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Abortion bill challenges rights

BY LISA ARELLANO

On March 14th, House Bill No. 2746 was introduced by a bipartisan delegation of the Pennsylvania State Legislature. This bill has already been approved by the Senate. In brief, what has been referred to as the "rubber-stamp clause" in the House is the "Parental Consent" 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 that the abortion "may be detrimental, both physically and psychologically." 2) 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 aborting persons with disabilities." The bill requires 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) 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 the number of illegal abortions. 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 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 an adjacent, less restrictive state, or to lie about their whereabouts. Attorneys attended hearings to obtain the permission of a judge. Fletcher referred to the parental consent clause as perhaps the "most intrusive" and "most compassionate" aspect of the bill.

The third aspect of the bill, the so-called "abortion facilities," 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 "legitimize morality" as well as showing little or no (continued on page 14)

Latinos Conserve help

BY MILLI CISNEROS

On February 12-14, a group of five members (Edith Arias, Milli Cisneros, Nora Gutierrez, Griedy Jimenez, and Diana Yanez) 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 own identity 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 it was 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 are 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 are among all their roots in their 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." Thus, 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 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 Profane. He stressed the importance for Latinos to rid themselves of the prejudices—race, classism, and sexism—that exist within them, in order to be able to derive (continued on page 14)

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).

Chryastos 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 Chryastos, 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, Chryastos 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. Chryastos 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 tripod of capitalism" and discussed the roots of racism in the world-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 enter professions 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 which (continued on page 13)
Suppose our sisters can be given in many ways, but silence is 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 mention of homophobia and rape threats in the College News' last editorial.

In an open letter to the campus last winter, they pointed out the importance of basic security services 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-president to guide us? is this a safe environment to live in with regard to safety-security officiers. However, Steinbeck expressed frustration with her budgetary limits when dorm residents asked her to address other security issues such as re-keying the campus, employing full-time dispatchers and escorts, improving the lighting and closing the doors on the second floor, etc. Neither the budget nor the 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 to avoid attacks if she is not informed of their occurrences. If anyone has any information concerning this or any other issue, 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.

**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 Fried for her generous support during the recent administrative discussion of the future of women's rugby on campus. She not only took the time to thoroughly investigate the issue at hand, but she was also willing to be a 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 task with great skill. We extend our gratitude for her help.

Sincerely,

The Women's Rugby Team

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**EDITORS' NOTE:**

This statement is not the opinion of the College News, but rather that of the editors of the College News and the students who wrote this letter. 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 inside and outside groups and individuals who propose or function as contributors to those.
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 narrative has been reversed; the dining halls have expressed more than students' opinions and suggestions concerning the quality and quantity of the food served. It is accepted 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 of the students towards them, and the students have responded with an outpouring of personal stories.

Among the student workers who, for purposes of this article, were approached with the question about how they feel about their job, the way they are treated by their peers, and how they feel their working environment. It seems that there is no 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 there are exchanges with irritated students at the checking station and servants, and the unhelpful and the tabler unclad trays can turn a shift into a negative experience.

One of the major concerns of the Cafe server: the atmosphere that is created by students, and this can be applied to the atmosphere in the dining halls as well. It is the responsibility of the students to be a place where social interaction is encouraged.

People tend to forget that these student workers are their peers, and are not lesserbecause they have a job to do. Student worker Elizabeth Knap was outraged to hear a woman refer to a one, a 19-year-old, as 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 refusals 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; preparing a strange relationship between peers.

As Gretchen Wierig, supervisor in the Cafe, said, "Students just don't think that this is a business." Whether there is actual cash transaction or not, all of the facets of BMCDS constitute a business. Joe Giamboli, director of Dining Services, considers it to be a service-oriented business. Student workers are placed in positions of visible service, and, in a counter, the checking table, the serving line, the prep station, and the dishroom. Because they are visible, they can be easily recognized by students.

The food Committee address the problem of BMCDS paying her salary, and expects her to do her job. This job includes refusals 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; preparing a strange relationship between peers.

Walks build peace with USSR

(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, and American citizens to the Soviet Union (during the summer) the organizations hope to give native citizens their first contact with the other. We believe that contact, fact, organized to provide a maximum of interaction between walkers, who represent both nationalities and their private lives, is an important event for both the participants and the nations involved.

