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Students of Bryn Mawr College

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GLOW Pride Week
See centerspread -- pages 6 and 7

Diversity Day
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Something wonderful
See page 11

THE COLLEGE NEWS

VOLUME X Number 11

FOUNDED 1914

BRYN MAWR COLLEGE

April 28, 1989

Sisterhood and censorship

Last month *Womofyre Books*, the lesbian-owned and operated gay and feminist bookstore in Northampton, MA, was forced out of business by a surprising coalition of Christian fundamentalists and radical feminist lesbians.

Here at Bryn Mawr, as in the larger lesbian community, sexual identity is frequently confused with affectional preference and the politics of feminism. Overt and explicit sexuality is often not a part of our image of lesbianism; as "women-oriented women," we tend to see our relationships as primarily a bonding in sisterhood.

Unfortunately, this perception of lesbianism all too often leads to women denying themselves full erotic lives.

Permitting ourselves to explore our sexual/romantic interests and define for ourselves the roles they play in our lives and loves is paramount.

Denial of sexuality is sad, but its social results are worse than sad: they are terrifying.

Somehow, it has become standard for some feminists (and therefore many lesbians) to criticize sexual exploration—the reading or creation of lesbian erotica, the use of sex toys or even the "wrong" sexual positions, and, most controversially, any discussion of or participation in S/M activities.

Women begin to censor each other, labeling these things "objectification of women's bodies," "patriarchal self-oppression," etc. For example, there are lesbian-feminists who firmly believe that any penetration of a bodily orifice is

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The celebration of GLOW Pride Week has begun. See center spread.

Sexual minorities' meetings initiate changes for BMC

BY ROBIN BERNSTEIN AND LEIGH TAMAROFF

On November 13, 1988, a group of students of all colors, sexual orientations, and class backgrounds organized to respond to the racist and homophobic graffiti which had festered in the bathrooms for years without any response from the administration. The students used magic markers to create a patchwork of words and drawings affirming people of all sexual orientations, colors, class backgrounds, and abilities. They took it upon themselves because they felt strongly that going through the "proper channels" had always been and would continue to be ineffective. As they saw it, the administration previously had failed to show any interest in structural change regarding, or even in organized dialogue with minority students.

The administration responded to this affirming graffiti within three days. They took Polaroids, whitewashed all the affirming graffiti and some of the ancient racist and homophobic graffiti, made a crude comment board, and called a

community forum. At the forum, many women, particularly Lesbians, expressed their deep disappointment with the administration's behavior. In fact, during the forum, more anti-homophobic graffiti appeared in the Campus Center bathroom: an enormous triangle with the words SILENCE=DEATH. After this forum, Patrice DiQuinzio approached Robin Bernstein (President, Bisexual, Gay, and Lesbian Alliance) and Leigh Tamaroff (Facilitator, Lesbian Bisexual Support Group). Dean DiQuinzio had not expected so much tumult over the repainting, and she wanted to set up organized dialogue between the administration and the Lesbian and Bisexual community.

These are the events which led to the formation of the Sexual Minorities Advocacy Committee (SMAC—yet another acronym!). A meeting open to all sexual minorities was called in order to brainstorm. We needed to get a sense of the situations with which we were dissatisfied, and what actions could be taken to make improvements. These are some of the major concerns that were

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Questioning Wilson's view on poverty and welfare

BY CHERYL KIM AND PATRICE GAMMON

William Wilson, author of books such as *Power, Racism, and Privilege*, *The Truly Disadvantaged*, and *The Declining Significance of Race*, spoke in Goodhart auditorium on April 18, 1989. His lecture was entitled "The Ghetto Underclass and the American Value System on Poverty and Welfare." A prominent sociologist, Wilson was introduced as an expert in race relations within the United States. But, Wilson is an academic who has made a leap beyond mere discourse. He is influential in policy-making. Throughout his lecture, he alluded to his conversations with congresspeople and to occasions on which he had testified before Congress. Having access to the this kind of audience, his ideas have greater ramifications than if they were to be confined to an academic arena.

Wilson began his lecture by stating that poverty will be one of the "most important and demanding issues of the twentieth century," and that increased welfare dependency in this society is a "surface manifestation of deeper problems." Using the city of Chicago as an example, Wilson noted the dramatic increase in the rate of poverty in a ten year period (1970-1980). Chicago is composed of 77 "communities." In 1970, nine of these communities had a poverty rate greater than 30%. By 1980, twenty-three of these communities had a rate greater than 30%.

Wilson argued that these dire changes were due to De-industrialization. In the 1970's, the United States had a "boom and bust" economy: recessions were followed by diminution of wages. Minorities were especially affected by this precarious economy due to the fact that they were heavily concentrated in factory industries. De-industrialization and a recessed economy meant that there was an enormous decrease in entry-level blue collar jobs. In 1974, Wilson stated, 47% of all employed black males between

the ages of 20-24 held blue collar jobs. In 1986, this number had decreased to 26%.

As big corporations left Chicago (such as Sears, Westinghouse, Sunbeam,) so did banks, and then smaller stores. As the jobs left, so did the middle class. Wilson appalled this demographic trend the "Exodus of the Middle-Class." The diminishing of the "stabilizing" middle class influence resulted in the "loss of a social buffer," weakening the "formal and informal deterrents on aberrant behavior."

The consequences of the middle class exodus, according to Wilson, is a loss of "cultural capital." A concentration of low-achieving students affects "aspirations in achievement," and accompanies a sharp drop in literacy. High aspirations become difficult to maintain as "adjustment" to the status quo occurs. Living in ghettos and being surrounded

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Undercover - the AMNION expose

BY JEANNIE HEINSOHN AND LISA ANN ARELLANO

In the March 18th issue of *The College News*, an ad for the AMNION Pregnancy Crisis Center was run. The ad promised free, confidential, pregnancy testing. Staff members of *The College News* were approached about the ad and informed that AMNION was a pro-life, anti-choice organization. Deeply disturbed by what seemed to be in direct violation of the paper's political agenda, we visited the clinic, with Lisa posing as a pregnant high-school student and Jeannie as her college-aged friend, in order to get a first-hand account of the clinic's procedures and policies.

The process began when Jeannie contacted staff members of the Elizabeth Blackwell clinic and obtained a urine sample from a pregnant woman. Later that day, we walked into AMNION. The first thing we noticed was the overwhelm-

ing presence of the Madonna and child. Photographs of smiling white women and white babies covered the walls. Added to this were wall-length charts depicting the developing stages of "your baby" from a few weeks old to birth.

Lisa informed the woman greeting us that she wished to have a free pregnancy test done as soon as possible. There was an immediate opening, and the AMNION woman asked Lisa for a urine sample. We explained that we already had a morning sample of urine ready for testing. The woman kindly replied that they had a policy that only allowed for the testing of samples taken on site and that we could discard the urine we had brought. We hadn't expected this, of course, because the only urine that would test positively was in a jar in Lisa's purse.

We thought, at this point, that our work as investigative journalists had been both short-lived and highly unsuccessful. However, feeling that some kind of

solution might be waiting in the clinic bathroom, Lisa went off to create a pregnant urine sample. After standing in the bathroom for a while, not knowing what to do (meanwhile Jeannie was stealing a pen and paper to slip a helpful note under the bathroom door), Lisa finally decided to actually take a urine sample (to make the appropriate urine-sample-taking noises) and subsequently heat up the bottle of pregnant urine with hot tap water. In the midst of this process, Jeannie knocked at the door (she had given up her attempt to write a note) and suggested that the urine samples might be mixed to create both an authentic temperature and content of the pregnant hormone.

We returned to the AMNION woman's office and gave her the mixed urine sample. She set the sample on the table where the testing equipment was and told us the actual test would only take a

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EDITORIAL

Gay, Lesbian, bi-sexual pride

The second week dedicated to Gays, Lesbians, and Bi-sexuals at Bryn Mawr and Haverford witnesses a change of focus—from that on awareness to an historical recognition of pride. Our celebration joins city marches and activities across the country commemorating the first time gays and lesbians fought back against institutional oppression—in the June 1969 Stonewall riots and the birth of the gay liberation which they fostered. We lesbians and bisexuals at Bryn Mawr empower ourselves through reclaiming pride, strength, anger, and power.

Being gay is not a nighttime issue, it is not a purely private act; our rights to love include daytime rights to equal protection in the larger society and to administrative attention here at Bryn Mawr. For this reason, coming out - or proudly proclaiming one's lifestyle as good and natural - is important.

We draw attention to the centerspread and some surrounding articles which deal with topics as varied as the strength and love which come with being raised by gay parents; a report on progress made at Bryn Mawr; the importance of straights acknowledging the need for legal civil rights; the passion and love which inform our sexualities; and our mobilizations for self-support, recognition, and rights.

Coalition-building must occur, as some of our contributors write, between sexual minorities, people of color, and religious and political groups. The liberation tactics which seem to have resumed out of the 1970's, with marches such as that tomorrow for an end to all racism, homophobia, and societal oppression, clearly show that some of this coalition building is taking place in the larger society, while at Bryn Mawr, increasing mutual understanding seems evident.

Muckraking in *The College News*?

Issues Monthly, a Brown University student newsjournal, has been chastised and even threatened with a budget cut by the administration for printing "many documents the university regarded as private and confidential," the *New York Times* reported April 16. For instance, they got a hold of an internal memo that the university had decided to accept a student to the medical school in exchange for \$300,000.

The administration questions the students' means of attaining information, and called the journal "reckless"; Brown's honor board determined no violations have occurred.

"The university is a corporation... But it is not the job of the publication to serve the corporation; it is our job to serve the students," the *New York Times* reported James Bandler, a co-reviver of the journal, as having said.

We would be interested in the opinions of this community: do students want to see the *College News* take on more investigative pieces about SGA or administration breaches of public faith? Should we be concerned, as a women's community, about exposing and possibly hurting some members of our community? or do y'all want to see some muckraking?

COLLEGE NEWS

BRYN MAWR COLLEGE Volume X, Number 11 April 28, 1989

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Deadline: Wednesday May 10 at noon in the Rock office. (Humor submissions wanted) Please submit articles on a Mac disk.

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. 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.

'Critical attack' on Radan called unfair

To the Editor:

I am writing in response to Katharine Heinsohn's article of April 14th entitled "BMCDs employees share insights on life in the dining halls." Why is dining halls plural? Haffner is the only hall depicted. Another question then arises: If the interviewees remained anonymous, why then weren't the dining hall and its manager described without names involved? To show "life in the dining halls," a generalized account involving sections from each hall would have been more fair and more correct.

This brings up another point. One full timer and three student employees were interviewed. A full timer has a more exact account of the "life" as he/she works a 40-50 hour week compared to the student's max of 12 hours. I am not saying that the student workers are not important. I too work in the dining service and coincidentally in Haffner, although I was not interviewed. I feel that a full timer offers a more open and more accurate account of the work itself and the work with regard to the manager.

Speaking of the manager, the second half of the article seemed to be an attack on Neil Radan. The only civil comments were made by the full timer, who as I have stated above, deals most directly with the manager. In the hierarchy of things, the students don't even need to deal with the manager. The student supervisors advise the students much more often than the managers do. Some

complaints offered against Mr. Radan included the fact that "when he's having a bad day we all know it." Isn't this true for everyone? The wonderful thing about Neil is that he is very professional in what he does. So when he's having a bad day, he remains polite and businesslike with the employees. Unlike other managers, he doesn't take out his anger or frustrations on the full timers or student workers. Neil is fun to work with and perhaps people do take him too seriously. I'm not saying that everything in the article was false, I'm only stating that it was presented in an entirely one-sided fashion. Just look at the sentence that reads, "one student worker charitably put it, 'I really think he loves being in charge.'" Clearly, this remark is not presented in a "charitable" light. In my opinion, that of another student worker, this statement should be rewritten to read, "Neil loves his job, because he does it so well."

My point in writing this editorial is to show how harmful, incorrect and unfair a critical attack on any specific dining hall, or its manager can be, especially when placed under such a generalized heading.

Kate Kuhn '92

In support of
Deanna Bass '92
Heasun Choung '92
Sara Magoffin '92
Shannon Maher '92

Heinsohn wrote from 'shallow viewpoint'

To the Editors:

I am writing in response to Katharine Heinsohn's article in *The College News*, April 14, 1989, entitled "BMCDs Employees Share Insights on Life in Dining Halls", an article featured as part of a center spread on classism. As a student employee of BMCDs for the past three years and having worked in every dining hall in all aspects of food service, I am always happy to see articles addressing the problems in the dining halls. This article however upset me for I did not feel it was fair. First of all, the article title leads one to believe that it addresses all dining halls, but upon reading the article, only one dining hall, Haffner, was explored and only three student workers and one full time worker were interviewed. This does not in my opinion give a very full view of life in dining halls but rather one particular dining hall giving a very shallow view point. To make this article more complete, I believe other dining halls should have been checked into. Second, the focus of the article seems to have gone awry. It is

listed as an article on classism and yet it seemed to deteriorate into a manager bashing article, expounding the bad points of Neil Radan, Haffner manager. Even when the full time worker attempted to defend Neil, she was said to have spoken "very convincingly and it seemed quite honestly". To me, this sounds as if you feel that she was not being honest, but attempting to cover up something. If you had wanted to write an article on Mr Radan and his managerial abilities, it perhaps would have been better to give him a chance to speak and to entitle the article as such. As is, this article does not give him a fair chance—he is guilty before proven innocent. Mr Radan is very approachable and very open to questions. I think as a counterpart to your article, it would have been good to talk to him. Otherwise, this article is seen as biased and cruel. I am not saying that these workers are wrong in their opinions nor am I saying they have no right to express them, but at least give the man a fair shot. Thank you.

