group of guys in front of the bar which flashed us right back to the kind of sounds we used to hear during elementary school recess. Then one rather inebriated man walked up behind us and said, "Hey, when I went out tonight, I never knew I'd be meeting up with a couple of cute chicks." We chose to ignore him, but it really bothered us, and I start fuming all over again every time I think about it. Am I overreacting, and was there a more satisfying way to respond to this harassment?

—Silenced and Sickened

Dear Silenced:

First of all I congratulate you for seeing that comment for what it was: sexual harassment. Unfortunately, women are subjected to more blatant, graphically sexual harassment as well, and often these "milder" types of remarks are overlooked or excused. I've even heard grateful reactions to comments such as these, like: "Well, it could have been worse . . . (nervous giggle)"

The fact is that any such harassment should make a woman angry rather than nervous or frightened, so your reaction was the healthiest—and, no, you're not overreacting. In common parlance, this sorry excuse for a man would be considered "harmless," since he didn't follow you or touch you. Actually, though, his objectifying attitude intruded on your evening and your personal space, and considering how often we all have to deal with this species of homo crepus, plenty of harm is done.

Sisters, beware of men who call you names other than your own before they even know you; names such as "chick," "piece," "babe," "bimbo," "poke," "squeeze," "freak," "bird," "peach," "tomato," "slut," and "bitch" are out of the question and must not be tolerated. If your corrections to the initial use of "girl" go unheeded, give up on the guy—you deserve better. If a man approaches you with names such as this or excessive saliva on his lips, look out. Don't even think about succumbing to the temptation of that free drink from this sleaze—specimens such as he are expecting an eventual payoff.

Unfortunately, the most effective response to harassment is ignoring it as you did—as you've noticed, though,

silence brings little satisfaction. Here are some risky but personally rewarding responses:

- 1) To speak your mind without creating an ugly scene, certain vocabulary items should be muttered *forcefully* muttered under your breath: "pig," "scum," "loser," "dildo," "jerkoff" and the ever-popular, multi-purpose "schmuck" can be satisfying.
- 2) Throw that free drink in his leering face.
- 3) Although they may not be the most PC attribute, long sharpened fingernails, as well as high heels, always come in handy.
- 4) Grabbing the woman you're with and indulging in a big kiss is effective . . . and can be fun.

Dear Ms. Hank:

Having just received my mid-term grade from my baby Spanish class I have determined that I will not in fact be actually graduating, but will instead be a "Social Senior" this coming May. My question is, how can I explain this status to my naturally inquisitive parents?

Unprepared and Uni-lingual

Dear Unprepared:

This is not a status that has to be explained to me or any other Mawrtyr and your parents are in no position to understand. The real question is how to deflect the inevitable questions that may lead to embarrassment if not handled correctly. Some of the most likely questions to arise (and the appropriate reactions) include:

—"Honey, can we see your diploma?" —At this point you should explain to your parents that one of Bryn Mawr's goofier, yet still delightful, traditions is for the President to sneak into the Recorder's office the night before graduation and steal the best students' diplomas out of their binders as a little joke.

—"Dear, why did they refer to you as Social Senior?" —Tell your parents that this is actually a distinction bestowed upon you by your peers and is roughly equivalent to "Ms. Congeniality."

—"Pumpkin, why were you at the end of line at graduation?" —you'll just have to deal with this one yourself, but I can tell you right now that "the best is saved for last" probably just won't cut it here.

If these don't work you can always recover with the quintessential "It's only a piece of paper" retort.

Death to the patriarchy,
Ms. Hank

Kerr tells goals for Board

BY KAREN KERR
Honor Board Head

If you are wondering who this Karen Kerr chick is then you are in the right place. If you are wondering why she was interested in becoming the Honor Board Head, stay tuned and find out.

In response to the first question I am a junior chemistry major from Queens, New York and I have never had a good priority number for room draw. I spent my freshman and sophomore years in Brecon and Haffner respectively. That might explain why you have never seen me. I also spend a lot of time in the PSB in the chemistry library. (So if you call me and get my machine, you can try to reach me in the chem library.)

Enough about me, what I would really like to address are some of my ideas. In my candidate's statement I said that the Honor Board needed to be questioning itself. One of the things I felt that we needed to look at was our record keeping or, to be more precise, our lack of record keeping. My first change would be to start taking minutes of our meetings. These kinds of records will help future Boards to function in a smoother fashion. The second thing that I would like to do is to start keeping records of social hearings. I would suggest that they be kept in the same manner that academic records are kept. That is to say that names are deleted from these records.

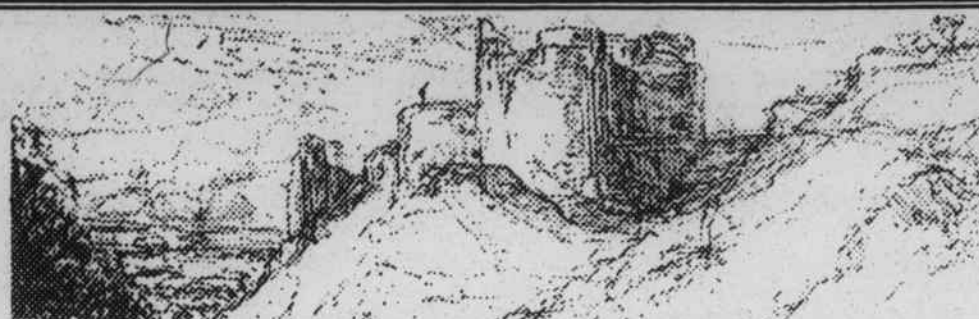
There are several reasons why I feel that keeping minutes of Social hearings is an important thing for the Honor Board to be doing. First of all, the Honor Board is not infallible. It is conceivable that someone might question our decision and desire to appeal it. In the Honor Code an appeal procedure is outlined. According to the procedure, the president of SGA would set up an appeal committee that would review all materials from the hearing. What will this committee review if there are no records? One could argue that they might review written statements. Written statements, however, are not required and secondly do not give an indication of the testimony that the board heard in arriving at its decision. The appeal committee could not possibly draw any conclusions about the fairness of the process and the board decision.

Secondly, I feel that social records would facilitate the production of social synopses. Currently social synopses are not published but I believe that they should be. They can be a tremendous tool for educating the community about the social code in much the same way that academic synopses serve to educate the community about the academic aspects of the code. If nothing else, it will get us to reflect on the social code and how we can all live together in this community. Right now a lot of people are grumbling about the social code and complaining that it isn't working. How can we work to strengthen it? We can't beat people over their heads, but we can talk it up. Social synopses are one way of "talking it up."

