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12-9-1988

### The College News 1988-12-9 Vol. 10 No. 6

Students of Bryn Mawr College

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#### Citation

Students of Bryn Mawr College, *The College News 1988-12-9 Vol. 10 No. 6* (Bryn Mawr, PA: Bryn Mawr College, 1988).

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# THE COLLEGE NEWS

VOLUME X Number 6

FOUNDED 1914

BRYN MAWR COLLEGE

December 9, 1988



KAREN TIDMARSH, PAT McPHERSON, and JOELLEN PARKER try their hands at a new skill: painting bathroom walls.

## Aftermath of graffiti impacts

BY CARRIE WOFFORD

Leaders of the administration who participated in painting bathrooms November 17 are divided in their understandings of their action, the effect of their action, and the issues of concern in the aftermath of the community forum held last Sunday to discuss the outburst of both the cruel, homophobic, anti-semitic, racist graffiti, and the responding, affirming graffiti, as well as the painting over of it by leaders of the Administration and SGA.

The eleven administration and faculty painters were all asked, in individual interviews, their original intentions in painting, as well as their reactions to the forum and current concerns. The two student participants, Linda Friedrich and Karen Kerr, acting in their roles as SGA Presi-

dent and Honor Board Head, were not available for comment as to their actions as elected representatives. These questions were asked in part because some students at the forum voiced specific requests and concerns, some implicitly, some explicitly; the administration was challenged on past acts of silencing or harassing lesbians and bisexuals, and some students expressed real hurt by them and anger toward them.

Denise Tuggle pointed out that their last action towards sexual minorities was Dean Myers and President McPherson's request that a Gay People's Alliance be cancelled in honor of Parent's Day, and Ms. McPherson's following statement, "It's not a bad thing to learn to be discreet." Denise went on to point out that none of the painters except Linda had

## Affirm. Action focuses on staff

BY IPELENG KGOSITSILE

The focus of the last Affirmative Action Advisory Board's meeting was staff issues. The three areas of the staff include service/craft, clerical/technical and Administrative Personnel. The Board discussed the progress or lack thereof regarding minority promotions, new hires, communication between staff and Administration; there was also discussion regarding the employee handbook. Part of the meeting also focused on the role of a Subcommittee of the Board which would be the umbrella organization for issues affecting Bryn Mawr College, such as racism and harassment, while also taking specific action to deal with these issues.

There have been seven minority promotions in recent months. There are two new minority department heads-one, in the Post Office and one in the Copy Center. There were two promotions of clerical/technical employees. One was promoted to a higher grade in that field and the other was promoted to the Administrative Personnel level. The other promotion below the department head level was of an employee in service/craft to a position in clerical/technical. And finally there were

apologized, and rather only attempted to "defend it, defend it, defend it." She pointed out that while she has "been killing myself all year" to educate people, and has found that sometimes "the appropriate channels don't work," that there is not a responsive side to the so-called 'dialogue': "If we had a responsive administration and/or faculty then these things wouldn't have happened."

Similarly, Lorrie Kim stressed that, while she had upheld her end of the contract by being discreet and being silent

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two internship promotions. Both involved promotions from service/craft to clerical/technical.

Since May 1, 1988 there have been forty-eight new hires of which twenty-two are minorities. There was one minority hired in Administration Personnel making that person 12 1/2% of new hires in that area. There were three hires in clerical/technical making minorities 16% of the total new hires in that field. In service/craft there were eighteen new hires making minorities 82% of all service/craft hires. Thus there is a definite over-representation of minorities in this field.

Another issue of this meeting was in regard to communications between staff and administration. There has been an increase in communication between the two groups. This has been noted in regard to the revision of the employee handbook. The handbook includes information about facts of the college, benefits and pay and employee procedures. It has recently been decided that in revising the handbook there must be more staff input, after Phyllis Lachs, the College Counsel, had begun handbook revision with little staff input, according to Joyce Miller, Director of Minority Affairs.

While there has been an increase in communication there is also debate as to why the staff in service/craft is forced to work overtime. Apparently it is becoming increasingly difficult to hire others in this field. This is because employers in the Bryn Mawr area are not only hiring as well, but they are also able to offer employees more competitive salaries. In order for positive communication to continue, a Joint Committee with Haverford is being formed to deal with this issue.

In their next meeting in January the Board will have statistics available so there can be a more concrete discussion in reference to staff issues. Thus they will create discussion in reference to staff issues, and create goals regarding the distribution of minorities in staff and faculty. Additionally, ten year goals will be set in regard to the number of women of color at Bryn Mawr College and in regard to hiring of staff and faculty as well.

## Standing committee to prioritize academic needs

BY CARRIE WOFFORD

In a special meeting of the General Faculty on November 30, the faculty voted overwhelmingly in favor of creating a new standing faculty committee for long-term academic planning. This committee, the Committee on Academic Priorities, will give the General Faculty more direct power in the allocation of resources for academic priorities—which, many faculty complained, was lacking when the administration cut various graduate departments in an effort to respond to the 1986 Cambridge Report's advice for achieving financial equilibrium.

Last Wednesday's meeting was called by the Secretary of the General Faculty, Willard King, after eleven Faculty members of the Ad Hoc Academic Planning Committee petitioned, in an effort to have the requisite two votes of the faculty occur before the end of the semester—so the committee may get started next semester. (The General Faculty, which is comprised of all the faculty bodies—Arts and Sciences, Social Work, and Human Development—must vote twice on changes in the curriculum and in their Plan for Academic Government, and can be very slow in getting things started as

they only meet about four times per semester.)

In order "to regularize the faculty's role in the governance of the academic affairs of the College by institutionalizing a faculty voice in the definition of priorities for academic programs," according to their proposal submitted to the Faculty November 11, the Ad Hoc Committee on Academic Planning, which is likely to disband when the new committee takes over many of their responsibilities, proposed the creation of the new Committee on Academic Priorities.

The Ad Hoc Committee was formed by the President over a year ago in the wake of grievances over the process of achieving financial equilibrium, and was comprised of Arts and Sciences, Social Work, and undergraduate administrators, faculty, and student representatives.

A major difference between the Academic Planning Committee and the new committee is that the new committee will be official, rather than ad hoc, and will be comprised exclusively of the faculty: This new Committee on Academic Priorities will be a standing committee, written into the faculty plan of government—thus giving the faculty a permanent voice in the decision making of resources. The committee will be com-

prised of five members elected for very long terms of five years, "who must hold the rank of Associate Professor or higher and who hold appointment with tenure," according to the proposal.

The committee's duties will include: becoming familiar with the academic programs of the institution as a whole, reviewing histories and goals of these programs and departments, evaluating staffing and resource needs, and developing long range academic priorities of the college. Economics Professor and Appointments Committee Chair Noel Farley stressed the work of the new committee would focus "not directly with money issues," but with resources. It is "a committee that looks at trade-off... it will have to confront the choices," and will allow the faculty a larger role in deliberating resource questions.

The President will have to consult this body on all matters affecting academic priorities and programs, including resources, allocations for staff, program facilities, and—most important in light of faculty grievances over graduate programs cut last year—restructuring or terminating programs of the institution.

In deliberation of such issues, they will consult with students, outside persons, concerned departments and programs,

faculty committees, and officers of the college, and will make recommendations to the faculty and president, as well as to the Board of Trustees for action.

The majority of the work this new committee will undertake falls under the rubric of the curriculum and appointments. Therefore, they, while different from the Curriculum Committee—which develops proposals and addresses the quality of programs from an academic viewpoint—will address the important issues of diversifying curricular and faculty representations. They will follow up on the Ad Hoc Academic Planning Committee's work of the changing balance between graduate and undergraduate programs, and will, through their existence, address the Academic Planning committee's broader question of governance and the faculty role in decision making.

The second vote, to be held December 7, is likely to pass, given that the Faculty "was as unanimous as it can be" in its support for this new committee, said Noel Farley.

# EDITORIAL

We at *The College News* are entering a time of transformation, as we look towards a semester of coming out more frequently, and doing more of the production of the paper on our own. In our November 18 issue, a number of letters to the community were arbitrarily cut after consultation with our professional typesetters due to space. We received about twenty letters and articles after our deadline, and, feeling obliged to include them since we would not come out for a full two weeks afterward, sent them in to our typesetter. After days (literally) of frustration with us and the new mess we had sent, he brought us out of our delusion that we could print them all. He pulled some letters, and asked us to pull others.

We are finding it necessary to consider becoming a weekly paper because campus events are prompting more people to write to us on a more frequent basis than our printing schedule; because it is important that the community be aware of those letters when they are timely; and because we currently have more articles and more writers than we can fit in our bi-monthly framework.

Additionally, next semester, at the request—or shall we say demand, backed by threats of kidnapping our bank account at gunpoint—of the Budgeting Committee of the Self-Government Association, we will begin to put out our paper with less aid from a professional typesetter: our most beloved friend and saviour, Rick Conklin and company. We are hoping to make this transition smooth by receiving training, advising, and an occasional complete typesetting by a desktop publishing professional.

Meanwhile, to Robin Bernstein, Gwen Bonebrake, and our own editors, Rachel Perlman, Eliza Randall, and Meiko Takayama, who all wrote about the graffiti controversy—we extend our sincere apologies, as we know your letters were crucial to the community's understanding and reaction to the graffiti. (*The College News* staff was divided on our stance on the graffiti. The placement of a pro-graffiti letter by one editor, Cheryl Kim, and the Denbigh backsmoker quote on our editorial page was switched from our original layout by our typesetters as they created space, and held no correlation with our varying viewpoints.)

To Professor Sandra Berwind, who wrote on pluralism, to President Pat McPherson, whose letter to Kathryn Freeman and Alison Louis we referred to as being on page three, to Jen Spruill and Ruth Henson, who wrote on pluralism and the group Wide Awake in America, and to anyone whose cut letter we may not be aware of, we apologize for the inadvertent pulling of your very timely letters. We have printed all of them in this issue.

So, while we make these conversions, please be patient, and hopefully we will not have to apologize for more arbitrary and inadvertent cuts. We would also welcome most happily donations of either Macintosh or IBM compatible personal computers from any departments or individuals. Happy winter vacation, and consider coming to work with us next semester—we'll need more help in every area—especially layout and proofreading staff. ♀

## COLLEGE NEWS

♣ BRYN MAWR COLLEGE Volume X, Number 6 December 9, 1988

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Composition: COMMCOR Communications Corporation.

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

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

Dear Editor:

In response to the editorial which appeared in the November 18th issue of *The College News*, we would like to express our opinion from the standpoint (i.e. Bush supporters) of those who were attacked by this editorial.

We are hurt and disappointed to have fallen under such a blatant (and frankly, downright mean) generalization. How can a college which protests so vehemently a physical prejudice continue to wield such an ideological one? We felt that, in spite of the usually understanding environment, that those of us who are politically conservative are unwelcome.

There is no use arguing politics at this time, but we would like say that the unfair blaming of an abstract political group for such an ominous future, seems as narrow-minded as any reactionary view. We are angry at having been considered a faceless force of evil. We are diverse people, having a wide range of opinions (which may or may not agree with those of Vice-President Bush) and we would appreciate the equal consideration that any member of this community would be given.

We and our non Bush-voting friends have signed this letter in support of all opinions, "politically correct" or not.

Britt Van Kirk Benner '92

Janelle S. Doyle '92

Katherine Anne Kuhn '82

Kara Anne Stillmock '92

To the Bryn Mawr Community,

On October 31, I participated in an event that some people on campus considered harassing. On November 7, a letter was issued explaining the entire action, consisting of the two separate parts, as a whole. As a result of the first effort, there were members of the community who felt my position on the Honor Board was compromised. However, I would like to reiterate that I acted outside of my position.

After careful deliberation of this issue the Board decided, upon my suggestion, to allow me to reflect on my participation in the activity by exploring the harassment procedures of other colleges who also live under Honor Codes.

I will make my findings available to the Dean's office and the student body next semester.

Sincerely,

Kathryn Freeman '89  
Representative to the Honor Board

Dear Kathryn and Allison,

Thank you for your good letter of November 4. You are certainly correct in urging that it is the entire community's responsibility to build an open, supportive, fair, and decent society within the College and I trust outside of it as well.

I believe that you will find students, faculty and administrators not only willing but personally committed to the continuing and ongoing effort required.

The size of our community and the basic tenets that guide it give us special advantages. We must not let these slip away as we seek good and civil discussion and as we pose appropriate next actions to move ahead with our commitments to securing a more diverse community.

Please thank the other students listed as, in support, also for the work that went into this helpful mailing.

My regards,  
Pat McPherson

To the community:

W.W.A.R./C.O.R.P. (White Women Against Racism)/(Confronting Our

Racism Personally) will officially be known next semester as C.O.R.P. (Combating Our Racism Personally). We are a group, specifically for white women, that formed to combat racism on both the personal and campus level. We hope that the new name makes the intent of the group clearer.

