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Students of Bryn Mawr College

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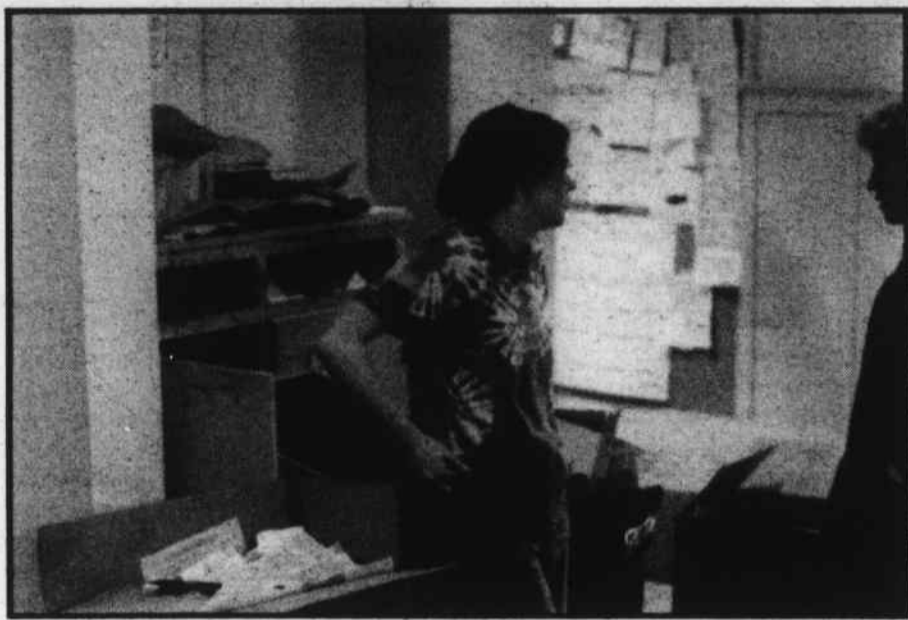
THE COLLEGE NEWS

VOLUME XI NUMBER 4

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BRYN MAWR COLLEGE

NOVEMBER 8, 1989



Recycling: Back to stay

BY LISA DURBECK

Bryn Mawr College has kicked off its recycling program. What was formerly a student-run, volunteer operation is now being phased in as a permanent part of the college, administered by the recycling committee.

The committee has started small. Last weekend a student crew of recyclers converted the dorms' old canvas trash containers into waste bins for aluminum. These bins are labelled "A1" and are sparsely distributed throughout dormitories and in Thomas, Taylor, and the science building.

The student crew will collect the aluminum every week, and Eastern Waste Industries will haul it monthly to a recycling center where it will be sold. The committee hopes to balance hauling costs with the return the college will receive on the aluminum, which is currently valued at 35 cents a pound.

Aluminum was chosen as the recycling program's first project because it is expected to be the easiest material to recycle: it's easy to identify (aluminum cans are seamless, easy to crush, and often labelled "100% aluminum"); it's easy to collect (it's light, and not particularly sharp); and it's easy to sell (the market is fairly steady).

Once the aluminum recycling program is in full swing it should not be difficult to add glass, which requires a similar setup. The committee expects to begin glass recycling spring semester.

They hope to add a full-scale paper recycling program shortly thereafter. Paper is the main component of the college's waste stream and must be recycled after September 26, 1990. Unfortunately, paper is also more difficult to recycle. It

must be sorted according to color (white or non-white), and thus its recycling requires the commitment of all students, staff, and faculty. It also requires a large-scale recycling program to collect and haul the mountain of paper the college discards.

Despite these difficulties, however, the recycling program should be well equipped to handle the recycling of paper by next September.

Legal case delays harassment policy

BY ELIZABETH JONES

Last spring, President McPherson presented an initial draft of the Affirmative Action Advisory Board's comprehensive harassment policy. She requested constructive input from members of the community in order that the policy could be appropriately revised and submitted to the Association for final approval early this semester. Over the summer, however, a lawsuit was brought against the University of Michigan charging that the University's harassment policy violated the First Amendment's protection of free speech.

Federal district judge Avern Cohn ruled in favor of the plaintiff; Michigan declined to appeal the decision, deciding instead to amend the policy. This event may affect Bryn Mawr's contemplated policy, as well as many other similarly worded policies at colleges and universities across the nation. The Administration has chosen to delay the release of the Bryn Mawr policy until next semester, so that it may be reevaluated in view of the recent judicial decision.

Abortion rights erased

BY JESSICA BASS

Since the Webster decision last July, we have seen an increase in legislative activity both here in Pennsylvania and on the national level.

It was a sad day in early October when Pennsylvania Representative Stephen Freind introduced the 1989 Abortion Control Act. It was even sadder two weeks ago when it passed in the House by a 2-1/2 to 1 margin. Governor Casey has already announced he will sign the bill if it reaches his desk. The Senate is expected to vote on it by mid-November.

These are the provisions of the 1989 Abortion Control Act:

Hospitals may refuse to provide abortions: A direct application of the Webster decision. In the 1988 Abortion Control Act there existed a provision which said hospitals could refuse to perform abortions as long as there was another facility within 20 miles. This act removes that provision.

Physician must obtain a determination of gestation age: This measure is designed to discourage physicians from performing abortions at all. This goes way beyond the limit set in Roe v. Wade. Physicians are required to make an "accurate diagnosis" of gestational age no matter what stage of pregnancy. The

physician must report the basis for the age estimate to the Department of Health. Late Abortions Criminated: After 24 weeks of pregnancy abortion becomes illegal, punishable up to 20 years in jail and \$25,000 fine. The only exception: The life of the mother must be endangered and two additional physicians must concur that her life is indeed threatened. No exceptions.

Informed Consent: Patients will be confronted with pictures of 'developing fetuses' which the medical community has denounced as inaccurate. Women would then be required to wait 24 hours, during which time she will be discouraged from choosing abortion. This constitutes harassment, especially for women who have to travel a great distance to a clinic.

Parental Consent: A minor woman must obtain permission from her parents before having an abortion.

This law will trap young women in an impossible situation. If a young woman communicates well enough with her parent(s), she will consult them on her own; if she doesn't, she probably has a good reason not to. Child abuse, incest, alcoholism and drug abuse are major problems which many more teenagers are suffering from than we would like to admit. Young women are harassed and

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as an example of a situation in which a conflict might arise, a classroom situation in which a student was offended by a quotation from a text, such as the Bible. She stresses that academic institutions such as Bryn Mawr take their strength large from their commitment to freedom of speech and thought and that intellectual freedom must be protected. Thus reexamination of our policy to assure ourselves that we "have not inappropriately curtailed people's thoughts" is potentially constructive.

President McPherson does not seem to suggest, however, broad changes in the policy. She seems to view problems in our particular policy as stemming from lack of specificity which could lead to multiple interpretations; this can be countered by clarifying statements within the policy, such as definitions of harassment.

She is confident that it will be possible to determine specifically "codes of conduct acceptable in any residential community" and insists that the policy will be ready to be mailed to all students at the beginning of second semester.

Media misrepresents non-violent coal miners' strike in Appalachia

BY NATASHA SEAMAN

Five years ago, Pittston Coal Company, one of Appalachia's largest producers of bituminous coal, started to transfer operations to non-union subsidiaries. Pittston miners who belonged to the United Mine Workers (UMW) began to notice that their mines were working less and less. One year ago, Pittston failed to renew the contracts of 2,000 union miners. Jobs in the Appalachian region are scarce, so the miners set aside the UMW resolution to never work without a contract, and they continued to labor. Then, Pittston dealt the final blow: they cut off all health benefits to

1500 retired miners, widows and pensioners.

On April 5, 1989, two thousand miners laid down their tools and walked out.

The strike went essentially unnoticed in the rest of the United States. Several national newspapers did not even cover the event. George Bush, busy congratulating solidarity workers in Poland and sending messages of support to striking miners in Siberia, made no public statement on the event.

For the United Mine Workers, this was a slap in the face. They see the Pittston coal strike not only as a battle for their own livelihood, but for the future of all labor unions. The strike has become vital

to reversing the trend of anti-union sentiment that has pervaded the government since Reagan's brusque treatment of the Air-Traffic Controllers strike in 1981.

In this time when the economy is based on big business conglomerates, it is no surprise that union-busting activities by Pittston are overlooked, or even endorsed by federal and state leaders. For example, in the last ten years, the West Virginia legislature has passed increasingly anti-union legislation. And recently, the governor of Virginia sent 400 state troopers to support Pittston's own security force in turning away strikers demonstrating outside of mines now being

worked by out-of-state scabs.

The security force hired—the Vance Security Asset Protection Team—is recruited from right-wing militarists across the nation. These heavily armed guards are a not-so-distant echo of mercenary thugs hired by coal companies to kill union organizers in the mine wars of the 1920's. The entire Pittston strike, in fact, is chillingly reminiscent of those first conflicts, when the UMW was first taking form against massive Company-sponsored violence.

The tactics of the UMW, by contrast, have changed. They have adopted non-violent forms of protest, such as sit-ins,

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EDITORIAL

SGA failed to support the Choice rally:

On Sunday night, the SGA Assembly voted against the Choice rally.

This is how it happened: Jaye Fox, SGA President, asked for a show of hands from those who planned to attend the rally in Washington, which will overlap with the next Assembly meeting. About twelve people raised their hands. It was clear that, if the meeting were held, there would still be quorum for voting but important voices would be missing. There was a proposal to cancel the meeting, but this proposal was voted down. There followed a proposal to at least grant excused absences to those who planned to attend the rally. It was also voted down.

Those who voted against the proposals gave a variety of excuses and explanations: There has to be a limit to the number of excused absences. It's not appropriate for SGA to take a political stance. Et cetera, et cetera. This is intolerable. Presumably, we elected these people to office because we thought that they would speak up for what they believed in. That they would take political stances. Instead, they chose apathy.

Essentially, they decided that hearing reports from Social Committee and faculty meetings was more important than making a statement about our right to choice. What's more, they imposed their apathy on those Assembly members who actually cared — by choosing to carry on with their meeting and make decisions without them. They chose to penalize them for a commitment to activism. Since there is a limit to the number of meetings an Assembly member may miss unexcused, those of our representatives who care enough about reproductive rights to attend the rally will be placing their positions in jeopardy.

Jaye Fox said, "If that's how America feels — well, then, we've lost. And if people aren't interested at Bryn Mawr, where will they be?"