My reading of the Honor Code and the Constitution as they are now, is that the Honor Board is expected to keep both minutes of its regular meetings as well as minutes of its social hearings. I have been told, however, that keeping records of social hearings is explicitly forbidden by the Honor Code. Although I can find no evidence for this statement in the text of the code, it is possible that it was omitted in the attempt to streamline the Honor Code in order to have it in the student handbook. Either way this issue is important enough to have the entire community consider it at next month's plenary.

The issue of streamlining the code is a sore point with me. One of the tasks of the Honor Board Head is to interpret both the Constitution and the Honor Code. She cannot perform this aspect of her office if she does not have access to the complete text of both documents. Indeed, everyone ought to have access to both of these documents in their entirety. The Constitution in this year's Student Handbook does not include the resolutions passed at last year's plenary. If we have to cut out parts of these documents in order to get them into the handbook, then we ought to make provisions to publish them on their own.

I also wanted to take this opportunity to address myself to the recent incidents in Rhoads. Several students in Rhoads have been receiving pornographic materials slipped under their doors and obscene phone calls. Security is handling the investigation. At a recent dorm meeting in Rhoads I asked Katherine Steinbeck if she felt that students should



THIS ETCHING, "KILGAREN CASTLE" by Seymour Haden, is part of the exhibit "Etchings of James McNeill Whistler and Seymour Haden" which will be in the Campus Center from March 14-30. The show was curated by Laura Engel.

COURTESY OF THE VISUAL RESOURCES DEPARTMENT

confront another student if they felt they knew who was responsible for the phone calls and the pictures. She suggested that they should contact Security and let Security do the confronting for them. Ideally the code encourages people to confront. But the code is not so rigid and inflexible that it would force a student to confront someone who is threatening them.

In response to my question about confronting, one student commented that the Honor Code was for dealing with peanut butter getting stolen from the 'fridge, but for nothing more serious than that. While I would agree that there are some things that students are not

capable of dealing with, I would argue that the Code is not simply there to deal with missing peanut butter. It extends to all interactions between students on this campus. If the person who is responsible for these notes and pictures turns out to be a member of the bicollege community, then the matter will be dealt with in accordance with the Social Honor Code.

For the record, I would like to say that in addition to dealing with stolen peanut butter, the Honor Code and the Honor Board address issues that are less weighty like racism, sexual harassment, or rape. I certainly prefer the peanut butter cases.

Prize offered for bookworms

BY RACHEL PERLMAN

It's almost time for the annual Seymour Adelman Book Collecting Contest. The contest is open to all registered Bryn Mawr College undergraduate students. To enter, a student should submit a page describing her collection—why it has been formed and what it means to her—to James Tanis, Director of Libraries, in Canady Library before April 4th. The contest is supported by the Friends of the Bryn Mawr Library and has a \$50 prize.

Collections are often based on a certain subject or genre. A book collector, says Tanis, "Consciously builds a groups of books around a particular focus." He stresses that the size or monetary value of a collection is not terribly important.

More important is that the student's "interest is in consciously forming a collection of books rather than that they are particularly valuable."

Every year the Seymour Adelman Book Collector's Award is announced on May Day. Last year's winner was Genevieve Bell, '90. She won for her collection of Australian Literature. Her collection showed two key elements: thought that had gone into her collecting and interest in building her specific collection.

Another award given by the library on May Day is the Seymour Adelman Poetry Award. The purpose of this award is to stimulate interest in poetry. All members of the Bryn Mawr College community are eligible to compete for this award.

Agnes blessed with balanced cast

Mother Miriam wistfully remembers her past habit—they laugh over what brand each saint would have smoked. The transition into humor was handled perfectly,

each woman clearly letting down her guard.

Perhaps most striking about this performance was each character's equal presentation. No one actress overshadowed the others, underlining the play's even focus on each character. Each role was given full justice, acted beautifully. There's a high risk of over-acting these complicated characters, and a very high risk of tending toward melodrama. These risks were completely avoided—in fact defied—by such competent, careful acting. Bennett's blocking added to this equality, with Agnes always sitting in the background of Mother Miriam's and Dr. Livingston's scenes, bathed in pale light. Mother Miriam took this same seat while she waited out Agnes's meetings with the psychiatrist. All three were always onstage; each character remained vital.

Brooke Stengel provided Agnes's singing voice. She's extremely talented. Her voice was beautiful, almost believable as the voice of an angel. If the opening night performance was any indication of how well the other shows went, *Agnes of God* was a complete success.

an accessible method of expressing our opinion, it only seems logical that more people would than do. And if, by their own lack of interest, voters cannot make an educated vote, despite the information that is provided them, it only takes a moment to abstain.

Mawrters speak out on election procedures

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instituted by a resolution presented last year at Plenary by Anna Kent and Sharon Levitch, as a solution to the problem of multiple runoffs, which were occurring due to a rule that the winner of the election must hold 50% of the vote+1. By instituting the "write-in" option, the intention was to make it possible for those who missed the deadline for nominations, etc., to still enter the race, and to give voters an option other than to simply choose the "no vote" against the other candidates running. As it now stands, the "no vote" has no bearing on the final results of who wins, but is included in the tally of the total number of people who voted, except in this situation (ELECTION PROCEDURES): "No-votes shall be a valid means of registering preferences only in an election to an office for which a candidate runs unopposed." The "abstain" votes are presented as an option, but do not count in the final tally.

A problem people pointed out when asked how they felt about the election process was that of publicity for the campaigns themselves. Many people ex-

pressed the desire to see and hear more about the elections prior to receiving the ballots in their mailboxes. And, while some were aware of the Candidates' Forum, which is required of all the candidates, many did not realize that it was an option to find out about the candidates. One freshman, Cammie Lieske, likened the problem to the many complaints about the special features of the phone system, saying, "You know you have it, but don't know how to get it."

The need for wider distribution of information about the elections and the candidates was expressed, but the attitudes about this varied. Some felt that this lack of knowledge resulted in a vote which was not representative of the community, and that the small group which did vote consistently ended up representing Bryn Mawr's community as a whole. Suggestions included mailbox stuffing with the candidates' statements of purpose because, as one student pointed out, not all Mawrters read the bi-college NEWS, where these are published. It was also questioned why these statements of purpose for Bryn Mawr elections are not published in the College

News, since they do not apply to Haverford students who are not voting.

Another concern that was voiced was the question of who is voting, and for what reasons. Those concerned stated that here at Bryn Mawr, our elections should reflect the integrity of both the candidates and the voters, rather than turn into a popularity contest for status positions.

Other people asked for clarification of what the different positions entail. Others asked whether certain guidelines for the statements of purpose existed, for example, to require an explanation of why the candidates are running and what their qualifications for the position are.