Diane Askue '90

BMCDs interviewee calls article 'one-sided'

To the Editor:

I am writing this letter in response to Katharine Heinsohn's article about dining service, specifically the comments made concerning Haffner Manager Neil Radan.

I was interviewed for the article, and I am a Haffner employee. Though the comments made by the students concerning Mr. Radan were, to a degree, true, the topic of "Students' Opinions of Neil" was one-sided. Neil has good days

and bad days, and the article took a compilation of bad-day incidents and presented them as the norm. For the most part, I agree with the positive comments of the full-time worker. I said positive things that were not described in the article. To be a responsible journalist is to give both sides of the story. I gave both sides. I only read one.

Sincerely,
An anonymous freshman

"Bryn Mawr: The Movie," the new undergraduate College recruitment show, can be seen at the Language Learning Center, Denbigh. If you watch it, please record your comments in the notebook provided at the center to help the Admissions Office and Public Information evaluate the show. Many Thanks.

The Editors would like to extend their deep apologies to our wonderful creator of graphics, Rachael Peters, for not listing her name in the Editorial Box last week—even though we used her wonderful swirly graphics. Sorry, and thanks for your great drawings!

Submissions, articles, letters, etc., for the last issue of the semester: **DUE WEDNESDAY, MAY 10.** Please submit on Mac disk. We especially want humor and Senior commentary pieces.

Moving from analysis to action

To the Community:

In spite of our efforts to confront and combat the discrimination and stereotyping occurring in our midst, we remain a predominately white, middle class student body which is serviced by a staff consisting largely of people of color. The presence of this reality was all the more glaring on Diversity Day. After a day devoted to discussing how we should move from "analysis to action," we proceeded to re-assert the student-staff relationship: "we" (save a few student-workers) relaxed on Erdman Green while "they" cooked us hot dogs and tofu burgers. We seem to have accepted that this relationship is an inevitable fact of life and is beyond the control of the student body. In light of the events of the past year, the nature and extent of the student body's interaction with BMCDS staff members seem uncomfortably limited and need to be addressed.

I am writing this letter in reference to a situation that I have become aware of only from working at the Campus Center Cafe. I, along with several other student-workers at the cafe, have grown increasingly concerned about the inconsistencies in the hiring of a full-time staff. Last December, when the manager position at the cafe opened, the supervisor of the cafe, a woman of color, who had been working there for eight years, was promoted/ transferred to assistant manager at Haffner. The manager of Haffner, a white male, was transferred to the manager position at the cafe. The supervisor's position was opened, and the short-order cook, a woman of color who has worked in the cafe for three years and who substituted for the supervisor during a summer, applied for the job. She was turned down, having been told that she "needed to grow," and an outside white female supervisor was hired for the position. After two months, the new supervisor left and it was decided that the supervisor position would be replaced by a second short-order cook position. As of April 13, there are two short-order cooks and one manager working full time at the cafe (before any of the changes, there were one short-order cook, one supervisor, and one manager). The concern is that it appears

that with the change of staff, the former supervisor, who is now at Haffner, and the short-order cook of the cafe, both of whom are women of color, and both of whom have worked in the cafe for several years, were, intentionally or unintentionally, passed over when available positions were being filled.

In a meeting with Joe Giamboi, director of BMCDS, I was told that open positions are always posted in several places on campus and that assignments are based strictly on an individual's previous training and experience. When asked what the difference between the responsibilities of a short-order cook and a supervisor are, Giamboi answered that in fact there are very few and that the reason for changing the position is that supervision is done by the manager. He added that the short-order cook position does have fewer actual work responsibilities than the supervisor. I asked him who had taken charge of these responsibilities since the change of staff and was told that no one had. He would not comment, however, on the difference between the salary of a short-order cook and a supervisor, whose responsibilities are so similar.

It is difficult to determine whether this is indeed, be it unintentional, a case of job discrimination. I am not in a position to make so serious an accusation. As a part-time student worker, I can only relate the circumstances of this situation as I have come to understand them from talking to those who are directly involved. My intentions in writing a letter describing the incidents were that the general student body would be made aware of them and would make its own judgement as to whether or not they are discriminatory. It is clear that in committing ourselves to making our community accessible and welcoming to people of all backgrounds, we need to ensure that our environment does not contradict that commitment. But, at this point, the limits of our communication and interaction with the BMCDS full-time staff are preventing us from seeing possible incidents of discrimination and, as I have learned recently, are restricting our ability to accurately evaluate those that we do happen to notice.

Annick Barker '92

CONGRATULATE YOUR GRADUATING FRIENDS—

Put an (inexpensive!) message, coded note, love poem, or whatever you want in the College News section devoted to Senior congratulatory messages.

Classified ad rates: \$1 (one dollar) flat rate, plus five cents per word.

Due to the College News by May 12, Friday.

SENIORS!!

We're about to leave this grand old place; make your mark on the community before you go.

The last issue of the College News (two weeks from this publication's date) will be a special issue for Seniors—we can put in it whatever we want. During Senior week, write that editorial you've always wanted to, or write a piece on changes you've seen, or take some photos, or draw some drawings, or come learn how to proof and layout on computer (a job skill!).

Contact Carrie, and let's put together a great last issue!

To The Editors:

In your April 14 edition, you report, in an article about Diversity Day, that I neither knew anything about the event, nor did I intend to cancel the quiz scheduled for that day. In fact, I hadn't known anything about Diversity Day: I had received no official information about the event, and I answered your interviewer quite honestly to that effect. I did, however, inform myself after the interview, and at my next class I offered to reschedule the quiz, which the students elected not to do. In the end, half of the class took a take home, and the other half

took a take-home quiz.

I appreciate the journalistic effect you were trying to achieve by reporting my ignorance at the end of your article: you might have checked on the outcome of the situation before sending the story to print and 'hanging me out dry'.

David Filipov, Russian Department

Editors note: The article reported that professors had, indeed, received no official information about Diversity Day except for one speech at a faculty meeting just two weeks in advance of the event. We apologize for misrepresenting Professor Filipov's reaction.



Traditions

Seniors--polish those hoops!

The greatest day of the year is quickly approaching.

Be sure not to oversleep on Monday, May 1, because it's MAY DAY!

We want to bring special attention to the Mayhole dance, a tradition initiated at Bryn Mawr about 5 years ago by two Seniors. It is a dance of celebration, of colorful celebration, of joyful celebration, of sisterhood.

In the dance, brightly clad women, bound by 'patriarchal bonds' are separated from each other, unable to move. Slowly, each is unbound by another, until all are free, dancing in a circle. While it may sound silly, it is always unexpectedly exhilarating. Each

year, more women have allowed themselves the freedom to participate in this reclaiming of May Day dancing, rehearsal notices will be posted.

Additionally, a few of the better events (please check your schedule for the full day's activities):

Strawberries and yummys for breakfast: 7:30-9;

Convocation with crazy Seniors: 8:45; Procession: 9:30;

Maypole dancing: 10:00

Senior Hoop race/walk: 10:30;

Mayhole dance: 11:15;

Step Sing: 8:00

Enjoy! If you drink, please do so safely!

--Carrie Wofford

For Lesbian S&M

ANONYMOUS

[Editor's Note: The following letter was sent to us without a name; despite our attempts to publicize our search for the author, we were unable to reach her. We have decided to print this, breaking our policy, because it is important, and not printing it might confirm her fears that feminists will silence her; we are relatively sure the author is a woman. Our policy of not publishing anonymous articles or letters (we do print them with the name withheld as long as one member of our staff knows the author) evolved because we have received anonymous letters from Haverford men trying to pose as Bryn Mawr women; their point was to make a joke of a women's paper. We urge future anonymous writers to understand and respect our policy.]

Lesbians and gay men are a minority. A disliked and often feared minority. How long do you think we can distance ourselves from a minority within our

minority and still get away with it?

If typical lesbians who have only sneers, jeers and disgusted comments for those among our ranks who do S&M, why shouldn't the administration, campus security, or even Bryn Mawr police also denounce those lesbians who do S&M? Maybe the administration will say, for example, that College money shouldn't be allowed to be spent on a book like *Macho Sluts* for the BGALA lounge. If typical lesbians were to accept that ("We don't agree with that kind of sex anyway"), we can learn from the Canada bath house story that it won't be long before there's no money for a BGALA lounge at all.

Remember that "United we stand" jazz? There is clearly only one way to safeguard the rights of lesbians, on this campus and in this country. We must recognize our commonality as lesbians, as sexual minorities, and band together

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Criticism of BMCDS called 'not constructive'

To the Editors:

While I can not claim to be representing Bryn Mawr College Dining Services in this response to the article written by Katharine Heinsohn in the center spread of the April 14 edition of "The College News", I am responding as an employee of BMCDS, one who is concerned about the relationships within Dining Services and between it and the rest of the community. The severe contradiction that is present in this article has disturbed me. Although its stated purpose concerns the questions of classism and the relationship of BMCDS employees and their clients, this article deviates from a discussion of classism and in fact violates the respect that it portrays as being important.

Indeed, respect and consideration are crucial, but not always present in Dining Services. As a member of the service industry, BMCDS must not be seen as an impersonal institution, but as a group of individuals who work very hard to provide a service to their fellow members of the community, all who are employed members of the community, whether they are student workers, full and part timers, or members of management. However, there are cases when it is of great benefit to relate to Dining Services from a distance. One such case concerns criticism. BMCDS thrives on creative criticism offered by its customers. When addressed as a whole, BMCDS can make improvements where they are applicable. Yet, unfortunately, BMCDS also receives criticism that is less than constructive and when addressed to an

individual it can be damaging.

Specifically I am referring to the discussion in the article concerning Haffner manager, Neil Radan. Problems within the work place are understandable. These problems, however, should remain on the level of person-to-person communication, so that these problems can be ameliorated. The publicizing of these problems cited by some student workers in this article can, and has been, perceived as an attack on Mr. Radan's character. Such an attack can only produce ill feelings, feelings that may result in further tensions within the work place, tensions that need not be there.

There are several points of tension within the article that I have perceived and they occur in the author's treatment of the people interviewed. The adjectives and adverbs used to qualify the words of those interviewed, making what they were saying seem dubious in some way. Such distrustful insinuations are wholly unfounded and unfair to those who offered their [opinions] in this article. If something lies beneath their words, then that should be explored and there should not be a devaluation of their comments.

Here I would like to remind people that there are many accessible channels within BMCDS through which people may responsibly vent their grievances about Dining Services. I would also remind "The College News" of their obligation to the community and the individuals who might be effected by what is printed in what is usually a responsible journal.

Amanda Hassner '90

Fighting math illiteracy vital

BY RACHEL WINSTON

Saying a Rubik's Cube has "more than three billion" possible combinations is a little like saying "the population of Philadelphia is greater than six" or that "McDonald's has sold more than 120 hamburgers." That's because the cube actually has about 4.3×10^{19} possible states. Picture the number ten followed by 19 zero's—considerably greater than the "three billion" printed on the puzzle's packaging.

Author/mathematician John Paulos brought his crusade to expose the nation's "math illiteracy" to Bryn Mawr as part of Math Awareness Week (April 17-23). Focusing on his new book *Innumeracy: Mathematical Illiteracy and Its Consequences*, Paulos amused and sparked concern from his audience, composed of math literati such as professors Park, Cunningham, Knopp, and Nigro. He offers up the cube example to illustrate the neglect that mathematical accuracy receives from our society. Paulos was surprised to learn that otherwise well-educated people are astonishingly illiterate in such basic math skills as probability, percentages, logarithms, and conversions.

Weather forecasters were a major target of his talk. He recalled a T.V. news program where a forecaster reasoned that a 50% chance of rain on Saturday and a 50% chance of rain on Sunday equalled "a 100% chance of rain for the weekend." In another example, he cited a weatherperson who tried to convert a percentage chance of rain into degrees Celsius.

Lack of mathematical skills have a very real impact in our lives. When Paulos discussed his wife's scheduled surgery with her doctor, he quickly realized the practitioner was not giving him accurate information. First, the doctor assured him

any complications were "one in a million." Later, he declared the procedure "99% safe." Finally, he said the surgery "usually goes quite well." The difference between one in a million and one percent is about four zero's. Paulos didn't know the difference between one in a hundred and "goes quite well." A doctor's inability to quantify risk can very easily translate into a matter of life and death.

Other ways our nation's math illiteracy affects daily life is in our decision-making. We use mathematics every day to measure the desirability of one choice over another. Paulos gives the example of the "threat of terrorism" to show the power of media hype over reasoned thinking. The likelihood of being blown up in a plane by a terrorist is minute compared to other risks we take in our daily lives. Paulos cites eating, driving, and smoking as three risky activities we don't normally consider threatening.

In fact, terrorists would have to blow up three jumbo jets every day for a year to equal the number of deaths due to smoking per annum. Choking deaths and fatal car accidents also far outnumber yearly acts of terrorism. Paulos suggests the media is one source contributing to the problem of math illiteracy. He calls for greater use of conversion, such as printing logarithmic scales in newspaper graphics, more careful explanation accompanying statistics in newspaper articles, and greater use of scientific notation. He reasons this will force the reader to be more mathematically flexible.

According to Paulos, a math phobia persists in our society. Writers and lawyers who blanch at mixed metaphors or split infinitives are not embarrassed to admit they cannot balance a checkbook. He discussed the negative image associated with mathematics, where people proudly admit, "I'm a people

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Classism & feminist dissension

BY JEANNIE HEINSOHN

On April 11, Judith Lichtman, president of the Women's Legal Defense Fund, spoke at Bryn Mawr's Graduate School of Social Work. Her talk addressed some of the current issues of dissension within the feminist community concerning parental leave and child-raising. The debate concerned whether pregnant women should receive special or equal treatment from employment laws.