Next semester C.O.R.P. will be sponsoring an educational project tentatively titled "institutionalized Racism." The purpose of the work will be to closely examine American culture and this community through the media, advertisement, educational institutions, etc. In the end, we will create a presentation much like the Rape Culture Project in 1984-85. C.O.R.P. will be holding an organizational meeting early next semester for those who are interested in getting involved. Hope to see you there!

Justine Price '91  
co-facilitator, C.O.R.P.

To the Women of Color at Bryn Mawr:

The 1987 publication of THE COLOR ANTHOLOGY, inspired and edited by Seemi Ghazi '87, provided a medium through which the Women of Color at Bryn Mawr could express and share their distinctive perspectives and concerns with one another and others in the bi-college community. This self-expression and united representation, through means of essays, poetry, graphic art and photography, not only rendered a creative awakening of one's inner self, but provided an essential and powerful voice to Bryn Mawr's Women of Color. The 1987 Anthology was a means through which Bryn Mawr's Women of Color could affirm and celebrate their disparate racial and ethnic heritages while understanding and appreciating the commonalities that we all share as members of this community and of a race which encompasses all colors.

Next semester I would like to publish the 1989 COLOR ANTHOLOGY. If it would touch someone as deeply as the 1987 Anthology touched me and many of my friends, then it would certainly be worth our time and effort. The 1989 Anthology cannot exist without your artistic contribution, so I ask, or rather beseech you to make contributing to the Anthology one of your winter-break projects. At this point the deadline for submissions is rather vague, primarily because the financial situation is rather vague. Six editorial board positions are open . . . and yearning to be filled by you. If you have questions, comments, irritations, etc. regarding all that I have briefly described, please contact me by calling x5861 or sending a note to C-1395.

in peace,  
namita luthra '91

To readers:

My "A Day in the Life" article in no way reflected specific people. Rather, it was a general parody of Mawr writers in general. The "disclaimer" was intended to show that we all have these attributes.

Thida Cornes

To Denise Tuggle:

"A fool can throw a stone in the water and ten wise men can't get it out."

The stone, of course, is your article. If we attempt to fish it out by offering a rebuttal, you will undoubtedly interpret our comments as racist. Such an interpretation of this response, however, would only allow you to justify your own prejudices. Your article, by the dictionary definition of racism, was racist. Whites are not

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"stupid" because they are white just as people of color are not "stupid" because they are people of color. In your hunt for racism, there are more worthy examples to choose, better places to look, and more constructive methods to utilize. Certain anger is justifiable, but even justifiable anger requires moderation if it is to be used effectively. Your article was not effective, it was cruel. If your goal is to combat the cruelty which you accurately perceive in our country's prevalent racism, you must first recognize and eliminate the cruel tendencies of your own tactics.

*Shari Neier '92*  
*Jamie Tortorello '92*  
*Miranda Jones '91*  
*Elizabeth Foley '92*  
*Lynn Hoppe '92*  
*Darcy Prince '91*  
*Tracy Trotter '92*  
*Julie Figura '92*  
*Katherine Sanford '92*

#### To the Editor:

Over the last three months, many of my opinions have been challenged. This "challenging" comes from both my peers and my own conscience. The "answers" to questions of beliefs which seemed so settled in my mind now seem shallow, and I find myself struggling within the bi-college community's diversity of opinions to formulate new "answers." One of the issues which has become prominent in my mind is racism. Therefore, despite my being very disturbed by the "In Technicolor" column in the last *College News*, I questioned what right I have as a white woman to criticize the points made there.

The column depicts three scenes which the writer felt were blatantly racist. She attests that such "stupid white statements" illustrate that "white skin privilege cripples its beneficiaries' mental capacities." I can understand the concept of white skin color being a "privilege"—whites do benefit in our society because of their race. However, I have as difficult a time dealing with the generalizations made by the article as I do with the inherent racism in our society. The incidents where whites said "the most idiotic things" and thought "nothing of it" were not, in my view, as racist as they were perceived. But I wasn't there, and I'm not a person of Color, and so I asked myself what right I have to question someone who was/is?

After a lot of thought, I've come to the conclusion that I do have a right to raise my voice in opposition. The comments made in the three incidents were ignorant, and showed little knowledge of the use of spices, tact, or sensitivity. But the comment that my mental capacity is crippled by the biological fact that I am white is equally as unfair. While it forces me to look more closely at my "privileged" position, I think that the issue could have been presented to the community in a more constructive manner.

It is suggested in the article that if the column were to become "a place to document not the pain of suffering of people of Color, but the stupidity of people with white skin privilege" white readers would have difficulty reading it. I felt that the column, in itself a good example of what the change would look like, was used as a vent for one woman's anger. An example of this anger is the reference to the woman in the grocery store as a "white lady," which confused me. What made her libel to this label, which would put so many Mawrters on edge? Was she not a "woman" or "woman" because of her ignorance, her race, or the writer's frustration?

In responding to the article, I am not trying to "attack" it, or its writer. But I felt that there could have been more constructive, and less negative ways of ad-

ressing the issue. We all need to challenge and look closely at how racism plays a part in our lives, regardless of our own race or sex. Perhaps those disturbing incidents should be dealt with as they occur, in connection with who they involve, rather than placing before the Bryn Mawr community examples which do not serve to educate us constructively. I wish the article had given a more concrete explanation of how the writer perceives the problem that both our community, and society as a whole, struggle with, and presented some suggestions conducive to improving race relations.

*Melinda Wenner '92*

#### To the Bryn Mawr Community:

First, we would like to support the community and those specific individuals involved in creating awareness and action around issues relating to any form of discrimination, harassment, prejudice, and other struggles that any members of a "minority" encounter whether that minority is defined through race, religion, gender, orientation, physical disability, socioeconomic situation, or any other factor. We are encouraged by the many organizations forming on campus aimed at providing support for members of "minority" groups and at organizing action around these issues.

We would like to encourage not only these individuals and groups, but the entire community to observe the interests and goals that all of these concerns and movements share. We also encourage the creation of stronger, more powerful conversations and actions based on such cooperation. The basis of our club's existence is the commonality that political and social struggles share in their attempts to establish the equal values of each person's right to life and to a level of quality of life. We feel that this approach can be useful in our community as well. We are all striving for understanding, accepting, and embracing the many differences that we all bring to our lives here. As well, we are trying to create a safe, informed, welcoming atmosphere for those of us who are proud members of any "minority" in society. We feel that a great deal of power, accuracy, support, and effectiveness can be found for our discussions and activity from appropriately combining our efforts based on these shared interests. We would also like to encourage all of us to remember and observe the tie we share at Bryn Mawr as women and to apply this in our thought, conversation, and action.

*Jennifer Spruill, '90*  
*Ruth Henson, '91*  
*Wide Awake in America*

#### To the Community:

I would like to challenge and clarify a term included in the glossary of terms used in the Pluralism Workshops sent to the community by Linda Friedrich on November 2.

In that list, Jean Wu describes gays and lesbians in a very scientific, and therefore, degrading way, in comparison to her very positive, very politically responsible definitions of the other five differences which she and we dealt with in the Pluralism Workshops (race/ethnic origin, class, gender, religious affiliation, and physical ability).

For instance, "People of Color" is described with words like "solidarity," and is explained in political context: "While people of Color are a minority in the United States, they are the vast majority of the world's population. Use of the term 'minority' therefore obscures this global reality and in effect reinforces racist assumptions."

In contrast to this positive and sensitive definition, the community is of-

#### To whoever decorated the bathrooms:

Thank you very much.

Whoever decorated the bathrooms in the Campus Center and in Thomas, you did a beautiful thing and a beautiful job.

I was so angry last night after I saw the evil comments in the Campus Center Women's bathroom: "A man who licks another man's dick is a faggot/ a woman who licks another woman's cunt is a maggot." "Lesbians are maggots." "Lesbians are so fucking abnormal." Anyone who asked me how I was this morning heard me say that I am angry, and I told

#### To the Editors of *The College News*:

I was grateful to receive a copy of the letter written by Linda Friedrich, president of SGA, along with the glossary of terms developed by Jean Wu. I share Ms. Friedrich's desire for "constructive dialogue," and in that spirit suggest that her own letter, which expresses "the hope that the glossary will begin to provide a common vocabulary for addressing racism at Bryn Mawr," provides one place to start. It seems to me that the appropriate term here, and elsewhere in her letter, is "prejudice" rather than "racism." The glossary emphasizes the distinction, defining "racism" as "racial prejudice with institutional power, used to the advantage of one race and the disadvantage of others. The critical differentiation between racism and prejudice is the institutional power to enforce prejudices in a systematic and far-reaching way."

The deplorable incident of the anonymous note sent to a Hispanic student was an example of prejudice rather than racism, in spite of the fact that the writer implied that she or he was speaking for the institution. The institution of Bryn Mawr must of course seek with will means at its disposal to eradicate prejudice in the community, and it must continue to scrutinize its own use of power; but it darkens counsel to imply or assume that incidents like the one of October 30 are evidence of institutional racism.

I am assuming that my disagreement with Ms. Friedrich is semantic; if she did, however, mean to use the term "racism" rather than "prejudice," my disagreement is substantive.

*Sincerely yours,*  
*Sandra M. Berwind*  
*Associate Professor of English*

ferred the following way to understand homosexuality: "Behavioral pattern characterized by various degrees of sexual preference for or interaction with members of the same sex." Similarly, bisexuality is a behavioral pattern (watch out psych majors) and can be scientifically characterized and determined by degrees of a specific action. Clearly no people are involved in these scientific examinations, and they are certainly not people we live with, eat with, study with, and love.

We would be deeply mis-served if we were to view people of color as characterized by certain pigmentation, just as we are by these definitions of sexuality. If this community is to actively engage its differences with understanding and appreciation of how groups define themselves, this definition will have to be ignored in favor of one which both recognizes the politics of a group which still has no civil rights, and accepts the humanity involved in the relations between gays and lesbians.

*Carrie Wofford '89*

them why. When I saw the response you anonymously made, when I felt the love, job, and celebration you gave, I was euphoric. Nothing you said was threatening except "... harassment is UNACCEPTABLE..." and the demand in the men's bathroom that men stop raping women. These could be threatening to harassers and rapists.

I was feeling betrayed by the college community, as a lot of us were, as a lot of us have the right to feel, but now I feel hope that the delinquents are the real minority.

*Gwen Bonebrake '91*

#### To the Community:

We are writing in light of the recent actions taken upon the community by several women. The walls of several bathrooms on campus were covered with what some call beautiful and some call graffiti, following a written attack on homosexuals in these bathrooms. We feel that this defacement trivializes the significance of such an important issue. While we empathize with the need to reaffirm what has been degraded, we disagree with the medium which has been chosen to express these views. The focus has been changed from the issues of love, care, and support to the cold fact that this is destruction of college property. We are saddened by the fact that a bathroom wall has become a canvas for self-expression and hostility. The walls have been repainted, but how many times will they have to be repainted again?

*Rachel Perlman '90*  
*Eliza Randall '91*  
*Meiko Takayama '91*

#### To the Editor:

The graffiti on the bathroom walls has recently raised a lot of questions and attempts at solutions. I've heard people say that painting over the graffiti is "suppression" of the students. I would hope that it is an attempt to maintain the dignity of Bryn Mawr and its students by erasing the homophobic, racist and generally offensive comments on the walls. By the same token, I have also read some wonderful, loving messages and questions from people who truly need answers. I believe there is a genuine need for the type of forum that graffiti allows by assuring anonymity.

Rather than deface our property by writing on the walls, I'd like to suggest another solution. Chalkboards or even erasable poster boards with pens might provide an appropriate answer to students' concerns of "suppression" by the administration. These could be installed permanently in each bathroom stall. They would provide a place for students to express themselves as before, but would eliminate the need to repaint the walls and "suppress" students. They would only be erased to make room for more comments.

Although I am a freshman and have only been here for three months, I can see that the question of graffiti has been left unanswered too long. I support the message that the recent graffiti has brought to the community's attention, but not the manner in which it was expressed. Neither do I support the previous forms of graffiti. Graffiti of any kind is destruction of property. Perhaps the solution I've suggested will provide freedom of expression while avoiding the destruction of our bathrooms.

*Piave Pitisci '92*

## Jay MacLeod organizes in Deep South

BY MARIANA OLENKO

**Jay MacLeod**, author of *Ain't No Making It: Leveled Aspirations in a Low-Income Neighborhood*, spoke on November 17 at Bryn Mawr. His talk was on "The Mississippi Delta: Unfinished Business of the Civil Rights Movement". For fourteen months, Jay has been living in rural Holmes County, Mississippi, the 4th poorest county in the nation, working as a community organizer and bearing witness to the effects of racist policy on economic, judicial and social development.