International Peace March, Inc. is presently continuing its search for marchers to participate in both Walks. At least 200 Soviets and Americans will participate in each Walk. Both Walks are slighty more than one 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 through 10 states, with ground and air transportation provided for walkers between locations. Walkers will begin in Chicago and finish in Philadelphia. Next the March will move to the Midwest, going from Moline to Chicago. Then on to Mornings. The last leg of the Walk will be held from Los Angeles to San Francisco west the 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 Ukraine, Republic, of Odessa to Kiev, while the second leg will be held in the Russian Republic. The city of

March 3, 1988

THE COLLEGE NEWS

people, and student workers should not be located in positions of conflict 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 can do 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 International Peace its Peace Park. While we were there, we recalled that in two days would be the 48th 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 many, 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 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 $250 and the cost for the Walk in the Soviet Union is $500. Participants are also expected to "spread the word" of the Peace Walk after their 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) 843-6361.

Eva C. Behrens, professor of Chinese Studies at Bryn Mawr, who organized Foard's lecture, said that the importance of Foard's walk lies in the conformation 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 religious parallels between early pilgrimages and modern tourism, he was unable to capture the emotional importance of Hiroshima. It did not seem as though he always pilgrimage in Japan. As they travelled about Japan, they would leave paper talismans as memorials of their presence. The Tokugawa Period followed and lasted until the Meiji Restoration, a period that saw the modernization of Japan expressing 'communitas' (critiquing social structure), and emphasizing the generically Japanese and modern mass tourism. Michael Nylan, Professor of Chinese Studies at Bryn Mawr, who organized Foard's lecture, said that the importance of Foard's walk lies in the conformation 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).

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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 your ideal. Backing into a hypnagogic state, and thinking of what you're working for when you're not happy." Ginsberg's thoughts on thought: "Nobody knows what his next thought will be. Do you know? No... Our moods are faster than our control of them, or anything we might guess about them, unless of course, we were correct that they were quite vast... this is why we should be bothered with thinking all this extra stuff..." He also said about science: "I don't think science is neutral. Neither does Blake. 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 destroys 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 in some way?" He was adamant that he sometimes feels like a hypocrite... lying to yourself telling yourself that you're working for something when you're not happy."

Ginsberg's poetry reads: "There is no such thing as an easy thought. We are limited, we have to work at... there is no such thing as an easy thought..." His theories about life, as shaped by science, 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 this trait. Besides, never attaining your ideals doesn't make you a hypocrite... trying to yourself tell yourself that you're working for something when you're not happy!"

His poetry and his lectures illustrate this carefully, presenting a character who is torn apart. Ms. Wolitzer portrayed this conflict clearly, presenting a character who is torn apart. Ms. Wolitzer portrayed this conflict clearly, presenting a character who is torn apart.

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.

Mr. Wolitzer opened her reading with a passage from her novel Hearts. In the passage she reads, a young woman who was recently widowed, named Linda, and her thirteen-year-old stepdaughter Robin, aretraveling cross-country to look for relatives who will take Robin in. They become ensnared in a combat of silence, even eating at a roadside restaurant. 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. The laughter was punctuated with perfect silences, was punctuated with perfect gestures. She appeals to reason in her argument, 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.

Mr. Hoffman also read to a small audience at Wyndham on Thursday night, an audience composed primarily of faculty and alumnae. He endeavored himself to the Bryn Mawr listeners by praising two of them. Mrs. Hunter, a poet, and Kristin Hunter, a novelist. She adds: "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: Valentia Sinkevich, a poet, and Kristin Hunter, a novelist. Ms. Sinkevich is reading on March 3rd 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 Meehan.

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 wives. 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 plot-wise, 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 Ceklenjak (Lizzy) and Susan Crutchfield (Arlene). 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 (Heddy) struggles 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 motif 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’s (Christopher Pomeroy) 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 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.

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 sometimes wrenching honesty in situations in general.

If, however, one is able to turn off one’s political incorrectness sensor, 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 performance was uniformly good, as was the acting. For all its scriptural problems, a terrific cast and orchestra made Baby a pleasure.