Judith Lichtman advocated equal treatment. She argued that all jobs are riddled with segregation and challenged her listeners to think of a job which is not currently gendered. In a gendered sys-

tem of job definitions, she maintained that protective labor laws protected women out of many job opportunities.

Lichtman gave a brief history of the feminist legal battle. In 1977, the Supreme Court decided that Title VII of the 1964 Civil Rights Act prohibiting gender discrimination in the workplace did not apply to pregnant women. Employers were not seen as discriminating between men and women but between pregnant and non-pregnant people. The 1978 Pregnancy Discrimination Act legislated that employers must interact with employees according to their ability to work. However, the enforcement of these laws

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Should SGA dues be raised?

BY CELINA SIPPY
AND CARRIE WOFFORD

Underclasswomen recently gave their opinions on the proposal of the Budget Committee to raise SGA dues to either \$130 or \$150—a measure which was not passed at the SGA meeting four weeks ago.

Of 421 students who voted (of 850 eligible), 206 voted to raise the dues to \$150, and 133 voted to \$130. Fifty-nine students voted against any measure, and 23 abstained from the vote.

As a result, a motion will be raised this Sunday at SGA to raise dues to \$150—to be paid either 100% at the beginning of first semester, or 75% first semester, and 25% second semester (or, in special cases, another plan can be arranged).

The Budget Committee did not choose a random number by which to raise the dues. It was carefully worked out, and I think careful consideration should therefore be put into voting on the issue. If the dues are raised by any amount less than the initially proposed \$150, it should be

apparent to all that this issue will necessarily be raised again next semester when the Budget Committee finds that they yet again do not have the resources to adequately fund campus clubs and organizations.

An alternative method of payment that has been raised at SGA: to implement a sliding scale to graduate payments; this will be allowed under special circumstance. The method of paying 75% first semester, and 25% second semester would mean that \$112.50 will have to be paid at first semester Registration—less than what is currently being paid—and then \$37.50 at the start of the second semester. I point this out because a major concern is that people returning to college at the end of summer may not have the money at that time to accommodate the raise in the Dues.

Please contact your dormitory or class representative, a Member at Large, or any other SGA representative, to make your voice heard at this Sunday's vote. The outcome of the mailbox survey will be raised, but the vote is yet to come.



Exposing anti-choice tactics

Arellano and Heinsohn - continued
from page 1

couple of minutes, but that she wanted to talk to us for a little bit first. The woman then asked for some more information about Lisa such as her age, medical condition, etc..

One of the first issues to come up was the fact that Lisa's "parents" didn't know that there was a possibility that she was pregnant and if pregnant was considering an abortion. (The woman working at the clinic was the first person in the meeting to actually mention abortion—we were deliberately not introducing the idea to see if and how she would.) Lisa expressed grave concern that her parents would in no way understand her dilemma and that there was a strong possibility they would be abusive, both verbally and physically, if they were to find out. The woman stressed the importance of Lisa telling her parents about her pregnancy (if, in fact, the test was positive). She also argued that if Lisa were to have an abortion without her parents' knowledge, it could prove to be an insurmountable barrier to their trust in the future.

On the other hand, the woman pointed out that if Lisa were to talk to her parents about her pregnancy, not only might they be helpful in finding an alternative to abortion, but that telling them could be instrumental in creating new levels of trust and communication in the relationship. The woman seemed largely unconcerned about Lisa's grave fears of her parent's reactions, saying that many young women have overblown fears of how their parents might react. Even when Jeannie presented her third party concerns about the way Lisa's parents might react, the woman remained nonplussed. She volunteered AMNION's services in acting as a buffer between Lisa and her family. In the case that Lisa would not be able to live at home while carrying her pregnancy to term, she promised that AMNION would be able to provide housing but that that was very rarely necessary.

After about fifty minutes of 'kindly counselling', the test was finally run. Lisa was required to perform all of the steps of the test while Jeannie and the woman watched. As the results slowly came in as positive, in a moment of brilliant acting, Lisa began shaking, turned to Jeannie, and effectively enacted a nervous breakdown. Lisa then asserted that she had to leave immediately and we left the clinic.

Jeannie returned to the clinic, explaining that Lisa was waiting for her in the car, and asked to finish the interview. The woman asked about Lisa's situation concerning the child's father. Jeannie explained that the fetus' father was leaving for Princeton in the fall and that Lisa could expect no financial support from

him. At the woman's inquiry as to the father's religion, Jeannie answered that he came from a Catholic background. The woman then stressed the importance of Lisa's boyfriend being included in future counselling sessions. Above all, she stressed that Lisa was only 18 and thus too much of a child to be making such a momentous decision by herself.

Jeannie asked for a reference to a safe abortionist. The woman explained that no abortionists were safe and suggested that Lisa see a doctor for a HCG blood test, pelvic exam, and consultation. She then outlined many of the dangers inherent in abortions and stressed the clinic's support for Lisa's carrying the child to term and the important role Jeannie would play in 'advising' Lisa regarding her future plans.

Jeannie was given two pamphlets concerning the physical and psychological negative effects of abortion. Induced abortion is defined in the pamphlets as "the premature, willful and violent penetration of a closed and safeguarded biological system—the child in the womb." Both of these pamphlets contain horrific and almost pornographic 'information.' In some of the milder passages, fetuses are referred to as babies or infants which are killed. The pamphlets continue to describe in graphic detail the fate of the unborn "infants." They further claim that about half of abortion patients experience guilt, sleeplessness, nervousness, and regret. These symptoms are presented in a direct causal link with undergoing abortion. The readings do not suggest that women who give up a baby for adoption or become mothers at fifteen years of age would ever suffer any psychological disturbance. The pamphlets continue in decrying a lack of legal support for male domination of the situation, bemoaning: "A husband has no legal right to stop his wife from aborting his child. The parents of a minor girl have no right to stop the abortion of their grandchild." AMNION presented every possible danger in going through with an abortion while neglecting to present the very real physical and psychological dangers in carrying a fetus to term. Instead, they presented every possible reason for carrying the fetus to term. Thus, although they offer pregnancy counselling, in no way do they offer anything near to objective options counselling for the pregnant woman undecided as to how she will handle her situation.

Editors Note: To compensate for our oversight and to express our gratitude to the members of the Elizabeth Blackwell Clinic who were so kind in assisting us in our project, we are donating the money The College News received from the AMNION ad to the clinic.

Faculty receive promotions

FACULTY REAPPOINTMENTS and PROMOTIONS

(Voted on at the last meeting of the Board of Trustees; and reported as a community service announcement by Ms. Anne Swavely, President's Office).

INITIAL REAPPOINTMENTS (now tenure track):

BURGMAYER, Sharon
Assistant Professor
Department of Chemistry
FRANCL, Michelle
Assistant Professor
Department of Chemistry
NICHOLAS, Xavier

Assistant Professor
Department of English
NYLAN, Michael
Assistant Professor
Chinese History and Culture
Departments of History / Political Science

PROMOTION TO ASSOCIATE PROFESSOR

PARK, Kyewon Koh
Department of Mathematics

PROMOTIONS TO PROFESSOR
DERSOFI, Nancy
Department of Italian
DICKERSON, Gregory
Department of Greek

ARTS

Casselberry-Dupree delights community on Diversity Day

BY JULIE PARK

The all female singing duo of Casselberry-Dupree came to celebrate with the Bryn Mawr community in the Centennial Campus Center on Diversity Day, April 14. Under the care of Joyce Miller, Dean of Minority Affairs, Casselberry-Dupree was an apt treat to conclude the events of workshops and lectures on Diversity Day. Their musical sound is based on reggae, intertwined with the various influences of folk, jazz, gospel, soul, African and Caribbean influences. The skillful harmonising of Dupree's contralto-soprano and Casselberry's baritone-alto produces a musical effect that is a refreshing alternative to other groups that cater to only one type of audience and one type of musical genre.

Casselberry-Dupree consists of Judith Casselberry and Jaque Dupree. Their voices aren't the only contrast in the group. Casselberry is a head taller than Dupree, yet they stand together in an easy rapport with each other, barefooted

and in colorful ethnic dress. They are straightforward, with both pairs of feet planted firmly on the ground, and they address the audience with powerful and eloquent messages on issues of life and society. Behind the music's cheerful sound lies their serious belief in universal and community understanding.

Casselberry-Dupree are no strangers to the college music circuit. Several Mawrtys had already heard them in concert at other colleges and were thrilled to be reunited with them. However, the Campus Center was not the best place to welcome them on campus. There are some structural problems with using the Campus Center as a setting for a concert - pillars separate the audience from each other and dancing to the group proved to be rather awkward. The ambiance left the impression of seeing Casselberry-Dupree in concert in one's living room. Nevertheless, Casselberry-Dupree came to Bryn Mawr and they conquered, more or less.



The Casselberry-Dupree Band performed on Diversity Day -- From left to right, Judith Casselberry, Jaque Dupree, Toshi Reagon, and Annette A. Aguilar

Wilbur and Brodsky give fresh insights into poetry

BY KATE DALINGER AND LISA ROHLER

As part of the recent symposium on poetic translation, sponsored in part by the Marianne Moore Poetry Fund, two celebrated poets read at Goodhart Hall. On Friday, March 31, we heard Richard Wilbur, who had only the night before won his second Pulitzer Prize. And on Saturday, April 1, Joseph Brodsky read from his works with his principal translator, Bryn Mawr professor of Russian George Kline, to give those of us in the audience who did not know Russian access to the poetry. Brodsky, of course, won the Nobel Prize for Literature in 1987.

Richard Wilbur's reading included a wide range of his work: from old familiar pieces such as "Two Voices in a Meadow" to new, unpublished poems. His virtuoso technique allows him to deal with material spanning the spectrum from the post-apocalyptic meditation of "Advice to a Prophet" to the (in Wilbur's own words) "abjectly silly" send-up of late night T.V., "The Prisoner of Zenda." Whatever the subject, he takes a wise and an innocent delight in language; perhaps it is this love of words and the ways in which they can be fitted together that enables him to write such sensitive and powerful translations as his rendering of "Song," a work by a Brazilian poet, about the stillborn daughter who "will not leave" him and the live daughter whom he loves. In a different way, Wilbur's unabashed joy in language is also the source of his translations of medieval riddles, which retain the intricacies and wry elegance of the original Latin. He finished the evening with a series of "opposites" from one of his books for children "and others."

On Saturday, after an introduction from President McPherson, George Kline began the reading with his translation of one of Joseph Brodsky's older pieces, "New Stanzas to Augusta," written in 1963. Immediately afterward, Brodsky read the original. Rather, he recited it from memory, hand in pocket, looking hard at the audience, almost chanting, his voice rising and falling. The audience sat with eyes closed, listening, nodding occasionally, or with eyes wide open and head forward, hand to chin, clearly

riveted. The greater part of the reading continued in similar fashion, translations followed by the originals, with Brodsky rarely having to glance at the texts. The breaks in this pattern were two pieces Brodsky read in English, one of which he had himself translated and the other of which he had written in English.

The listener's first impression of the poems is that they are all great, grand, and serious works. Gradually, however, one realizes that they are also very human, some in their earthy details, and others in their language, such as the as yet unpublished "Advice to a Traveller" which talks about "the fuzz." In some, a sort of other-worldly folklore surfaces; and many, like "Letters from the Ming Dynasty," are filled with an exile's longing to go home. Perhaps the best description of Brodsky's poetry is to be found in his poem "The Butterfly," in which he writes of "an amalgam/ of heresy and wisdom."

President McPherson quoted Wilbur to explain poetic translation as "a way of helping the people of a small and diverse world understand one another," but after the two readings we were left with something more than this, and more than an idea of the difficulties and possibilities of translation. From the diversity of the works read by both poets, from the grand to the simple, from serious cogitations to forgotten riddles and pure joy in language, we were left with a fresh realization of what poetry truly is and what it can be.

Soviet literati to lecture at BMC

Soviet publisher, George Andjaparidze and Tatiana Kudryavtseva, the leading translator of contemporary American literature in the Soviet Union, are the featured speakers at a round table discussion, "New Freedom in Soviet Literature," at Bryn Mawr College's Russian Center on Friday, April 28 at 4 p.m. Mr. Andjaparidze is director of Khudozhestvennaya Literatura, one of the principal publishing houses in the Soviet Union. Ms. Kudryavtseva has translated such American authors as William Styron, Joyce Carol Oates, and John Updike, and also served as editor to Boris Pasternak in the writing of Dr. Zhivago.

Breakfast with Grace Paley

BY BETH STROUD

Grace Paley read in the Ely Room at Wyndham on Wednesday night, April 12th. The room was so crowded with people that latecomers could not even quite get through the doorway.

She read from her several collections of short stories and from a recently published calendar. Her stories are delightful. In them, Paley's feminist and socialist convictions find expression in the voices of funny, quirky, utterly convincing characters. The people, the conversations, and the situations she describes make me laugh, both for joy and in recognition: the small grocer carefully hosing down his lettuce; the

woman forgetting for a moment a serious conflict and embracing a former friend; the pacifist Jew, accused of anti-Semitism, thrusting out his arm to show the numbers tattooed there.

The following morning, the Ed Board was invited to have breakfast with her. As the pots of coffee and orange juice were passed around (some of us had just pulled several consecutive all-nighters to get the April 14 issue out), we had the opportunity to ask her questions about politics, writing, education, and life in general. I felt I was eating breakfast simultaneously with God and with my neighbor Mrs. Tumarkin who lives down the street.