THE COLLEGE NEWS

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Deadline: Friday, November 3 at 6 pm in the Rock Office. Please submit articles on a Mac disk.

STATEMENT OF PURPOSE: *The College News* seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. *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. *The College News* is a feminist paper and an advocacy journal committed to diversity, women's issues, providing a space for women's voices and promoting pluralism. While letters from men are accepted, all articles in *The College News* are written by women. Each article represents the views of its author, not necessarily those of the paper.

Soph songsmistress responds to "Call to Arms"

To the College News,

As Sophomore class songsmistress, I thought it apropos for me to respond to your editorial of October 27, 1989 entitled, "Sisters! This is a Call to Arms." I found the tone of your comments rather accusatory, whereas I don't see the choosing of a new song as a blame situation.

When I had first taken the position of songsmistress, I was not convinced that having a revote with the possibility of changing Sister was the right decision, either. However, the great number of

Sophomores who approached me asking for one made me change my mind. I will certainly agree that the changing of our established lyric song was fickle, but it was a decision made by the class within the construct of an election. (The final vote: 40% voting to keep Sister, 60% voting against - a relatively close race.) Though the results may be disappointing for Sister supporters, they speak for themselves.

Sincerely,
Amy C. Holzapfel, '92

Ba'Hai group sponsors peace conference

To the Community:

"Integrating Approaches to Peace" is the subject of an all-day seminar on November 11th sponsored by the Haverford-Bryn Mawr Baha'i Club.

The featured speakers are a diverse group: the President of Haverford College; an employee of the International Monetary Fund; a former news editor for ABC and NBC; an international arbitrator for victims of war; and a panel of students from Bryn Mawr and Haverford Colleges. All these presenters come from different backgrounds and life experiences.

One may, however, be wondering why the Baha'i group on campus is sponsoring such an event. Couldn't these topics be better addressed by special-interest groups?

Special-interest groups are vital to solving problems because they develop a deep knowledge of their specific concern, a feature which fosters more effective efforts towards peace. However, the issues of disunity and prejudice effect every individual in some sense:

- racism retards the unfolding of the boundless potentialities of its victims, corrupts its perpetrators, and blights human progress;

- the inordinate disparity between rich and poor, a source of acute suffering, keeps the world in a state of instability, virtually on the brink of war;

- unbridled nationalism, as distinguished from a sane and legitimate patriotism, must give way to a wider loyalty, to the love of humanity as a whole;

- religious tension [is] the cause of innumerable wars and conflicts, and is increasingly abhorrent to people of all faiths and no faith;

- The emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowl-

edged, prerequisites to peace;

- The cause of universal education, for ignorance is indisputably the principle reason for the decline and fall of peoples and the perpetration of prejudice

- The fundamental lack of communication between people seriously undermines efforts towards world peace." (from *The Promise of World Peace*, 1985)

In this community, people can feel intimidated or isolated by such overwhelming, abstract issues: "it doesn't concern me," or "what can I contribute?" are common barriers to individual action. Yet this attitude has no place in a struggle for a world agenda; the way for this community to combat it is not to isolate each other - and ourselves - more and more, but to encourage each other to make some aspect of the struggle our own.

A unified approach, and the potential power of our community's numbers, is far greater than alienating our brothers and sisters:

"the courage, the resolution, the pure motive, the selfless love of one people for another - all the spiritual and moral qualities required for effecting this momentous step towards peace are focused on the will to act. To understand the relevance of this potent reality is also to appreciate the social necessity of actualizing its unique value through candid, dispassionate and cordial consultation, and of acting upon the results of this process" (from *The Promise of World Peace*, 1985).

We hope that the community will join in this consultation from 9:00 to 5:00 on November 11th, Chase Hall, Haverford College. All students, Faculty and Staff of the tri-college community are invited to attend any and all portions of the program.

-Leili Towfigh

Cave clarifies article about Soviet students

To the Community,

In the last issue of *The College News*, I wrote an article about the Soviet exchange students. I am afraid that many items were not clear. After speaking to Dilnoza and Madina a second time, I would like to clear up any possible misunderstandings.

Glasnost is the feeling of openness and freedom that is found in the actions and speeches of the people of the Soviet Union. Perestroika refers to the economic reforms taking place or being implemented in the Soviet Union due to glasnost.

Dilnoza attends Tashkent State University and her native city is Tashkent.

Madina feels that the English teachers

she had in the Soviet Union were very good; she wishes that they had more exposure to native speakers so their English would sound more natural.

Dilnoza and Madina understand why the Balkan Republics as well as others would wish cultural freedom, for many have their own languages and customs; but they do not see why these republics wish economic freedom.

I apologize for any misunderstandings that might have occurred due to this article. I am very glad that we are able to have Dilnoza and Madina attend Bryn Mawr for a year for we have as much to learn from them as they do from us.

Mary Elizabeth Cave, '92

The College News is sponsoring a contest: How many times do you think the word "patriarchy" has occurred in *The College News* since 1979? (A warning: The number we will consider as the correct answer will be the number of times it has occurred in the issues we actually have on file, plus an estimated number for the issues we are missing. The estimate will be based on an average number per issue from the issues we have.) Submit your guess to *The College News* (box c-1716) in one of three formats: in rhymed verse, in a foreign language, or in mirror writing. Entries must be received by December first. The woman who submits the closest guess (yes, it must be a woman) will be presented with Tracy Chapman's Crossroads and Michelle Shocked's Captain Swing on cassette, plus a Plastic Fantastic keychain. Note that these cassettes are not just any sterile cassettes still wrapped in plastic. These are the cassettes the College News staff has listened to during proofreading and layout. The ideal May Day gift for that strong, articulate woman on your list.

Fight for reproductive rights for all women!

A young woman asks you, years from now, "Where you were during the fight for women's rights?" What are you going to say? Don't be sorry you didn't fight for women's rights before it was *too late!*

Join the Mobilization for Women's Lives in Washington, D.C. on Sunday November 12.

Buses leave from the Campus Center at 7 a.m. and Stokes at 7:15 a.m. Bus tickets cost three dollars, and are on sale in the Campus Center and the Dining Center between 10 a.m. and 2 p.m. through November 10.

For more information, or to order your bus tickets by phone, call Lisa (526)-5695 or Tania (526)-7531.

Not again! Another Top 10

BY KATHERINE SANFORD

What higher honor could befall Bryn Mawr, after its top ten ranking in U.S. News and World Report, than to be selected by Sassy magazine as one of the "ten sassiest colleges in America?" There is no order given to Sassy's top ten and the other schools listed are ones that you are probably aware of; Oberlin, California Institute of the Arts, Spelman, Berea, Colorado, The Cooper Union for the Advancement of Science and Art, Hampshire, Whittier, and Simon's Rock of Bard College. Of all these totally too cool schools, only two are single-sex and female at that; Spelman and our own

Bryn Mawr.

Bryn Mawr, a "still totally female college," gets rave reviews in terms of showing how strong (like Roséanne and She-Ra) we can be, what with all us women being "outspoken" and "think-for-yourself" types o' gals. Besides having "no shrinking violets," a "self-motivated social life," and "some nasty racial tension last year," it's, like, kinda surprising that they even picked us. Yes- here you can pick your friends and you can pick your nose, but you can't pick your friend's nose.

There can be no doubt that we are one of the "ten truly elevated institutions of higher learning."

The 1989 Fall Social Budgeting Procedure

Clip and Save

- 25 persons or more constitute a small party
- 50 or less people 2/3 refunded - greatest possible sum is \$50
- 51-75 people 2/3 refunded - greatest possible sum is \$75
- 76-100 people 2/3 refunded - greatest possible sum is \$100
- 101-150 people 2/3 refunded - greatest possible sum is \$125
- 151-200 people 2/3 refunded - greatest possible sum is \$150

If planning to spend more than \$150, please contact Mary Elizabeth Cave at Box C-560 or X5696. I am in charge of social budgeting for this semester. Please do not hesitate to call if you have questions or problems. I will get back to you if you leave a message on the answering machine.



Martyred Mawrtys

BY MARGOT HIPWEL AND MANDY JONES
TRADITIONS MISTRESSES

In this article, we are going to try to redeem ourselves. We admit that the last article was just a tad bit juvenile. This one, we assure you, will have thrills, chills, spills, and dead peopills. Yes, the ultimate in Mawrtys Who Met Their Maker. A morbidly amusing meandering through the museum of Mawrter memorials. Say that ten times fast and then translate it into Greek. Now, jump aboard the Traditionsmobile, bring an extra candle, and watch out for Sleestaks as we enter the Land of the Lost.

Our first stop is the Elsie Campbell Sinclair Hodge memorial bench. A member of the championship basketball team of 1897, Elsie received her undergraduate degree in the spring of that year. Two years later, in 1899, she married Dr. Cortlandt Van Rensselaer Hodge. According to one of Dr. Francis Pritchard's sermons some six-and-a-half decades later, "Elsie Hodge was a beautiful young woman with vibrant energy. Her husband had a strong, handsome face."

This, of course, tells us next to nothing. But we surmise that they were both rather pious, as they responded with lightning speed to a call for missionaries, and later that year traveled to Paoting-fu, China. Of course, China was no real hotbed of hospitality in 1899 and they would have been better off going to Niagara Falls. In fact, while Elsie was showing off her gramophone and sewing machine to the local women and children, she did notice that the word for outsiders was "foreign devil." But she stayed on, true to her pledge of dedication. In 1898, the Dowager Empress Tz'u Hsi decided to expell all foreign influences from her country. She openly supported an anti-foreign secret-society known as "Righteous, Harmonious Fists." This group came to be known as the Boxers. When various western powers tried to move more troops into Peking in June of 1899, the ever popular hostess-with-the-mostess, Tz'u Hsi ordered the murder of all foreigners. Needless to say, this put quite a damper on things. A mob attacked the village of Paoting-fu and set fire to all the missionary residences. Elsie and Cortlandt Hodge did not survive.

So the next time you're passing Denbigh, spare a moment for Elsie Sinclair Hodge '97. Our martyrred Mawrter.

Throw away your kleenex and sniff the air. Is that sulphur dioxide? Hydrochloric acid? No! It can't be! But it is.

PARK HALL. Home of science majors, professors, and rock formations, the Park Science Building was named for Bryn Mawr's third president, Marion Edwards Park '98. She spent time as a dean first at Simmons College, and then at Radcliffe before taking over the presidency of Bryn Mawr from M. Carey Thomas in 1922.