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**Sapphire’s poetry “emotionally true”**

**BY LORRIE KIM**

The intimate, warmly-lit living room of the Undergraduate Theatre last Thursday, March 17, 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, was supported by Sisterhood members Tuggle and Tuggle.

She began the evening by reading a number of her short stories, each of which blended love, awe, humor, and sometimes wrenching honesty in a way that clearly elicited laughs or gasps of recognition from the audience. With every sentence, Sapphire succeeded in evoking the traditional distance between poet and audience—her language was direct and powerful, her voice was emotionally true, and her subject matter so intense, so immediate that the audience was forced to either love her or flee.

The performance was the perfect setting for Sapphire’s poetry reading, an event organized by the Sisterhood as part of Black History Month. In this way, the performance was emotionally true, and her subject matter so intense, so immediate that the audience was forced to either love her or flee.

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**The Mime 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” front-line 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 Troupe’s performances 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, the Underground Railway Theater last year, and this year, the Underground Railway Theater last year...
Reagon teaches us to hear Civil Rights voices through song

BY SIA NOWROOJEE

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 on the Civil Rights Movement, reminding us that 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 were way behind.” Reagon’s work to correct these distortions led her to look at the everyday people, the crowds involved in the Civil Rights Movement. And, if you want to understand it, they say, listen to the music.

Through the descriptions of different types of music, along with samples of the music as a commentary, Reagon traced the history of the Civil Rights Movement. Starting with the different types of church music, 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.

Foundation of Sweet Honey in the Rock! Reagon reminds us that there is a lot to hear about today that is being ignored, and that we cannot let pass by. If only we will listen.

Sweet Honey inspires all...

BY JOANNA HÖ

Doing a review of a concert that describes mostly 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 women 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 show’s impact was astonishing on music, to which everybody could sing along.

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

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 parallel 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 developed 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 chairs. Entitled “This Little Light of Mine” as the most often sung song of the civil rights movement, she challenged the audience to consider the message, and were already clapping in rhythm, to feel and show their personal commitment with enthusiastic singing. “Now listen,” she exclaimed, “when you sing and let 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 adaptations 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 “Breathes,” 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 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 aura of the group was so great that it became movement—the vibrations of their combined voices trembled on the skin. Each singer member sang her individual part and together the voices wove a cloth more than a song, so rich and dense 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.
Osirim discusses BMC resources

BY MILLI 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 on, or conduct independent studies in these areas.

Osirim’s burden is made even heavier by the fact that so many of the students who are interested in exploring the issues of women in developing countries, which is a part of her expertise. However, she stresses that she “Happen[s] to love interaction with students and [like] to engage in intellectual discussions [with them].” Osirim sees the Bryn Mawr’s campus to be exceptionally motivated, much more so than at other institutions, such as Bryn Mawr, Bryn Mawr faculty. The fact that she is Bryn Mawr’s hierarchy. 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 under-representation 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 Third World issues to bear.” She feels there is some support in the institution through the work of the Peace Studies Program, the Darn Internship Program, and others. The climate, Osirim stressed, is particularly positive toward bringing women of color on campuses for lectures, on campus, and interaction with students.

Sapphire captures poetic tensions

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BY CHERYL KIM

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College’s financial constraints are power-

Some of Sapphire’s wittiest truths come

Chryost leads explorations

COMMENTARY BY CHERYL KIM

As part of the Black History Month

celebrations, Sisterhood sponsored the

visit of Chryost, a native American poet and activist. Chryost 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 Chryost 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-

ians, 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 ON-

Dyke. She tore the sign down, but it was re-

posted three times. After an unsuccessful confrontation with the racist, mediators were brought in. The perpetrator apologized, saying that she didn’t mean to in-

sult anyone. No disciplinary action was taken. The victim expressed anger and indignation that such blatant racism was treated so lightly by the administration.

Chryost 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: “continued on page 13”

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 under-representation 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.”

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Source of Self-Government problems lie in structure

The current structure of SGA involves representatives, some of which can be filled by more than one person. This means that at least 12.8% of the students are 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. 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 student life occurred (Freeman 1987). Students continued to have complaints with the structure and function of self-government, often stemming from the perception that their autonomy over their activities is being constrained by the administration. This confusion is related to the participation of the student in the administration of their student-run 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 but on the contrary, 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. In 1929 the 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 to discuss problems with the SGA [Minutes 22783]. In the account of the event, the issues at hand were "improved freshman orientation, information booklets, regular distribution with agendas, and general PR expansion to the perceived need of the Assembly to click but not clique." This concern 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 suspend itself for a week in order to open up self-governance 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.