We talked about the march. It was a family march, she said, with many mothers and daughters marching together. She herself had marched with a granddaughter who became too tired to march all the way to the Capitol. There was a hidden advantage in this: when they climbed onto the steps of a building to rest, they were able to see the vast crowd of college students bringing up the rear.

In response to my comment that I thought my mother didn't quite approve of the march or of feminism, she began to talk about the period of her life when her children were very young. She had to shift her focus from large-scale politics to the smaller, intensely personal world of her family and her neighborhood. In doing this, she said, she did more for feminism than she ever would have expected: getting to know women who would not have considered themselves feminists, and working with them to achieve things for their children and their community. Organizing for a safer and cleaner park, for example, helped women see that they could work together to reach a goal, and that feminism was not necessarily 'against' things but could also be 'for' things.

I remembered a story my mother told me: that one of the first times she thought and spoke up for herself was in the middle of a conflict over the design of a church nursery. I told Grace Paley this. She smiled, and said, "The next time you talk to your mother, remind her of all the things she's 'for.'"

GODSPELL

This weekend, from April 28 to April 30, the Broadway South group of Bryn Mawr and Haverford colleges will be performing Stephen Schwartz and John-Michael Tebelak's GODSPELL, a musical based upon the gospel according to St. Matthew.

Showtimes are: Friday, April 28 at 9 pm; Saturday, April 29 at 8 pm; and Sunday, April 30 at 2:30 pm. The production will be in Marshall Auditorium of Roberts Hall at Haverford. Any questions should be referred to Jeffrey Meyerhardt at 645-9938.

Mr. Andjaparidze and Ms. Kudryavtseva are touring the United States in conjunction with the recent publication of The Human Connection: Contemporary Soviet and American Fiction and Poetry. Initiated by the Quaker U.S./U.S.S.R. Committee, this is the first Soviet-American commercial publishing project. The Human Connection, jointly published by Khudozhestvennaya Literatura and Alfred A. Knoff with texts in both Russian and English, contains works by prominent and not-so-prominent writers. The anthology will introduce Americans to a new generation of Soviet writers.

The Office of Public Information

Feeling proud, feeling love, feel

Dialogues prove constructive

Bernstein and Tamaroff - continued
from page 1

articulated: the absence of a trained Lesbian counselor in the Health Center; lack of courses dealing specifically with Gay and Lesbian history, culture, and current issues; Bryn Mawr's heterosexual and therefore inaccurate self-presentation in prospective literature; insufficient policies regarding harassment; lack of leadership training for students coordinating campus activities; and the lack of support for and acknowledgment of the newly-formed BGALA Center.

Our first meeting was on December 7, 1988. The twelve representatives of SMAC met with Deans Patrice DiQuinzio, Michele Myers, and Karen Tidmarsh, Director of Minority Affairs Joyce Miller, and President Mary Patterson McPherson. At the first meeting, we presented our concerns and established a follow-up meeting. At the next meeting, the administration reported their progress in addressing

these issues.

Their progress report was in some ways very encouraging:

-Robin Bernstein had made a formal proposal requesting funding for books, periodicals, and furnishings for the BGALA Center, and had received the requested amount in full. The BGALA Center now has over 350 books in her continually growing library (compared to 14 at the beginning of the year!).

-There will be a leadership retreat providing information and training for students coordinating campus organizations. This will take place shortly before classes begin in the fall.

-Although there will not be a new counselor trained specifically to deal with Lesbian and Bisexual issues, we have learned from Deirdre Laveran that many of the existing counselors are knowledgeable in this area. This will be made more clear in future college handbooks and

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And a poet's musings...

BY DOMINIQUE BEHAGUE

So, here I am, staring at this pad waiting for something brilliant to simply flow from my head, through my pen, and on to the paper that could go into the College News' centerspread for "Gay, Lesbian, or Whatever Pride Week". And that last sentence was far from brilliant or demonstrating prowess.

What my mind keeps jumping back to is a little scene last night, when Carrie came up to me and asked me if I would consider writing anything for "Gay, Lesbian, or Whatever Pride Week". I sort of fumbled with random words and stared at my feet in apprehension, not really knowing how to decline. And yet, despite the fact that Elizabeth Friedman snickered by whispering "just say no", something made me suggest that maybe, possibly, if had time, I could contribute a poem or two.

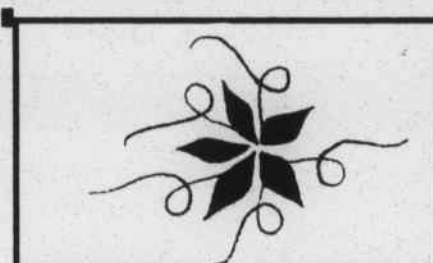
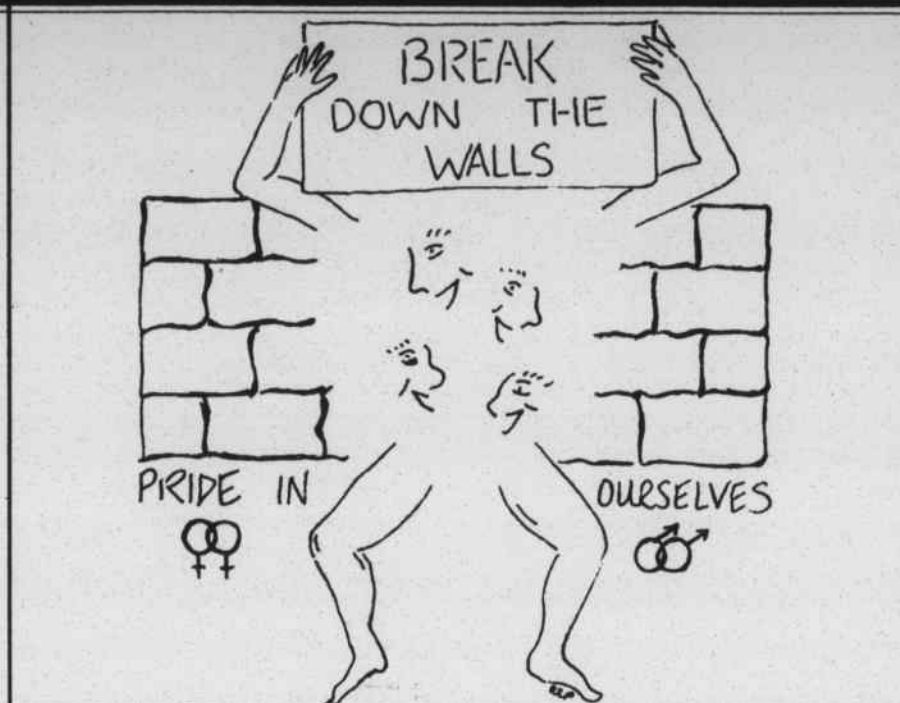
Well here I am, and much to your (and my) surprise, this is not a poem. It's not even that much on the creative side, but there is a point somewhere, where, I

can't exactly tell yet.

Another funny scene my mind keeps drifting to happened about a week ago when a group of friends and I were sitting in the Cafe (where else?) and someone read aloud the College News' flyer summoning articles for "Gay, Lesbian or Whatever Pride Week". Grabbing the opportunity, as always, to crack a joke, I retorted, "That 'whatever', that would be me. My sexuality? uh...what have you." Once again, I was poking fun at my (seemingly) deliberate ambiguous stance when it comes to defining my sexuality. But I still kept asking myself, "Why 'whatever'?" I'm certainly not going to leave it up to other people. (Not to worry, I'm not about to take this space and define my sexuality for you.)

I suppose the real purpose of this blurb is to introduce a couple of poems that I thought would be appropriate. One, which remains cryptic even to me, although this very quality may epitomize the point, is about discovering my lesbianism. The other, well, you can figure it out...

Antithesis		
impossible	situation	captures a Life
renders		that the civilized viewer
dramatic change	in	cannot begin to
vocabulary		admire
(like alphabet soup that has been	set on the stove too long)	
hot		me
	scorched	
tough		love me
discourse, is our own		never let me go, or else I'll trip and fall
no excuse, all out	methods don't fit	over a cliff-
crumbling...		the one you keep reminding me of.
sloppy historiaography:		
(in reading without consciousness)	DANGER	
	(no	
warning without a background)		
Sweeping Scopes		No Title
it's more than the stars that i see		the reflection of wet rain
it's beyond,		on your lips
into your round corners		reminds me of that
beholding your unruly thoughts-		one-time-only
		midnight picnic
		where indulging
unlimited pleasure exists far away only		becomes not a matter of choice
in the mind of the beholder		but of never ending
	the peasant	necessity.
painter		



Oppression and closets

I am a bisexual woman. I am writing this article anonymously. Why? Because what happened last year to Robin Bernstein (she had not come out, and someone mailed a copy of the College News home to her parents wherein she wrote about being in the closet) could very well happen to me. Because I'm afraid - afraid for a myriad of reasons. Afraid that my parents would cut me off from them, refuse to pay for my education; afraid that my brothers and sisters would no longer see me as part of them, but as a freak they somehow nurtured in their midst. Most of all, I am afraid that my sexuality will dehumanize me utterly in their eyes - that years of sharing and loving will be erased in an instant by labels such as "Bisexual" and "Deviant." Mine is a very conservative family with little leeway for individuality.

It took a certain level of self-trust to even admit my bisexuality to myself. I was "questioning" for almost a year before I finally "defined" myself. I'd been attracted to women for a while, but I had written these feelings off as "crushes," and I rationalized them away: I wasn't attracted to these women, I just admired them, and wished to be like them. But behind all these rationalizations was the inner knowledge that I was lying to

A whirl of activity for

Monday, the 24th: Movie: For Love and for Life: the 1987 movie documents the historic march and also gives a h Living Room; all people welcome.

Tuesday, the 25th: The Questioning Circle is an informal questioning one's sexual orientation. Open to all men and BMC.

And: Being Straight at Bryn Mawr and in the World: a discussion, BMC.

Wednesday, the 26th: The Lesbian and Bisexual Support Group Come tell your tales and listen to others! Open to all men and Campus Center, BMC.

Thursday, the 27th: SUE DAVIES TALKS ABOUT ACTING on her experiences of being a student at Bryn Mawr and Alliance (Leonora Fulani's party) ticket, her talk will add Center, BMC. All are welcome.

And: For Bisexuals Only: a discussion group to explore World. 4:30 pm, Rm. 210, Campus Center, BMC.

Friday, the 28th: Movie: The Life and Times of Harvey elected official in the United States. 8:00 pm, Merion Living Room.

Saturday, the 29th: Sweet Honey in the Rock plays at Swarthmore. There is no convenient regular run. The van will probably leave at 10:00 am. And at night...the COMING OUT BALL! Formalwear is Goodhart Music Room, 10 pm-1 am.

Questions? Problems? Write to BGALA at Box C-1725,

myself because I was not willing to give up heterosexual privilege - lying, again, because I was afraid. But after lying to myself for a year, there came a point when I either had to acknowledge my feelings or lose self-respect.

Openly defining oneself as anything other than heterosexual involves serious risks in this society. It means opening yourself up to alienation, oppression, and physical violence. And all this is condoned under righteous moral indignation. I have heard the Bible misquoted on this topic more times than I care to remember. If there are any fundamentalists out there, I'm going to respond to all your moral imperatives with one

"Refreshingly raunchy" sex talk

BY KELLY LOVE

Within feminist theory there are countless books, articles, essays, and journals devoted to the political theory of women's sexuality. Women's Erotica Night, held Saturday night, April 22, provided a refreshingly raunchy treatment of sexuality, in sharp contrast to the carefully crafted world of theory. Given the impressive diversity of the evening's program and of the women present, it would be impossible for me to provide coverage which could even pretend to be comprehensive or objective. The evening began with a slide show of erotic art, followed by readings of both poetry and prose, a talk and demonstration of safe sex techniques including why lesbians do have to think about AIDS, author Pat Califia reading from her book *Macho Sluts*, and a fashion

show (entitled "Leather and Lace"). There was also a dance following the formal program.

I would call the safe sex demonstration one of the best parts of the evening. It was presented by Rebecca Helem of BEBASHI (Blacks Educating Blacks About Sexual Health Issues). It was very matter of fact, including some technical terms but including all of the more common words for body parts and sex acts which anyone in the audience might be familiar with. The information was solid and direct, leaving out judgments as to what we should and shouldn't be doing, but including the fun and excitement that sex can offer. This is the first discussion of safe sex that I've seen which has not seemed to dampen the sexual interest that makes one want to have sex in the first

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Revealing conflict--Pride Week, 1989

Zimmerman explores Lesbian literary voices

BY RACHEL WINSTON

Bonnie Zimmerman delved into the world of the lesbian novel last Saturday as part of Swarthmore's weekend conference, *Revealing the Unspoken: Gay and Lesbian Studies in Academia*. Professor of Women's Studies and Department Chair at San Diego State University, Zimmerman discussed her upcoming book *The Safe Sea of Women: Lesbian Fiction 1969-1989*.

She is careful to note the parameters of her research, which was confined to post-1969, and primarily North American literature. Zimmerman cites Morgan's *The Price of Salt* and Rule's *Desert of the Heart* as two seminal works of contem-

porary lesbian fiction. She gave a brief history of the lesbian novel, citing the heavy influence of negative stereotypes, sexual coding, and suppressed publications as markedly different from today's fiction. Many of the early, openly lesbian novels were written by and for straight white men.