With all this concern directed at the "candidates' responsibility" and the responsibility of SGA to provide information to educate voters, what happens to the voters' responsibility to inform their own decisions? Apathy on the part of many in our community concerning SGA does exist. In order to criticize a system, it seems important to have some knowledge about it. What better way than by active involvement? With such

Chrystos advocates concrete action against racism

which we are brainwashed into racism, Chrystos envisions a next step as that of questioning the roots of specific racist stereotypes, such as the "savage" Indian or the "lazy" Black. In response to the first stereotype, Chrystos maintains that in fact the most savage people in history is the Anglo-Saxon race. As for "lazy" American Blacks, Chrystos reminded the group that most Blacks came to America as slaves, who were asked to perform even the smallest services for their white masters. In such a relationship, she asked, "Who is the lazy one here?" Thus, in both cases, the stereotypes actually describe roles originally held by white people, who systematically ascribed those roles to people of other races. Noticing racist tendencies such as this one can help us understand how racism evolves, and thus how to combat it.

Chrystos also asked the group to look for signs of racism in their immediate surroundings. She noted two specific examples of racism at Bryn Mawr. The first example was a special offer in the Café one day last week, when people with red hair could receive a free cup of coffee. She said that although this example seems minor, clearly this offer could only be open to whites, since red hair is a genetic trait found only in white people. Although she did not say that this was deliberate racism, she insisted that we must think about the implications of situations such as these when they arise.

The second example she gave was the recent appointment of a new Housekeeping supervisor, who was white. Chrystos said that the traditional consideration of seniority was overlooked in this case, since the new supervisor had started working at Bryn Mawr "just a year before," while there are Black staff members "who have been here for 25 years." Surely, she said, one of the Black staff members must be experienced and capable enough for the job of supervisor.

Once we start to see examples of racism in our lives, a positive step to take is to acknowledge the differences between people, differences which often have to do with racial and cultural backgrounds. Chrystos said that "Diversity of human culture is one of the most beautiful aspects of us as animals, and that we should get to know each other's cultures to experience the beauty of diversity."

She recommended that we each start this process with ourselves, and learn about our family's roots before they came to America. She told us to find out where we came from "and why," as this knowledge can help us to discover our family's relationship to its own culture and then to better understand the cultural roots of others. As we learn about other people's backgrounds, Chrystos encouraged us not to "make assumptions" and to be respectful of the differences we'll find.

Since racist people often feel powerless in their society and lack self-respect, healthy self-respect is a start toward being respectful of others.

After her general remarks on racism, Chrystos asked each person at the workshop to briefly describe what he or she is doing to combat racism in his or her own life. Since there was a large group in attendance, made up of both white women and men and several women of color, many different points of view were represented. The comments took on a very personal tone, as people described their geographical and family backgrounds and their internal struggles with racism.

Although the comments were supposed to be about specific actions each person was taking against racism, most people ended up telling stories about racism they had experienced and how it had affected them. This seemingly unconscious change in the content of the discussion replicated in miniature Chrystos' earlier description of the process of anti-racism: we first recognize the racism we have experienced before we move on to finding practical steps to take against racism.

One specific action that was suggested to combat racism at Bryn Mawr was for students to interact more with the members of the Housekeeping and Food Service staffs, many of whom are Black. Several people said that these staff members feel ignored by students, and that this causes feelings of resentment among them since the college and its students could not function without them. Because Housekeeping staff members are often individually assigned to dormitories, the people they see during their working day are mostly students. When students seem to ignore them, they can feel both resentful and isolated. Many of these workers have said that if students would at least say hello to them and thus acknowledge their presence and their contribution to the lives of students, they would feel better about the work they do and the people they do it for.

Lately the people who work in the dorms have been asked to wear name-tags which show their first name and "Bryn Mawr College." It was suggested at the workshop that these new name-tags are being worn due to dorm thefts, so that when a student suspects a staff member of stealing, she will know the person's name to report later; some such accusations are thought to be a result of racial bias, since thefts could actually be committed by anyone: students, staff, or outsiders. It was suggested that students who wish to show solidarity with these staff members make similar nametags for themselves, to imply that students are as likely as workers to steal from student rooms, and that thus we should be similarly identified.

rock the godboat. I have since seen and heard a lot, especially in those moments when Bryn Mawr people stop walking on eggshells long enough to communicate more honestly their feelings on this place.

And speaking of boats, remember how great the Titanic was until it met the iceberg? If Bryn Mawr was wise, we should take the hint and start trouble-shooting for our icebergs.

While some among us may not be political activists, publicity seekers, or sincere organizers in the prescribed way, we make contributions in other profound ways. We may take issues head-on or go to the source to handle problems that don't lend themselves to rally-

At the end of the workshop, Chrystos commented on the attention and respect everyone had accorded to each other's comments, and on the generally positive atmosphere among people in the group. Since Chrystos's workshop last year had caused some tension between the whites and the women of color who attended, it was heartening to see the change in atmosphere in this year's workshop for all races. However, Chrystos stressed that racism is not an issue anyone can be comfortable with, and that whites espe-

cially seem to feel uncomfortable with racism when they begin to face it. She said that we all must get used to facing this uncomfortable issue head on so that its usual status as a taboo subject can no longer allow its deadly effects to continue. Chrystos ended the workshop with the affirmation that each one of us must work against the fears that spawn racism. In her own words, "We who will must work for those who fear so fear will end."

Student questions Chrystos

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Wanted, For These Crimes, and I listed all the things she'd done, and posted them [the placards] all over Seattle. You could do that with this girl."

Yes, racism is still rampant, and passivity doesn't solve any problems, but is this the way to respond to racism? Is this humor? Such an action is childish, and accomplishes nothing in the way of better communication and understanding between races. Chrystos justified her suggestion by saying, "By humiliating them [racists] in front of other people, you can at least make them behave." Chrystos's goal supposedly is to abolish racism, yet she encourages minority group isolation by speaking of interracial interaction as an "us against them" battle.

Chrystos admitted, "I have a real problem with white people." She related a conversation with a white woman at an anti-racism workshop: "This woman walked up to me, and said that there was such a thing as reverse discrimination, and I said, 'Oh?'. I asked her why she thought that, and she told me that in high school, she was beat up by three black girls. I told her I didn't care. I had five friends killed in high school [due to racism]."

Bryn Mawrters then spoke about the racism they experienced here. Chrystos encouraged them to vent their feelings of frustration, but instead of offering constructive ways of dealing with racism, she merely fueled the anger and indignation toward the "white dominant culture."

ing groups and having Sunday night meetings, after which some may have to take a train home because we don't happen to live on campus, and we don't have a car to facilitate frequent late schedules.