He opened his talk with some facts about the county. For example: In 1954, the Supreme Court in *Brown v. Board of Education*, ordered public schools to desegregate with all deliberate speed. The speed was very deliberate in Holmes county, where a private White Academy was promptly established. To this day, thirty four years after the court ruling, the county's schools and churches are still segregated. There are 8 whites in the public school system, all of whom are in the special ed program. Furthermore, the county's commitment of public education is expressed through a provision of \$25 per year per teacher for supplies. The physical structure and condition of the school buildings is dangerous.

The agriculturally based economy maintains the dichotomy of white plantations and poor housing for blacks. The seasonal labor is below minimum wage. Forty-six percent of the Holmes County population is living below the 1980 poverty line, and 92% of the said 46% is black. The official unemployment rate in 1987 was 26% for blacks, 6% for whites and 44% for youth, both black and white. Sixty percent of the unemployed people do not receive unemployment benefits.

MacLeod's discussion further exposed that the American Dream paradigm is a myth only useful for and relevant to a selected population. The fact that economic opportunities for blacks have been nearly obliterated in Holmes County is apparent, because the people who have followed the prescription for American success are still working at minimum wage.

Nor is the county running out of modes of expressing racism. The judicial system, which is supposed to be blind in its justice, has proven to be acutely discriminatory. Of the 912 defendants brought before the judge in 1986, 895 were black. Furthermore, there have been no whites brought into youth court in the last 4 years. It appears that one of the primary functions

of the judicial system is to raise capital for the county through fines. The current fine for saying "damn" in a store stands at \$165. Another measure of guaranteeing stability is that until recently the job of judge and public defender rested on the same man.

The courtroom is not alone in its overt violations of civil rights. Voting day brings back many people from the white cemetery, and intimidation techniques are rampant to obliterate the concept of a free, secret ballot.

In 1979, Rural Organizing and Cultural Center (ROCC) was established with the goal of developing local, indigenous leadership. The leadership and all the decisions are made by the black population; whatever work that whites do for the Center will be supportive in nature and not in leadership form. ROCC was organized after a police brutality incident, when it started an 8 month boycott of all white owned businesses in an attempt to get the police chief out. Although the police chief was not removed, the movement was successful in getting more black police officers on the police force. In addition, after a 13 month battle, ROCC dissolved the county public defender/judge position.

Over the years, the major problems that ROCC has addressed have been police brutality, jobs, education and social services. Of the four, the lack of jobs is the problem that ROCC has the most trouble solving. Although the county now has more black county elected officials than any other except one, the white community sends out the message that economic reconstruction will not be allowed. MacLeod further explained that Holmes County's economic distress is a product of the position of the south in the U.S. economy. Historically, in order to entice business to the South, taxes had to be kept low. In addition, the continual efforts of whites to keep blacks down economically, the state government's manipulation of public resources in response to agenda set forth by the corporations, and the faith of the policy makers in capitalism.

ROCC is funded through grants from foundation and welcome outside contributions. Those wishing to support the Center can contact ROCC, Rt. 4 Box 18, Lexington, MS 39095.

For \$2.50 plus \$1 postage and handling, *Bloodlines*, a publication put forth by the Center, is also available. In MacLeod's words it "stands as testament to what can be achieved in educational terms when local history and culture are taken seriously."

## Workshops provide invaluable support for women of color

BY THIDA CORNES  
Commentary

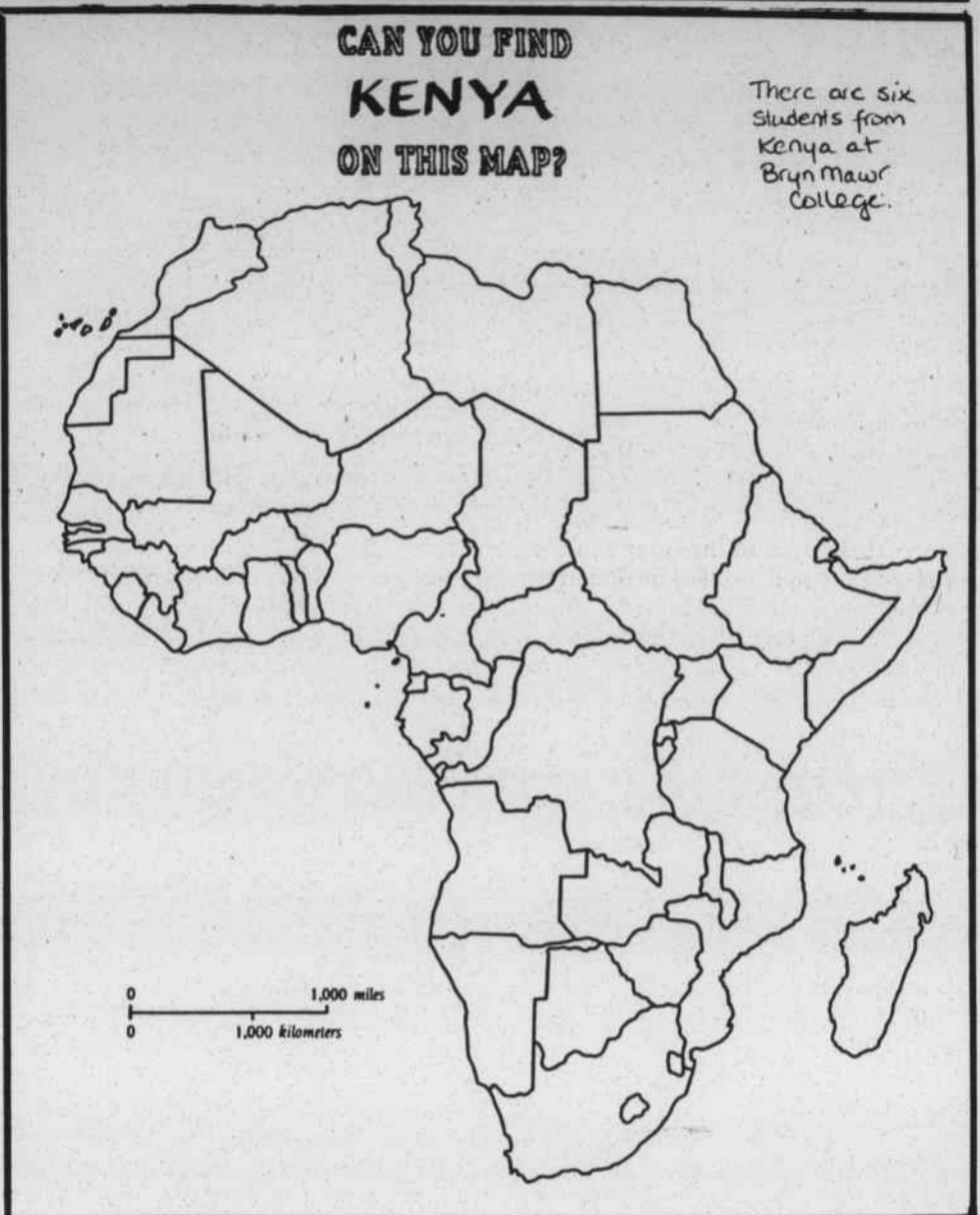
**The Community Building Workshop** for Women of Color facilitated by Anita Foeman and Nate Terrell was a very worthwhile experience. I wish that every woman of color could have attended.

Two separate workshops were held on two consecutive weekends. Both workshops were small, which facilitated a supportive environment in which the participants felt free to discuss their particular experiences, beliefs and concerns.

Some participants said that at first they felt a bit inhibited by the presence of Nate Terrell, a white male; they felt uncomfortable expressing certain things, such as anger, in front of a white male. However, I felt that Nate was invaluable in providing

a White perspective. Now one can ask: "Why on earth do you need to hear that cultural perspective, since we are immersed in it?" Nonetheless, I gained some insights into White prejudice which helped me deal with it a little better.

I also learned more about such issues as how to maintain loyalty to my own culture while accommodating to the norms of majority culture. We must all adapt in order to survive: the very fact that we are at this institution indicates we have, to a certain extent. Anita Foeman and Nate Terrell also gave me hope in providing a good model of cross-cultural marriage. They validate their cultural and racial differences, and yet they seem to have resolved a lot of their cultural conflicts. Often in expressing and affirming our differences, we forget that there is the possibility of reconciliation if both sides



**Thank You  
For Participating  
in the  
Geography Awareness Map  
Project!**

There were almost eighteen hundred written responses on the maps returned to my office in Student Services. Considering that many people played the map "game" but did not record their accuracy, and that less than half of the maps were turned in and tabulated, this represents a tremendous involvement by the community, even when taking into account that many people responded to several or more maps.

*Editor's Note: Mariana Olenko, a sociology major at Bryn Mawr went on the Peace Studies Fact Finding Mission to Chicago last year, and has studied MacLeod's work in two classes.*

I put up the maps because I thought they would be a fun, playful way to celebrate National Geography Awareness week. But the message behind the maps is one I am quite earnest about. Basic knowledge about the countries of the world is a fundamental part of good education, but is often neglected or underemphasized in U.S. schools. Many of us reach college without a good grasp of where other places are in the world.

Bryn Mawr as a community is dedicated to striving for high academic standards. I put up the maps as a reminder that as individuals each of us should hold ourselves to those standards even in subjects which are considered too basic to teach at the college level. As participants in the privilege of a rigorous education, I believe we must accept the responsibility to be informed about the wider world, and to reject the ignorance and arrogance of the attitude which regards such knowledge as unnecessary and unimportant.

As Advisor to Foreign Students, I am acutely aware of my own poor knowledge of geography, and I struggle with my remedial efforts. I invite you to join me, and if you have any suggestions for promoting and facilitating geographic literacy in the Bryn Mawr-Haverford community, please come see me!

For anyone interested, the results of the self reports of our geographic knowledge will be posted in the campus center any additional maps can still be turned in to me in the Student Services office.

**Alison Noyes**  
Foreign Student Advisor  
Student Services  
Campus Center  
526-7333



# Painters consider their actions in retrospect

continued from page 1

when the administration asked her to (e.g., when giving the almost 300 tours she has given for the admissions office), they have not held up their end by supporting lesbians and bisexuals when asked.

## Miller: persuaded by the forum to take homophobia more seriously

Joyce Miller, Director of Minority Affairs, has changed her viewpoint since the forum in response to these type of concerns. She pointed out that no one in the administration intended for the focus to be on the painting, but rather on the homophobic and racist slurs ("I was clueless on that one, that people would feel censored"), and questions now whether painting was the right action: "I was persuaded that we could have called the forum without painting the bathrooms... [I and we] hadn't understood the positive [nature of the graffiti], that wasn't what was seen. [Instead], we saw racist, homophobic graffiti taking over the bathrooms."

Dean of the College Michele Myers added that she saw very racist, cruel, anti-semitic statements "mushrooming," and taking over; there was an "upsurge of writing on the walls... sort of getting out of hand."

Miller also realized the strong harassment: "It's not really safe for people to be open about sexuality here or anywhere in the country... I've rethought even what I said [at the forum about it being necessary that people have the kind of courage to stand up to their harassers, as she would against the Klan]... The threat to sexual minorities is not really the same as racism: I'm going to be Black tomorrow, I am today and I was yesterday... People [can't] stand up against this kind of pressure as easily as [against] the Klan. The Klan can take my life but not my job, [and losing] your life is not real for most people, but losing your job is very real," (making reference to the fact that gays and lesbians have no civil rights law and can be denied access to housing, employment, and public accommodations). She added she's not sure the administration understood these in asking students to merely stop writing on the walls. Miller stressed these issues of harassment to all be "so related" and thinks we've all got to deal with these issues, although she adds that she is not apologizing "in the sense that people were asking for."

## McPherson: remaining hard and fast

President McPherson, who "will not apologize," differs from Joyce Miller in her reactions to the pain people expressed at the forum, and the challenges they made. In response to being questioned about whether she was concerned about the lesbians and bisexuals who expressed so much hurt by her actions said, "people are bound to get hurt," and added that such considerations cannot dictate actions. Thus, she sees the hurt people feel from the homophobic graffiti as very different from the hurt and silencing they feel as a result of the Administration's painting over graffiti secretly and in the night.

In response to a question about the letter challenging the administration, spearheaded by Professors Jane Caplan and Enrique Sacerio-Gari [see text of that letter on page 5], Ms. McPherson identified both their agenda and her own agenda: "They made a point: not that they think vandalism is a good thing, but basically that it was a poor choice of timing, and students [also] raised that at the forum. For me, that was not the issue; for me [it

was three things]: that things considered important should not be discussed in bathrooms; that [there is] responsibility to the larger community which felt excluded by [the large, colorful—if positive graffiti]; [and that it was] destruction of property which we cannot accept."