According to Zimmerman, the post-Stone Wall gay rights movement inspired women to seek "a literature expressing new truths" about lesbians. Miller's *A Place for Us* was one of the first of the contemporary novels in which the protagonists "end up together on the last page" as opposed to dead, hopelessly unfulfilled or in an asylum. *A Place for Us* was given the less politicized name, *Patience in Sarah* before it found its way onto the supermarket shelves.

Many of the early contemporary lesbian novels were published by underground presses or in feminist publications. Zimmerman cites the *Ladder*, a newsletter of the Daughters of Bilitis (a lesbian social-political group founded in the 1950's) as having provided a rich source for lesbian fiction. She stresses that much of today's gay and lesbian writing are revisions of plots from the past. Zimmerman explains that gays and lesbians are in a state of "constant cultural amnesia" which promotes a process of continual self-discovery. The amnesia is perpetuated by suppression of homosexual publications and the absence of a well-documented gay and lesbian history.

Zimmerman defined lesbians as women in defiance of society by their primary commitments to other women. For her, the term lesbian represents a point of view or identity, rather than solely a sexual definition. She believes there exist lesbian codes of language, social relations, and dress that individu-

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quote, "Judge not, lest ye be judged." We are all sinners according to the Bible, and no one has the right to sit in judgment on another.

Defining myself as Bisexual has distanced me from so much - friends, family, organized religion...but it has also given me strength and freedom. I can exist outside of the constructs of society, in defiance, in joy. But, I can hear you say, you're still in the closet! Yes, I am. But the kind of freedom I'm talking about is a spiritual freedom - it's like breaking through a cloud barrier into clear blue sky - an independence from "norms."

The closet is difficult to deal with. I have a constant sense of hiding. I resent having to "restrain" a part of myself so

that I can continue being a part of my family, so that I can finish my education. Straight people, and even lesbians and bisexuals whose families are more understanding sometimes have difficulties understanding closets. They see it as being ashamed or hegemonic. I am NOT ashamed of my sexuality nor am I afraid of the hatred and alienation of strangers, but I know my family and close friends very well. I know how they feel about homosexuality. I know the consequences of coming out of the closet, and right now, I have neither the financial resources nor the emotional strength to deal with being severed from family and friends.

I have mixed emotions as I am writing

Continued on page 12

The Coming Out Ball

COME ONE, COME ALL TO THE COMING OUT BALL!
A FORMAL WITH FRIENDS, FOOD, FUN, AND FROLIC
SATURDAY, APRIL 29TH 10pm-1am
GOODHART MUSIC ROOM

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Experiences of four children of gay/lesbian parents examined

BY JESSIE WASHINGTON

As a Lesbian that has considered having a family, I have recently begun to wonder what it might be like to grow up in a home with a homosexual parent. I interviewed four friends in this situation.

I must stress the fact that these are individual stories and they do not reflect opinions and experiences of all children of Gay/Lesbian Parents.

Elisabeth Friedman '90

Elisabeth grew up in a "non-traditional" home. She is an only child of parents that got divorced after seventeen years of marriage. Since then, she has made her home in the Cambridge area of Massachusetts with her mother, while her father lives in Ohio. Her mother has been a History professor for many years and more recently took on the occupation as a Folk and Women's Music producer.

Elisabeth and her mother, both together and separately, often thought of "how cool it would be to be Lesbians." Since they live in a strong Women's Community, it did not seem like such an odd thing. Mom's work took her to the Women's Music Festival in Michigan where she met her first woman lover.

A month later, at the beginning of her sophomore year, Elisabeth began a relationship with a woman. Elisabeth feels very strongly that she would have "come out" regardless of the fact that her mother did, but adds that her mother's relationship simply made her decision a lot easier and a more comfortable one to live with.

Another aspect of her mother's relationship that has been influential on Elisabeth is her openness and happiness with her Lesbian identity.

At present her mother continues to work in the Women's Community. She has a new relationship with another woman. For the past year, this woman has lived in their home and Elisabeth considers this woman her "other

mother." Elisabeth remarks "My Mom is a Lesbian. I am really proud of this fact and I like to tell people."

Elisabeth stresses that just because both she and her mother are Lesbians does not mean that they have a particularly magical relationship. They are close, but they have always been close. They don't feel any more comfortable talking about sex than they would have before. And they still "get into arguments when I leave a glass in the sink or forget to take out the garbage."

One thing that is different for Elisabeth because of her mother's Lesbian identity is that she has been given the freedom to choose how and with whom she chooses to spend her life. Children of heterosexual parents are rarely given that freedom.

Denise Tuggle '89

Denise also grew up in a non-traditional home. Her mother is white and her father is Black. She has three other siblings—together they have different combinations of mothers and fathers, and have been separated by thousands of miles.

Her parents (biological mother and non-biological father) had a strong marriage which included extramarital relationships. For Denise's mother, some of those other relationships were with women.

After Denise's father died, her mother entered into a monogamous relationship with a woman that has lasted for the past ten years. Denise's mother considered herself a Lesbian and took part in the Women's Community even when her husband was alive. In fact, Denise recalls how "the Maine Lesbian-Feminist Alliance would have their annual regional meeting in our living room, and dad would just go in the bedroom or something."

The non-traditional nature of Denise's home life was augmented by her family's working-class status. This meant

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You don't support Gay Rights?

BY GWEN BONEBRAKE
Commentary

Last year during Gay Awareness week, I was passing out the little triangle buttons, telling people that wearing the buttons showed you supported gay rights.

There is always a little shock when someone tells you that they don't support gay rights, but it hurts more when it is someone you know. In my case, it was a person that many of my friends on my hall thought was just wonderful. I asked her if she would like a button and she said no, because she wasn't sure if she agreed with "it".

On the back of my Philadelphia Lesbian and Gay Task Force (PLGTF) membership card, is The Lesbian and Gay Bill of Rights. They are:
Repeal of all sodomy laws
Passage of the national Lesbian and Gay Rights Bill
Passage of the Equal Rights Amendment
Enactment of statewide non-discrimination protection for gay men and lesbian women
Amendment of Pennsylvania's anti-bias crime statute to include sexual orienta-

tion as a protected category
Elimination of all discrimination against lesbian and gay parents in child custody, visitation and adoption rights
Provision of an equal and integrated education for gay, lesbian and non-gay youth
Provision of economic and other benefits to lesbian and gay partners equal to those provided to married partners
Elimination of immigration and naturalization restrictions against lesbian and gay people
Immediate adequate federal, state and local funding for research, treatment, social services and public education to combat AIDS

I don't understand just what she wasn't sure she agreed with. Does she believe that two consenting adults should be arrested and imprisoned for what they do in their own homes? This person often had her boyfriend over to spend the night. This alone is illegal in some areas, and, depending on what she does in bed, these sodomy laws could apply to her too.

Does she approve of mothers losing their children? This has been happening all across the country. Children are being given to parents who are known to be

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Mathophobia has got to go!

Winston - continued from page 4

person, not a numbers person." Paulos finds prevalent the belief that math restrains one's character or causes one to become coldly objective. He warns that this kind of misinformed understanding of mathematics' role will have grave effects on our society. Already, over half the Ph.D.'s in mathematics earned in the United States are earned by foreigners, who usually return to work in their home countries.

Paulos has several suggestions for schools. He calls for greater emphasis on the development of problem-solving skills and for working in small groups when teaching mathematics in elementary school. He sees a need for better teachers at the secondary level and foresees greater flexibility in the hiring of teachers in the future. Math specialists and the licensing of retired scientists and mathematicians are a possible solution. Paulos thinks the requirement of teaching certificates will be abandoned. He says, "the only requirement teachers need is that they need to know math."

Paulos' April 18 lecture was sponsored by the Alfred P. Sloan Foundation. He will be appearing on the David Letterman and Donohue shows and in People Magazine.

Now in Boston...

For all of you who were scared that nighttime club life for women in Boston had become null—you can now rejoice as a new women's bar, Secrets, has opened this week in Cambridge. Secrets fills the void left when Somewhere Else, the classic lesbian bar, burned down over a month ago.

Next time you're in the Boston area, check it out—at 823 Main Street in Cambridge (497-7200). Housed in a chic jazz club, with bar areas and large dance floor, it promises to become a hotspot for the hundreds of women who deck the Boston halls at night—especially those Mawrters visiting over summer break!

Zimmerman critiques recent trends in lesbian literature

Winston - continued from page 7

als may or may not choose to adopt, but nevertheless are found in the contemporary lesbian novel. Zimmerman explains that for the past 10-15 years, lesbians have been developing a cultural identity to offer women who are just questioning their sexuality.

She researched myth-making in the lesbian novel, which she defines as stories "that tell a people who they are, where they came from, and how to act." Some have argued that myths have been a disservice to the lesbian community, portraying homosexuality as a perversion and homosexuals as psychotic or sociopathic. Zimmerman believes the move toward myth creation in the lesbian community is a conscious political choice, countering the myths of old. She describes myths as "language constructs with the power to change someone from one state to another" and believes them as a potent tool for the lesbian literary community. This is a hotly contested point in the lesbian-studies field.

She also discussed the formation of the lesbian self as the central concern of the contemporary novel. Zimmerman made the traditional interpretation of the quest heroine in search of her identity in her research and mentions Brown's *Rubyfruit Jungle* as one the first lesbian novels containing a protagonist with a fully-developed, non-fragmented personality.

She expressed concern at the relatively small number of lesbian writers

Gay civil rights draws near in MA

BY CARRIE WOFFORD

The Massachusetts State House of Representatives voted in favor of a bill for Gay and Lesbian Civil Rights. This bill, which is currently in committee in the Senate, would make illegal discrimination on the basis of sexual orientation in the areas of housing, employment, and public accommodations. If the Senate votes in favor of the bill, Massachusetts will become the second state (joining Washington state) to give lesbians and gay men equal protection under the law.

The question, however, is whether the Senate will be able to vote on the bill at all, or whether, as in the past sixteen years, the measure will be 'killed' by the Senate President or a committee chair. Massachusetts Senators, if allowed to vote, have indicated that a majority would vote for the bill—that it would become law. Additionally, certain key committee chairs, such as the Chair of Third Reading, have publicly indicated that this year they will not employ parliamentary tactics to bury the measure.

Senate President William Bulger—who has been solely responsible for killing the bill in past years by keeping it off the floor through the entire year—has maintained his opposition to the measure, thus denying elected members of Senate the right to represent their constituents.

If you are a Massachusetts citizen, please write your Senator, urging her or his greatest effort at getting the bill onto the floor.

Additionally, even if you are not from Massachusetts, this is a prime opportunity to express to Senate President Bulger (an influential politician who has indicated aspirations for higher office) your support for basic civil rights for all citizens. Such letters do make a difference. Consider, also, contacting any friends or relatives you have in Massachusetts.

The address of the Senate President and any Senator is: c/o the State House, Boston, MA 02133. THANK YOU FOR YOUR SUPPORT!

working in an experimental form. Zimmerman believes this may have to do with "the politics of accessibility" found in the lesbian community. She is worried that these politics valorize an "ease of reading" and will hurt the quality of lesbian literature, which Zimmerman describes as "commercial trash for the most part."

Zimmerman is also concerned with avoiding a gender essentialism in the lesbian novel. She sees the reproduction of cultural stereotypes of men and women as a real danger with the nation's conservative backlash, which has not escaped the gay and lesbian community. She believes a heightened sense of gender similarity is the gay community's strength.

When asked about the influence of "political-correctness" on the lesbian novel, Zimmerman responded that P.C.-ness has had a profoundly negative effect on lesbian literature. She asserts, "to the extent to which my novel is trashed, I'll be able to measure the success of my efforts to avoid P.C.-ness."

She notes that the lesbian detective novel is the hottest selling genre in the field today. Zimmerman is pleased to see this trend and described it as a move away from the utopian novel toward the "individualist" genre of the lesbian detective story.

The lecture was sponsored by The Sager Fund at Swarthmore. This fund was "established to promote events and activities of interest to the Gay and Lesbian Community."

A kinder, gentler Bryn Mawr?

BY THIDA CORNES

I enjoyed Diversity Day. I went to two discussion groups, one on Conflict Resolution, and one on Racism in the Criminal Justice System. About twenty-five people went to each. I hope that there were more people at the other forums, but I am doubtful, because I became ill, and had to leave in the middle of the second forum, and as I walked back to my room, I noticed quite a few Mawrters walking around.

Both speakers were interesting, and very knowledgeable, however although I learned some statistics, and facts, nothing I heard challenged my thinking. I don't think that was necessarily the fault of the speakers, because their talks were designed to address many members of the community with diverse opinions. All in all, Diversity Day left me with the impression of a kinder, gentler Bryn Mawr.

Women's Erotica Night a success

Love- continued from page 6

first place.

There is no doubt that the evening accomplished a lot. Women were talking about sex! That may not seem like an overwhelmingly significant statement, but in this society where sex is a taboo subject, especially for women, open discussion of sex is rare and important. I'm not speaking of theories of sexuality or the politics of sex—I mean what women do in bed.

I can't say that I'd call the evening a purely jubilant and freeing opportunity for women to express their sexuality—there was some tension and some element of controversy to the event. A relatively large portion of the readings depicted women practicing S/M, and Pat Califia also represented this sexual practice (in addition to *Macho Sluts*, she is the author or co-author of *Sapphisty*, *Coming to Power*, and *The S/M Safety Manual*). There was opposition to this by some members of the audience, expressed by one of the program's readers who finished her piece by pulling off a sweater to reveal a t-shirt that said "S/M—just say NO." The advocates of S/M in turn opposed the opposition to their views and practices, saying that the opposition was close-minded censorship. And yet, I saw these tensions not as actual hostile opposition so much as open and honest discussion of different points of view on issues which are too often fearfully silenced. One of the speakers asked for a round of applause in acknowledgement

However I could not help wondering whether the money spent on Diversity Day could be put to better use. I do not know the exact amount, but I have heard estimates of \$10,000, which does not seem unreasonable, when you consider the costs of speakers' fees and airfare. For example, the money could go towards hiring a professor to teach a course dealing with pluralistic issues on a much deeper level. It could be used to develop more resources in the library.