As one of the many people on Bryn Mawr campus who have done some things and have had a lot to say, like my friend I have torn up a lot of my written opinions, for one reason or another. And apathy, that buzz-word on campus recently, is definitely not one of them. I may be motivated to write about an issue that concerns me or others I know. But it doesn't survive long enough to be published. Sometimes, no doubt, it has proven a wise thing to do. At other times there are simply other priorities—such as mid-terms (yeah), readings, term papers, classes, husband. (My husband has a sense of humor: he puts up with me.) And sometimes, I am just plain tired of issues. Come up with issues for term papers. Look for the issues in the readings. Issues, issues, issues.

And of course, we think we ought to have some Wall-Street-Journal-types of issues that we must call attention to. And yes, of course many of our issues are in-

She did bring up several salient points about racism at Bryn Mawr. It does exist here. She mentioned the sign in the Campus Center offering free coffee to redheads. Admittedly, this is a very subtle type of discrimination, but how many blacks, Asians, Indians, and Iranians have red hair? In the post-Civil Rights era, racism has become less demonstrable, more subtle, but no less insidious.

Chrystos also observed that the largely black personnel of Food Service and Housekeeping report to a white Director of Administrative Services who was hired relatively recently, in the past few years. The fact that she is white does not constitute discrimination; but, declared Chrystos, "I find it incredible to believe that of all the black housekeeping women who have been here twenty years, none had the qualifications for the job."

At the workshop for people of all colors, Chrystos managed to conceal her animosity towards white people, and led an interesting session. She asked each person to state why they were there, and what they were doing to combat racism. She also asked each person to examine their own racist feelings, and the stereotypes which give rise to such feelings.

Chrystos was forthright, outspoken, and made some interesting points about racism. However, her effectiveness was marred by her palpable dislike of white people, whom she calls "the oppressors of my people."

deed valid. But life goes on. Reagan still greys and the Sixers still play. The point is we don't have to wait until we think we have a "perfect" issue to communicate some of our concerns on these campuses.

In addition to our quality objective reporting, I think it would be refreshing to see some more ordinary, plain-old-special thoughts expressed from time to time in the Bryn Mawr College News about individuals and their heartfelt concerns. There's just too much tension, paranoia and silent suffering going on. People are so stressed here that perhaps Bryn Mawr College—and WE are Bryn Mawr College—needs some therapy. If we listen with our hearts and read the faces of our bright and diligent colleagues, we know there's a lot going on under that stoic Bryn Mawr exterior. And when you hear comments such as "Well if she has a problem why doesn't she go and get some @#! help?" you know these are only hints—the tip of the iceberg.

By the way, a friend of mine, who was at the Sweet Honey EXPERIENCE, just

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Shepard

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to change anything here. Since I'm not a person who goes around looking for boats to rock, I wondered why this caution. Nevertheless, this indicated the presence of things that need to be changed, and it also indicated a fear of change and promised immense frustration for anyone who dares to attempt it. The advice was well intended: to spare me that frustration. And I heeded the caveat. At one point I decided that to keep myself on track and succeed here, I must maintain my focus on my goals and objectives for coming here. And above all, I mustn't

BMC hears from HSA

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strength from the community as a whole. He explained that there is "a new Latino culture that is birthing in this country" and that both Latinos and the larger society must reckon with it.

In his book *Abalos* sets out to differentiate among the various realms in which people can lead their lives. He advocates existence within the realm of transformation, in which the moving question is: "How can I show my love?" Latinos, Abalos explained, make choices in four ways: the personal, the political, the historical, and the sacred. He encouraged those present at the talk to operate at the level of the sacred by radicalizing their self-reflection in an attempt to understand and eliminate the barriers that prevent demonstrating their love for other human beings.

"Latinos today," he said, "often get caught between the world of emanation and the world of incoherence." This is particularly problematic because the emphasis at those stages is on being loyal to the oppressor and on learning how to gain power for ourselves in order to survive in the competitive world. This, Abalos believes, leads to suppression of the self and assimilation into the structure of domination, where Latinos are and will remain oppressed. As an example of transformation in practice, he pointed to the power of liberation theology in Latin America: "it turns the system of loyalty to powerful others upside down. That is why liberation theologians are getting killed."

Abalos next described another realm of existence, that of deformation, in which "Anglos are the enemy". This, he contends, only "lead us into the abyss of violence, death and revenge." The only avenue open for Latinos to avoid the route of invisibility, inferiority, assimilation, excommunication, and extermination is to find refuge in the realm of transformation and the sacred. This involves reacquiring what it means to be Latino. Abalos pointed out that "our mothers are geniuses at making us understand the sacred."

For the Latino community to reach the level of transformation, first and foremost, it is crucial that "we let go of our sexism." Abalos explained that men and women need to relearn how to relate to one another in a sphere of cooperative understanding and love. Latinos must reject one of the principal tenets of liberalism which emphasizes the pursuit of one's own interests. The moving force behind the Latino movement must be seeking to find out what they should do when their needs coincide with those of their people. In summary, says Abalos, "I am a person, proud to be bilingual, bicultural, human and sacred, feminine and masculine."

Angelo Falcon of the Institute for Puerto Rican Policy in New York City was the next speaker. As a Columbia student in the early seventies involved with establishing the first Latino organization on that campus, he related his own experiences in the founding of a panlatino organization. The nature of the organization, he explained, posed a series of problems. There were divisions over questions of sexism, ideology, ethnicity, race, class and agent even within the small, 29-member Latino community. There was, though, a unifying factor within the community in the recognition that they were "being bombarded with the Western bias in the curriculum; our history ignored, there was a subtle message as to what people thought about us." The organization's efforts came to bear when they succeeded in institutionalizing a Latino student recruitment program, undoubtedly one of their most

significant accomplishments and one which has ensured the visibility of Latino issues on Columbia's campus.

Falcon stressed the importance of Latino student groups in the definition of issues and the preparation of leaders for the community. Organizations of that nature often serve to develop skills that will never be developed in the classroom. By way of conclusion, Falcon emphasized the importance of forming alliances among minority groups on campuses. He commended the efforts to establish an East Coast Latino Coalition which, he believes will serve as an important conduit for unity, communication, and sharing of ideas and strategies among the Ivy Leagues and Seven Sisters. On March 5 several HSA members will be traveling to Yale for the first meeting of the Coalition which will draw up its charter then.