## Karen Tidmarsh and Alison Noyes: the graffiti: the wrong medium; the wrong forum

Associate Dean Karen Tidmarsh reflected this last point in her own strong feelings about the graffiti: "I do see graffiti as being vandalism, and that vandalism is wrong and destructive and a misuse of resources." She expressed that she cares a lot about physical space and environment, and thinks it has a lot of effect on people, and explored Bryn Mawr students' need for graffiti.

"There are people in society for whom... anonymous writing on walls... may be the only way they can express themselves... I was really disturbed by people... expressing feelings at the forum that they felt it was legitimate to write on the walls because there was no other way to be heard here... I don't think that someone who has this level of education, and this level of ability, and is in this kind of community should feel that there's no place to be heard, and it makes me sad if that's how they truly feel, but I think they aren't looking around, or they aren't creating the opportunities." She noted the newspapers, and faculty and administrators' receptivity to issues of concern to students, as examples of available forums. She believes that it is easy to find an audience here, even if that audience is not as sympathetic as one could like, but that graffiti does not make an audience sympathetic.

Alison Noyes of Student Services (who was asked by Director of Student Services Chuck Heyduk to participate because Heyduk would be unable to attend the forum) shares Karen Tidmarsh's distaste for the graffiti: "Writing on the walls suggests an inability to express [themselves] in any other way... that people feel a lack of entitlement or empowerment: I don't think people realize how powerful they are; they are just as powerful as the people in decision-making."

## Ian Carter: re-choosing graffiti for communication

Ian Carter, who, with Tanya Sharon, spraypainted in very large letters "SILENCE=DEATH" on the bathroom wall during the forum (to very hostile reactions), explained her understanding of appropriate forums: "The reason people use bathroom walls is they don't have other forums. And I'm not saying that I think it's the Administration's job to provide us with a forum, because if [they] did it would be [their] forum, and not mine... [It was] irresponsible to a degree, but I was angry. I didn't want to let pressure from people who are viewing themselves as holding some kind of power in the community (even if they're not members of the administration)... [make me] take their stance because 'this [mode of expression] is below your intelligence'... No it's not—you are insulting my intelligence by telling me that you can think for me, that you can make my decisions, that it's up to you to tell me where I can think and how I have to express myself."

Regarding signing their graffiti, Carter said, "signing it, being willing to 'own your actions' has very little to do with the message, and with the reasons for it... The message is what's important."

## DiQuinzio: choosing to act vs. waiting for community consensus

Dean Patrice DiQuinzio was very aware of the impact her actions were going to have on lesbians and bisexuals. She knew that it would be charged that the painting only was done in response to the affirmative graffiti (and thus out of homophobia). DiQuinzio, saying she wished she had had time at the forum to clear up with people such accusations (she was called away on an emergency), said, "... the extent to which [we covered up] someone else's self-expression... that's a legitimate concern, that you don't help oppressed people by taking over their causes, and acting in their interests without trying to understand what their interests are."

Weighing silence with the need to act, she added, "we traded away consensus

### To the Paint Crew:

We wish to express our dismay at the precipitate effacement of the wall graffiti in the Thomas bathrooms. While damage to public property is not lightly to be condoned, we saw the graffiti as an important public statement by a frequently marginalized and silenced group, which transformed a tradition of covert scrawls into a celebration of presence and solidarity.

We find it particularly inappropriate that the declaration issued by you and others acted to equate these graffiti with the racist and homophobic slogans to which they were a response. This stance ignores not only the absence of any equivalence between prejudice and its resistance, but also the way in which the graffiti imaginatively transformed the medium they adopted. The timing of your campaign to clean up the walls is also worrisome. After years of ignoring the cruelest scribbles, you now chose to move against the explosion of colors which moved the genre of graffiti from squalid denunciation to public reconciliation.

The clean-up action discounts the difference between the private hatred expressed in anonymous letters directed at individuals, and the public rejection of such actions. In so doing, it serves only to reprivatize the issues, driving them out of the public arena in which they belong—however painful and awkward this may be at times. As such, we regard it as an act of official censorship which we deplore.

Jane Caplan  
David Cast  
William Clark  
Samuel Kaplan  
Philip Kilbride  
Myra Love  
Mary Osirim  
Judith Porter  
Marc Ross  
Enrique Sacerio-Gari  
Azade Seyhan  
Robert Washington

and confrontation in order to get impact, and maybe that wasn't the best choice," but she reminded us that impact and shock value of political theater has become more popular around here (e.g., the Black/White only signs three years ago regarding Apartheid, the Apathy Coup, etc.).

She further felt "if [the painting] hadn't involved [recording the graffiti and put-

ting it in the campus center where everyone would see it, and moving the dialogue into the forum], I would not have participated." She noted that she is in a position of power, and must use it well: "I think very seriously about what stand I take, and particularly about trying to give voice to people who feel they can't voice [their feelings]."

## Behrend, DiQuinzio, Heyduk: the focus was anonymity

Patrice DiQuinzio established her original intentions: "The two most severe incidents of harassment we've had on this campus in the last year and a half have involved anonymity." Student Services Director, Chuck Heyduk, who wasn't able to attend the forum, expressed his agreement: "We've had so much trouble with anonymous statements, that while these were positive it was still that [that] medium of people writing on the bathroom walls wasn't a good way to go on having statements be made." Dean Rikki Behrend further added that she was "not comfortable differentiating between positive messages and negative. The best thing to do is to say no graffiti is acceptable... because very quickly we lose sight of the fact that we ought to be communicating hopefully face to face."

## Noyes: An unsafe environment for dialogue

Noyes, the only administrator to respond directly to the expressions of hurt while at the forum, expressed deep concern about the nature of the dialogue she witnessed: "It felt like such an unsafe environment... [There was] so little extension of connecting [out of concern for others]." Whereas she feels the essence of the Honor Code and of the community is that people have shared concerns and premises and should be extending care in dialogue, she saw people feeling so unsafe that they said to themselves, "[I have to] steel myself and care less about... other people... [and] about what people think of me so that I can speak." The dialogue has become so unsafe—it's not going to bring us together." However, Noel Farley, Economics professor, and the only faculty member involved, disagrees: "We aimed to cause a college discussion and we caused it."

Noyes noticed during the forum that many administrators became "defensive" because "a lot of what was said was very hurtful," and wondered if that led to them being unable to "say 'I care.'" In contrast, Noyes defined herself as a "newcomer" and therefore wondered if it enabled her to not "feel as cautious, as hurt by what was said, and as trapped because so targeted... I didn't feel the futility of reaching out."

## It's not a bad thing to learn to deal with anger

Dean DiQuinzio had a very different reaction to the forum than Noyes: She appreciated the anger expressed by some students who felt silenced, and who directed that anger at the painters. DiQuinzio was sorry to hear that some students did not like the anger, and do not respect the people who expressed anger: "If you are really working on your own attitudes, if you're working on your racism, classism, or whatever, you'd better learn to listen to other people's anger; other people's anger is not going to kill you... it says something good about [your] relationship with them. I think it was good for people to see that."

continued on page 11

# A (funny) chapter in the con

## McNeil Lehrer meets BMC's "finest"

a PMS Press Release

Last week our Academic Deputy and President battled it out for the affections of Roger Mudd, PBS news correspondent and former broadcaster on CBS news. The women were competing for the hot spot on the upcoming McNeil Lehrer documentary entitled "The Beautiful and Brilliant in Higher Education."

Dressed in their most formidable clothing (Pat in purple and Judith in her most anthro looking attire), these women attempted to inspire Mudd with their scintillating cocktail party skills. Pat clearly outshone Judith on these grounds with her vast experience at high powered fundraisers. Judith, being more grounded in academics, reportedly said things like, "Have you met our new mathematician?"

Mudd was, however, impressed by the passion behind such statements. Apparently our Academic Deputy smiled more than our beloved President, used more gestures, and was more at ease with the camera. Following both interviews, Mudd was heard telling a number of the Dean's staff, "Shapiro seems to flirt with the camera in a way that McPherson's height does not allow. Pat, however, has more experience with television; she owns the lens while Judith must win it over. Nevertheless, both women are kind of wooden—not really dazzling."

McPherson and Shapiro, listening closely at their doors, heard this remark and stormed into the hallway, screaming and kicking Mr. Mudd. Mudd was able to escape but a fight only equalled by Saturday morning ladies mud wrestling ensued. McPherson and Shapiro were observed rolling around on the royal rug outside the President's office, scratching and ripping at each other's clothing.

he two women were finally pulled apart by several deans and after mediation with faculty representatives to the Honor

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## 1988 Register Of Society College Kids At Their Top-50 Favorite Colleges

### The "Social Density" College Guide

### "The Missing Stat" For Discriminating Students/Parents

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•Exclusive list of the debs that do and the debs that don't: Who holds out for a white wedding?

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## Mawrter unearths silent minority

BY THIDA CORNES

Many people have attempted to raise community consciousness of the injustices that occur against various groups such as racial and sexual minorities, the poor, the homeless, etc. We also hear how whales, dolphins, and other endangered species are meaninglessly slaughtered to gratify some rich person's esoteric needs. We are told that cows, pigs, hens and calves all lead short, miserable lives in closely confined spaces, with little or no sunshine and fresh air, just so we can eat them.

Unfortunately, there is one important area that has been too long overlooked. I'd like to share with you an atrocity that occurs every day in our very midst. Every day innocent victims are mauled and maimed, and the whole community turns a blind eye. I'm talking about the many atrocities to vegetables.

Did you know that all vegetables and fruits are higher on the evolutionary scale than seafood? Most people are horrified at the idea of boiling a crab alive, but no one thinks twice about boiling a live head of cabbage. Even worse, many people do not even kill their vegetables before they cut them up and eat them alive.

Many people claim that vegetables have no feelings, and they cannot experience pain. This is the same sort of argument that was applied to animals and used to justify centuries of gratuitous slaughter. Just because a vegetable does not express pain in the same way we do, we cannot assume it does not feel it.

A member of the biology department who wishes to remain anonymous states "There was a controversial experiment in which a scientist attached electrodes to a plant leaf. Whenever he thought about burning the plant lead with a match, the plant leaf gave off bizarre electrical emanations. So how can people say that plants don't feel pain?"

Some vegetable advocates say that it's OK to eat plant products that the plant can live without, such as ripe fruit or grain berries, but using any product that harms the plant when you remove it such as lettuce or celery is wrong. However as a radical right-wing vegetable activist, I feel picking fruit is tantamount to abortion.

Every week BMCDS skins carrots alive, then chops them while still alive, and finally drowns them in water. It chops off the heads and tails of live snow peas, and tears to bits the heads of countless lettuce. Head of Food service Joe Giamboi refused to comment.

But BMCDS is not the only institution responsible for such carnage. Every day tons of crushed and flattened bits of tree are marred with ink, and then, to add insult to injury, they are not even given the dignity of reuse. Instead they are crumpled into little balls and tossed into the wastebasket. If you cannot stop eating vegetables, you could at least have a little respect for the poor hapless trees, and recycle your paper. You can easily recycle in your room, by putting your papers in a bag instead of the wastebasket, and bringing it to the campus center to be recycled.

## Lettuce rejoice!

BY SARAH STAAB

I have come to the alarming conclusion that, at Bryn Mawr College, one cannot subsist on sisterhood alone. Being surrounded by dazzling, plural, intelligent, talented, witty, and otherwise more-gifted-than-should-be-possible women only goes so far when it comes to matters of satisfying the soul. Even the so-called "necessities" of a single after freshman year, a senior carrel in Canaday Library, a junior year abroad, and spending Friday nights (and often the better part of Saturday morning) at Drinker parties... well, they just seem negligible when stacked up against that all-important facet of college life—food.

Yes, food. Sustenance. What else is there?

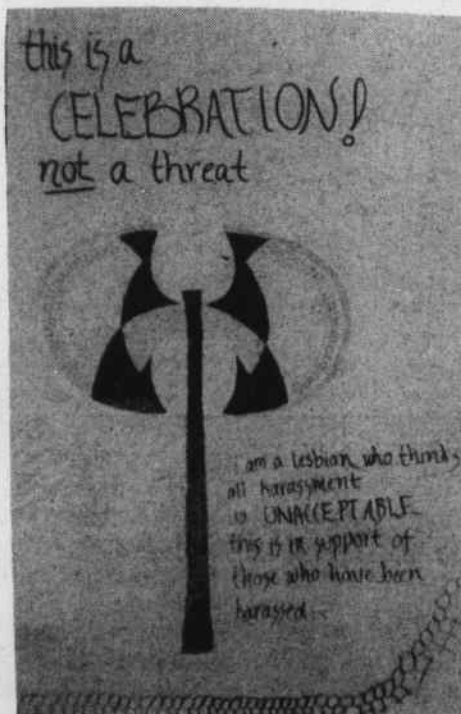
Here at Bryn Mawr, resident students are granted the luxury of being placed on the practically written in stone, mandatory meal plan provided by the Bryn Mawr College Dining Service (BMCDS). For the modest yearly residence fee of \$4920, in which board is included, BMCDS astounds our taste buds with twenty meals per week. Regardless of whether or not you choose to drag your bones out of bed for breakfast, you pay for it along with all your other meals; and my, what a spread is put out.