"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 are representatives of the Assembly. These are the also the people who are responsible for the Sunday evening Assembly meetings. Each of these positions has a constituency to which it is responsible. The flow of information from the Assembly member's 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 of 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, to the College 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 peers on issues of 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 such links. In reviewing the actions of the past several years, it is evident where these links have been tested and have often failed. There have been concerns 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 an opportunity over their activities being given to their rooms and dorms rather than checking in and out with the hall mistress. The student also asked that smoking and drinking be not regulated because the "empirical facts" were that students do smoke and drink.

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 stu-

But we have potential power—we should use it before we take away even that.

Not much, but in reaction to Polly O's comment, give us every Sunday night. Student task forces for specific issues such as the insane way that wasting space in the Pembroke. Task forces that were are the most successful—for example do as much as possible and they say that evening, or who lived off campus. We have power on other issues, party policy, home on when we have the chance and demand to be Absotively correct —Rachel

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

We have potential power—we should use it before we take away even that.

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 ballots 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. 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

Shepherd claims...
students address structure, self-empowerment

March 3, 1988

**THE COLLEGE NEWS**

PAGE 9

**COMMENTARY**

BY CLAUDIA CALLAWAY

**At a Student Government conference 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 other administration, an alcohol policy which I could not relate to the pressure that a representative from one school felt regarding the administration-inflated 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. When I was served as President of the Self Governing Association, I came to define Self Government at Bryn Mawr as just that: Bryn Mawr students taking control, taking collective responsibility for the well being of the community as a whole. **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 represents 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 our potential to personally investigate 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 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 Thayer 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 never always counted in the final tally. **I believe student power to be self-defined: the extent to which the power the students have at Bryn Mawr relies completely on the extent to which students are willing to empower themselves.**

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 brought to light and discussed. When the student majority view was not consistent with what the administration hoped for, the administration nevertheless conced ed 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 students 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... I imagine that.

**Alternatives to current SGA**

BY KATE BEN'T

**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? Were they even guiding it, as it were? As a distant 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 the potential to people other than leaders who could voice. So 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 elitestly 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, SGA, Women’s Center, etc., 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 right 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.

**Voice your opinion, Exercise your vote.**

PLENARY

Sunday, March 20, 7:00PM. Goodhart.
New movies showcase sexist fantasies

REVIEW BY LAURA ENGEL

In the recent slew of young adult yuppie films Hollywood cries conserva-
tive once again. "She's Having a Baby" with Kevin Bacon (Footloose) and Eliz-
abeth McGovern (Racing with the Moon) and "For Keeps" with Molly Ringwald
you know what she's been in and Rand-
dall Balintoff [a newcomer from Brown University] are films about early mar-
riage 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 discard-
erd 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 prob-
bably 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 go-
ing to "feel right", however, it is a valid option that may certainly feel right for some. I know 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 who has been to school and is conscious of being 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 manipula-
tive. She is angry at men because her husband left her, and feels that Molly will be treated similarly. The mother shows us to be wrong in the end because Randall "sticks around". The issues of loyaty, fidelity and motherhood are in-
terwoven into the white, cold) woman. I walked past the dining hall and 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 like a picture of my parents taken during the sixties, sat drinking tea, talking, and basically locking warm and relaxed. Made brave by the continuing bombardment of my senses ("I didn't mean...I didn't mean..."), 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 news-
leter, and a comfortable pillow. A near-
burdensome, wordy, Boheemian, 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 cool and female-only discussions, and put out a monthly magazine called "Common Speaking." They really are located at the end of a row of fraternalities.

The Swat scene

BY GRETCHEN KREIGER

It was a dark and stormy night. That weekend Levi-Strauss and cranberry juice just didn't cut it as far as I was concerned. I needed excitement. I needed adventure. Having heard rumours of something called a "coffee shop" at Swarthmore's Women's Center, and being attracted by both its off-campusness and lack of ex-
orbitant 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 to Swarthmore, past shop-
ing 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 sea-
oned tri-college student, the task of find-
in 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 Mawrters who much greater than myself. But the night was magical and I was in search of adventure. After a plea to M. Carey Thomas for guidance, I set off into the dark and snow.