But, perhaps the most telling aspect of the conference for those Bryn Mawrers who attended was the forum on recruitment issues. Many schools boasted programs of active location and recruitment of Latino students through phoneathons, frequent mailings, and sending students, alumni, faculty, and administrators to areas with high concentrations of Latino populations. Some schools, we found out, even start recruitment efforts at the middle school level, encouraging Latino seventh- and eighth-graders to think about attending college, regardless of where they end up going. Bryn Mawr, embarrassingly so, was the ONLY school among those present at the forum which does not have a recruitment program specifically for Latinos.

The Hispanic Students' Association is working hard to begin to correct this exclusion and lack of visibility of the organization and Latinos in general, on campus. Leticia Salcedo, BMC '84, a Chicana who works with the Puerto Rican community in Philadelphia, spoke to the group recently, accentuating the importance of unity within the Latino community, for there is much work to be done. Only by pooling all the resources available to the Latino community can change be accomplished. Needless to say, the Hispanic Students' Association has been infused with energy and with a renewed understanding of the role it has to play in the Bryn Mawr community for the next few years. Be expecting to hear from us in the near future.

New Abortion Bill

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concern for the women undergoing abortions.

The fourth section of the bill concerns public funding for victims of rape and incest. In the case of a rape, a woman must report the assault, along with the "identity of the offender, if known," within 72 hours of the incident, or she will be unauthorized to receive abortion funding should a pregnancy result from the attack. In the case of incest, the woman must report the incident of incest to a law enforcement agency within 72 hours of the discovery of pregnancy. In either case, Fletcher points out the increased danger to the woman involved. She suggests that the fear involved with a rape or incest accusation would force many women to carry an undesirable pregnancy to term.

"Women are being pilloried by a bunch of middle-aged men who don't

SGA and student rights explored

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walked into the Computer center as I "speak." "Hi, how're you?" I said. "Stressed," she said, "I'm trying to finish my paper." How ironic, you say? Indeed, it's ironic considering that in their routine, Sweet Homey did a song satirizing how in some minds, increased stress is believed to be a prerequisite to progress or advancement.

Let me break the deafening silence by asking Mawrers a few questions that I'm sure have gone through many a mind, especially in the wake of what is euphemistically referred to in the Bryn Mawr & Haverford *News* as students having been sent on "college leave." Is an impossible rading list going to make us truly human, sensitive and caring individuals? When we master the methodology of covering all the facts, is that more profoundly educating that having the opportunity to bounce ideas and views off each other in discussions or seminars? Do professors or administrators really care about us and whether we have a nervous breakdown from their reading lists? I know for a fact that many, as individuals, do. God bless them.

But it seems from all appearances that there's the pressure that comes from an admixture of elitism and conservatism, the politics of tenure and college funding, and anachronistic ways of thinking that determine the structure of the organization, which all go together to enforce our academic agenda. The current March issue of *NEWSWEEK ON CAMPUS* speaks to the national controversy over what's the best academic agenda. And as we ask more questions and accumulate more knowledge, more arguments, more theories, where are we going to put it all, in terms of structuring courses? And how are we going to design our degree requirements? Will we have a Bachelor's or Spinster's (why not?) degree that takes five or six years, with two- or three-semester course loads compacted into one semester? Why don't we just eliminate the summer break and let us "cook" longer until tender.

From professors, T/A's and undergraduates alike on this campus, I've heard comments such as: Well, students today watch too much television. They're too visually oriented, so they don't read as much (i.e. we're less literate than they were when they were at our level of academic enterprise). I thought reading was a visual activity. What do you think? Shall we come up with a theory about this? Furthermore, some of the most literate, "bookified" people in the world are poisoning our atmosphere and murdering South Africans. They have

know *zippadeedoodah*," says McPherson, "It's a very depressing scene in Harrisburg." Indeed, the new abortion legislation seems to have alarmed pro-choice activists throughout the state and throughout the nation. Although Fletcher sees the recent legislation as discouraging, in that it was so quickly and easily approved, NARAL-PA is just beginning the fight. She would like to see an increased effort to elect pro-choice representatives and senators, pointing out that Pennsylvania has one of the most strikingly conservative legislatures in the entire country.

President McPherson would also like to encourage Bryn Mawr students who are sympathetic to the situation to take a more active role in politics at the state and local levels. She wishes to remind Mawrers that the bill will most directly affect "women who have not had our advantages: the young, the poor, and the disadvantaged."

just arrested Bishop Desmond Tutu and other protestors again.

I know a very bright woman with a lot of potential who left Bryn Mawr because she was so fed up. She told me she's used to getting A's and nobody was going to convince her that 2.little was good enough for her. I can't say I disagree with her.

Or try this: "Well, some students just learn faster than others," i.e. If you complain or ask for help in finding better ways to approach the challenge, then it is assumed that you're not working hard enough or you're just not bright enough, and *may be* Bryn Mawr is not really the place for you. So perhaps you'd just as well be happy with your 2.0, because that's a "good" bargain. Remember you're at Bloomingdales (or whichever). Not Woolworths. I call this the old if-you-can't-take-the-heat-get-out-of-the-kitchen argument. This does not help us. It excludes us. Why seek help if you know this is the attitude you're likely to encounter from some quarters. And who among us has not heard the tale that "grades shouldn't count"? S-u-r-e they don't. Give us a break here!

Theses are the old tired racist or elitist responses, lies, that policymakers like to give, which pacify us and maintain their inhumane structures. And we bite like hungry fish. If grades aren't important why does Bryn Mawr require them when we apply here? Why do graduate schools require them?

And when some of us become professionals: leaders, public-policy makers, economists, doctors, professors, will we stick "it" back to our public, our patients, our students? Is this a college campus or is it the Pentagon? Let's come up for a breath of fresh air, clear our minds, and evaluate whether the kind of stress that characterizes academic life at Bryn Mawr is in fact necessary for an excellent academic enterprise.

So, on the question of whether students have power, I've just read a comment on the poster in the Campus Center, which said we have "very little" power. I say we have a lot of power because without students, like the other important people here, this place would have to close. There's our power right there. We are Bryn Mawr College. So it's not a question of whether we have power, but rather how can we better use our power to bring about a healthier quality of academic life on campus?

We can each discover *how* by stepping off those eggshells and start telling our own stories, without being intimidated by our various interpretations of the Honor Code, if that's what's at the root of the paranoia here. The Code should serve us, not oppress us. For instance, people are intimidated in the name of the Code by finding their mailboxes stuffed with unfortunate case histories and Swaggarthian confessions, which I have noticed are well-timed to appear during exam periods. This only increases the stress level and paranoia at exam time, a time when people need to remain calm in their quest for grades which are really not important. Save the paper and conserve our trees.