Consider the delicacies provided for endless enjoyment: Chinese Walnut Chicken, chocolate eclairs, seafood bisque, freshly-baked soda bread, pink grapefruit, Tofu à la King, Apple Waldorf salad, upwards of five flavors of soda, billions of spices and seasonings, four kinds of milk, and an ice cream/frozen yogurt machine in every dining hall—ah, the list goes on and on.

When I explained the dynamics of a BMCDS cheese cutlet to relatives during Thanksgiving dinner, we all looked at our turkey with a semblance of disgust. A marked sigh was raised by all, and then a dreamy far-away look passed over my eyes. What I wouldn't have given to have been back at Bryn Mawr with a steaming, freshly deep-fat-fried cheese cutlet. Finger lickin' good, one could say.

For the newly-initiated Mawrter, the whole concept of a mandatory meal plan may seem a little overwhelming. After all, there are so many things to choose from. "Hmm. What will it be this evening?"

continued on page 8



A LABRYS that was painted on the bathroom wall in the Campus Center.

# Dear Mrs. Hank



Dear Ms. Hank,  
I'm so confused about those big symbols that the lesbians painted in the bathrooms, and that they all wear around their necks. One of them nearly castrated me when I asked if it was a double-headed castration axe! So obviously that's not what it is, so what is it?

Nervous

Dear, sweet Nervous,  
I'm afraid you have jumped to several misinformed conclusions, and then used them to support a fear you already had. Those were not huge, double-headed castration axes; they were labryses, hon. And as for

those worn around wimmin's necks, surely they are too small to be effective, dear! Also, lesbians use knives and forks to eat with, not their labryses. They don't use them for shaving their legs, and they don't chop wood with them.

The labrys has several meanings for lesbians. Labryses were found in archeological digs, buried with wimmin thought to be in powerful positions. The labrys is thought to have been the battle-axe of the Amazons, a community of wimmin who lived independent of men and with which many lesbians identify. The edges of the labrys are thought to represent crescent moons. In many mythologies, the moon has been thought to

be a wommon, and thus the moon is now a wimmin's symbol. The top two points are thought to be the horns of the horned goddess, also a figure in many mythologies.

The labrys has been taken and claimed as a self-affirming symbol of strong wimmin by many, but not all, lesbians. In fact, many lesbians do not even know what it means. So when you see someone wearing a labrys, you needn't be frightened or nervous, just know that she is wearing something that is a symbol of her feeling strong and good about herself.

Death to the patriarchy,  
Ms. Hank ♀

# Continuing search for Humor

## Miss Pennsylvania Coed Search is on!

Undergraduate college women between the ages of 19-23, never married, fully depilitated, and of good moral character, are being sought to audition for the title of MISS PENNSYLVANIA COED—1989. The winner will receive a cash award, a beauty school scholarship, thorough exploitation as a sex object, and will make personal appearances during the period of her reign. For an application or for additional information, send name and college mailing address to Mrs. Bee Mabimbo, Campus Director, Miss Coed America Program, 4200 Riteupmy Alley, Jacksonville, Florida 32257 or call (904) YOU-FOOL.

*Editor's note: The Editors take no responsibility for damage incurred by any student foolish enough to apply.*

## Newest PC trend elicits protest

BY JEANNIE HEINSOHN  
AND GRETCHEN KREIGER

Last Sunday evening, for lack of a forum to attend, we sat in the Cafe, listening to our beloved dyke music. We were discreetly chatting about the new selection of java, reminiscing about the days when we used to sit in Haffner chain-smoking and sipping hot tea from drinking glasses. Those days of P.C. are gone; we have changed with the times. The switch came none too soon: all of our black clothes had faded to gray—now the newest shade in approved P.C.-wear.

Our discussion turned to debate over the political implications of bi-college funding, and whether or not we ought to use an acronym for our new wimmin's group. We side-stepped conflict by sharing our jubilation over the fact that we still can be P.C. in spite of our differences. We're struggling to let go of the old ideals of P.C., but we're still working through the process of change.

We are both lesbians, our short hair is growing out, and we no longer want to wear round glasses (we're saving money for contacts). Yet we remain woefully incorrect in other aspects. For instance, we do still belong to acronymed groups — LBSG, CORP, BGALA. Also, we retain our incorrectly worshipful stance towards the BDOC's of Bryn Mawr's campus. (And BWOC—love ya, Linda!) However, the final crushing blow came when, as good intellectuals reading lesbian/ feminist theory, we came across this passage: P.C. lovemaking, for the uninitiated, consists of the following: Two women lie side by side (tops or bottoms are strictly forbidden — lesbians must be non-hierarchical); they touch each other gently and sweetly all over their bodies for several hours (lesbians are not genitally/orgasmically oriented, a patriarchal mode). If the women have orgasms at all — and orgasms are only marginally acceptable, because, after all, we must be process, rather than goal, oriented — both orgasms must occur at exactly the same time in order to foster true equality and egalitarianism. (Margaret Nichols, "Lesbian Sexuality: Issues and Developing Theory," pp. 97-98)

In other words, in order to be P.C., you cannot come! We were horrified to learn that we were no longer allowed our orgasms if we wished to remain politically correct. We saw the hypocrisy of the P.C. ideal when we realized that we would have to sacrifice integral parts of our beings for its attainment. Always aware of integrating the newest ideals into our lives, we decided that we must become immediately active on this issue. Regrettably, we decided that Political Correctness must be sacrificed for our continued erotic fulfillment. We must all strive to

*continued on page 8*

## Indigenous dorm inhabitants provide comfort

BY MUNIZE MANZUR

The pet policy... that which forbids you to have any pet living with you in your room. It doesn't matter that you are surrounded by owls, squirrels, lions, pigeons, and the occasional rabbit every single second of your life at BMC; "No furry creatures allowed." It doesn't matter that your neighbor's boyfriend, who is living with her, is furrer than your pet, no, no; it doesn't matter that he is the Missing Link, no, no; "No furry creatures allowed." It doesn't matter that every time

you see the faculty walk their dogs (which is once a day) all over campus, you miss your dog desperately and think how much (s)he would enjoy running around campus; "No furry creatures allowed." So, what's the logic, you ask. Well... I'll tell you... the reason you are not allowed to have pets is because 'they' assign you pets when they assign you to your rooms. What kind of pet you get depends on what dorm you were assigned to.

For those who live in old dorms like Rock, you have small, furry, 8-legged creatures that live in the crevices of your wooden floor. Not everyone can warm up to these creatures right away, indeed some distinctly dislike them, so much that they call Physical Plant in various levels of hysteria demanding that these 'pets' be removed. The people at the Plant listen to you very nicely, but decide that since you are here to expand your horizons, the pets should stay. So you make a deal with your pets... they remain on their side of the room and you will remain on yours. If perchance your paths should cross, they have the right to scare you out of your wits and you have the right to squash them with your shoes. *Compromise* is the name of the game here.

For those who live in not quite new, not quite old dorms like Erdman, you have the pleasure of having slightly larger pets. They are gray, four legged and beady eyed. Their formal name is Rodents, some call them Rats, others call them by various titles but modesty prevents me from mentioning them. The only problem with the pets is that they are very, very aggressive so don't let them chase you around or they will chase you right out of your room. Shape up, look them into their beady eyes

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ERDMAN FROSH welcome the holidays.

REBECCA HIRSH

## FAILURE: POINT/COUNTERPOINT

As the holidays approach and the papers pile up like snow (how festive), more and more distraught students are asking themselves that all too-pertinent question: Am I going to fail? To my mind, this is a depressing question. A student asking herself this question is quite likely to feel helpless, not in control of her life. A much better question to ask oneself is "Should I fail?" A student asking herself "Should I fail?" is asking herself to make a choice between two viable options; she is in charge of her future, she is the captain of her own ship. To students who are trying to make the tough choice between failing and not-failing, I offer the following: Should I fail? Pros and Cons

### Pro

1. Failure means never having to write that paper that was due in September.
2. The failed student gets to go home early for winter break.
3. Failure provides one with endless possibilities for talk show anecdotes.
4. Failures often get more sympathy from their friends.
5. A student who has failed out of Bryn Mawr can romp on Senior Steps without fear.
6. Failure adds an interesting and original touch to the holiday season.
7. Bryn Mawr failures have a *joie de vivre* that too often eludes students who remain at the college.

### Cons

1. Failure means having to say you're sorry. It also makes entirely unnecessary the previous three months of agony and self-flagellation.
2. The failed student's parents are waiting at home for her.
3. Failure quite often reduces the possibility of ever being on a talk show (unless, of course, one joins a Satanic cult).
4. Being pitied by every person in the Bryn Mawr community loses its considerable appeal after about ten minutes.
5. A student who has failed out of Bryn Mawr will never actually sit on Senior Steps.
6. Parents are prone to deck the student rather than the halls.
7. Bryn Mawr failures too often have a *vivre* that is abhorrent to students who remain at the college.

According to the latest poll, failure is felt by 97% of the Bryn Mawr community to be a bad thing, 1% said that failure maybe isn't all that bad, and 2% are undecided. According to another poll, 97% of Bryn Mawr students are currently seeing a therapist, 1% said they didn't see how a therapist would help things, and 2% would rather not talk about it.

What conclusions can we draw from this?

—Anne Bilek, Q

## Answers sought

BY ANASTASIA DODSON

Who, what, where, why, how is the Question Woman?? She is here, somewhere, waiting to ask you a stupid question when you least expect it. Beware: The Question Woman is Here.

**Question # 1: How would you react if Bryn Mawr had a male president?**

**Answers:** "It would be terrible." "That'd be fine with me!" "Quite exciting, actually." "I think it'd be disgusting, revolting, but it's already happened once." "I don't think, I don't know." "A male president, Wow!" "I'd be totally disgusted." "Don't we already?" "Hypocritical." "Leave." "I would set myself on fire." "Unacceptable." "No." "It might be just what we need." "Transfer!" "Deeply distressed." (Shrug) "It might be O.K. if he had a really overbearing wife." "She's not." "I would wonder what he would think about tampon problems in the bathroom." "Castrate him!"

**Question #2: If you could pick anyone to be president of the U.S., who would it be?**

**Answers:** Dukakis, Elizabeth Dole, Bob Geldof, Bill Cosby, Winnie-the-Pooh, "Katherine," Bill and Opus, Howard Baker, Santa Claus, "my dad," Charles Manson, God, Rocky, A. E. Newman, Dan Quayle, Menudo, Calvin (of Calvin and



# And more answers...

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Hobbes), George Bush, Beyore, "MY-SELF!" Katharine Hepburn, Ted Kennedy, "Rebecca," Peter Jennings, Rambo, J.R.R. Tolkien, Abraham Lincoln, Mary Pat, Robert Redford, David Letterman, "Jennifer \_\_\_\_\_," Bob Dole, Shawn Cassidy, "Bush," Jack Kerouac, Bruce Babbit, Sherlock Holmes, Margaret Thatcher, "Natalie," Barbara Jordan, Peter Gabriel, King Arthur, Nixon, Sam Nun, "No idea," Lucifer, Madonna, Walt Whitman (President of the World), Dick Van Dyke, Mario Cuomo, Alan Ginsberg, Jesse Jackson, "Scott," William Burroughs, Phil

Collins, Dean Tidmarsh, Lily Tomlin, Jerry Garcia, Stephen King, Bartles and James, George McGovern, "Cheryl," Shirley Chisholm, Bette Midler, "ANASTASIA THE GREAT FOR SUPREME BEING OF ALL."