I realise that funds were probably donated specifically for this event, and that the administration may not in fact have the money earmarked for other projects designed to promote pluralism, but although I think Alison Noyes, Joyce Miller, and all those who contributed are to be commended for putting Diversity Day together, I think that everyone should realise that Diversity Day is in my opinion not much more than a grand gesture.

of all of the speakers, for expressing all of the points of view.

The most important thought which I carried away from Women's Erotica Night is that we must talk about sex, leaving out the "shoulds" which all too often permeate such discussions. This can help every woman to be more at ease with her sexuality, regardless of how she chooses to express it.

SMAC works for progress

Bernstein and Tamaorff - continued from page 6

during Customs Week. Furthermore, the Health Center will be organizing three workshops next year: one on the coming out process, one on developing healthy lesbian relationships, and one dealing with lesbian sexuality.

Although we are pleased with these progressive movements and the administration's active participation, there is much more to be done. Perhaps the most meaningful result of the formation of SMAC and the meetings with the administrators is that the lines of communication are now more open than they were last November. We look forward to working with the administration next year on the goals we have not yet met.

Heterosexism negates human rights

Bonebrake - continued from page 7

abusive, rather than to loving, stable parents who happen to be gay, lesbian, or bisexual. Thanks to Dukakis, children in Massachusetts cannot be adopted by gays or lesbians, while many children are without homes. Is this something she agrees with?

Does she agree with my not being able to get a job with the Foreign Service because I am a lesbian? The military, CIA, FBI, and Foreign Service justify their discrimination by saying that homosexuals can be blackmailed. If the person is completely out, they cannot be blackmailed by someone threatening to tell people who already know! "Security" reasons just do not cut it when the person is out to everyone.

Does she support people being thrown out of their homes because "We don't rent to QUEERS here?"

Does she agree with people dying? There are gays and lesbians murdered all over this wonderful, loving, tolerant country we live in. All too often the gay

bashers get off with acquittal or a light sentence because the victims were homosexuals. There are gay men by the thousands who have died of AIDS, and now there are children and straight adults dying because our government didn't think AIDS research was important when only "faggots" were dying. If they had, perhaps we would have a cure by now.

I'm having a difficult time even looking at this woman. Someone has to be very rude to me to cause me to be rude to her/him. Since she was very polite when she told me she did not support my basic civil rights, I have trouble knowing how to deal with her. When she smiles at me, how can I smile back? How can I say "hi" to her?

I do not know why this woman does not support my right to live as a free human being. This being a small community, I cannot help but see her. Every time I do, I see someone who "isn't sure" that my not being able to get a job, housing, adopt a child, marry my lover, or expect justice when a gay basher assaults me, is wrong.

Exploring Diversity Day

Fight against discrimination includes sexual minorities

BY SHALINI KULASINGAM

I don't know what I was expecting when I walked into the workshop of "Exploring What It Means to be Gay or Lesbian in U.S. Society" by Darlene Garner. I'll admit that I'd been raised with the usual amount of homophobic propaganda that one can expect to be exposed to. But, I don't think I really considered myself homophobic until I came to Bryn Mawr and realized that women were gay too. I guess I felt threatened in many senses because I was not sure of my own sexuality. So, in order to overcome these feelings of being threatened, I decided to learn as much as I could.

The trouble is that in my endeavor to "understand," I ended up creating a very unrealistic view of homosexuality for myself, fueled by the likes of "My Beautiful Laundrette" and Rita Mae Brown's *Ruby Fruit Jungle*. From these, my thoughts were more along lines that assumed anger, silence and violence were words that couldn't be part of their vocabulary. This assumption was quite wrong. *This Bridge Called My Back*, an anthology of writings by Radical Women of Colour was enlightening on the plight of gay women of colour in this society. Although it was beautifully written, those words fell on eyes seeing through rose-coloured glasses. I thought I understood what it meant to be gay, but I didn't.

So here I was in this workshop, not knowing what I was doing there. Listening to the fears, hopes, pains and joys expressed by those who spoke (encouraged by the wonderfully safe atmosphere an amazing Ms. Garner had created) I realised that I had been dealing with my homophobia that same way many white people deal with their racism. What I had

done was intellectualize my homophobia. At Bryn Mawr I have found it easy to intellectualize anything - it's easier to deal with things that way because you don't have to be EMOTIONAL. If I had only been intelligent enough to put that emotion into my thinking (blame this on the patriarchy?), I would have realized long ago that these people were no different than me, as a woman of color. They share a common fear of oppression, of being silenced and of being targeted for violence. They are also tired of a system that refuses to acknowledge their existence - I hadn't even stopped to think that Parents day could be a particularly painful event when the expectation was that mom and dad would come as opposed to mom and lover or dad and lover.

But that's the point of OPPRESSION SICKNESS (as Ms. Garner phrased it) isn't it? We spend so much time arguing with and misunderstanding one another that sometimes we forget that the real enemy is not each other but the systematic oppression of a college that refuses to accept us for what we really are. The Minority Coalition on this campus has been fighting to undo the racist structures that are part of the foundation of this campus. BGALA (Bisexual, Gay and Lesbian Association) has been fighting the heterosexual structures of this campus. The same structures have tried to silence us both. It, therefore, would be beneficial to us both to fight for each others' issues. In short, helping each other is also helping ourselves. I hope someday we will all be united in the fight against discrimination whether it takes the form of Ableism, Classism, Homophobia or Racism. Maybe we can even build a front of people so powerful that they will have give into all our demands.

BMC professors explored challenges of diversity

BY AMY SHOGAN

The concept of setting aside a day in the name of diversity and pluralism was an important step in moving from "analysis to action." I felt that for the first time since I began Bryn Mawr, I had the opportunity to participate constructively in coming to grips with the implications of racial tensions and conflict.

One of the workshops I attended was led by Professor Marc Ross of the Political Science department and Professor Paul Grobstein of the Biology department. I was encouraged by the idea of members of the faculty joining with the students to examine the roots of oppression in modern society. Professor Grobstein began the workshop with an analysis of the biological roots of segregation and prejudice—asking, for instance why it was important that all trees are not the same. From a social scientist's perspective, Professor Ross examined the source of people's desire for sameness. Tracing the growth and change of the definition of community from the Greek tradition, Professor Ross wondered aloud why people may or may not look for similar qualities in the people with whom they form these communities.

The participants were eager to apply the two leaders' propositions toward understanding how people come to want to dominate over others. Though the discussion was on an academic rather than a personal level, Professor Grobstein and Professor Ross integrated their

disciplines in such a way that they were able to broaden the participants' view of diversity in our society today.

Professor Ross and Professor Grobstein were extremely successful in making everyone comfortable in sharing their own conclusions and questions. In addition, these two different academic contexts served to clarify the challenges surrounding diversity on our campus. They each identified rationales which helped explain our behavior and how it may effect our search for this diversity.

Though it was a hopeful experience for me, I was unhappy to note that unlike some of the earlier workshops I attended, there were no housekeeping employees present. No matter how great the understanding achieved in such a forum, none of our goals can be reached unless each member of the community has an opportunity to share their insights and concerns.

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Wilson speaks on the Ghetto underclass

Kim and Gammon - continued from page 1

by those who can't find work makes people more wary of entering the job market, and poor conditions come to be perceived as being unchangeable, and the "subjective view reinforces the objective." Children growing up in this environment lag behind in cognitive and linguistic skills, and see joblessness as being a way of life.

"Social capital" also diminishes in the absence of a middle class, stated Wilson. Social mobilization, he argued, occurs through "social capital" - a network of kin, friends, lovers, and other social contacts. Residents of inner-cities become constrained; they are isolated from employment, and the fewer friends they have who are employed, the less likely they are to hear of openings. Further, notes Wilson, knowledge of job openings in the suburbs are "out of reach for most inner city blacks."

After noting the social and cultural effects of poverty, Wilson spoke on attitudes regarding poverty. The "liberal" attitude towards poverty is that public welfare equals the good behavior of the poor. Those on welfare should be grateful, and be ready to accept jobs if they are able-bodied. Wilson commented that even recent sociological reports continue to emphasize the idea that the poor are poor due to a "lack of motivation" and individualistic explanations. [i.e. "there are opportunities for all, if the person would only work HARD enough]. In short, this stand espouses the view that the "poor are responsible for their poverty;" there is a constant questioning of the "work ethic" of the poor. Wilson stated, "Americans have failed to view the social rights of the poor. We are far more concerned with the obligations of the poor rather than the rights of the poor." He cited the General Accounting Office's study (1987, the GAO is an office of the government) which found that there is no conclusive evidence that welfare decreases motivation to work.

Wilson ridiculed the idea that poverty could be caused by welfare, and while he agreed that "the welfare system does need improvement," he argued that poverty is due to lack of material and political assets, as well as variations of different groups' access to resources [such as jobs, education, etc.]. He called for a "broader economic examination of social structures, social shifts."

Wilson advocated several steps towards reducing poverty in his lecture. He mentioned job training, publicizing information about job opportunities, and better transportation from the inner city to the suburbs where there are jobs. Wilson argued that in the suburbs a "tight labor market" exists. There is a demand for labor, which means that a job-seeker won't be turned away. Market realities will overcome the racism of suburban employers: pragmatism will triumph over prejudice.

While Wilson's analysis of poverty and its causes are significant in that it moves away from individualistic explanations, the specific program he outlined on his visit failed to move beyond the liberal platform he criticizes. Wilson himself attacks the mentality behind President Johnson's "War on Poverty" because it did not address the underlying structural problems inherent to our economy. The "War on Poverty," said Wilson, failed because it centers on an imputed failure or lack on the part of the individual rather than a lack of jobs. However, Wilson's

suggestions (job training, information networking) possess the same deficiencies of past "liberal" programs. Job training and information networking have had little effect; you cannot train or network for jobs which do not exist.

Wilson proposed that the jobs do exist in suburban areas, and that what is needed is transportation which will allow inner city residents to reach those jobs. Due to the "tight labor market," he predicts higher wages in the suburbs. However, he ignores the fact that an influx of workers resulting from better transportation will increase the suburban labor pool, and drive wages down. For example, SEPTA provides easy (although not inexpensive) access to suburbs (such as Bryn Mawr), yet wages for service workers are not substantially high.

Integral to Wilson's thesis is the idea that the "Middle-Class Exodus" from cities destabilized institutions such as the church, recreational facilities, and community organizations. He makes the assumption that these low-wage suburban jobs will provide people with the material resources to revitalize these institutions and supportive neighborhood networks. A low-wage McDonald's job, however, does not provide an employee with the time or the leisure to devote to such endeavors, especially if a workday must include a two-hour commute.

Wilson implicitly invalidated any variation from middle-class norms. Most glaringly single mothers are, by definition, "aberrant." The greatest problem black women have, is the fact that there are no "marriageable" men. Wilson cites this trend as being part of the "social dislocation" of ghetto communities. There is an overwhelming imbalance in the ratio of males to females, and while this is a legitimate problem, Wilson's solution is merely to make more men marriageable by getting them employed. He fails to address the low wages in traditionally "female" jobs, or the difficulties in obtaining child care.

Students had an opportunity to question Wilson earlier in the day, before the lecture. One person asked him to comment on the prevalent media comparison of inner-city life to a war-torn zone. Instead of exposing the oversimplification of this perspective, Wilson simply agreed with it. Obviously, life in the inner city is oppressive but it's necessary to recognize that coping methods and values exist, and can be positive in and of themselves. It is misleading to apply middle class standards to a different context, and expect to fully understand the causes of poverty. In a strictly social scientific sense, any conclusions drawn on this basis are necessarily inadequate because they don't take into account all contributing factors. Because Wilson, like many social scientists, didn't address the possibility of the existence of a valuable and distinct culture in inner cities, his conclusions were weakened.

On a more humanistic level, seeing others only in the context of one's own understanding and values is dehumanizing and encourages stereotyped images. Poverty is seen as a failure in our society, and those "guilty" of it are ascribed negative characteristics such as dishonesty, laziness, and passivity. Although Wilson adamantly refutes this, the weaknesses in his argument make it easy to suggest that, in fact, the poor are in some way culpable for their poverty.

Lichtman defends controversial equal-treatment family plan

Heinsohn- continued from page 4

remains problematic. In 1988, a restaurant owner fired a pregnant woman saying it was unseemly for her to waitress while showing.

Currently, the feminist community remains split over whether women should receive maternity leave or whether they should fight for a more universal family policy allowing caregiving leave for all of the child's parent-figures. Special treatment (maternity leave) feminists argue that their legislation has a much better chance of passing and will give poor women something to depend on immediately. They reason that in the foreseeable future, women will not only bear children but also raise them. They advocate giving them the economic supports they need to accomplish this task. Equal treatment (care-giving leave) feminists argue that the right remedy to this problem is to extend parenting leave to male employees. Special treatment feminists counter that those arguing for male parenting leave are asking for a large-scale economic revolution. They argue that our conservative Supreme Court would never uphold this type of legislation and could conceivably remove benefits women had already won.