During her time here, President Park revised what she believed to be too rigid a curriculum. She reduced the number of required studies and instituted new elected courses. She increased emphasis on painting, sculpture, music, archaeology, and the history of art and architecture. Park Hall was so named because of Marion Park's efforts to coordinate the sciences at Bryn Mawr. And lest we forget, we owe the beginnings of close cooperation between Haverford, Swarthmore, the University of Pennsylvania, and Bryn Mawr to President Park.

Marion Edwards Park retired in 1942 and died in 1960. Perhaps it was all for the best; she missed the disco years.

And you thought we were done. Hah! The Traditionsmobile has a full tank of gas and radial tires. So get comfy. Vroom vroom. vroom. Screech. We're now parked in front of Wyndham, former home of Gertrude Ely. Miss Ely didn't actually graduate from Bryn Mawr; she dropped out after sophomore year. Even so, she lived at Bryn Mawr almost all of her life.

Sent to Europe by the YWCA during WWI, Miss Ely was told to organize a system which offered amusement, entertainment, and food to men on leave from the front. She set up canteens, organized dances, and established a soup kitchen. When the Armistice was signed at the end of the war, she was the first American woman to cross the Rhine into Germany with the American army of Occupation. She also received the Croix de Guerre for her services in France.

Gertrude Ely returned to the States and became very active in local politics and community service. She was the founder of the local Boys' Club and was the originator of Philadelphia's committee for UNICEF. She also received the Gimbel Philadelphia Award for Outstanding Service to Humanity.

She was constantly entertaining and hanging out with real cool people like Eleanor Roosevelt, Anna Freud, George Bernard Shaw, and Albert Schweitzer. And generations of students smoked in her back garden when such behavior was prohibited on campus, and were invited to take tea and sherry with her at Wyndham.

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What's new in the Department of Public Safety? First of all the name

BY AMANI ABDEL-DAYEM

Let me tell you what's new on campus. We have a new director for security, only it's no longer the Department of Safety and Security; it's the Department of Public Safety. But the change in name isn't all that's new. The new director's name is Steven Heath. He's from Penn, and he's got his act together. He also has a lot of work as he doesn't have the job of directing an existing department but the job of developing a new department of which all he has is a foundation. He is a problem solver, not just a problem identifier. He is also a "freshman" and wants to get to know everybody and wants to hear their

opinions.

What else is new? Well, there is a new group called the Student Public Safety Council. Who's in it? All the Public Safety Representatives from all the dorms and it's led by the Public Safety (or Security) Head. What do we do? We act as liaisons between the Department of Public Safety and the students. Our job is to teach, inform, and keep students aware of what is going on safety-wise on campus. It's a difficult task though. Although Bryn Mawr has been fairly lucky as far as crime is concerned, I don't think the people here are serious enough about safety; it's only a matter of time before somebody really gets hurt.

People seem to have a negative attitude towards the Department of Public Safety: they look at it as a place to complain about parking tickets or a place where the officers go out to Dunkin Donuts all the time. But it's really not like that. No, the department is not terrific yet but we're really working hard on it and we need people's support. Also, people seem unwilling to take responsibility for their own safety and if they don't someone else will, and not necessarily in a positive way. We need to take our safety seriously; we need to practice preventive measures; and we need to make responsible decisions for ourselves. People may think that because of the

Honor Code we shouldn't have to lock our doors, but outsiders do not abide by an honor code. By using preventive measures we are not lessening the spirit of the Honor Code but protecting ourselves and practicing good techniques to protect ourselves for when we are in a non-honor code environment.

Let me give you a run down of what has happened on campus since the beginning of the year:

1. September 14: A woman was found searching through unlocked rooms in Erdman. She was detained and arrested by Public Safety.

2. September 28: A video camera was

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Dead Mawrters... they don't come when you call

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Miss Ely never married, and when she died in 1970 at the age of 94, she left the property of Wyndham and money for its upkeep to the College. Hundreds of Mawrters remember her today for her hospitality and zest for life.

Back in the car. We hope you don't scare easily. We're going ghost-hunting. "Burned to Death... A Girl Student at Bryn Mawr Roasted Alive. Was a Human Torch!" "Mystery in Fate of Rich Girl!" "College Girl Cremated!" "Fears Leprosy, Fire Kills Her. Did Beautiful Girl Commit Suicide With Alcohol?" "Death in a Horrible Form: Lillian Vickers, Student at Bryn Mawr, Roasted Alive While Taking Alcohol Bath!" Yes! The spine-chilling truth behind the Merion Ghost: Lillian Vickers.

One of five daughters of a wealthy cattle baron from Los Angeles, Lillian followed her elder sister and came east to Bryn Mawr. She was "an exceedingly popular brunette" who was prominent in literary societies and was said to be one of the best students in her class. At the start of her Christmas vacation junior year, Lillian spontaneously combusted. Well, not really, but for all we know for sure, it certainly was a fiery finish. The newspaper reports (from which we got the ever tasteful and objective headlines above) are wildly inconsistent. Did she have leprosy and believe that alcohol sponge baths were the way to go? Was she just trying to light the gas lamp and accidentally lit herself instead? Did she saturate her clothes in alcohol just for fun?

Really, the reports of her dying hours are different depending upon the newspaper you happen to be reading. How she caught on fire we may never know. How she spent her last hours is also in doubt. Some reports say that she was in and out of consciousness all day. One article says that she died in five hours. Some say that she regained consciousness enough to ask about the welfare and safety of the other students, and others say that she woke and was able to recognize President Thomas. We don't know exactly what happened to Lillian Vickers, but if you catch her ghost one night on the fourth floor of Merion, you might ask her.

Get in the car. Again. Leaving behind the smoky spirits of our oldest dorm, we head across the green (Yes, in the car. It's a special car.) to the modern architecture of the library. Opened in 1970 and built for approximately 4.1 million dollars, the library is named for Mariam Coffin Canaday, '06. Mariam Coffin majored in Latin and English while she was here and went on to teach Latin at Graven's School for Girls in Newark, NJ. She taught there until 1911 when she married Ward

M. Canaday.

The Canaday's spent most of their years in Toledo, OH. Mrs. Canaday founded the Friends of Music, was the head of the Women's Auxiliary of Riverside Hospital, and founded the Toledo chapter of the Archaeological Institute of America. Mariam headed the Toledo Greek War Effort, and was instrumental in the restoration of Stoa of Attalos in the Agora in Athens in 1956. Because of this, the Canadays were honored by King Paul and Queen Fredericka of Greece. Mrs. Canaday also spoke Greek, Latin, French, German, and Italian fluently.

In 1957 Mariam Canaday was named Woman of the Year for Toledo, and in 1961 at the 75th convocation of Bryn Mawr, she was given a citation from the college for distinguished service. Mariam Coffin Canaday died in 1974 at the age of 91. Before her death, her husband Ward made the largest contribution towards the new library.

So much for that little jaunt. Back in the car. The tank is getting low so for the next few stops we're going to have to wave from the window. Here we go. As we whiz past Thomas, named for our second president, turning onto the drive in front of Rhoads Hall we see Goodhart. This large, rather ominous, structure was built in 1928 and is named for Marjorie Fannie Walter Goodhart '12. She was in the top ten of her class (quite an accomplishment then and now!).

There goes Haffner, named for Clarisse Donnelley Haffner '21. She majored in History and French, and managed a dude ranch in Wyoming with her sister, Eleanor Donnelley Erdman '21. Speaking of which, Eleanor majored in Geology and Economics, married a naval chaplain, had four children, and spent the rest of her life volunteering in the fields of public health and education. Erdmanite hubby and children donated a whopping 1 million to the construction of this architectural wonder.

Out of the car. Into Thomas. Welcome to the Quita Woodward Memorial Reading Room. Gertrude Houston Woodward '32 (so why'd they call her Quita?) expected to go to Vassar but went to Bryn Mawr instead. Yay, Quita. Her favorite subject was History and her best sport was field hockey. Suffering from various ailments (appendicitis, pneumonia, and other respiratory diseases), she nevertheless struggled to stay at Bryn Mawr.

Even though she could no longer play hockey, she was still elected the president of the Athletic Association in her senior year. She graduated in 1932 and soon after went abroad to tour and visit relatives. It was in Zurich in March of 1934 that she finally died of advanced bronchial pneumonia.

People who knew Quita say that she was one of the most beautiful and pleasant people they had ever known. Everyone has some kind of cherished memory

of her. In a letter home on New Year's Day in 1934, she wrote "I have been realizing that I wouldn't take anything for my four years at Bryn Mawr..." In light of her affection for the College, her parents and friends gave a gift to the Thomas Library for the establishment of a Quita Woodward Wing. The wing included three floors, room for stacks of 60,000 books, new faculty offices, class rooms, exhibition space, an archaeological museum, and, of course, the Quita Woodward Memorial Reading Room. Said Eunice M. Schenck, Quita's good friend and her, "(it is appropriate that) a room which is an invitation to read in freedom should be Quita's special memorial." The portrait over the fireplace is by Violet Oakley and is of Quita in her minstrel costume for May Day.

Vroom screech. It's the Computer Center. Wow. Named for Eugenia Chase Guild '52. Genie graduated from BMC cum laude in English (wow again). She was active in theater, on the yearbook staff, and liked swimming and archery. Sources tell us that she was not a computer person.

Sputter sputter clank. The Tradition-smobile has an empty tank. Hope you enjoyed our little ride, and please remember those Mawrters who died. With pride. And if a ghost you can't abide, don't go in Thomas late at night (night). M. Carey Thomas could be at your side. And about that, we'd never lie (d).

Forum on paganism in Thomas Great Hall brings conflict with campus Christians

BY LIZ PENLAND

Rumors of witches seem to follow wherever large groups of women are gathered together, perhaps because such associations are deemed unnatural and subversive by a threatened patriarchy. Bryn Mawr is no exception. This campus has quite a collection of demon and ghost stories, whispered tales of arcane rituals and terrifying creatures seen at 3 am after too little sleep and too many Doritos.

Some of these stories do have a basis in fact, although they have been grossly exaggerated after decades on the Bryn Mawr gossip circuit. Most of the pagan activity occurring on this campus now has nothing to do with such theatrical manifestations, which are more at home in third-rate horror movies than on the Main Line.