### Question #3: What was your worst summer experience?

Answers: "I fell off a big boat in the middle of the Pacific, and the boat kept going."—Nancy  
"I've never had one (a summer)."—Mark  
"When my mother found out I was sleeping with my boyfriend."—Anon.  
"Working in a restaurant... and serving children."—Sandy  
"I totalled my dad's car."—Anon.  
"I can't say it."—Anon.  
"Being in a plane crash on the way to

Saudi Arabia.—Anon.  
"O God. I worked in a fast food store. It was horrible. I got fired. I got fired. Do you believe it? A Mawrter got fired from a fast food restaurant!"—Robin  
"I lost all my luggage. I had to wear the same (pants) for a month."—Anon.  
"Carrying a girl down a mountain in the pouring rain."—Anon.  
"Two of our suitcases fell off and went bouncing down the highway."—Sarah  
"In Girl Scout Camp, where my nickname was 'Fuzzy-Squirrel Tail'."—Dulani  
"I came home from a summer program in North Carolina and my parents forgot to pick me up."—Allisa  
"They sent my luggage to Tokyo when I was going to New York."—Cecilia  
"When I was three and I had diaper

rash."—Anon.  
"Having to put on a bathing suit!"—Anon.  
"Being stopped by the cops in Iowa on the way to my parents' house at four a.m. for being a sixteen-year-old runaway when I was eighteen."—Mia  
"One summer we came home from vacation and we found a crazy person had jumped through our front window and was sleeping in the couch.—Anon.  
"I had to work at McDonald's. It was hideous. You know those frozen meat patties, did you know they play frisbee with those behind the grill? Then they pick 'em up and put them in-between buns, I swear! Don't eat at McDonald's." ♀



## Dykes to Watch Out For



## Fruits of our labor?

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Green Goddess or Creamy Dill dressing? Why not both?!" Given that we're provided with microwaves as well, there's no excuse for abstaining from experimentation. In the words of a fellow freshman, "They let us be so creative here!"

And not only are there numerous possibilities for innovation, BMCDS is so accommodating! Take, for example, the provision of boxed lunches for scheduling conflicts, and the ever-popular napkin note boards for comments. Consider how drab your dining experience would be if you couldn't ask Frances at Erdman, "Exactly what was that animal disguised as London Broil this evening?" or of Becky at Rhoads, "I know this college has tofu because it's put into everything! Can't we have some on the salad bar?" And what about the monotony breakers such as apple bread, apple pie, and apple-stuffed pork chops in honor of National Apple Month? Dining would be drab indeed.

But edibles at Bryn Mawr, as we all well know, go beyond the dining hall. When the jelly rolls provided for dessert just can't seem to do the trick, one can simply trek on down to the Evening Cafe for a cataclysmic chocolate-chocolate chip brownie. And they're always served with such a smile and grace, too.

Even though the disappointment of not having organically-grown orange juice available was a bit too much for me in the beginning, I looked at the immediate alternatives: paying \$1.39 for a measly eight ounce bottle of the stuff at Arrowroot Natural Foods, or expressing my environmental and otherwise polemic concerns elsewhere. I choose the latter, and

joined the veal abstinence campaign instead.

Some former co-workers of mine recently proved to me the utter importance of food. Graduating from Reed College in Portland, Oregon, they opted out from the traditional graduation gifts of stocks and bonds, pearls, cars and vacations for something altogether different: a \$300 Champion Juicer. It slices, dices and makes a carrot juice that you just wouldn't believe. How about that for faith to the stomach?

But for me, the sundae bar is where it's at. The nifty part is that the maraschino cherries and companionship of fellow Mawrters is included. Without tax. ♀

## New group formed

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keep the "coming" in "coming out." Thus, sitting in the Cafe, we decided (indiscreetly, this time) upon a proper fundraiser for our new group — a tee-shirt with our slogan — "KEEP THE COMING IN COMING OUT!"

Cutting through the intellectual veneer of this campus, we, after extensive discussion over coffee, find the basic issue here to be sex: who has it, how, and how often. After all, we wish to keep this discussion in the public forum and out of the public restrooms—off the wall and into the paper. Thus, we would like to formally announce the formation of our new group, the Women's, or rather, the Whymen's Cold Shower League, espousing solidarity in sexual frustration. Date and time to be announced. Call us if you're interested. ♀

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and... scream for help, making sure that someone's boyfriend is within earshot. You see, the thing with rats is that no guy will admit that a rat can get the better of him, at least, not in front of his girl. So, the deal here is *Survival of the Fittest*.

For those who lived in new dorms, namely, Haffner, I am sorry to say that you have not been assigned your live pets yet. But do not despair, you will soon get yours given some time; "what" they will be I do not know but get them you will. Meanwhile I suggest you cuddle up to your renowned air conditioners. They really do have a mind of their own. They decide to be cold when you need to be warm and

boy do they blow hot when the heat is on! They are noisy just when you want to sleep and they play dead when you try to convince them that melting away to nothingness in the middle of summer or turning blue in winter is not your idea of the thrills. So what do you do? This is kind of difficult seeing as they are really not alive... but there is hope. Pray. That's it, just pray.

And there you have it. The analysis on BMC's Pet Policy. One wonders how I can possibly have the spare time to do this. I'll tell you how. It's because I am not allowed to have my dog here so I can't walk him, and my furry creature refuses to come out of his crevice. ♀



ANOTHER GLORIOUS AFTERNOON in the library.

REBECCA HIRSH



"RACING WITH THE CLOCK" in the Pajama Game.

REBECCA HIRSH

## Perky Pajama Game delights

BY JULIE PARK

For a release from life's complexities and day to day worries, try watching a musical comedy. On December 1-3, such a diversion was presented: *The Pajama Game*. Like a television sitcom, a musical comedy provides the audience with laughs and a story; life is condensed so that problems are solved and characters proclaim their deep love for each other in record-breaking speed and with disgusting ease.

The story is accompanied by singing and dancing and funny looking period costumes. The goal is to give a good time.

Therefore, it is merely a matter of personal taste when one grimaces at a particularly corny line or cringes when listening to an embarrassingly sentimental song; the views of a lofty-minded critic would conflict with the tone of the play. *The Pajama Game* directed by BMC sophomore Teresa Gordon was a perky and delightful production.

*The Pajama Game* is set in a pajama factory in Cedar Rapids, Iowa in 1948. The otherwise cheery factory workers are disgruntled at not being able to get a 7

½ cents raise. A romance ensues between the new hard-working superintendent (Sid) and the "peppy and full of spunk" head of the grievance committee (Babe). There is friction between the young and blissful couple when Sid doesn't agree with Babe about the raise.

Alison Grambs, playing Mae, epitomizes the perkiness of the play with her one-liners, her confident strutting and her mugging, all delivered with a hint of camp. Perhaps Grambs was the most successful in provoking laughter because of her slightly self-mocking sense of comedy. Other characters were too literal with their one-liners—as if all they had to do to make the audience laugh was to say the lines in character.

The choreography was well executed. A romp across the office room of the factory between Hines, the stop-watch clenching, assembly-line overseer, and Mabel, the matronly secretary, prompted the audience to applaud enthusiastically. *The Pajama Game*, with its spirited cast and dedicated directors, successfully lured the theatre-goers of the Bi-College community into the lives of the workers of the Sleep Tite Pajama Factory with good cheer. And what happy lives they were. ♀

## Housing options considered

We are all aware of the housing crunch. Traditional senior rooms are becoming freshman doubles, junior housing is becoming senior housing, etc. It is clear that, as incoming classes continue to swell, we will have to become creative in our search for new housing concepts. We cannot squeeze ad infinitum. We must find completely new approaches to housing.

BY ROBIN BERNSTEIN

One such concept is currently being reviewed, and will be discussed at the next Plenary. This concept has been named *Sporadic Housing*, and it is designed to utilize the plenitude of extra space in the older dorms. Many have noted the little nooks and crannies found in the halls and stairwells of Rock, Merion, Pem East, etc. These small areas often include window seats, gorgeous stained glass, wood molding, and more. In the Sporadic plan,

frosh and sophomores with low numbers would place one or two pieces of furniture in each of a series of closely-situated nooks. For instance, a desk may be placed at the end of the hall, a dresser in the overly generous staircase landing, etc. Frequently there is even a closet in the hall which is currently being used for storage. These will of course be cleared out for the use of students with Sporadic Housing.

The plan is being tried by a few volunteers. For instance, on the first floor of Denbigh, a group of freshmen are living quite happily in the hall near the Smoker. When interviewed, one said, "I thought I'd hate it, but I really like it. I love the feeling of not being squished into a little room with three other people. I have an enormous room—the whole hall!"

Comments another, "This may not be for everybody. If you need absolute quiet to study, I'd say, get yourself a room. But for people who like to be out in the thick

## Graceful gowns once became us

BY SARAH McBRIDE

Years ago at Bryn Mawr, students participated in traditions which have since disappeared. One of these was the wearing of the cap and gown, instigated in 1885 at the college's opening.

Two students from England assumed that they would need academic gowns, as worn at British universities, so they brought them to opening ceremonies. The other students liked them so much that they voted to order a supply in order for everyone to own one.

When they came, it turned out someone had made a mistake in the orders, and sent for full length gowns worn by English scholars, instead of the correct knee-length robes. Although Oxford undergraduates would have considered this mix-up a tremendous faux-pas, Mawrters liked the more graceful gowns so much better they adopted them instantly. Apparently they suited the women—in December 1885, a University of Pennsylvania student remarked that the "students at Bryn Mawr College wear college caps and gowns, which, let me say in passing, are much more becoming to women than to men." (*The Pennsylvanian*, 12/29/1885)

The gowns not only served an aesthetic purpose but an egalitarian one too. They "made external distinction of dress and figure wholly unimportant, placing emphasis on academic achievement and not in the trappings of social grace." (*Briscoe*, p. 608) They also seemed very convenient—getting ready for early morning classes was much simpler when all you had to do was jump out of bed and slip a gown on over your pajamas. To hear one Class of 1957 alumna speak, you would think nobody ever got dressed at Bryn Mawr.

Freshmen received caps and gowns on



of the action, this is a great option!"

When asked if she felt her property is safe, one frosh said, "My property hasn't been messed with at all. The Honor Code really works. People are very understanding, especially about Quiet Hours and stuff like that. They understand that it may be their hall, but it's also my room."

Right now, Sporadic Housing is being granted only on a volunteer basis. Preference is being given to freshmen who are extremely unhappy with their current roommates. In the future, the Sporadic plan will be a regular option at Room Draw. As one could in the past draw for either co-ed or single sex, it will now be possible to draw co-ed, single sex, or sporadic. People with very high numbers will compete for the gorgeous glassed-in nooks of Rock, the stained-glass staircase landings in Merion, and the generous window seats of Pem East. Lower numbers will claim hallway ends and occasionally fire escapes.

All this is merely proposal, of course. Offering Sporadic Housing as a regular option will, as stated earlier, be an issue to discuss at Plenary. In the meantime, many frosh are pleased, and many more are applying to switch to the Sporadic plan.

Note: *The Sporadic Housing Plan is nonsense. It doesn't exist. It is purely a creation of the writer's warped mind. The housing option actually under consideration is the building of lofts in some of the rooms with higher ceilings. A Merion slit, for instance, will soon have two levels, each with a six-foot ceiling and as much floor space as ever. In this way, the capacity of some spaces will be doubled. Uh huh.* ♀

"Cap and Gown Night," a typical step-sing type of evening held in the fall semester. First-year students bought their robes before the ceremony—in 1904, at the cost of \$7.35—and had to protect them from sophomore thievery. Sophomores felt freshmen would value their gowns more if they ran the risk of losing them. Also, the new class was forced to band together and unify to combat the upperclassmen's schemes.

The day after Cap and Gown Night, which was combined with Lantern Night from 1897 on, President M. Carey Thomas would give the daily chapel lecture on academic dress. Thomas felt the regalia symbolized membership in an academic community and the solemn responsibility such membership brings, and thus should be worn with pride.

At first, students wore gowns only to classes, chapel (which took place in Taylor), the library, and traditions. But by 1902, the campus newspaper stated that the robes were "now as familiar on the [Lancaster] Pike as on the campus." (*The Fortnightly Philistine*, 2/21/02) Students also wore caps with tassels that moved counter-clockwise according to class year. Freshmen wore theirs at the left front, sophomores at the left back, and so on. However, the caps were not worn as frequently as the gowns.

By the 1970s, academic dress had lost its popularity. Ironically (in view of the egalitarianism gowns had represented before) students saw them as elitist and an unnecessary expense in an already costly education. Mawrters never formally dropped the tradition, but rather let it die out gradually. Now, sadly, it appears that academic robes have gone for good.

The writer wishes to thank the staff of the college archives for help in finding material for this article. ♀

## Idol idolizes idly

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Board it was decided that Judith Shapiro would take a leave of absence next semester. A representative in her office reports that she will be in California doing advanced study in Anthropology.

A happy note to all of this is that both women have been chosen to be center spreads in successive months by *Lears Magazine*, a new glossy magazine for elite women over 40 (for the woman who wasn't born yesterday)—Ms. January and Ms. February. They were not, however, chosen for the McNeil Lehrer special.

Mudd instead chose Beth Posner (Bryn Mawr '89 and student Head of the Curriculum Committee). About Posner, PMS has released: "She embodies everything we are looking for to represent the exciting minds in higher education—youth, taste, beauty, charm, and academic excellence. She is not one of those socially inept scholars. Shapiro and McPherson don't have it all, the way Posner does."