Lichtman is currently fighting for passage of the Family Medical Leave Act. If passed into law, the bill will provide job security during unpaid leave. Two types of leave would be possible. Family leave would allow time for caregiving to newborns, newly adopted children, seriously ill children, and seriously ill parents. It would not allow leave to care for seriously ill spouses. Medical leave would allow time away from work for personal serious illness. The bill was initially written to include lesbian and gay couples. However, it has been subjected to many revisions in order to increase its chances of passing. Lichtman is not sure of whether it currently provides for leave for homosexual couples with children.

Lichtman admits that the Family Medical Leave Act is classist in many ways. Men, as a class, are more highly paid than women. Since the bill only provides job security and not continued pay, men often choose not to take their

time away from the public workplace. Also, Congress perceives this bill as a yuppy bill. Personally, for the congressmen, the bill would help their working daughters or young wives. However, it ignores the concerns of poor and working-class women. Poor women are only guaranteed their job upon return to the workforce. Since the leave is unpaid, they would be forced to go on welfare if their leave was extensive (as in the case of having a child). Ideal legislation would provide paid leave for both men and women. Lichtman argues that if you fight for the ideal legislation, you may sabotage maternity leave. The U.S.A. does not have an expanding economy and most social welfare programs are in an era of retrenchment. There is no political saliency in fighting for paid maternity leave as the government will not fund it and employers will strongly oppose all mandated benefits. It is thus politically pragmatic to fight for unpaid maternity leave which could be currently helping women with fewer economic benefits.

Historically, poor and working class women have been caught in this dissension between equal treatment and special treatment feminists. Theoretically, feminists disagree with the biological essentialism suggested by the necessity for maternity leave. However, a woman from the School of Social Work suggested that this type of thinking neglects the economic underpinnings of how women really live. Some questions concerning the economic position of women included: If women continue to enter the workplace in large numbers, will they eventually become expendable if they seek only legal equality? Is the entrance of women into the job market helping to keep the minimum wage low?

Lichtman strongly believes that we should not try to hold out for paid leave. Paid leave would bring about a social revolution in the U.S. She sees the U.S. as based more upon a system of legislation including a process of highly incremental steps towards social progress. However, she does note that change is desperately needed. South Africa is the only other society besides the U.S. in which she can find no legislative family policy.

Children of gay parents

Washington- continued from page 7

that there were often boarders living in the house to help make ends meet. The result was a truly communal style of living. (They actually did live in a commune for a while.)

Growing up in this kind of environment taught Denise to be accepting of other people's differences. It further taught her that she could be free to make decisions about her life provided that she take responsibility for those decisions.

Denise is a Lesbian but, like Elisabeth, felt that she would still be a Lesbian if her mother was not. However, her mother's sexuality has made Denise's choice into less of an issue.

Claire (a pseudonym) '89

Her father is a lawyer with a history in the public sector. Her mother is an educator and graduate of Bryn Mawr College. Claire's parents were married for more than twenty years before they separated. Both of her parents are presently in long-term homosexual relationships.

Claire's mother was aware of her passion for women when she was in college. There was concern over this fact and she entered into psychoanalysis. Later, she married, but always had a very close woman friend. As Claire remembers, there was one particular woman with whom she would "take naps, play tennis, and spend time."

One day her brother took Claire and

her sister into a room and showed them pictures from The Joy of Lesbian Sex—adding "This is what mom does." This fact was upsetting for Claire, and throughout high school, she denied the exact nature of her mother's sexuality.

Eventually, her mother left the family and moved in with another woman with whom she had been spending her weekends and summers. At the time, fourteen yearold Claire and her siblings were more concerned about the fact that their mother left them than that she was moving in with another woman.

Mom and her lover are still together although they remain completely closeted. They live and work together, yet maintain different mailing addresses and phone numbers. It is out of respect for Claire's mother that I had to use a pseudonym.

Claire's father had a homosexual experience in college; however this is not unusual for men to do at least once in their lives. There was a point in the marriage when her father lived in another state during the week and commuted home on weekends. At this time, he had relationships with men. This happened again after his separation with his wife. At present he has been involved with another man for nearly two years. They have even bought a house together.

Still in the midst of high school, Claire and her siblings had to confront their own homophobia along with the stigma

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Products to boycott

FREE SOUTH AFRICA!

The following is a list put together by activists at UPenn, to inform consumers that the purchase of a product is NOT A NEUTRAL ACTION. The money spent on certain products goes to corporations which, by their presence in South Africa, may not reflect the consumer's ethical standards. Collectively, we the consumers can exert pressure on these companies by not purchasing their products!

American Airlines American Express, Anacin/Dristan, Arthritis Pain Formula, Preparation H/Heet, Chef Boy-ar-Dee, Golden's Mustard, Brach's Candy, Woolite, Easy Off, Pam Cooking Spray, Black Flag, Ecko Pots + Pans, Avis Inc., Bausch + Lomb Inc, Borden Inc, Cracker Jack, ReaLemon, Cremora, WISE potato Chips, Drake's Cakes, Elmer's Glue, Krylon Spray Paints, Bristol Myers co., Clairol, Final Net, Bufferin, Exedrin, Comtrex, gold, diamonds, Chrysler Corp., Citicorp, Coca Cola Co., Colgate-

Palmolive Co., DelMonte Corp., Duracell, Kodak co., Estee Lauder, Exxon, Firestone Co., Ford Co., General Motors Corp., J. Gerber + Co., Gillette Co., Johnson + Johnson Co., Kellogg Co., Kotex + New Freedom, Kleenex + Huggies, Nabisco + Beechnut, Lifesavers, Pan Am Airlines, Pepsico, Reader's Digest, Royal Crown Co., Bayer Aspirin, TWA Airlines, Texaco Inc., Time Inc., Xerox Corp., Entenmann's Foods, Shick products, Canada Dry Inc., Carnation Co., Friskies + Mighty Dog, Buffet + Chef's Blend, Champion Spark Plugs, Chase Manhattan Corp, Ponds + Vaseline + Cutex, Q-Tips + Aziza + Aviance, Ragu + Hellman's, Karo Syrup + Mazola, Skippy + Thomas English Muffins, Roloids + Halls, Listerine + Listermint, Efferdent + Effergrip, Trident + Freshen Up, Chicklets + Clorets, Bubblicious + Certs, Dynamints + Good & Plenty, Ban + Tickle Deodorants, Vitali's Hairspray, Vanish Bowl Cleaner, Light Line dairy products, Drano.

March on Washington:

"We won't take four more years"

APRIL 28, PEOPLE'S ENCAMPMENT AT THE CAPITOL.

APRIL 29, "WE WON'T TAKE FOUR MORE YEARS," NATIONAL DEMONSTRATION FROM THE CAPITOL TO THE WHITE HOUSE.

The Reagan-Bush budget cuts have hit home!! Philadelphia City Council and the Mayor are considering massive cuts to homeless programs and programs to help people with AIDS and AIDS support services.

THE CAMPAIGN FOR A PEOPLE'S FIGHTBACK SAYS NO TO CUTBACKS!!!

We are demanding a \$150 billion people's fund for human needs such as support for the homeless, support for people with AIDS and AIDS related

programs, childcare, healthcare, full employment and decent housing. We also want the minimum wage raised to \$10.00 an hour—a wage all working people can live on!! The rights of Gays and Lesbians must be respected. We also demand that the U.S. get out of El Salvador and the Middle East. Sanctions against South Africa not Nicaragua!! We say cut the defense budget so these vital concerns can be met!!

The People's encampment is being organized by the April 29th Coalition, a group of over 500 organizations representing anti-racist and anti-interventionist groups, trade unions, Lesbian and Gay people, student and youth groups and community organizations.

Its purpose is to draw the attention of Congress and the Bush administration to the growing outrage and the deepening poverty as they prepare to further cut education, healthcare, housing assistance, and other programs.

The following day (April 29th), the People's Encampment will be joined by thousands of demonstrators from around the country for a march to demand a national budget that speaks to the needs of the people and not the Pentagon and the bankers.

BUSTICKETS ARE AVAILABLE FOR \$15, CONTACT RAY CECI, TRACY GIBSON AT THE CAMPAIGN FOR A PEOPLE'S FIGHTBACK, PHILA., 724-1618 or -1619.



other members of their customs group speak of boyfriends at home or of their interest in meeting men here. All of these are situations which may be eased by a customs person. Equally important is that customs people are informed about the resources available on campus for women of sexual minorities or who are questioning their sexuality. For customs people who may recognize a weakness of their own in dealing with these issues, there are many other places where freshwomen may be referred for support.

Including these issues as a part of customs training is yet another step toward increasing understanding and acceptance of diversity at Bryn Mawr and working toward our goal of pluralism.

Customs training in gay sensitivity

BY KELLY LOVE AND LEIGH TAMAROFF

On Thursday, April 27, the customs teams for next fall will go through an orientation designed to increase sensitivity toward issues of sexuality which may be important to the incoming freshwomen. One section of this orientation particularly emphasizes issues of differing sexual orientations.

To some extent this section functions as a general homophobia workshop, with an emphasis on dispelling myths about lesbians and gays, and about homosexuality in general. Educating the members of next fall's customs teams not only accomplishes the goal of helping to work out homophobia which they may feel, but also in turn helps them to deal more openly and sensitively with freshwomen of sexual minorities. In addition, customs people are that much better prepared to help any incoming freshwomen who may have developed homophobic attitudes work through and overcome their homophobia.

More than simply acting as a homophobia workshop for customs people, however, this section of the orientation particularly addresses issues which freshwomen will be facing at that time. Lesbian, bisexual, and heterosexual women who are comfortable discussing sexuality will address issues which may arise during Customs Week. Incoming freshwomen who are lesbian or bisexual may worry over decisions of who to come out to, and when; they may worry over a roommate's possible reaction to their sexual identity; they may feel uncomfortable and out of place when

Grad students in distress

BY CHERYL KIM

The Cambridge Report has had greater ramifications than the mere absence of free donuts. For graduate students, it has meant that funding for their education is more precarious than before.

Many of the graduate programs are being eliminated, and those departments which will continue to exist are under great financial constraints. What this has meant for graduate students is a severe cutback in financial aid. This past month, many students received notices informing them that either no financial aid was available or that their aid was much less than their need. Students will be expected to pay for their units of dissertation.

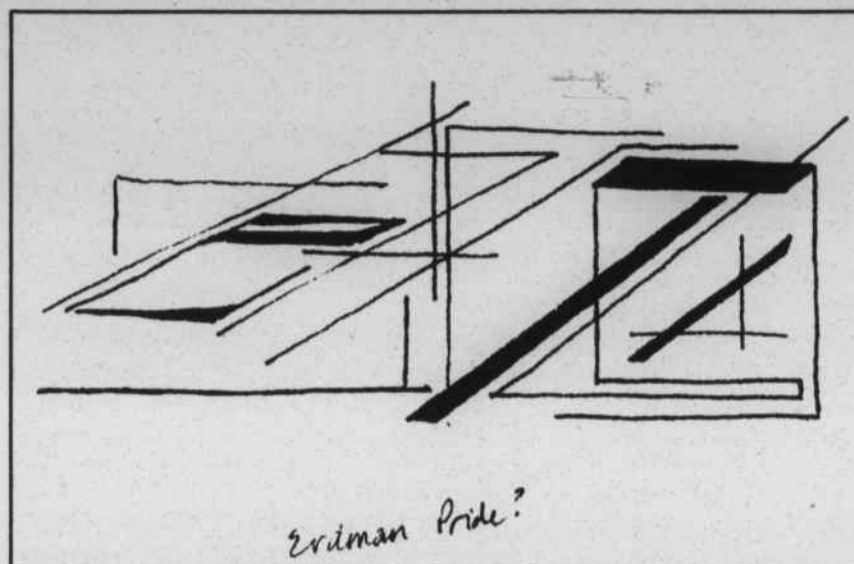
The last class of Bryn Mawr's English graduate students will be in their final year next year. They will be writing their dissertations and attending conferences with their advisors. Their aid has been cut to a \$650 stipend which will cover their tuition, but no provisions will be made for living expenses. Similarly, upper-level students in the Department of Human Development are being told that their aid will be sharply curtailed or they will receive no aid whatsoever.

Objections to these changes are not so much based on the fact that aid is being cut, but rather that students were led to believe otherwise. Students from various departments expressed feelings of hurt and betrayal. They had been under the

impression that as long as they made sufficient academic progress, aid would continue. They felt that they should have been informed of such a dramatic change in policy.

However, they were informed by Dean Lafarge (Dean of the Graduate School of Arts and Sciences) at a Graduate Students Association meeting that the reduction in aid was not really a change in policy from the administration's standpoint. There had been no policy guaranteeing aid contingent on academic performance. Individual departments, such as the Department of Human Development, had made financial choices within their range of decision-making which resulted in these changes. Lafarge stated that there had actually been no change in the amount of funds the College is allotting the graduate program.

Lafarge explained that students are given aid after consideration of a variety of factors, including need and academic excellence. Each student is given a rank between 0 and 10 based on financial need. This is considered in conjunction with the student's academic progress. But, a student noted, most of those not receiving aid next year are currently receiving aid. Their financial need has not changed. It was made clear in the ensuing discussion that the English department had failed to make specific recommendations as to which students should receive fellowships and aid. They recommended all of their students. Dean Lafarge commented that the College could not



afford to give everyone aid, and that other departments had ranked their students realistically. In those departments, students with outstanding records were given fellowships and aid.

Lafarge stated that the decision to reduce graduate programs was not made by the Graduate School, and that she has fought to get as much funding for the program as possible.

However, it was apparent during the proceedings that communication between the students and the administration of the College had been problematic. English students had anticipated greater aid. One student stated during the meeting that she thought that funding was to be reduced after this current class had graduated, not during their studies.