Recently, several members of Bryn Mawr's pagan community held a workshop on paganism to defuse the admit-

tedly entertaining but also negative rumors and to provide insight into the positive aspects of their religion. This discussion, organized by Emily Cotlier '93 and Dwyn Harben '86, was held in Thomas Great Hall from 8-10pm on Friday, October 27.

A panel of four Bryn Mawr pagans, Cotlier, Harben, Holly Hutchison '90, and Elisabeth Atwood '93, sat in front of the statue of Athena in the Great Hall and answered questions about the nature and the expressions of their beliefs for an audience which totalled approximately 80 people, 60 at any given time. Cotlier told me later that she had expected 30 people, at most, to attend, and was quite surprised at the crowd that turned up.

In a most articulate and informative fashion, these four Mawrters addressed such diverse topics as Satanic rituals, solstices and equinoxes, and the Jungian idea of a collective unconscious. When asked if they believed in fairies, goblins, and elves, Hutchison's answer was "I'd

like to," followed by Atwood who said, "Only when I'm reading about them." They also responded to several more challenging questions, such as the distinction between polytheism and pantheism.

The most problematic part of the evening was an unplanned theological debate with three representatives of the campus' Christian community. These three seemed to have come with the sole purpose of contradicting and arguing with the panel and forcing them to contrast their beliefs point by point with the variety of Christianity practised by these three "ambassadors of Christ," as one of them called herself. Now, certainly, the argument of Christian beliefs versus pagan beliefs is an interesting and valid one, in its proper context, but in the context of a session designed to inform people of pagan beliefs, this argument caused tension and was very intrusive.

Cotlier, Harben, Hutchison, and Atwood handled this situation with greatest aplomb, remaining serene and controlled in the face of this theological onslaught. They fielded pointed questions and biblical citations with clear, concise responses and enviable poise.

After the formal discussion ended a smaller discussion of the history of Bryn Mawr paganism and the various campus presences was held: first in the Women's Center, then in the Denbigh back smoker. This discussion, led by Betsy Westphal '84, did not wind down until 1:30 am.

Plans are being now discussed for a second meeting because of the unanticipated level of interest and enthusiasm, but these plans are still in the formative stages. With or without a second meeting, paganism on this campus has been retrieved from the realm of legend and presented in a more informative and less sensational form. When asked for the grand, illuminative statement to end all statements about paganism at Bryn Mawr, Cotlier and Atwood replied in unison, "It's there."



A series of informal discussions on weight, body image, and sexuality are in the works, as are more formal discussion sessions for next semester. Anyone interested can contact Amy Hinkley, Box C-1328, x5752.

Not image but function

BY PEARL TESLER

Jean Kilbourne's film "Still Killing Us Softly" brought insight to the marketing mentality. It also brought comment board battles and discussion after discussion.

For me, these discussions developed a noticeable pattern. They would begin earnestly enough. We would all agree that advertisements are mostly misogynist, impose an impossible ideal and portray women as either dippy eternal adolescents with blank expressions or as inhuman seductresses with emaciated figures, two pounds of makeup and blank expressions.

We would then agree that these advertisements do not reflect reality and are based on an assumption that women are by nature imperfect and in need of some sort of correction, be it of "facial flaws" or feminine odor, (a scourge which, one grave advertisement in the film warns, "is Everyone's problem.")

But eventually the discussion would bog in the realization that, like it or lump it, our society surrounds us as it has surrounded us since birth, and that we are a product of our society—freethinking? yes, but deep in our hearts we couldn't say we admire cellulite. Even Jean Kilbourne, while she denounced woman-objectifying product pushers, was sporting That Cover Girl Face. With mingled vehemence and confusion, the discussion would dissolve.

The problem that most people have with body image is nestled in the very phrase: body IMAGE. The appearance of a person is made crucial to self esteem. The body is seen as another product, which, like products, must only look appealing, not necessarily do anything or be healthful.

The body is a terribly useful thing. Trouble arises when we overlook the

body's function and see it as strictly ornamental. Living things were not designed with aesthetics in mind—look at earwigs. Even so, living things are often beautiful, but their beauty is inherent in their function. Flowers aren't pink and yellow by accident, and form always follows function in nature.

In day to day life, particularly for the Bryn Mawr Desk Potato, the body's magical utilitarian qualities are not always obvious. Last summer, my bicycle and I parted company with the road at 20 mph. While brooding over my newfound mortality in the emergency room, it struck me that what I liked most about my body was that heretofore it had moved painlessly. It became undeniably clear to me that the value of my body lies in its vitality and ability to perform at my whim. By attempting to starve for fashion, by wearing idiotic high heels and by

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Kilbourne: Media's images are still "killing us softly"

BY SARA RUBIN

The huge and varied response to the Women's Center Body Image Week has exposed many feelings about body image which had not been explored before. Panel and informal discussions and a comment board provided an open forum for the community to respond to the movie, "Still Killing Us Softly." The comment board had to be extended to four comment boards because of the degree of response.

On campus you can find posters advertising eating disorder discussion groups almost everywhere — and in every dorm on campus you can find dieting, anorexic, and bulimic women. The Body Image dialogue occasionally touched on the topic of eating disorders. In general, however, it focused on the debatable definitions of body image and self image, the important keys to good mental health. This is not said to undermine the eating disorders support groups, or even dieters. Weight is an important factor in health and body image, but feeling good about one's body is an equally important factor which tends to be neglected.

As Jean Kilbourne pointed out in the film "Still Killing Us Softly," women are

taught not to feel comfortable with their bodies. They feel that they should strive to alter their bodies to match the idealized female image. Advertisements and people who perpetuate these beliefs tend to make people feel guilty for not looking like this idealized image. At the very least, they promote guilty feelings for not spending money on objects that represent the image.

Although ads projected for men do promote consumerism, they do not seem to promote the same negative feelings about men as they do about women. For example, the film showed a cigarette ad aimed at macho men with a caption which basically said, "I don't judge my cigarette on its length." An ad for computer hardware, aimed at the business man, had a picture of a male weightlifter with a caption to the tune of "Performance isn't determined by size." Do these sound like justifications for a small penis or what?!

The woman is objectified in ads for men: she is shown half-dressed, lying prostrate on the sand drinking Budweiser; she is shown half-dressed as a fax image for computer software and hardware; she is shown draped over a man's feet for an advertisement for shoes, etc..

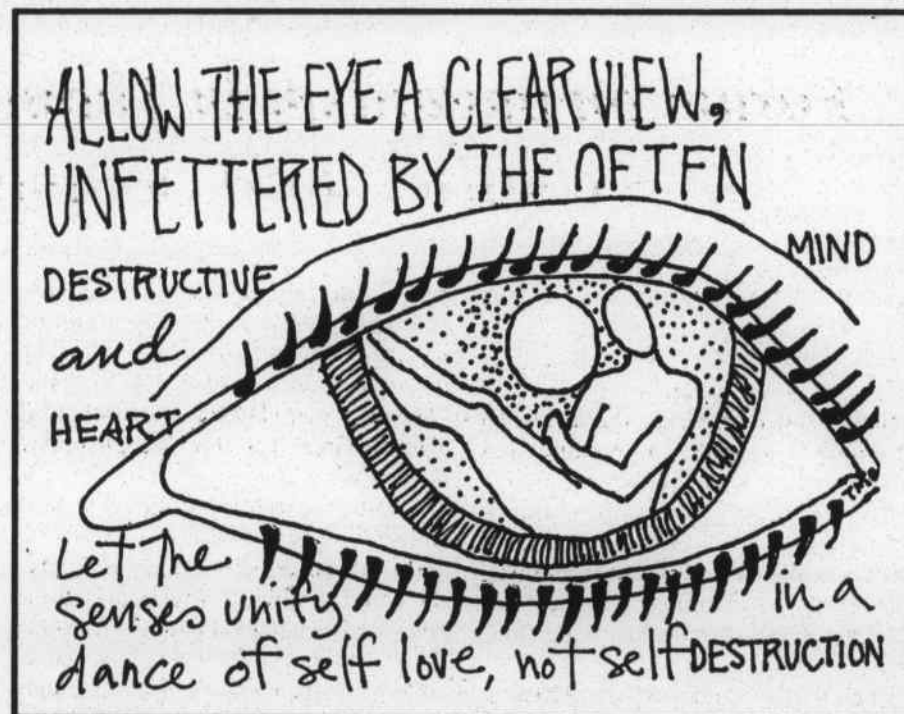
Paradoxically, she is also objectified in terms of men in ads for feminine products. For example, in shaving lotion ads one man, fully clothed, is shown among dozens of shaved legs and asses. An ad for Midol shown in the film displayed an angry looking man with this caption beneath: "Take Midol for him." Another example is the typical ad for a home cleaning or cooking item which depicts the woman scrubbing the floor or cooking meat loaf for her husband. Not only is she smiling and enjoying her servant status for her husband, but she is also totally defined by her husband: "When Biff had a heart attack, the whole family had a heart attack," "When Fred is constipated we both feel it," etc. This is scary! No person should ever be fully defined by the actions of another. No person should have to live vicariously through someone else's life and actions.

The idealized woman in the media revels in handling the dirty household chores, in her husband, and in taking care of the kids so he can spend time doing more important things (read "fun things"). Although she is "tough," "today's woman," and "independent," this should be read: "tough" enough to handle emotional apathy from men who are far too important/busy to bother with the emotional needs of their wives; "today's woman" enough not only enough to clean the house and take care of the whole family but also to go out and keep a full time paying job; "independent" enough to go shopping by herself to cook her man a meal.

The reality is that women do 90% or more of the housework and child care — unpaid. Women in the same occupational positions as men are paid significantly less. Women make up about 56% of the labor force, but bring home only 29% of the household income.

The reality is also that women are not innately stupid or passive or submissive. Women enjoy intellectually and physically challenging activities. Women's bodies are supposed to have hair on them to sustain adequate body temperature. High heels hurt—and they cause chronic back, leg, foot, and ankle problems. Women's bodies are of different proportions than men's, and women's bodies do have fat.

The media must realize that a woman's purpose is not to be a convenient slave or



Patriarchal society forces internalized body hatred

BY AMY E. HINKLEY

When I saw the film "Still Killing Us Softly," I realized for the first time to what extent I had internalized hatred of my body. I was brought up in a relatively feminist and aware environment, always told that "how you look doesn't matter, it's who you are inside that counts," but the more subtle messages from within my own family as well as from the world in general were always more along the lines of "You better get thin — or else."