About this, Posner comments: "But I learned everything I know from our admirable administrators. There are few people I idolize more. I find it hard to believe that I could take their place in representing the college on national television but if I can help our institutional efforts in some small way, I will take my responsibility very seriously—I owe everything to Bryn Mawr." Rumor has it that Posner will be taking Shapiro's place next semester. She will be living in her home and working out of her office, taking over some of her duties.

The McNeil Lehrer special, in which Posner will appear, will air April 18 (we're not kidding). ♀

BY AUDRE LORDE

The following is an abridgement, with her permission, of Audre Lord's essay "The Uses of Anger: Women Responding to Racism," from *Sister Outsider*. It seems appropriate at this juncture in Bryn Mawr's herstory. —Denise Tuggle.

**Women respond to racism.** My response to racism is anger. I have lived with that anger, . . . learning to use it before it laid my visions to waste, for most of my life. Once I did it in silence, afraid of the weight. My fear of anger taught me nothing. Your fear of that anger will teach you nothing, also.

Women responding to racism means women responding to anger; the anger of exclusion, of unquestioned privilege, of racial distortions, of silence, ill-use, stereotyping, defensiveness, misnaming, betrayal, and co-optation.

My anger is a response to racist attitudes and to the actions and presumptions that arise out of those attitudes. If your dealings with other women reflect those attitudes, then my anger and your attendant fears are spotlights that can be used for growth in the same way I have used learning to express anger for my growth. But for corrective surgery, not guilt. Guilt and defensiveness are bricks in a wall against which we all flounder; they serve none of our futures.

Because I do not want this to become a theoretical discussion, I am going to give a few examples of interchanges between women that illustrate these points.

In the interest of time, I am going to cut them short. I want you to know that there (are) many more.

For example:

• I speak out of direct and particular anger at an academic conference and a white woman says, "Tell me how you feel but don't do it too harshly or I cannot hear you." But is it my manner that keeps her from hearing, or the threat of a message that her life may change?

• After fifteen years of a women's movement which professes to address the life concerns and possible futures of all women, I still hear, on campus after campus. . . "We have no one in our department equipped to teach their (women of Color) work." In other words, racism is a Black women's problem, a problem of women of Color, and only we can discuss it.

• After I read from my work entitled "Poems for Women in Rage," a white woman asks me: "Are you going to do anything with how we can deal directly with our anger? I feel it's so important." I ask, "How do you use your rage?" And then I have to turn away from the blank look in her eyes. . . I do not exist to feel her anger for her.

• A white academic welcomes the appearance of a collection by non-Black women of Color (*This Bridge Called My Back*) "It allows me to deal with racism without dealing with the harshness of Black women" she says to me. . .

To the white women. . . who recognize these attitudes as familiar, but most of all, to all my sisters of Color who live and survive thousands of such encounters—to my sisters of Color who like me still trimble their rage under harness, or who sometimes question the expression of our rage as useless and disruptive (the two most popular accusations)—I want to speak about anger, my anger, and what I have learned from my travels through its dominions. . .

Every woman has a well-stocked arsenal of anger potentially useful against those oppressions, personal and institutional, which brought that anger into being. Focused with precision it can become a powerful source of energy serving progress and change. And when I speak of change, I do not mean a simple switch of positions or a temporary lessening of tensions, nor the ability to smile or feel good.

# in TECHNICAL COLOR

I am speaking of a basic and radical alteration in those assumptions underlining our lives.

I have seen situations where white women hear a racist remark, resent what has been said, become filled with fury, and remain silent because they are afraid. That unexpressed anger lies within them like an undetonated device, usually to be hurled at the first woman of Color who talks about racism.

But anger expressed and translated into action in the service of our vision and our future is a liberating and strengthening act of clarification, for it is in the painful process of this translation that we identify who are our allies with whom we have grave differences, and who are our genuine enemies.

We are not. . . women examining racism in a political and social vacuum. We operate in the teeth of a system for which racism and sexism are primary, established, and necessary props of profit. . . Mainstream communication does not want women, particularly white women, responding to racism. It wants racism to be accepted as an immutable given in the fabric of your existence, like. . . the common cold.

So we are working in a context of opposition and threat, the cause of which is certainly not the angers which lie between us, but rather that virulent hatred leveled against all women, people of Color, lesbians and gay men, poor people—against all of us who are seeking to examine the particulars of our lives as we resist our oppressions, moving toward coalition and effective action.

Any discussion among women about racism must include the recognition and the use of anger. This discussion must be direct and creative because it is crucial. We cannot allow our fear of anger to deflect us nor seduce us into settling for anything less than the hard work of excavating honesty; we must be quite serious about the choice of this topic and the angers intertwined within it because, rest assured our opponents are quite serious about their hatred of us and of what we are trying to do. . .

And while we scrutinize the. . . face of each other's anger, please remember that it is not our anger which makes me caution you to lock your doors at night and not to wander the streets. . . alone. It is the hatred which lurks in those streets, that urge to destroy us all if we truly work for change rather than merely indulge in academic rhetoric.

This hatred and our anger are very different. Hatred is the fury of those who do not share our goals, and its object is death and destruction. Anger is a grief of distortions between peers, and its object is change. . . It implies peers meeting upon a common basis to examine difference, and to alter those distortions which history has created around our difference. For it is those distortions which separate us. And we must ask ourselves: Who profits from all this?

Women of Color in America have grown up within a symphony of anger, at being silenced, at being unchosen, at knowing that when we survive, it is in spite of a world that takes for granted our lack of humanness, and which hates our very existence outside of its service. And I say *symphony* rather than *cacophony* because we have had to learn to orchestrate those furies so that they do not tear us apart. We have had to learn to move through them for strength and force and insight within our daily lives. Those of us who did not learn this difficult lesson did not survive. . . [P]art of my anger is always liberation for my fallen sisters.

Anger is an appropriate reaction to racist attitudes, as is fury when the actions arising from those attitudes do not change. To those women. . . who fear the anger of women of Color more than their own unscrutinized racist attitudes, I ask: Is the anger of women of Color more threatening than the woman-hatred that tinges all aspects of our lives?

It is not the anger of other women that will destroy us but our refusals to stand still, to listen to its rhythms, to learn within it, to move beyond the manner of presentation to the substance, to tap that anger as an important source of empowerment.

I cannot hide my anger to spare you guilt, nor hurt feelings, nor answering anger; for to do so insults and trivializes all our efforts. Guilt is not a response to anger; it is a response to one's own actions or lack of action. If it leads to change then it can be useful, since it is then no longer guilt but the beginning of knowledge. Yet all too often, guilt is just another name for impotence, for defensiveness destructive of communication; it becomes a device to protect ignorance and the continuation of things the way they are, the ultimate protection for changelessness.

Most women have not developed tools for facing anger constructively. CR groups in the past. . . were made up of white women who shared the terms of their oppressions. There was usually little attempt to articulate the genuine differences be-

of loss it often causes is not fatal, but a sign of growth.

My response to racism is anger. That anger has eaten clefts into my living only when it remained unspoken, useless to anyone. It has also served me. . . as fire in the ice zone of uncomprehending eyes of white women who see in my experience. . . only new reasons for fear and guilt. And my anger is not excuse for not dealing with your blindness, no reason to withdraw from the results of your own actions.

When women of Color speak out of the anger that laces so many of our contacts with white women, we are often told that we are "creating a mood of hopelessness," . . . or "standing in the way of trusting communication and action." One woman wrote, "Because you are Black and Lesbian, you seem to speak with the moral authority of suffering." Yes, I am Black and Lesbian, and what you hear in my voice is fury, not suffering. Anger, not moral authority. There is a difference.

To turn aside from the anger of Black women with excuses or the pretext of intimidation is to award no one power—it is merely another way of preserving racial blindness, the power of unaddressed privilege. . . Oppressed peoples are always being asked to stretch a little more, to bridge the gap between blindness and humanity. Black women are expected to use our anger only in the service of other people's salvation or learning. But that time is over. My anger has meant pain to me but it has also meant survival, and before I give it up I'm going to be sure that there is something at least as powerful to replace it on the road to clarity.

What woman here is so enamored of her own oppression that she cannot see her heelprint upon another woman's face? What woman's terms of oppression have become precious and necessary to her as a ticket into the fold of the righteous, away from the cold winds of self-scrutiny?

I am a lesbian woman of Color whose children eat regularly because I work in a university. If their full bellies make me fail to recognize my commonality with a woman. . . whose children do not eat because she cannot find work, or. . . the lesbian who chooses not to have children. . . ; if I fail to recognize them as other faces of myself, then I am contributing not only to each of their oppressions but also to my own, and the anger which stands between us then must be used for clarity and mutual empowerment, not for evasion. . . I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as the person of Color remains chained. Nor is any one of you.

I speak. . . as a woman of Color who is not bent upon destruction, but upon survival. No woman is responsible for altering the psyche of her oppressor, even when that psyche is embodied in another woman. . . We are not goddesses or. . . edifices of divine forgiveness; we are not fiery fingers of judgement or instruments of flagellation; we are women forced back always upon our woman's power. We have learned to use anger. . . we have survived and, in Angela Wilson's words, we are moving on. With or without uncolored women. We use whatever strengths we have fought for, including anger, to help define and fashion a world where all our sisters can grow, where our children can love, and where the power of touching and meeting another woman's difference. . . will eventually transcend the need to destruction. . .

We welcome all women who can meet us, face to face, beyond objectification. . .

CONGRATULATIONS  
to  
ELEANOR DICKEY  
for winning the  
MARSHALL SCHOLARSHIP!

tween women, such as those of race, color, age, class, and sexual identity. There was no apparent need. . . to examine the contradictions of self, woman as oppressor. There was work on expressing anger, but very little on anger directed against each other. No tools were developed to deal with other women's anger except to avoid it, deflect it, or flee from it under a blanket of guilt. . .

The angers between women will not kill us if we can articulate them with precision, if we listen to the content of what is said with at least as much intensity as we defend ourselves against the manner of saying. When we turn from anger we turn from insight, saying we will accept only the designs already known, deadly, and safely familiar. . .

In the male construct of brute force, we were taught that our lives depended upon the good will of patriarchal power. The anger of others was to be avoided at all costs because there was nothing to be learned from it but pain. . . And if we accept our powerlessness, then of course any anger can destroy us.

But the strength of women lies in recognizing differences between us as creative, and in standing to those distortions which we inherited without blame, but which are now ours to alter. The angers of women can transform difference through insight into power. For anger between peers births change, not destruction, and the discomfort and sense

# Graffiti

continued from page 5

## Cohen and Parker: staff workers

Dean Jo Ellen Parker: "One of the things that had increasingly bothered me [was that] students almost took for granted housekeeping and Physical Plant cleaning up graffiti when it got cleaned up. And I liked making the . . . symbolic gesture to make people think about us cleaning up after the graffiti. I thought it would dramatize that this is the sort of thing that does make work for people."

Edward Cohen, Vice President of the Staff Association, was concerned about protecting the staff who would have had to clean up the graffiti, and some of whom, he understood from McPherson, had experienced conflicts with students who staff caught writing on the walls. "The Housekeeping Staff feels that students are being immature. . . . They were . . . worried that the students may just start doing it again because" one staff member cleaned off a bathroom stall, and the next day there was a message saying, "I don't understand why you wiped it off, because I'm going to write on it again."

Referring to McPherson's plan to hire outside help to clean all bathroom graffiti, Cohen said, "if we have to go outside to contract people to come in and clean up, I think that's taking away from someone, because the money has to come from somewhere," but added that staff would rather not have to clean it themselves, because they have enough to do. "I was mad . . . I'm not that much older than [the students] are—I'm 24," and he could understand what students were upset with, yet he did not agree with the issues students were fighting on.

## Parker: hoping for trust

"I would hope that some students who may question my own role in the painting over of the graffiti [and that of the other administrators] . . . would hold up against that memories of conversations or interactions they've had with me on other occasions in forming an impression about whether I am or am not sensitive, or am or am not aware, or am or am not trustworthy on these issues." She added that messages of support from the administration "in the one-on-one context can be seen as representing the institution in just

the same way as large statements that are given in forums or the newspaper.

Dean Parker also described her own willingness to work in the future: "I'm real willing to do everything in my power to be trustworthy and straight and open, as I see it. But I know I can't control how everybody sees everything . . . I don't want there to be mistrust."

Dean Behrend echoed these feelings: "My thinking has changed because I'm much more concerned about people's perceptions about what's happening in the institution . . . it suddenly became very apparent to me that many students feel very isolated, and feel as though they're not being supported. And that makes me feel bad about what people's perceptions are, or the ground that we have to cover in order to try to change those feelings."

## Meeting to rebuild trust

Dean Myers stressed as her primary present concern that "we do resume" talking. "We're allies, we're not against anybody," and added that she wanted to learn what to do to support lesbians and bisexuals and foster a better climate. She helped to call a meeting between BGALA

representatives and the administration.