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

I was bombarded from all sides by blast-
ing stereo ("turn me on tonight, cut it, I'm not a radioactive") and was ready to turn back. Just as I was about to exit the last old frater-
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 like a picture of my parents taken during the sixties, sat drinking tea, talking, and basically locking warm and relaxed. Made brave by the continuing bombardment of my senses ("I didn't mean...I didn't mean..."), I stepped inside.

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

BY PRIYA ALAGIRISWAMI AND JENNIFER WARD

So you think that as liberated, edu-
cated Mawrters, we too smart to get
knocked up? This appears to be the ex-
isting attitude towards pregnancy.

Our community, the community in which we live and belong, is a community that has not been forced to confront the reality of unintended pregnancies.

But times are changing. Mawrters do not get pregnant—forget
nuisances. Pregnancies within the community are now an accepted and even expected part of life.

ACTIVE BY CAROLYN WARD

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 manipu-
late. She is angry at men because her
husband left her, and feels that Molly
will be treated similarly. The mother
shows us to be wrong in the end because
Randall "sticks around". The issues of
loyalty, fidelity and motherhood are in-
terwoven into the white, cold) woman. I walked past the dining hall and
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
like a picture of my parents taken
during the sixties, sat drinking tea,
talking, and basically locking warm and
relaxed. Made brave by the continuing
bombardment of my senses ("I didn't
mean...I didn't mean..."), I stepped inside.

"Where am I?" I asked the man near
the door, hoping for directions to the
eclusive Women's Center. "You're in
the Women's Center," he replied. I
was given a cup of tea ("Ginger Twist"), a
news-letter, and a comfortable pillow. A
near-by dialogue between the words, "Vi-

wood, Boheemian, 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 cool and female-only dis-
cussions, and put out a monthly magazine called "Common Speaking." They really are located at the end of a row of fraternalities.

WHEN WILL THIS STOP? SEPTA has responded to one defaced Penthouse
aid by replacing it with two new ones. Following a second defacing, four new
posters have been put up at the Bryn Mawr Station.
Rich's own ideal not for every woman

BY GRETCHEN KREIGER

"Compulsory Heterosexuality and Lesbian Existence" is an essay in Adrienne Rich's Bread, Blood & 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, overstressing the role of her own personal life to the lives of other women. In her attempt to paint a glowing picture of a more idealized past, 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 "normality" 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 institutions 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.

Thus, lesbians posses 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 quite valid. 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 feminine relations. By the same token, woman/woman relationships tainted by dominant/submissive relations (even if non-oppressive) may be as oppressive as any relationships "acceptable" to the patriarchy.

Certainly Rich is right in pointing out 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, each woman's subversive community of oppression due to her gender. Thus Rich cannot speak for all women—no one can. But Rich does speak for all, 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 position of privilege to speak of his/her oppression, she 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 is potentially a challenging, 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 of 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 counterbalances of centuries of imbalance. But the 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 bad position as ever.

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

Hypatia re-membered

BY ANNE BIER AND KELLY LOVE

"Fifteen centuries ago, a brilliant Roman feminist was waylaid and dismembered by sexist enemies. Her body, her ideal, were to be re-membered. "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, bodies, 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.
Kerr tells goals for SGA

BY KAREN KERR
Honors Head

If you are wondering who this Karen Kerr is or why she is in the right place. If you are wondering why she was interested in becoming the Honors 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 prescription for my glasses. To draw. I spent my freshman and sophomore years in Brecon and Haffre respectively. That might explain in 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 now you got me.)