For the past three years I've been struggling with my "body image." I feel that only now, thanks to the insights I've gained through the film and discussions during the "Body Image Project," have I come to the questions that will ultimately lead to some real answers and some real peace for myself about my body.

The major question for me is, who says everyone should be thin? For most of the three years I've spent making conscious effort on these topics, I've been laboring under the delusion that not only should I be thin, but if I weren't I should want to be and I should constantly be striving toward that goal. But why?

Health is often used as a reason to lose weight. But, as I've been finding out,

most studies of the effects of obesity on health are done on dieting populations, or populations that have in the past had great weight fluctuations (Susan Kano, Making Peace with Food, 1989: Harper & Row, NY, p. 14). Continual dieting and the "yo-yo weight syndrome" may account for much of the disease among obese people.

Also, diseases associated with obesity, such as hypertension and heart disease, may be stress-related. Who's to say that the stress of constantly being told that you're not okay and being forever at war with yourself and your own body (similar to other oppressed people) couldn't produce enough stress to be a factor in these kinds of illnesses? (For more on this topic and others covered in this article, see Shadows on a Tightrope: writings by women on fat oppression, edited by Lisa Schonfelder and Barb Wieser, 1983: Iowa City Women's Press/Aunt Lute Books.)

Another point—smokers. Smokers not only endanger their own health, they endanger the health of the people around them, people they purport to love. And I'm sure we all know someone who diets constantly, worries about her weight, exercises nearly to excess—and smokes. Yet smokers are not considered morally

weak, lacking in willpower, or in any way degenerate (at least not by most people) the way that fat people are.

So how serious are we in our pressure on ourselves and others to lose weight "for health reasons"? Is that the real issue here? Somehow I suspect not. Somehow I think that seeing someone overweight touches that chord of internalized fat hatred in all of us, and causes us to compare ourselves to her ("Are her hips bigger than mine? Her behind? Her breasts? Her stomach?") and get to feel superior if we're thinner and seriously lacking if we're fatter.

We police ourselves. We enforce patriarchal standards of body size in our own lives and communities so the mechanisms of the patriarchy are free to think up more horrible ways to torture us and alienate us from ourselves and each other. By comparing ourselves to other women and finding ourselves thinner (= more attractive) we get to feel like we're in some way smarter and more worthy than they are, that they're weak and should work harder to live up to that patriarchal standard we strive so hard to maintain.

Somehow we have to justify our own internalized acceptance of this damaging physical standard imposed upon us

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Pre-mobilization Organizational Meeting and Rally

Rally for your lives, women!

Join us for a pre-mobilization organizational meeting and rally

Saturday November 11 from 2-5 pm.

*Bring materials to make posters, signs, and banners for
or the Mobilization for Women's Lives in D.C.*

Speakers include:

Alan Polsky :

the Pro-choice Candidate for the Pennsylvania House for the 166th legislative district.

Polsky is opposing current Representative Stephen Freind, the self-identified foe of reproductive rights who authored the severely restrictive anti-choice legislation that was recently passed in the Pennsylvania House.

Babette Josephs is the Pennsylvania State Representative from the 182nd district.

Dr. Steven Sondheimer is the Director of the In Vitro Fertilization and the Director of the Family Planning Center of the Hospital of the University of Pennsylvania. In addition,

Dr. Sondheim is a professor of obstetrics and gynecology at the University of Pennsylvania Medical School.

Professor Carole Joffe, of the Bryn Mawr School of Social Work, is author of The Regulation of Sexuality and is a renowned reproductive rights activist.

Professor Jane Hedley is Co-Director of Bryn Mawr's Women's Studies Program.

Anna Forbes is the director of Action AIDS.

The rally is sponsored and organized by The Bryn Mawr and Haverford Coalition for Reproductive Rights. Questions? Call Laura van Straaten (526)-7543.

What we're up against: The anti-choice legislation

Continued from page 1

delayed; they are forced to go before judges and prove they are mature enough to make the decision. By that time, it is often too late. Good communication between parent and child can not be legislated. This law will not discourage sexual activity, limit teen pregnancy, protect the health of pregnant teens, strengthen families, improve communication with parents or give parents control over their daughters. The real intent of this law is to promote teen parenthood.

Parental consent = higher teenage pregnancy rates.

Spousal Notice: At any stage of pregnancy a married woman must sign an affidavit swearing that she has notified her husband of her abortion decision. If she signs a false affidavit this is perjury and is punishable by law. Freind's exceptions: (1) if husband is not the father, (2) if husband cannot be located, or (3) in cases of reported spousal rape (women who have not reported spousal rape or abuse get no protection under this law). Please note: Husbands do not have to inform their wives about procedures pertaining to their fertility or reproductive health, such as vasectomies or sperm bank donations.

This is similar to parental consent legislation in that it seeks to legislate the values of the family. If you asked most

people, they would answer that they support parental and spousal involvement. That's great. But "family values" can not be legislated. There are several situations in which these restrictions are not only harassing but dangerous to women's lives. Consider domestic violence - studies by social workers document that domestic violence increases when women are pregnant. I, like most people, completely support the idea that women should discuss their pregnancy with those involved. But there's a difference between what we think should happen and what we can legislate.

Prohibition of Sex-Selection Abortions: This is the first piece of legislation aimed at restricting why women can not have abortions. And it is dangerously deceptive. There is no evidence that to support the claim that women even base their decisions on the sex of the fetus. The legislation is what some legal experts call a "dummy" law, which means the case it prohibits is non-existent; instead, it has another, hidden purpose. The purpose of this restriction is to give an opportunity for the courts to prevent women who know the sex of the fetus from having an abortion. Women could be required to sign legal documents or swear in a court of law that her reasons were not related to the sex of the fetus. Any woman who knew the sex of the fetus before terminating a pregnancy would be under investigation. Freind also proposed

that the Attorney General (now Preate, anti-choice) have the power to investigate any alleged violations of any of these previous provisions. This is harassment. If you're not angry by now, read on...

ALL OF THE ABOVE PROVISIONS PASSED IN THE HOUSE.

Only one of the original provisions was struck from the bill before the vote; a Ban on Fetal Tissue Research. Pro-choice lobbyists managed to convince legislators that the benefits derived from such research—potential treatments for diabetes, leukemia, Parkinson's disease and Alzheimer's disease—far outweigh the interests of the fetus.

The Abortion Control Act is the most restrictive legislation proposed since Webster. Pro-choice supporters must send a clear message that the majority of Americans believe abortion is a private decision and women must be protected from government interference. Legislators in Florida and other states have heeded that message already, by opposing further restrictions. As it stands now, Pennsylvania is the only state to have passed restrictive abortion legislation since Webster.

The U.S. House of Representatives, in its first vote on an abortion issue since Webster, voted 216 to 206 to allow Medicaid funding for abortions for poor women whose pregnancies resulted from rape or incest. The bill was designed to weaken the 1981 Hyde Amendment

which prohibited the use of federal funds for abortions for poor women except to save the life of the mother. The bill also passed in the U.S. Senate. These two votes mark a shift in attitude regarding abortion politics and a victory for the pro-choice movement. The pro-choice voices of outrage toward the Webster decision have been heard. Senator Hyde (of Hyde Amendment fame) admitted that the pro-choice movement is "more vocal, they're beating the drums, they're being revitalized, and they're being heard—no question about it."

On October 21, after much controversy, President Bush vetoed the bill. A congressional override was attempted but failed. Political analysts interpret Bush's veto as a pay-back for the anti-abortion movement which was so instrumental in his election. Clearly public opinion is not with him. Pro-choice voters who voted for Bush did so with the hope that his pro-life stance would not be an issue. Many Republicans fear that Bush made a bad political decision. Republican Senator Bob Packwood (Oregon) was quoted in The New York Times saying, "I think it hurts the Republican candidates and it hurts our party." Many speculate that this issue alone could cost the Republicans the 1992 election. As Rep. Les AuCoin (Dem-Oregon) said: "The pro-choice side is active, they're taking names, and they're making themselves felt at the ballot box." You said it, Les.

Woman considers image in relation to society

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by the society in which we live. The sad reality is that if those other women could lose weight, they probably would, regardless of the health consequences of indefinite self-starvation. Somewhere we've gotten this belief that if fat people really wanted to be thin, they could do it by keeping a stiff upper lip and getting some willpower. But who would voluntarily commit herself to a lifetime of jeers, catcalls, pain, suffering and torment that is the daily experience of overweight women?

Unfortunately, as many people have discovered but would probably refuse to admit, losing weight is hard. Losing five pounds is hard. However, starving oneself to lose five pounds is DAMN different from knowing you have to do it long enough to lose 100 pounds, and then (as we're hearing more and more) maintain these drastically low caloric intakes FOR A LIFETIME in order to maintain the new lower weight. The truth here is that some people are genetically and environmentally predisposed to weighing more than others (Kano, p.

16). The media and society give us messages that we are not acceptable unless we fit a narrow ideal of beauty. These messages only serve to divert our energy from working to achieve our other, more empowering and healthy goals as women. And by buying in, by oppressing other women and ourselves because of our fat, we are keeping ourselves on that hamster wheel.

I don't mean to say that coming to accept and care for oneself is an easy task—as I said, I've been actively working at it for three years plus, and I'm just beginning to get some answers. But I know that I am unwilling to live any longer in the shadow of my fat, trying to hide it or make excuses for it or make it disappear. It exists, it's a part of me, and that's a reality which I choose to embrace rather than one on which I will continue to turn my back, only to find it lurking around the next corner or in the next mirror or store window.

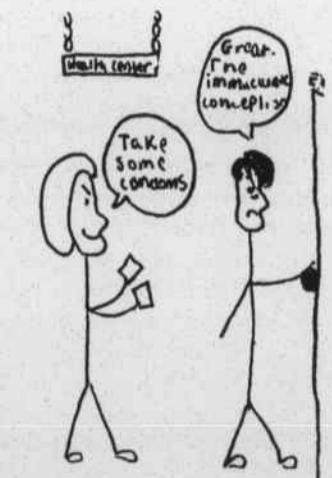
I don't see how we, as a community, can continue to support values like these, that hurt and demean women, when in every other way we are committed to

confronting harmful stereotypes, to questioning value systems imposed by society at large, and to changing ourselves into more tolerant, supportive, accepting women on all counts. Think, the next time you say "I'm too fat," how your friend who weighs 5/20/100 pounds more than you feels, what judgement you are putting on her body and appearance without meaning to.