On Wednesday, November 7, concerned lesbians and bisexual women met with President McPherson, Minority Affairs Director Miller, and Deans Myers, DiQuinzio, and Tidmarsh (at the administration's invitation) to discuss current needs not being met and to foster communication. The needs discussed ranged from staffing (a lesbian counselor, Student Services representative, and full-time Minority Affairs Director), to curriculum (Diversity Requirement and courses on gay people in history and literature), to recognition (updated harassment policy, statement from the President, listing in college handbooks of sexual minority groups, a floating fund for events and literature, and a better BGALA lounge), and outreach/leadership trainings for heads of student groups—among other needs.

It was agreed that they would meet again in January as part of an ongoing approach, and the administration was committed to working on these needs, and was excited about some of the very new ideas. Most involved are pleased with the beginning of a positive work and a good relationship. ♀

## Dykes to Watch Out For



# Dates Women Make

**DON'T FORGET TO PROCTOR!**

## THURSDAY, DECEMBER 8

All day through December 11—the Kiss 100 Tennis Invitational with Martina Navratilova and seven of the other leading women players, at Haverford College.

4:30 p.m.—Philosophy lecture, "Moral Conflict and the Necessity of Consensus" by Felmon Davis of Union College, in Gest 101, HC.

7 p.m.—Lecture on "Songs of Sappho: Greek words, music, and dance," movement workshop with Laura Donnelly, choreographer, to follow at 8:15 p.m. Pem. Dance Studio. Information, X5208.

7 p.m.—Dr. W.M. Mullen, Classics Professor at Bard College.

8 p.m.—Feminist Alliance Film in Stokes Aud., HC.

8 p.m.—Lecture, "To Damn with Faint Praise: Il miglior fabbro," by Rosa Menocal, professor of Spanish and Portuguese at Yale, in Thomas 110.

8:30 p.m.—Residence Council Meeting.

## FRIDAY, DECEMBER 9

9 a.m. to 5 p.m.—Human Rights Day sponsored by Amnesty International in CCC Main Lounge.

4-6 p.m.—Senior Class and Faculty Tea in TGH.

6:15 p.m.—Shabbat Services in Yarnall House, HC.

## SATURDAY, DECEMBER 10

(Emily Dickinson's Birthday)

8-10:30 p.m.—Philosophy lecture, "How Not to Russell Carnap's Aufbau" by Prof. Alan Richardson of U. of Illinois/Chicago, in the Dorothy Vernon Room of Haffner.

8 p.m.—Performance by the Haverford-Bryn Mawr Chamber Singers and Women's Ensemble, music by Gabrieli, Pachelbel, Bloch, and Kodaly, conducted by Regina Gordon, in Marshall Aud., HC.

10 p.m.—New Point Concert Series presents Shawn Colvin, free with tri-college I.D., \$5 to the public, in Founders, HC.

## SUNDAY, DECEMBER 11

7-9 p.m.—SGA Meeting in CCC 105.

## WEDNESDAY, DECEMBER 14

4:30 p.m.—Dances in Progress—Student Works, at Goodhart Hall.

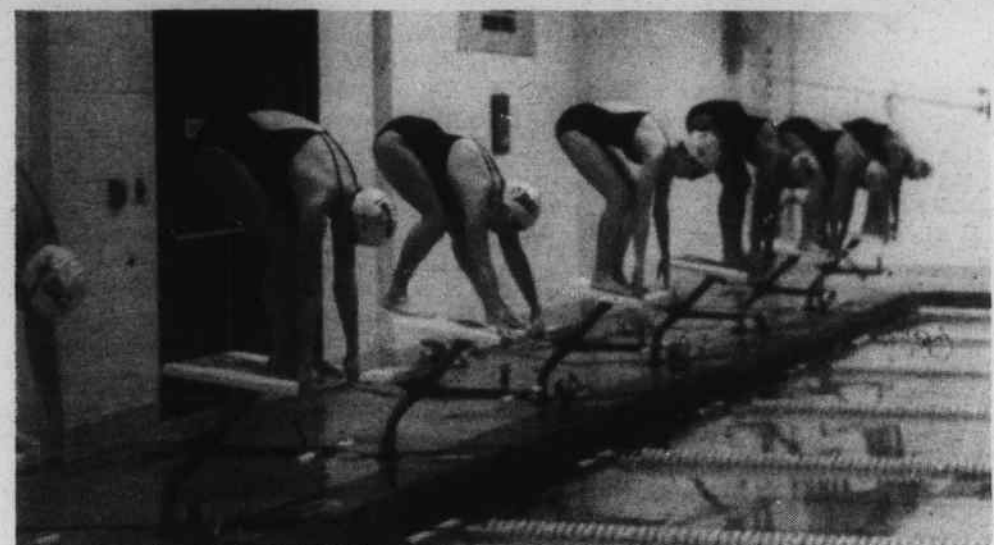
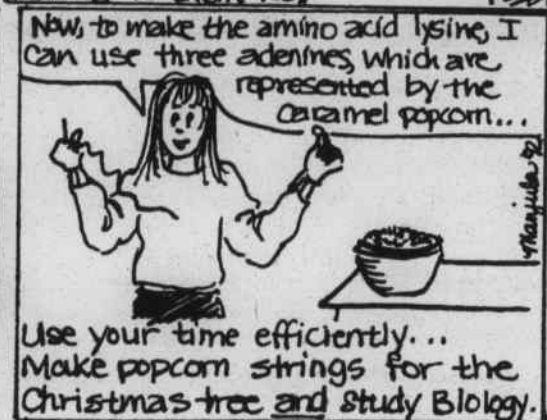
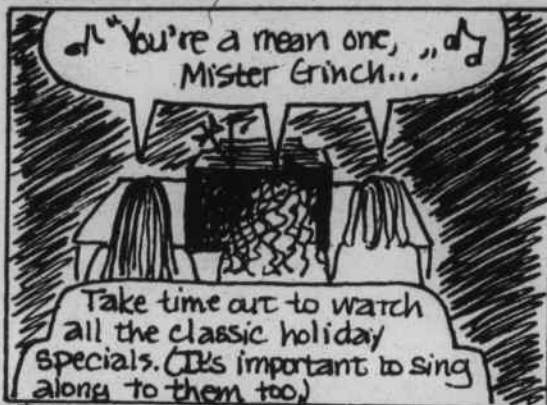
## FRIDAY, DECEMBER 16

4 p.m.—"Boccioni and the Cult of Virility." Virginia Spate, former art history graduate from Bryn Mawr, currently Power Professor and Director of the Power Institute of Fine Arts at the University of Sydney, Australia. She will lecture here, at the MET in New York, and at the National Gallery in Washington D.C. on her trip to the U.S. Thomas 110.

compiled by Laura van Straaten ♀

# S P O R T S

**THE TWILIGHT  
★ ZONE ★**  
(a.k.a. Brecon 4th)  
presents: "Ways to Beat  
Exam Stress... While  
Getting Into the Holiday  
Spirit!"



BMC SWIMMERS: working hard for a successful season.

AMY MAHAN

## Progress afloat under Bolich

BY JULIE ZURAW

Coach Barb Bolich is happy with the swimming team's performance so far this season. The team has not recorded many wins; according to Coach Bolich, this is partly because the teams Bryn Mawr faces are "substantially bigger than us." She adds, however, that the team members have been "very successful individually."

In the meet against Ursinus on December 1, ten swimmers recorded one second or better improvements on their lifetime-best or season-best times. In the Glassboro meet on Nov. 29, Sophomore Natalie May dropped 15 seconds off her lifetime best in the 1000 yard freestyle to record a

13:15.55 finish and 4 seconds off the 200 yard backstroke for a time of 2:45.90.

Both Natalie May and Sophomore Julie Smith are "doing incredibly well," said Coach Bolich.

The biggest team strength, according to Coach, is diver Ingrid Johnson. Johnson and her two diving teammates may continue their success by qualifying for Tri-States, a regional competition. The eight swimmers who have qualified for Tri-States are Natalie May, Andrea Johnson, Monica Shah, Melissa Pantel, Amy Mahan, Julie Smith, Emily Moore, and Bethany Picker.

Coach Bolich is enthusiastically looking forward to a season of continued individual success.

## Hoopsters edged out in championship

BY CATHARYN TURNER

The Bryn Mawr Basketball Team opened the 1988-1989 season on November 18 with a win over Caldwell College at the Hunter College Invitational. Bryn Mawr played hard and well, but lost 51-60 to Hunter in the final game of the tournament. It was a tough fight, however, and the team played a consistent tight game. Senior Cornelia Hay and Junior Julie Zuraw were named to the all-tournament teams.

On December 2-4, Bryn Mawr hosted the Seven Sister Invitational. Bryn Mawr won its opening game on Friday night, against Mt. Holyoke with a score of 55-46, and went on to play Wellesley in the semi-final playoffs on Saturday. Wellesley as seeded third and Bryn Mawr was seeded second, so the game promised to be an exciting one, especially as last year, Bryn Mawr also faced Wellesley in the second round of tournament play. Wellesley played a tight game against Bryn Mawr, matching every point, and there were some costly turnovers which hurt Bryn Mawr. However, the team's usual level-headedness soon returned and Bryn Mawr pulled away at the half. Bryn Mawr was able to maintain its two point lead of 55-53 during the tense final seconds of the game, and so went onto the championship game against Smith. Last year, the Mawrtys faced Smith in the championship and lost by five points. This year, the Bryn Mawr team had hoped to defeat Smith.

In the first half, Bryn Mawr came out strong against Smith with a tough defense and a nice offense, and was able to amass a fifteen point lead of 35-20. However, as the second half began, Smith came out strong, and narrowed the lead. Then Smith nailed a three point shot and drew within one point of Bryn Mawr. Then Bryn Mawr suffered some penalties which helped Smith move ahead two points. Smith blocked a shot, and with a few seconds to go took control of the ball, so Bryn Mawr couldn't score. Bryn Mawr fell to Smith College 55-57 which gave Bryn Mawr the seed it captured last year, and brought the season record to 3-4. (Bryn Mawr also lost to Drew University and Neumann College.)

Despite these losses, the team is look-

ing strong, and has great potential. For example, juniors Jo-Anne Meyer and Julie Zuraw were selected to the All-Tournament team at the Seven Sisters Tournament. Hopefully these set-backs will prove to be temporary, and things will improve as the season progresses.

The next home games are December 7 and January 24 at 7 p.m. in the Bern Schwartz Gym.

## Ride the edge—successfully!

FROM THE STUDENT HEALTH

ADVISORY COMMITTEE

"STRESSED? Who, ME, stressed? Why should I be stressed? Just because I have a zillion papers due and exams to take in the next two weeks? No, of course I'm not stressed." This attitude becomes more and more common on the Bryn Mawr campus as exams approach. So it seems appropriate at this time of the semester to remind everyone of the counseling services available at the Health Center.

Every student is allotted six free counseling visits each year. Despite the once-popular myth, you don't have to be "crazy" or "on the edge" to see a counselor. Counseling is for anyone who thinks it might help them feel less pressured and more in control. Things don't need to reach the crisis level before you can seek counseling and, hopefully, if you talk to someone before whatever is bothering you reaches a crisis level, it will not get out of hand.

If you decide to call for an appointment and are told that the next appointment isn't for two weeks, you have to decide how urgent your need is. If you feel that the problem is reaching crisis level, make it clear to the receptionist that an appointment in two weeks probably will not help. The counselors and the receptionist will both appreciate your honesty. They want what is best for you.

It is important to realize that, because the counselors are very busy during exam time, you may have to miss a class or

activity in order to squeeze in an appointment. Someone will always make time to see you if it is urgent, but scheduling difficulties may arise. Consider seeing a counselor during class time if that is the only time slot open.

One final point: the counselors are not your only resource on campus. The Deans and Hall Advisors are also around, and they are ready to help if they can. The most important thing is to find someone to talk to when you need to talk. If you don't want to see a counselor, do try to find someone else who could be helpful. And remember, exam period is only temporary. It will soon end and then we will have an entire month to sit back and relax! Happy Holidays!

Editor's Note: Last issue's To Your Health listed Ashley Varner as the winter; Domenica Pugliese wrote the article.



**Chronic Fatigue Syndrome Support Group**

Anyone interested in joining a support group for sufferers of the Chronic Fatigue Syndrome (formerly called the Epstein-Barr Virus Syndrome), contact Swarthmore College senior Bill Sweidel at 543-9730 or ext. 8552 (during winter break call 215-458-8671 or 458-0854). If you know anyone at nearby colleges who may also have this condition, please pass the word to them. We are hoping to form a support group as soon as possible. If you think you might have CFS but are not sure, contact Bill for information.