I am my harshest critic, but y'know, this time I may just let this one survive. And for those of you out there who are afraid, paranoid of saying what's on your minds, are you happy with our academic agenda, our course-loads? Do you find that we have adequate support sources or do you feel that Mawrers are above needing support? If not, what alternatives can you offer? We must get off those eggshells if we are to make policymakers aware of our concerns. "Can we talk here?"

Dates Women Make

- Wednesday, March 2** Interviewing skills presentation, Thomas 121, 7-8:30 pm
Writing Clinic, Thomas 251, 7-10 pm
Women's Interest Meeting, CCC 105, 9:15-10:30 pm
Islamic Cultural Association meeting, Computing Center 101, 10-11 pm
- Thursday, March 3** Writing Clinic, Thomas 251, 7-10 pm
"Christo si e Fermato a Eboli," Italian, English subtitles. CCC 210, 8:30 pm
Disgruntled Thespians, CCC 105, 9-10 pm
Residence Council meeting, CCC 200, 9-10:30 pm
Ed Board Meeting—College News, Thomas 251, 9:00 pm
Plenary Resolutions due. Midnight
- Friday, March 4 through Monday, March 15** SPRING BREAK!!!!
- Tuesday, March 15** "El Amor Bruio," Latin American/Spanish Film Series, Thomas 110, 8 pm
- Thursday, March 17** San Francisco Mime Troupe, Goodhart, 8 pm (tickets X6236)
Beyond Human Capital: Black Women, Work, and Wages, lecture, Goodhart Music Room, 4 pm
- Friday, March 18** "Le Bal," Mimed commentary, International Film Festival, Language Center (1st floor Denbigh), 1:30 pm
- Tuesday, March 22** "The Ballad of Gregorio Cortez," Latin American/ Spanish Film Series, Thomas 110, 8 pm
Modest Veils, Subversive Songs: Bedouin Women and the Problem of Powerlessness, lecture, Dorothy Vernon Room, 4 pm
- Wednesday, March 23** Women Writers at Bryn Mawr, Valentina Sinkevich, CCC 105, 1:15 pm
"Buddhist Pilgrimage in Japan," lecture, Dorothy Vernon Room, 7:30-9:30 pm
- Friday, March 25** Dieuwke Davydov—Cello Recital, Goodhart Music Room, 8 pm
- Tuesday, March 29** "De pris, de pris," Latin American/Spanish Film Series, Thomas 110, 8 pm

If you would like anything included in "DATES WOMEN MAKE," send meeting times to C-205

—Rachel Perlman

NOTES OF INTEREST

READINGS—March 1988—
International Women's History Month

Readings:

- March 2—**
Celebration Of Women In Poetry
8 p.m. at Limerance Gallery, 2318 South St., (732-0636) \$4. Tina Barr, Becky Birta, Roni Chernin, Jane Todd Cooper, Johanna Dipaolo and Dr. Rikki Lights.
- March 7—**
Small Steps and Toes Book Party
12:30 p.m. at Community College of Philadelphia, 1700 Spring Garden St. (Small Auditorium), FREE. Authors Bob Small and Lamont B. Steptoe will read.
- March 14—**
Karen Fitzer/Pamela Sneed
8 p.m. at the Video Box (address above)

1988 Poetry Week Readings

- March 21—**
Emily Kahn/Sarah Mangan-Haskey
8 p.m. at the Video Box (address above). (Kahn writes the Aunt Em Column in Labyrinth, and Mangan-Haskey is a member of BanShe)
- March 23—**
Flaunting It II—The Second Annual Gay and Lesbian Poetry Festival
7:30 at Nexus, 2017 Chancellor St. Juan David Acosta, Gary L. Day, Emily Kahn, Val King, Janet Mason, Popular Neurotics, and Lamont B. Steptoe.
- March 25—**
Poetry reading at Limerance, 2318 South St. Avalanche, Becky Birta, Julie Blackwoman, Victoria Brownworth, Sarah Mangan-Haskey, Bob Small, Scott Tucker, and Stanley Ward. Admission \$2 to Students with ID.
- March 26—**
Poetry For Peace—Jobs For Peace Benefit 2 p.m. at East Side Ministries, 9th and Potter Sts.

Chester, PA (872-7565)

CISPES Benefit (Poetry Uniting the Americas) 8 p.m. at Stark Beauty, 2208 South St. Admission \$2 for Students with ID.

March 28—

Open Reading

8 p.m. at the Video Box. FREE

Film Series

Cinematic Images of Woman at Villanova University, Connelly Center Cinema, presents:

March 19-21

Written On The Wind (Douglas Sirk—U.S.A.—1956)

Discussion: "The Gender War Of The '50s Yuppies."—Ruth Perlmuter, Speaker.

—Eliza Randall

To your Health

Although the dingy frozen days of winter have recently been replaced by clear blue skies, the infamous muggy "Mawrshland," and milder temperatures, the onset of the flu season has reminded us that spring is not quite here. The "flu" is a contagious viral disease that usually centers in the respiratory tract, but affects all parts of the body. As you may well know by now, the most common symptoms include a severe headache, a fever between 100° and 103°, muscle aches, nausea and/or loss of appetite, and a sore throat accompanied by sneezing, and a dry cough.

Because the flu is a viral infection, it is initially treated by simply trying to reduce the discomfort of the symptoms and prevent complications from developing. Like the common cold, no "magic cure" is available to treat the flu; the body must fight the influenza virus on its own. However, two Tylenol every four hours should help to control a fever as well as reduce the muscle aches and headache.

When treating a fever, Tylenol is a better choice than aspirin because of possible side effects associated with aspirin. Fluids—lots of fluids—are also important in fighting a fever because fever dehy-

drates the body. The sore throat and cough can be combated with salt-water gargles, over-the-counter cough suppressants, and lozenges or ice chips. A word of warning, though, alcohol doesn't mix well with many over-the-counter medicines, so it's not a good idea to combine the two.

Lastly, what your mother always suggested (and may still suggest), getting lots of rest, should help prevent complications and speed recovery.

In most cases, these methods should constitute a complete treatment, and you should be able to recover in about a week. However, if you have flu-like symptoms and a history of asthma or chronic bronchitis it is time to contact the Health Center. Also, if you develop an earache, swollen glands, a fever higher than 101° for longer than 24 hours, or if you are coughing up greenish, yellowish or bloody sputum (lovely, we know, but keep reading anyway), it is wise to seek medical attention. All of these symptoms suggest the possibility that, despite precautions, complications have developed.

All of this explains what to do if you get hit by the flu, but you may be able to avoid a week of miserable discomfort altogether by taking care of yourself beforehand. Once again, common sense is the key. Eat properly, get enough sleep, and avoid hand to hand, hand to object, breathing, or, yes, intimate contact with folks who have the flu. It is a contagious disease.