Think also, to yourself, "Too fat for what?" As Susan Kano says, "Too fat to walk?.. Too fat to make love?.. Too fat to swim or play tennis or run or cycle or hike or dance...? No, only rarely... In the end the truth emerges: Too fat to be 'attractive.' It's an aesthetic judgement. The most common reason why people want to be thinner is that they think they will look better." (Kano, pp. 35-36.)

What does this kind of thinking say about our opinions of ourselves as whole people? Aren't we perpetrating the same kind of objectification we say we hate when it comes from men? I think a good hard look at our values and motivations is warranted here.

CAREY M. by The Slotts



Coal miners strike

picket lines, and road blocks. Of those who have been arrested (fines for the arrests are now reaching the billion dollar mark), 2,500 were women who lay down in the path of coal trucks trying to leave the scab-operated mines. Most recently, strikers entered an operative mine and chained themselves to the machinery for three days.

Ironically, it is exactly these protests which have been downplayed in the press. The media prefers the image of the little-working, hard-bitten, pot-bellied and aggressive miner that shoots up trucks. It is easier to ignore their humanity than to accept a new image of men and women who depend on mining coal for their livelihood and are willing to devote their livelihood to get decent pay and respectable benefits for dangerous and tedious work. The Wall Street Journal and Newsweek, whose reporters must have been raised on TV shows such as Dukes of Hazzard and the Beverly Hillbillies, (both atrociously stereotyped depictions of southern Appalachians), actually suggested that the timing of the strike was motivated by the beginning of fishing season.

There is one more piece of information to be added to the list about Pittston Coal Company: at the time of the strike it was the number one exporter of metallurgical coal to Japan. Suddenly a lot of pieces fall into place. No wonder the media was so eager to call attention to the perceived shortcomings in the UMW's management of the strike and the miners' behavior. No wonder George Bush was willing to ignore the 2,000 "points of light" working for social justice in one of the nation's poorest regions. The international trading power of Pittston simply is too daz-

zling to George Bush's debt-weary eyes.

The United States has been exploiting the Appalachian region, draining it of its resources and benefitting from its underdevelopment just as coal companies have exploited undereducated miners and disposed of them in unsafe mines for the last century. These events may seem far removed from Bryn Mawr, but if we look at some of the names on our dorms — like Rockefeller — we realize that the industrial greats that kindly gave to the institution of their choice probably came by part of that money by running a coal mine without sufficient wages and no health benefits for the miners, much in the same way that Pittston is today.

But we can't pull down Rock dorm because it was built with money taken from miners. We can't change what happened long before we were alive. But we can overcome the media's indifference and become more aware of the conflict which is occurring now.

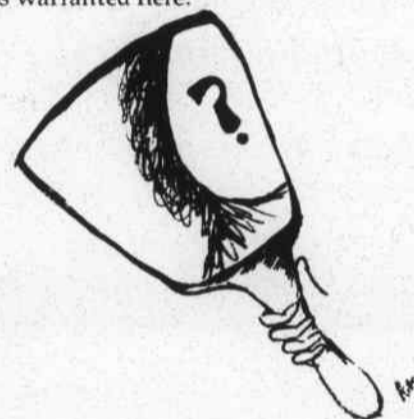
The following are some sources for finding out more about the history of unions in Appalachia and the current Pittston strike.

Matewan. A film directed by John Sayles. 1987. An excellent dramatization of a bloody strike in southern West Virginia coalfields.

Storming Heaven. An involving novel by West Virginia author Denise Giardina about mine wars of the 20's.

There is good coverage of the current strike in the September Zeta Magazine, and the July 14 and August 21 issues of The Nation.

Natasha Seaman is from Elkins, West Virginia and spent her summer in Jackson County, Kentucky.



Media kills

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an exquisite ornament for men. Women feel pressured to fulfill these roles because the media which projects these images and the government which controls the economy are dominated by men who want to restrict women to a lower status and financial dependence.

If I sound mad about this it's because I am. If I sound worried that conditions will always be as bad as they are now, I'm not.

Social committee

BY LISA AFANASIEFF

The Social Committee is comprised of 28 representatives. Four of these representatives are Social Committee heads, each of whom represent the four clusters. The heads include Cheryl Kramer, Dee Warner, Heather Cate, and Lisa Afanasieff.

Every Friday, the Social Committee heads meet with Dean Mehta, Assistant Dean of the Undergraduate College; Misty Whelan, Student Activities Coordinator; Mary Elizabeth Cave, representative from the SGA's Budget Committee; and Angela Williams, vice-president of SGA. At these meetings, ideas and concerns about social life at Bryn Mawr are discussed.

The Administration is very interested in the social life at Bryn Mawr. For this reason, Dean Mehta and Misty Whelan were appointed. Not only are they liaisons to the administration, but they are also there to help and are very interested in doing so.

The main goal of the Social Committee is to improve social life at Bryn Mawr. The committee realizes that social life does not only mean parties, but many other things including concerts and shows. Each of the 28 representatives is very interested in hearing everyone's ideas and putting them into effect.

image vs. function

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debasement of one's health, one sells out the body's main attraction: utility.

Clearly, women in particular distance themselves from their bodies and its many uses. From girlhood, women are told by parents, television and everyone that their bodies are not for their own use. Good girls don't play rough (you might get hurt/dirty), shouldn't be loud (not polite) and should generally keep themselves under control. Good girls are not interested in sex. It is excellent preparation for womanhood, when women's

bodies are even less their own— one need only look to television, movies, or the abortion debate for proof of this.

So, it is not surprising that some women aren't familiar with all of the accessories included in the human package. It is this loss of connection with the physical self which enables one to see one's body as a product, for viewing pleasure, and not for personal pleasure. If this happens to be you, stop. Reclaim your body from the pages of Mademoiselle: feed it, be nice to it, take it out every once in a while, and make it home.

Women and families: sources of strength

Support women choosing motherhood

BY LIZ PENLAND

With their recent liberation from traditional societal roles, women have been granted the freedom to choose from an incredible number of professions that were never before open to them. The newly created role of "career woman" has become a social institution. We need only open any one of a thousand magazines targeted at female readers to see this new role celebrated and discussed endlessly.

Unfortunately, with this freedom to pursue any occupation has come the expectation that every woman will avail herself of this freedom or be socially invalid and unfulfilled. Many feminists now equate the more traditional occupations of keeping a home and raising children with bondage, and view these pursuits as a symbol of the historical enslavement of women.

This devaluing of a role that until very recently was the only one open to most women both denies its importance and invalidates

the work of those who choose it. There is a story of a woman who was participating in a telephone survey who, when asked what her profession was, said that she was a homemaker. The interviewer said, "Oh. You're unemployed." When she said that, no, she wasn't unemployed, she worked in the home, the interviewer responded: "Right, like I said, unemployed."

The women who choose to have both children and a career—or are forced to do so for economic reasons—receive little support in maintaining this dual role. Child care costs are exorbitant and decent care is difficult to find, as the appalling incidence of child molesting in day care centers attests.

Employers are as a rule unsympathetic to the situation of working mothers and often openly hostile. In a 1987 sampling by the U.S. Bureau of Labor Statistics of 1,202,000 companies, only 2.1% had employer sponsored day care programs and another 3.1% assisted in some fashion with child care expenses. Overall, 36.8% of these companies had no

child care benefits or varied work schedule programs whatsoever. Considering that these companies employ some 38.2 million working mothers, these figures are criminal.

The only way for most working women to handle these intense social and economic disadvantages is family and community support. When these support networks are not present, such women are left to cope alone with the struggle to balance children and career without compromising either. Since the role of homemaker is seen as the inferior one, it is often the children who suffer.

Women should not be expected to be superwomen in order to have well-adjusted children and a fulfilling career. The unfair expectations placed on working mothers both by the patriarchy which controls the corporate world and by their fellow women who are attempting to cut all ties with the past need to be identified and eradicated. Then, and only then, can we be considered to truly have any career choice open to us.



Expected roles for men, women: root of abuse

BY PATRICIA SAVOIE

I write now not because I look for sympathy, or help, or because I need to "work things out". I write because my story is important, especially for those who have never thought much about family structure in America, who have not examined the roles of women in families other than their own, and maybe not even in their own home. My experience is indicative of much larger sociological, political and economic problems. We need to consider what happens to women today, what will happen to women born into our society tomorrow, and what we are going to do about the problem.

My mother grew up in a small town. She was a good student, but was not encouraged to go to college. It was expected, by everyone in the town including herself, that she would marry and have a family. My mother became pregnant soon after she graduated from high school, and gave birth to me when she was nineteen. The father refused to marry her or acknowledge me, and left. My mother, lacking the experience and self-knowledge so vital to a true sense of independence, now had a child who was dependent on her long before it was even remotely acceptable to be an unwed mother. Fortunately, her parents were supportive in many ways, and welcomed me with love. They, especially her mother, helped her through the difficult early stages of parenthood. My grandmother adored me and swore that she'd burn all the bridges to our island before she let any boys near me.

My mother felt that her world was beginning to stabilize. Then her mother died unexpectedly. I had just turned a year old; my mother was barely twenty. Twenty, and her world had fallen apart for a second time.

She wrote to me not very long ago about that time in her life, and how alone and helpless and weak she felt. She met a man who wanted to marry her and adopt me, and in her own words, "I thought he was my knight in shining armor, and that I had found my happy ending." He offered financial security, a home, the beginning of a "real family"—all the things she had been taught to want in life. They were married when I was almost 2.

My father found a job and low-income housing. My brother was born when I was four, in 1972, and my sister in 1974. That same year my parents moved to the same small town that my mother grew up in. We were an average working-class American family.

It is only when I look back now that I see the

struggle that was going on within my family, the cause for the tension that I often felt in our house as a child, but did not understand. Now that I know the history of my parents' relationship, and recognize the dependence of my mother on my father from the very beginning, I understand the basis for the inevitable struggle that would result from my mother's growth and change as a human being. She needed a self of her own, a self beyond the roles of wife and mother, and in many ways I provided the impetus for her growth.