A student from the Department of Human Development had been told as an entering student that while first year students were not given aid, the upper-level students were. This "policy" is no longer the case. Now, it is incoming and

second year students who will get aid rather than upper level students.

Professor Pinney (Archaeology), commented that department advisors were supposed to meet with students to review their performance and to discuss the graduate financial aid awards which could reasonably be expected. This procedure had been passed by the Graduate Council, yet only one department, Archaeology, had actually conducted these review conferences. Pinney suggested that this kind of confusion would have been cleared up had these conferences taken place. It was a surprise to many students that this policy existed, and they were disappointed that their respective departments had not implemented this procedure.

Students are now requesting that in the future, information be disseminated in a clearer, more straightforward manner. Further, they are asking that financial aid policies be made clear to both current and incoming graduate students.

Dates Women Make

FRIDAY, APRIL 28

2:30 to 4:00 pm. Anthropology Colloquium, "Craft Production in Western Kenya," Stevie Nangendo, graduate student, BMC. (Refreshments at 2:15 pm.) Dalton 101A.

7:30 to 9:00 pm. Bi-College Cristian Fellowship meeting. Campus Center 210.

5:00 to 6:30 pm. Lecture, "Formation Processes and Social Change in Prehistoric Central Macedonian," Professor Stelios Andreos, Department of Archaeology, University of Thessaloniki, Greece, sponsored by the Department of Classical and Near Eastern Archaeology. Thomas 110.

7:30 pm. BMC Dance Program presents its annual Spring Students Dance Concert in a program of faculty/student choreography. Admission is free. (Refreshments following performance.) Goodhart Hall.

8:00 and 10:00 Bi-College Film Series, "Harold and Maude." Thomas 110.

Merry Maidens Sweat Lodge. First sweat lodge of second season. Wonderfully purifying beautiful atmosphere. Come to celebrate the goddess and be renewed. Main Line. 7-11 pm. Call 688-0633 or 644-8276.

SATURDAY, APRIL 29

March on Washington/Campaign for a People's Fightback. No more cutbacks, poverty, racism, militarism, and intervention! Call 741-0633.

7:30 pm. BMC Dance Program sponsors a Spring Students Dance Concert. Goodhart Hall.

7:30 pm. Benefit auction sponsored by the Phebe Anna Thorne School (Refreshments will be served.) Open to the public. Admission: \$5 Thomas Great Hall.

8:00 (?) Sweet Honey and the Rock play at Swarthmore College. Lang Auditorium.

9:00 pm. to 1:00 am. The Coming Out Ball-Wimmin's Party. Goodhart Music Room.

SUNDAY, APRIL 30

1-3pm. Liz Lerman, award winning dancer and choreographer from Washington DC will host the second in the Community Education Center's Dance Dialogue Series. Critique and workshop. 3500 Lancaster \$3. Call 387-1911.

4:00 pm. Celebration of the Eucharist sponsored by the Catholic Students Union. Campus Center 105.


4:30 to 6:00 pm. Canterbury Fellowships - an Episcopal Campus Ministry. Campus Center 210.

8:00 pm. Rehearsal for the May Hole dance, Thomas Great Hall.

9:00 pm. Amnesty International presents "May Day Video" (made by Amnesty). Campus Center 105.

MONDAY, MAY 1 = MAY DAY !!!

-Compiled by Tania Kendrick



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Dear Mrs. Hank



Dear Ms. Hank,

I don't know what to do about myself. I keep having enormous infatuations with both women and men. Nobody is spared - I crush out on professors, guitarists, friends of friends, SGA officers, ops in the computer center, even Maurice of Erdman. At first it was fun, but now it's completely out of control. I can't walk ten feet without running into someone I'm lusty after. I can't eat or sleep because I'm so lovesick. I haven't done my homework for several months now. I moan and sigh so loudly all the time that my dean thinks I should take a semester off and get away from Bryn Mawr. I tried to tell her it wasn't the academic stress that was upsetting me, it was my incessant falling in love - but I was so far gone about my dean that I couldn't form words in her presence. Now she wants to write a letter to my parents. What should I do?

Heartbroken

Dear Heartbroken,

It's clear that you have identified your problem. But have you thought that your dean may have identified its cause after all? Of course you are under ridiculous academic stress, enough to make any woman neurotic - all of us are. The resulting anxiety manifests itself in different ways for different people. In your case, it has clearly taken the form of an erotic obsession - a tendency to fall in love with anything that moves.

You have been trained to react this way by our patriarchal society. It's a Cinderella complex - women are taught to believe that they can be rescued from the need to work by falling in love and letting someone else support them. What you are suffering from is obviously a regression to your patriarchal background. Subconsciously you are seeking to escape academic stress by falling in love.

It won't work, my dear. Starting an affair with any one or more of your numerous love objects will tend to increase, not reduce, the stress of Bryn Mawr. Just think. You will come into your room to do homework and find your lover lying on your bed. You will spend so long saying good-bye that the library will be closed by the time you get there. You must overcome this obsession with love immediately, or you will flunk out of Bryn Mawr.

My advice is that you, have your dean write to your parents and tell them to send you to Bermuda. Have her explain that the academic stress is too much, and you simply must have a semester off.

Alternatively, you could apply for a Dana Internship to study wildlife in Hawaii.

Death to the patriarchy,
Ms. Hank

Sex and violence?

- from page 1

violence against women, and others who believe that orgasm is a patriarchal construct and "real" feminists should free themselves of the need to have such "linear" sex.

Womonfyre was driven out of business because it carried sexually explicit works: On Our Backs, an erotic magazine by and for lesbians, books by Pat Califia, Joan Nestle, Artemis Oakgrove, Cappy Kotz, and others.

If we choose different sexual activities, we should respect each other's choices. Freedom—ideological and real—has been the ultimate feminist goal. Women have been controlled throughout history by people who did not want us to experience our sexuality; our self-expressions have been censored. When our ideology becomes proscriptive, when we censor and control each other, then we've lost it all.

For more information on Womonfyre's closing and what you can do to combat this censorship, check out the Mar-Apr On Our Backs at Giovanni's Room.

Hiding from society

Anonymous, continued from page 7

this - pride, bitterness, anger, joy. And I'm asking myself why I decided to take the time and energy to write this and the answer that pops into mind is that I need to share my humanity. I want straight people to understand how very human lesbians and bisexuals are, and how this heterosexual society instills fear in those

who are different. I want lesbians and bisexuals to understand (although most of them do anyway) why I, and others like me, am afraid. And someday, I want to live in a society where a person can say, "I am a bisexual" or "I am a lesbian" or "I am gay" and not see hatred and fear in others' eyes.

Gay parenting continued

Washington- continued from page 10

that was felt towards their parents. After a family therapy session, Claire recalls her sister standing on the top of the stairs, exclaiming: "What do you want from me? My father's gay, my mother's gay—what does that make me?" That was the question that frightened the children and fueled their homophobia.

This situation was not helped by Claire's mother who continues to be completely "closeted." After living with their father who was very open about his and their mother's sexuality, the children came to different levels of understanding of their parent's lifestyles. Claire's sister is bi-sexual and her brother seems to be rather normal.

Things really became clear for Claire when she got to Bryn Mawr, and had the opportunity to read texts by Lesbian-Feminists. She "came out" at the beginning of her first year, but, to this day, her mother questions whether her homosexual feelings are "sincere." She claims that she is doing it "just to be a feminist." As far as homosexuality is concerned, Claire's mom stated that "it is something that I would not wish on any of my children."

Claire's father and her father's lover have been extremely supportive of Claire. Last summer, she lived with them and they even visited Gay and Lesbian bars together during the summer. He has demonstrated a pride in his homosexuality that Claire has really appreciated. As she remarks—"Dad is pretty active on gay issues but he is only proud at marches. Charles, on the other hand, is proud every day." This sense of pride has led Claire to feel better about her parents and about her self.

Claire's father and his lover have recently built a room in their house for Claire. She is looking forward to living with them after graduation and remarks, "It is the first real home that I have had."

Rhonda Evans '90

Rhonda's parents got divorced when she was four years old. Her dad wanted custody of her because he felt that Rhonda's Mom might not be a good influence on her. Rhonda's mother is a Lesbian. Rhonda is not a Lesbian, and is presently in a relationship with a guy from Haverford.

When she was six years old, it was collectively decided that Rhonda would live with her aunt and uncle. They lived in Massachusetts while her mother lived in Philadelphia and her father lived in New Jersey. For Rhonda's mother it seemed

more realistic to have a long distance relationship with Rhonda than to risk losing contact with her altogether.

Her mother has known other Lesbians that have had their children taken away from them through horrible custody trials and even kidnapping. In fact, she mentions one specific example of a mother who can't be with her children unless she is under the supervision of another adult.

Rhonda chose to come to Bryn Mawr so that she could be closer to her mother. They have since become very close. Last year, Rhonda attended the March for Gay and Lesbian Rights in Washington, D.C. with Mom and her Mom's lover.

Ironically Rhonda's mother moved to Boston so that her lover could attend graduate school. In the next couple of months, Rhonda's mother and her lover will be moving back into the Philadelphia area so that they can be closer to her.

Rhonda's mother and her lover have thought about having another child. Together with Rhonda they have attended a support group for Lesbians that are considering having a child. Present at this meeting were also friends, lovers, and family members in support of those Lesbians. The other women were very happy to meet Rhonda and realized that she was ok. One of them remarked: "You seem like a very nice young woman—and you're at Bryn Mawr!"

Although three of the four women that I spoke with are Lesbians, it is actually quite unusual for children of Gay/Lesbian parents to grow up as homosexuals. It is clear, however, that these children feel they have the option to be whatever they want to be as far as their sexuality. This is very much unlike the "choice" to be heterosexual.

Families of Gays and Lesbians must confront the same issues as other families in addition to dealing with the stigma that society places on them. Gay/Lesbian parents can, however, instill a sense of pride within their children if they are confident and responsible about their decision to live as homosexuals. Moreover, these families can be just as loving and supportive as any other, perhaps even more so.

All of the women that I interviewed said they felt that their parents were happier because they were able to express themselves emotionally and physically with a member of the same sex. This resulted in better dynamics between the parents and children. They also felt having been raised among differences, sexual and otherwise, make them more tolerant of other people's differences.

Another straight speaks for gay rights

BY THIDA CORNES

I have a button that says "Another Straight for Gay Rights." Not because I particularly care what people think my sexual orientation is, but so that people will know that not only gays, lesbians, and bisexuals support gay rights. GLOW Week is all about affirming sexual minorities, but this does not mean that straights are being threatened. Although this week does not celebrate heterosexuals, we can use this as an opportunity to examine our own sexuality.

Heterosexuals are given certain rights that gay, lesbians, bisexuals don't always have; for example, the right to hold hands in public without being harassed, the right not to be dismissed from a job, because of your sexual orientation. I can't

A different choice

Anonymous- continued from page 3

to support all sexual expression. I urge a new view, a new sexual attitude. Let's look beyond differences and try to see what's the same. Perhaps knowing what goes on among S&M lesbians would help. Of course, everyone makes love or has sex or screws or whatever differently, but here's a rough approximation of what one couple into S&M does:

Two women who have already expressed an interest in going to bed together approach said bed. They are turned on already, and touch each other a lot. They kiss deeply, with tongues in each other's mouths. One partner strokes the other. She moans her approval. "Touch my breasts, okay?" she murmurs. Her lover complies. After a while, the lover makes her own request: "I'm so turned on, honey. Hit me, okay?" Her partner smacks her on the rear end or the flank. She reaches greater heights of excitement. After a fair amount of kissing, caressing, smacking, finger-penetration, wiggling and grinding, they wear the edge off their desire, maybe have an orgasm or two, and calm down. They touch each other gently, laugh at old jokes and kiss until it is time to get up.

There. That isn't so different from what you've done with a sweetie, is it?

claim to know what that sort of discrimination is like.

But heterosexuals are also affected by homophobia. Have you ever held hands with or hugged someone of the same sex in friendship, and had people look at you strangely? That's homophobia. Homophobia is not always gay bashing, catcalling dykes. There are more subtle forms. Homophobia also attacks intimacy between women. Women in close friendships can be viewed as lesbians, and their friendship can be devalued and stigmatized.

When I came to Bryn Mawr, I was afraid that if I associated too much with lesbians, that they would try to make them like "them". I thought that they would pressure me to try to become a lesbian. I viewed the College News as a good paper, but one that was run by and for lesbians. As a sophomore, I joined the editorial board with some trepidation, half-expecting that I would now be viewed as a lesbian. However, I soon discovered that there were quite a few straight women. These fears were partially based on the idea that strong women must be lesbians, that all the important figures on campus are lesbians, and to be accepted politically, you have to be lesbian, or at least bisexual. I viewed many of the lesbians on this campus as a tight little community, in which I could play no part.

But I learned that standing up for gay rights does not make one gay, and that just as straight people have many differing interests, so do sexual minorities. I think there's a tendency to view the process of questioning one's sexual identity as a negative thing. I certainly felt that those who wanted me to examine my own sexuality were waiting for me to admit that I was really a lesbian, and that my assertions that I was straight were merely an inability to deal with my own feelings. However, discovering that I am straight has strengthened me: I am not simply straight by default, it is an integral part of me. Far from discounting or devaluing heterosexuality, GLOW week is about giving sexual minorities the same freedoms that I now experience as a heterosexual.

Lost gold colored broach with bumps on it. Please contact C-491 if found. Students who are interested in storing their possessions during Junior year abroad should contact ext. 5544 or Box C-1408. Custom-made clothing. Individually fitted. Commissions taken, low prices. Box C-403, x5897 - Sarah Marie