So let's try to survive mid-terms, slog through the Bryn Mawr without getting too muggy, patiently await the warmer days of spring, and HEY, LET'S STAY HEALTHY OUT THERE!!!

—The H.C.S.L.C.

To the Bryn Mawr Community:

For all you lesbians out there (and we know you're out there), we have just the thing you've been waiting for... LesbianSpace.

LS was started just before the end of last semester, and is slowly gaining popularity among campus lesbians.

Susan Brown, Michele Morris, and Jessie Washington created LS "for lesbians who just want to hang out with other lesbians." It differs from LBSG in that it is not a support group for women questioning their sexuality. We recognize that there are lesbians out there who are very comfortable, secure and decided in their sexual orientation, and who do not need, or want a support group, but rather a forum in which we can sit and talk among ourselves, laugh, tell jokes, sing, or just hang out.

LesbianSpace is currently being held in the Women's Center every Friday from 3-5pm. Hopefully, when warmer weather arrives, we can relocate preferably outside.

But for now, the Women's Center provides for a nice, cozy, comfortable atmosphere in which we can gather.

With its growing library of Women's music, the Women's Center is becoming increasingly inviting. The latest addition to their music collection is a complete set of tapes of the music of Sweet Honey in the Rock.

LesbianSpace is a open to all lesbians, and we welcome your company.

Michele Taft Morris

could not participate.

Coach Wallington, who will be taking a year's sabbatical next season, says that the swimmers swam "great" at the Seven Sisters Conference and "well" at Tri-States. In the same sentence she mentions the fact that Bryn Mawr placed more swimmers in the finals at Tri-States than they have ever before.

Swimmers shine

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team's records) swam for Bryn Mawr.

Shaw was not the only freshman to swim well at the Tri-States competition. Natalie May dropped 3 seconds in the 100 Back and a phenomenal 10 seconds in her 200 Back. Joan Bristol also put in best times of the season as she swam well at both the Tri-States and the Seven Sisters meets. Kate Lowre, who has been only able to kick in many of the workouts since November because of shoulder problems, put in brave performances at both meets, placing 12th in the 200 Back at Tri-States.

The three day meet at Bryn Mawr ended the 1987-88 swim season and there was the ritual dip for Coach Wallington Sunday night. Joining her in the pool was senior Johan Marjan who has supported the team as manager throughout the season. If they had been allowed the Bryn Mawr team would have pushed in senior lyndsey Wollin as well. But Wollin, who set the team record in 1 meter diving earlier in the season, had to end her season prematurely as in a practice the week before Seven Sisters she missed a dive and hit her ear against the water, puncturing her ear drum. Wollin supported the team throughout the rest of the season even though she

SPORTS

BMC basketball a success

BY CATHARYN TURNER

The Bryn Mawr Basketball season has drawn to a complete and successful close. The Mawrtys were able to shut down both Neuman (73-41) and Northeast Christian (70-55), in their final games. In doing so, the Bryn Mawr Basketball team has accomplished the long sought goal of its season; they won the PAIAW League Championship with an undefeated league record of 4-0. "It has been the kind of season that coaches dream about," said coach Donato.

In the game against Neuman, the Mawrtys played a tough match from the start, closing down all opportunities that Neuman had. The Mawrtys were ahead early in the first quarter, and never relinquished their lead. Every player had adequate playing time in this game and every team member scored. Junior Diana Yanez played well on both the defensive and offensive ends of the game, she helped offset the weak side of the court, and used this tactic to score. Julie Zuraw was the offensive leader with 15 points, followed by Julie Schulte with 14.

The Northeast Christian game started out with each team matching baskets. In the first quarter of the game there was never a substantial lead for the Mawrtys. The Mawrtys were up by two with a minute left to play in the first half when Jennifer Kraut led a scoring run that put Bryn Mawr up by eight. After attaining this lead, the Mawrtys held on and refused to let go. This game was, as most games this season have been, a very physical one. With only two and one-half minutes played in the second half, a Northeast Christian player fouled out. This player had been the leading force for the Knights and had scored most of that team's points. The Mawrtys took control of the instability of the team and had a six point scoring run that disabled the Knights and brought the crowd to a deafening roar. The team finished the game with Freshman Kate Carroll's postgame freethrow.

Freshman Lisa Wells played outstanding defense in this game, rejecting two Knights shots and playing tight and hard in the zone. The intense electricity of the game was heightened by the packed stands, and fans were rewarded for their support with some of the best basketball in the history of Bryn Mawr's team.

The Mawrtys started the season out strong and maintained their momentum to the end. This is evident in their season win loss record of 163. The members of the team brought a winning combination of skill, potential and motivation onto the court. Coach Donato says of the team, "To have this much talent and the type of work ethic that these people demonstrate everyday... [it] leaves me speechless."

The team suffered its first loss, coming out of a perfect preseason record, in the first game of the season against Montclair State, but this did not slow their momentum. If anything, this loss spurred the team on to the triumphs that it racked up during the rest of the season. The team strove hard in preparation for the Seven Sisters Tourney, and played well together. The disappointing loss to Smith in the final minute of the game was not exactly exuberating, but the team had proven that it was a team to

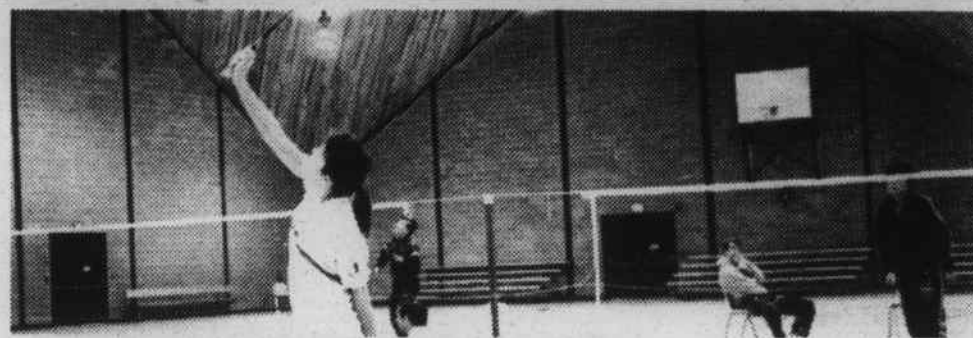
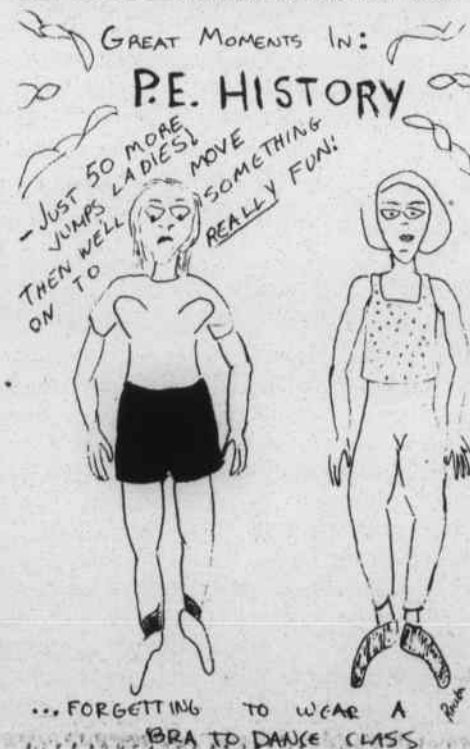
be reckoned with.