Enough about me, what I would really like to address are some of my ideas. My ideas are that I would like to see the Honors Board need 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 this need and this need for Social hearings is an important thing for the Honors Board to be doing. First of all, the Honor Board is a formal body. 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 records. If there are no records one could argue that they might review written statements. Written statements, however, are not required and therefore do not give an indication of the testimony that the board heard in arriving at its decision. An 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 synopses. Currently social synopses are not published but I believe that they should. They can be a tremendous tool for educating the community about the social 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 us are just grumbling about the social code and complaining that it isn't working. How can we work together to keep our 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 records and synopses. Written statements, how-
Chrysostos advocates concrete action against racism

which we are brainwashed into racism. Chrysostos envisions a next step as that of questioning the roots of specific racist stereotypes, such as the "savage" Indian or the "lazy" Mexican, and suggests that the confrontation with the stereotype, Chrysostos maintains that in fact the most savage people in history is the Anglo-Saxon—the American Blacks. Chrysostos reminded the group that most Blacks came to America as slaves, who were asked to perform even the smallest physical tasks and that their white masters. In such a relationship, she asked, "Who is the lazy one here?" Thus, in both cases, described their geographical and family backgrounds and their internal struggles with racism.

Although the comments were supposed to be about specific situations 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 the general confusion of anti-racism: we first recognize the racism we have experienced before we begin to recognize and then to take action 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. Sometimes these workers feel ignored by students, and that this causes feelings of resentment among them since the college and its students have not made them feel welcome. Thus, Housekeeping staff members are often individually assigned to dormitory rooms, and 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 role, then the students would feel better about the work they do and the people they do it for.

Lately the people who work in the dormitories and food service are asked to wear name tags which show their first name and "Bryn Mawr College." It was suggested at the meeting that these name tags are being worn due to dorm thefts, so that when a student suspects a staff member of stealing, she will know the formal way to report it. But instead of offering constructive ways of dealing with racism, she merely fueled the anger and indignation toward the "white dominant culture."

At the end of the workshop, Chrysostos commented on the attention and respect everyone had accorded to each other's comments, and on the generally positive atmosphere in the group. Since Chrysostos's workshop last year had caused some tension between the whites and the women of color, and it was heartening to see the change in atmosphere in this year's workshop for all races. However, Chrysostos stressed that the issue issue remains uncomfortable, and that whites especially 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 statistical invisibility will no longer allow its deadly effects to continue. Chrysostos ended the workshop with the affirmation that each one of us must work against our own racist feelings. In her own words, "We who will must work for those who fear so fear will end.

Student questions Chrysostos

Chrysostos 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. She commented that this fact that she is white does not constitute discrimination, but, declared Chrysostos, "I find it incredible to believe that all the black housekeeping people who have been here twenty years, none had the qualifications for the job."

At the workshop for people of all colors, Chrysostos 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 express their own racist feelings, and the stereotypes which give rise to such feelings.

Chrysostos was forthright, outspoken, and effectively encouraged students to think about racism. However, her effectiveness was marred by her palpable dislike of white people, whom she called "the oppressors of my people."

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 or Asians with red hair are likely to have red hair? In the post-Civil Rights era, racism has become less demonstrable, more subtle, but no less insidious.

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 Desmond Tutu's speech to the students at the Sweet Honey In the Hive and St. Lawrence College. His words were valid. But life goes on. Regrettably, the 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 report, I think it would be refreshing to see some more ordinary, plain-old, General special thoughts expressed from time to time in the Bryn Mawr College News. Perhaps we should be more directly involved in the issues. There's just too much tension, paranoia and silence suffering going on. People have been too busy with the Bryn Mawr College—and WE are Bryn Mawr College—needs some therapy. If we listen with our hearts and read the faces, we can sense there are other issues. 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.

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**BMC hears from HSA**

strength from the community as a whole. He explained that there is a "new Latino cultural pride." This pride comes from the fact that many people can lead their lives. He advocates existence within the realm of transformation, reminding the audience of the topic: "How can I stay alive?"

Abalos explained, makes choices in four ways: the personal, the political, the historical, and the theological. He emphasized that 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.

"This is what we are said, "often get caught between the world of emotion and the world of indifference." This is particularly problematic because the emphasis at all stages is on being told to the oppressor and on learning how to gain power for ourselves in order to survive. This is what Abalos believes, leads to suppression of the self and assimilation into the structure of domination, where Latinos will be and will remain oppressed. As an example of transformation in practice, he pointed to the power of liberation theory. He asserts that "the road to liberation begins with two- or three-semester course loads and an admixture of elitism and conservatism, anachronistic ways of thinking and teaching, and anachronistic ways of thinking that determine the structure of the organization, which all go together to enforce our academic agenda."