As I neared my teen years, my father and I were constantly in direct conflict. I considered the rules he created ridiculous, and often disobeyed. He believed that I resented his authority which made him more determined to force that authority on me, and he was often unreasonable. We were angry at each other almost all the time, and my mother could not escape this anger. We didn't, couldn't, talk. We had no basis for communication, so the struggle for power continued in our silences, our occasional screaming matches, and from time to time in blows. I refused to submit to his often irrational demands, and hated my mother for relenting, which I frequently expressed to her. The beginning of my emergence as an independent, questioning woman presented many difficulties to my father, and a new light to my mother, both socialized into a system in which all women were dependent and submissive, in which the man was expected to play the responsible adult to our unending childhood. He found another way to manifest his control over me, and it was this that ultimately forced my mother to question the accepted roles herself.

He abused me sexually from the time I was twelve until I was seventeen. It will be difficult for some to understand how I could allow it to happen for so long. At the beginning, I simply didn't know what to do. I didn't know how to talk to my mother, even while my mother was longing, but unable, to talk to me. She didn't know what was happening, but she sensed the pain and knew that our family, her source of strength for years, was in desperate trouble. We lived in our separate worlds of pain, inside our expected roles, she silently praying for the miraculous recovery of our family, I for the chance to be free of my family, my prison.

But as I entered by senior year in high school, and approached the reality of leaving my family, I also realized that there was a possibility that my father would hurt my sister. And while I was willing to deal with

him myself, I could never have left her alone in a similar situation. So with the help of some very important people, I told my mother, we confronted my father, and the family disbanded for a while. The impact of the reality on my mother was profound; so blatant an attack on me was more than she was willing to bear. She was forced to find the strength inside herself that she hadn't known existed; she was forced to face the possibility of life on her own.

This story is a very complex one; there are many elements of the situation that I cannot begin to explain in this article. One thing that I want to make clear is that I do not hate my father, that I have forgiven him, and in some ways I never really blamed him. I see him as a victim of the same constructs that caused my mother and myself so much pain, and though he must be held responsible for his actions, the fact that he was also struggling against many demands of our society must not be overlooked. He was taught that men were not allowed to be "weak" and cry or admit fear; he could not face his own weak-

ness because he was expected to be "in control" of his life: his work, his finances, and "his women". I respect him now for recognizing and working to overcome the manifestation of the problem in himself, a process that he began after my mother and I confronted him. I will never care about him the way that I do my mother, but my anger serves no purpose when directed at him now. Here, I have tried to concentrate mainly on the position of my mother and myself as women, but I believe that it is also important to recognize the problems that men face.

My family's story is by no means unique. Similar crises are recurring incessantly in American families today; occasionally the resolution leads to increased self-knowledge and the empowerment of the women involved, but more often there is only destruction. Only a small percentage of the tradi-

A smell floats and fills the air,
tumbling from my mother's kitchen
She's kneading, you see
Stretching
between puffs of whiteness
struggling
to give to the yeast solidarity
with the milk
by the warmth of her
hands
folding
her nourishment for me
stickiness
synthesis
the world heaves a sigh
as it waits for it to rise
the oven alive with gifts
exponentially
the baking's begun
symbol
sustenance
the dough of my family

for some, locus of oppression for others



Childhood with no memory of a mother

ANONYMOUS

My brother is, has been, and will always be a singer. I cannot keep a tune, do not understand pitch, tone, melody, or harmony, but in my brother's voice I can sometimes hear my own

When my brother was eight and I was eleven, he sang a song in a school performance: "Sometimes I feel like a motherless child...a long way from home."

I cried that day at school, seeing my freckled and bespectacled little brother raise his voice with the other children. I cried because I knew that, unlike the others, both he and I knew what it is to be a motherless child.

Our mother was killed when he was one and I was four and a man dead-drunk drove head on into the car carrying my parents, my brother, and me from a visit to the park where my father had proposed marriage to my mother.

My brother has no memory of our mother. And despite my age at the time of the accident, even after many years of therapy and prodding by friends and relatives, I have no memory of her either.

Neither of us remembers what it is to be comforted in a mother's arms.

I do not remember her voice, or her Southern accent, or her perfume, or her hugs, or bed time stories, or being taught to swim, or being taught to read, or her taking me to the zoo and teaching me to differentiate between guinea pigs and bunny rabbits, or throwing a hat which she had crocheted for me into someone's garden, or being admonished for stealing bubble gum, or being taken to her League of Women's Voters meetings.

The characteristics and anecdotes I use to describe my mother come from what other people have told me in attempts to get me to remember, to get me to remember what so many people, especially our age try to reject and repudiate.

I had a friend once whose parents were divorced, and who lived with her father and refused, upon any circumstances to visit, live with, or get to know her mother. My friend had in no way been abused by her mother, but she just could not get along

with her. It was a conflict of personality, said my friend. Their interests were different. Her mother kept asking her questions about her life and her goals. Her mother wanted to know all about her friends and her schoolwork and her dreams and her fears. My friend said that her mother was too nosy and a real nag.

I, who spend days and nights dreaming about who my mother was and what my mother would have become and what my mother would have wanted me to be and whether she would be proud of me, I who would give anything to just once hear my

mother's voice say my name, cannot understand or accept children's cold and thoughtless repudiations of maternal love.

They say you never know how good you have it until you haven't got it any more. I beg of you all now to look at how lucky you are, and to use the time you have with your mother, and the love that you share while you still can.

Do not wait until the gates are closed or locked or rusty to go in search of your mother's gardens. I say this to you as a motherless child, a long way from home.

Poems for an unwed mother

I see the ample cut of your sundress, Tara,
And I lay my hands and cheek on the smooth fullness of your belly.

I smile for a moment.
Then all the panic of a thousand late periods comes back to me,
And I cannot breathe.

Due date makes me claustrophobic.

Were you fooled by Renaissance Madonnas, Tara?
Did their pink serene detachment make you smile
And notice your hollowness?

We moved your bookcase out to make room for the crib.
There just wasn't room for both.
Soon there won't be room for me either.
Or Maia or Jill or Tanya
Or smoking at the party
Or the Peace Corps.
Soon there will be no room for you.

I'll bring you donuts at 3 in the morning, Tara,
And bean burritos.
If the baby will just sleep for a little while, it'll be alright.
You will be a child again.
Sometimes I'll bring Tanya.
Sometimes I'll bring acid.

It'll be all right,
If I can find bean burritos at 3 in the morning.

—Jessica Jernigan

tional nuclear families in existence in America can escape the "dysfunctional" label. Women have often been forced into roles of economic, psychological, and social dependence through the social unit of the family. It is necessary for us to examine the family system, and make conscious and informed personal decisions about our own wants and needs. There are many alternatives — as many alternatives as there are individuals — and we should not enter into the conventional family structure simply because it is widely accepted, expected, "normal". We should not accept the traditional nuclear family as "normal" or the best possible system; we must avoid judging others' life choices based on convention. The nuclear family is an option, but not necessarily the right one, and not always a good one.

Single parenting: valid alternative to traditional family

BY AMBER DARR

Oscar Wilde wrote a play about it nearly a century ago. The issue of single parenthood was neither new to his society nor particularly shocking; it was however, "unacceptable." Women who were forced to bring up their children single-handedly belonged to the peripheries of their cultures. Consequently, their lives were little more than dismal, unfulfilled, incomplete existences.

Society did not understand the notion of "single parenthood," let alone accept it. Its classic portrait of family life was a traditional, rather brown-edged snapshot of two parents, a mother and a father, hovering over a cooing infant. Single parenthood was a contradiction in terms; a "parent" was defined as one who begets, and since begetting involves two people of opposite sexes, "single" parenthood was ruled out as a possibility.

The only people who raised their children single handedly were those who were driven to it by their particular circumstances. The men in such situations acquired the rather dignified role of widowers, and were pitied for their misfortune and the burden of their responsibility. The women how-

ever, whether widowed or abandoned, were in some sense held responsible for their fate, as if losing their husband was their own fault. They were rarely helped and were almost always ostracized from the normal functions of society.

Over the past hundred years however, the role and status of woman has undergone a significant change. She is no longer a passive creature who allows fate or man to determine her destiny. She has to a certain extent discovered, and is still exploring, her status as an individual in relation to the human race, rather than reenacting the traditional role ascribed to woman.

In discovering this new identity, she has also discovered that her role as a mother is distinct from her role as a wife. She can now take these images of herself as options—she can be a mother without being a wife; she can be a mother without actually "begetting" a child. In redefining herself as a woman, she has in fact redefined the notion of "parent"—

in her new definition, the physical act of procreation is perhaps secondary to the emotional support and the love that a relationship may provide.

She may now become a mother by adopting a child. Or the children may be her natural children whose custody she has fought for through a long and bitter divorce. These women are not mothers through an act of fate, or as a necessary condition of their defined role; they are mothers by choice. They are women of a certain strength, of a certain importance.

The woman who has come such a long way from her traditional passive role, deserves applause. I admire this new woman because she is now her own person, an individual... but I must stop and consider the repercussions of her decision on the children she has decided to bring up without the constant help of a man.

Who are the people that emphasize the importance of a two-parent childhood for

the proper, the correct, psychological development of a child? Don't they also say that having both parents present during its formative years enables the child to arrive at an understanding of the reality and relativity of his or her own sex? Even more importantly however, it places the child in a preexisting, comfortably carved niche of social legitimacy and acceptability.

And don't the same people think that a child raised by a single parent might never receive the balanced double exposure enjoyed by a child in a two-parent family? He/she might repress certain aspects of his/her sexuality, might even go to the extent of harboring negative feelings about the opposite sex — the sex his/her parent chose to renounce, or thought "not good enough to marry." And there is an entire string of psychological problems that these people spout off, all perfectly explaining the social and psychological stigma of being raised by a single parent.

They see all the problems of single parenthood, of being the children of single parents. They make it seem as if there are only negative dimensions to that particular

continued on page 15

"In discovering this new identity, she has also discovered that her role as a mother is distinct from her role as a wife."

Golf on Merion Green? Start of a science empire?

BY BETH STROUD

Looking at all the little red flags in the ground, one might think that a miniature-golf course had sprung up at the far end of Merion Green. Such, however, is not the case.

The Board of Trustees has earmarked \$22 million for adding an enormous new wing to the science building. The new wing will stretch almost all the way from the Moon Bench to the Physical Plant building next to the gym.

The chemistry department will occupy the first two floors, but the highlight of the project will be a consolidated science library on the third floor. The plans are already at an advanced stage; the red flags represent probes for underground rocks and electrical wires in the immediate vicinity of the building. Frank Mallory, the chairman of the Department of Chemistry, described the addition as "mammoth" with respect to the size of the current science building.