In the second half of the season, the team suffered only one defeat in 12 games, and won most of the others with a comfortable margin. The team was able to maintain its strength both on and off the court, lending to each other a support that strengthened already existing team links.

Not only was this a season of team triumph for the Mawrtys, but it was also a season of personal triumph. The Bryn Mawr team saw in its first half of the season the appointment of Senior Julie Schulte and Sophomore Julie Zuraw to the Seven Sisters All-Tournament team. Zuraw was also named Defensive MVP in this tournament (the first person in the history of the tournament to claim this award twice), and Sophomore JoAnne Meyer set a new school record with 11 individual steals in a game. In the second half of the season, Zuraw broke the school record for individual points in a single game by seven points; the record now stands at 38.

For the total season Meyer holds the records for single season steals and assists. She also holds the record for best field goal percentage at 48%. Junior Sonya Dutkewych ended this season as the school's third all-time leading career rebounder with 398. Sophomore Zuraw holds the single season record for highest average points per game at 15, and stands as the fifth highest all-time scorer with 508 career points.

Unfortunately, the Mawrtys must say goodbye to two starting players, Seniors Julie Schulte and Jennifer Kraut. Schulte leaves as third highest all time leading scorer with 558 points, a two-year co-captainship and an appointment to the Seven Sisters All-Tourney team. Kraut leaves as the all-time leading scorer with 900 career points, all-time leading rebounder with 735 career rebounds, all-time leading stealer with 212 career steals and all-time leading assister, with 178 career assists. She has been the team MVP for three consecutive years, a PAIAW All-Star for three consecutive years, and holds the best freethrow percentage for a season at 72%. She also holds the records for most rebounds in a season: 238 (set during the 1985-86 season), and for most points in a season: 284 (also set during the 1985-86 season). She was a Freshman all-star as well.



BRYN MAWR'S BADMINTON TEAM in practice.

MEIKO TAKAYAMA

Badminton team dominates

BY JENNIFER WARD

The Mid-Atlantic badminton tournament, hosted in Bryn Mawr's Bern Schwartz Gymnasium over the weekend of February 29-30, provided a challenging competition for Bryn Mawr's PAIAW Championship team. After dominating the league with a 10-0 record and going on to take the PAIAW title, the Bryn Mawr players faced competition of a much higher level than they had seen in divisional play. Since it was an open tournament, there were many older participants, some who had been playing for fifteen years or more. "It was a tough tournament," said coach Cindy Bell. "The skill level was very high."

The Mawrtys rose to the occasion, proving that their title was no fluke. Senior Karen Lewis made it to the semifinals in the singles, doubles, and mixed. Her partner in the doubles was senior Sunny Kim, who also made it to the quarterfinals in the singles.

Captain Donna Carpenter, also a senior, paired up with Coach Bell and together they swept the C-doubles event. Sophomore Rumana Huque emerged as the runner-up in the B-singles competition.

This weekend seven of the twelve team members will travel to Swarthmore to compete in Nationals. The team's last National competition was in 1986 when they placed fifth out of nineteen teams, but Bell has hopes for an even better outcome this year. The tournament is an invitational rather than a qualifier, and Bell is not sure how many teams they will face this time around.

With two undefeated seasons under their belts, Bryn Mawr's badminton team suffers the set-back of losing seven of their twelve teammates to graduation. This loss leaves the future of the team uncertain, but hopefully with some new recruits joining them next year they will be able to show us some more of this winning tradition.

Swimming season ends well

BY SHANNON HEATH

No, the admissions committee has not decided to admit men, as a Mawrter might have been apt to think as the male population on campus increased dramatically over the weekend February 19-21. Instead Bern Schwartz Gymnasium was the scene of the Tri-States Swimming and Diving Championships with eight men's and nine women's teams from schools such as Howard, Frostburg, and Fairmont. The electric competition could be felt in the air as the top teams battled it out.

The Mawrtys responded to this excitement by setting two new team records in the relays. Melissa Pantel, Monica Shah, and the two team captains, Andrea Johnson and Meredith Miller, sprinted to a fifth place finish in the 200 free relay, setting a new record of 1:49.78. These same four sailed across the water Sunday night at the end of a very long hard weekend to take fifth in the 400 free relay.

In addition three of these same four freestyle aces swam in the 800 free relay Friday night to set a new team record of 9:07.03. Johnson also put a strong swim in with her individual 200 free on Saturday, swimming with one of her best times of the season. Both Miller and Shaw finished in their individual events. Shaw sprinted to a 26.11 in the 50 free to take 6th, and Miller took third in 100 Breast. Although Miller was somewhat disappointed with her time in this event, it was still her second best swim of the season. She only went faster two weeks before at Seven Sisters where she scored higher in her individual events than any Mawrter has since the legendary Helen Collins (who holds over half of the

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Tennis team gets psyched

BY MICHELE TAFT MORRIS

The Bryn Mawr Tennis Team started practicing for their spring season last week, in Schwartz Gym.

Over Spring Break (which is ever so soon), eight players and Coach Cindy Bell will travel south, to Hilton Head Island, South Carolina. There they will scrimmage all week against eight other schools to get in shape for the season, which opens March 27 at home, against Scranton.

The team finished 6-6 last year, but Coach Bell is "predicting a better finish this year." There are a number of very

promising freshmen joining the team this year, as well as many strong returning upperclassmen.

Claudia Callaway, '88, who played the number one position her freshman and sophomore years, is returning as a senior with high hopes. "This year's freshmen really add the depth that this team needs—I really think it's a new beginning for Bryn Mawr," states Callaway.

Coach Bell is equally enthusiastic, although she is "not expecting an undefeated season." Both Bell and Callaway feel that this year's team has the makings of one of the best teams they've seen yet. Let's hope it proves true.