**New Abortion Bill**

continue from page 13

walked into the Computer Center as I 'speak.' "Hi, how're you?" I 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 what they think the S-a-r-e they don't. Give us a break here.

These are just some of the advantages: the young, the poor, and the literate, "bookified" people in the world. I know of some. Of course, we are going to put it all, in terms of structuralism, in a visual activity. What do you think? Furthermore, some of the most literate, "bookified" people in the world are poisoning our atmosphere and murdering South Africans. They have murdered South Africans. They have been sent on "college leave." Is this read as the "new Latino cultural pride." This pride comes from the fact that many people can lead their lives. He advocates existence within the realm of transformation, reminding the audience of the topic: "How can I stay alive?"

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**March 3, 1988**
**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, 9-10:30 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 Bruito," 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
- Moste Vells, 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**
- Diewke Daydov—Cello Recital, Goodhart Music Room, 8 pm
- **Tuesday, March 29**
  - "De prisa, de prisa," 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 Periman*

**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. (733-0635) 14. Tina Barr, Becky Birha, Roni Chernin, Jane Ward. Admission $2 to Students with ID.
- 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. Septoe will read.
- March 14—Karen Fitzner/Pamela Snead 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 BanShi)

**March 23—**

Flaunting It II—The Second Annual Gay and Lesbian Poetry Festival 7:30 at Nexus, 2017 Chancellor St.

**March 25—**

Poetry reading at Limerance, 2318 South St. Avalanche, Becky Birha, Julie Blackwoman, Victoria Brown, 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.

**To the Health**

Although the dingy frozen days of winter have recently been replaced by clear blue skies, the infamous muddy "Mawrshland," and milder temperatures, the onset of the flu season has re-emphasized that spring is not quite here. The "nasty" contagious viral disease that usually occurs 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 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. When the body attempts to fight a fever because fever dehydrates 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 ailments 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 misery altogether by taking care of yourself beforehand. Once again, common sense is the key. Rest properly 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-months, slog through the Bryn Mawrswish without getting too muddy, patiently await the warmer days of spring, and YES, LET'S STAY HEALTHY OUT THERE!!!—The H.C.S.L.C.
The Bryn Mawr Basketball season has drawn to a close, and the team brought a winning combination of skills, potential, and effort to the court. 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, leading to each other's support. The team was led by Senior Jennifer Kraut, who emerged as the top scorer with 11 individual steals in a game. The team was also led by Sophomore Julie Schulte and Junior Andrea Meyer, who set a new school record with 508 career points.

The team was 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 unbroken record of 12-0. "It has been the kind of season that coaches dream about," said coach Donato.

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 exhilarating, 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, leading to each other's support. The team was led by Senior Julie Schulte and Sophomore Julie Zaruv to the Seven Sisters All-Tournament Team. Zaruv was also named Defensive MVP in this tournament (the first Freshman in the history of the tournament to claim this award twice), and Sophomore Anne Meyer set a new school record with 11 individual steals in a game. In the second half of the season, Zaruv 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 record for single season steals and assists. She also holds the record for best field goal percentage at 48%. Junior Sonya Dutlewych ended the season as the school's third all-time leading career rebounder with 398. Sophomore Zaruv 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 Mawrtyrs must say goodbye to two starting players, Seniors Julie Schulte and Jennifer Kraut. Kraut 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 scorer with 212 career steals and all-time leading assistser 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 freestyle 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.

The Northeast Christian game started out with each team matching baskets. In the first quarter of the game there was no substantial lead for the Mawrtyrs. The Mawrtyrs were ahead early in the first quarter, and never relinquished their lead. Every player had adequate playing time in this game and each player contributed to the team. In the second half, the Mawrtyrs continued their defense and offensive ends of the game, she helped offset the weak side of the court and used this tactic to score. Julie Zaruv was the offensive leader with 15 points, followed by Julie Schulte with 14.

The team played a tough match from the start, closing down all opportunities that Neuman had. The Mawrtyrs were ahead early in the first quarter, and never relinquished their lead. Every player had adequate playing time in this game and each player contributed to the team. In the second half, the Mawrtyrs continued their defense and offensive ends of the game, she helped offset the weak side of the court and used this tactic to score. Julie Zaruv was the offensive leader with 15 points, followed by Julie Schulte with 14.

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