Ground-breaking is to occur early this summer. Construction will last about two years, and the new wing will be ready for occupancy in the fall of 1992. Thus, some

members of the class of 1993 will have access to brand-new labs for their senior research.

The project will serve three basic functions for the chemistry department. First, it will provide laboratory space which

scattered throughout the building. Third, it will provide plenty of elbow room for a somewhat cramped department. ("Cramped" is meant quite literally here, as students bump into one another in introductory labs, and sometimes work

cover the third floor of the new wing as well as the third floor of the original Park Hall. Biology, chemistry, physics, mathematics and geology texts and journals will all be available in the same place. A biochemist, for instance, in search of articles about lipids, will no longer have to run back and forth between the chemistry library and the biology library. Also, when their departmental libraries are relocated, both the physics and biology department will have "new" space.

The library will also include lots of study space, a large reading room with comfortable chairs, a separate room for online computers — and plenty of copy machines.

Even beyond these practical considerations, the establishment of a consolidated science library makes a statement about the blurring of boundaries between traditional scientific disciplines. "The pinnacle of the building is where the treasure is kept," says Dr. Mallory, and that treasure — written scholarship — will be common to all scientists in the building. Many of the scientists, whether they hold degrees in mathematics or geology, are pursuing the same questions.



meets current safety codes. The current labs fall short of these codes because they have no air-conditioning system and, for the most part, only one exit. Second, it will bring the Chemistry faculty into one general area; currently their offices are

shoulder-to-shoulder when experiments must be carried out "in the hood," that is, under a special vent which carries away dangerous fumes.)

But the benefits are not just for chemists. The consolidated science library will

treasure is kept," says Dr. Mallory, and that treasure — written scholarship — will be common to all scientists in the building. Many of the scientists, whether they hold degrees in mathematics or geology, are pursuing the same questions.

Incentive program might improve campus life

BY LAURA VAN STRAATEN

What ever happened to VIP?

The Voluntary Incentive Program (VIP) started in 1985, although the idea for it had been tossed around for several years. The goal of the program, according to Suzanne Spain of the Office of the Treasurer, was to "get crafts and grounds workers to think creatively about their work at Bryn Mawr."

Initially, VIP focused on the way in which staff workers could use their experience to suggest criticisms and changes in the way things are done at Bryn Mawr. The best and most cost-effective suggestions were awarded with monetary prizes. Later, the program was extended throughout the campus, actively recruiting suggestions from all members of the community, especially students.

Many of the criticisms and suggestions centered on recycling, energy conservation, grounds maintenance, and general concerns about the quality of life. Proposed changes included the following: modification of Copy Center and Post Office procedures; centralizing office supplies; installing exhaust fans in shower rooms to prevent paint deterioration; closing the school earlier on Christmas Eve so that staff could spend more time with their family; amending the meal plan to a pay-as-you-eat plan; fining students for fire code violations; and merging Bryn Mawr and Haverford Colleges. Frank McAleer, head plumber for Physical Plant, for example, became a VIP winner for his cost-effective suggestion to replace old drain plugs with perforated ones which would prevent contact lenses, jewelry, and other items from

getting lost and clogging the plumbing.

Although the initial program was a monthly one, it was gradually limited to twice a semester, and then disappeared completely.

Spain felt that VIP's demise was due not only to "a lack of interest on the part of the community," but also, and more importantly, to a "lack of response on the part of the administration." Karen Snyder, Director of Personnel at Bryn Mawr, characterized VIP's failure as a result of "apathy on everyone's part."

Are the days of apathy over? Are community members now willing to take an active part in shaping the daily life of Bryn Mawr? Does the Voluntary Incentive Program have a future here?

"We need a heightened awareness of

be," says Spain.

Snyder remarked that she "would like to see VIP start up again," but urges "greater participation in the planning stages" from administration and staff.

Spain recalled that the program was formerly structured as a committee comprised of Snyder, a volunteer faculty representative, an appointed student, a nominated representative from the Staff Association, and herself. A new structure might include representatives from the financial administration, dining services, recycling, housekeeping, physical plant, and security. The VIP committee chair could be an elected or appointed SGA position. A student might be able to devote herself more fully to the concerns of VIP, since, unlike the representatives

tion. Thus, the student would be able to devote more time to publicizing the program, and to working with the appropriate parties to oversee the implementation of the proposed changes.

SGA Vice-President Angela Williams responded positively to the idea of establishing an SGA position that would be responsible for the tasks of the former VIP committee. She noted that a chief benefit of such a restructuring of VIP is that "students will have a handle on what will directly affect campus life." Williams feels that "sponsored by SGA," a Voluntary Incentive Program "could really work well," but that we must all consider what we want the long and short-term goals of such a program to be. How, for example, might the program complement the goals and concerns of the Steering Committee?

Another possible change in VIP, as suggested by Snyder, could be to offer different types of incentives, not just monetary ones.

Conclusively, Snyder pointed out that several questions must be answered before an effective program can be reestablished: "Who can and who will implement the changes that are suggested? Who is responsible for overseeing the implementation?"

A joint student and staff committee could be effective, but such a committee would have to work with care and consideration so as not to lose VIP's initial focus on staff's involvement in shaping their work environment. If a restructuring of VIP involving support and commitment from SGA were to take place, it could be a step in the right direction for student and staff relations.

"Are the days of apathy over? Are community members now willing to take an active part in shaping the daily life of Bryn Mawr?"

individual responsibility all around to keep Bryn Mawr the way we all want it to

from the other parts of the community, she does not hold a full-time job in addi-

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UPPERTRA

BY AMY ONGIRI

Most people laugh when I say that I consider the work of Philadelphia rap duo Jazzy Jeff and the Fresh Prince to be the work of pure popular cultural genius far surpassing that of Andy Warhol or John Waters in the subtle depth of its social commentary. "He's the D.J....I'm the Rapper" and "Girls of the World Ain't Nothing but Trouble" may seem, at best, clever entertainment, at worst may not even seem to you to be music. You would not be alone in either of these assumptions. Many people, the board of directors of the Grammy Awards included, deny that Rap is a valid form of musical expression, viewing it as unworthy of any sort of attention, and certainly unworthy of serious examination.

The bottom line, of course, is that it does not matter what you or I or the Grammy people think of Rap. Rap will exist regardless of who chooses or doesn't choose to legitimize it. But those who laugh at it or merely enjoy it as simple entertainment are missing, in my opinion, the most innovative art form of our decade. Jazzy Jeff and the Fresh Prince, while not as particularly musically interesting and innovative as newcomers De La Soul or early pioneers, such as Kurtis Blow, still represent, on the strength of their kinetic verbal and visual artistry alone, the height of form in a continuing African-American artistic tradition.

It is precisely because it is a continuing tradition that it doesn't matter what you

or I think of it. The tradition that created Rap music is a strong and pervasive one. It impacts most of America without the general populace being aware of it. "O.K." is a common American phrase which originated in Ghana and first found use among use among enslaved African-Americans. Most of African-American culture has entered American culture at large in exactly this fashion, unacknowledged and unappreciated.

Rap music, I would argue, is more than just the frivolous entertainment of urban Black teenagers. It is the newest creation of a tradition that gave us Jazz, Zora Neale Hurston, Alice Walker, James Baldwin and Charlie Parker.

Is the Fresh Prince another Zora Neale Hurston? I would argue, yes. Hurston harkened back to a tradition that not only went unrecognized as valid, but was not even believed to exist. She created from her collection of Southern Black folk tales and folk knowledge, novels of such artistic magnitude that even the static, Eurocentric curriculum here at Bryn Mawr is forced to reckon with her. Hurston's work, sometimes, is the only non-European novel represented on many a course syllabus.

Jazzy Jeff and the Fresh Prince do many of the same things that Hurston does. Their newest video release "I think I can Beat Mike Tyson" is a virtual treasure chest of African-American artistic and social expression. This is evidenced by the tribute he pays to African-American popular culture icons and images (there

are cameo appearances by Don King and "Iron" Mike Tyson wearing a "free James Brown" t-shirt) but also in the tribute that he pays, unwittingly I think, to the idea of an African-American cultural community. The video contains many of the images that appear and are applauded in "acceptable" African-American art. The video begins with the duo dressed as a couple of elderly gentlemen sitting outside of a store discussing Mike Tyson in the imaginative hyperbole reminiscent of scenes from Hurston's widely acclaimed novels, Spike Lee's "Do the Right Thing" or the award-winning drama "Fences". This is not the only time he returns to a traditional Black community structure to find expression and support in his search for social recognition. The subtle message this sends is that a Black community is important and necessary to the survival of African-American people and the creation of Black art and culture. This may seem obvious or unimportant but the fact is that the only thing less appreciated than African-American people is the African-American community.

Rap music is the newest most important aspect of an already underexamined African-American artistic tradition; artists like Jazzy Jeff and the Fresh Prince are consequently then never likely to gain the recognition they deserve as artists and cultural communicators. However, the importance of the role they play will only disappear if the Black community itself disappears.

BMC--Haverford women can relate

BY REBECCA CHARRY

There is much to say about the relationship between women at Bryn Mawr and women at Haverford. Although I see many warm friendships between individuals, I still feel that the general relationship between women on the two campuses could use a little help. In fact, it's hard to avoid running into grumbles of resentment when the two groups come in contact. I have always been conscious of a vague sort of tension that is rarely if ever talked about, a discomfort lying just below the surface. Even the language that separates women in the bi-college community into "Fords" and "Mawrters" shows the kind of us-them mentality that seems to creep into our minds no matter how un-PC we think it is.

Some of us feel uncomfortable or unwelcome on the "other" campus. Certainly part of this discomfort stems from the fact that we do not know each other very well. But when we claw over the available men at parties, the tension comes from competition, not unfamiliarity. I think there is a silent tendency for Ford women to stereotype Mawrters as either "men-haters" or "men-chasers." Fords sometimes feel that the men are "ours" and resent Mawrters who come over to "snag" them. Of course, we never say this stuff out loud. Well, at least not in public.

Our individual insecurities around

men divide us from each other. Our varying levels of anger toward men divide us from each other as well. We factionalize ourselves according to our stands on political issues, our attitudes towards men, our style of dress. When I go to a Haverford party wearing the same clothes I wore in the library, I cannot help noticing other women at the party in revealing slinky black dresses. "Undressed up," my friends and I call it. I see women in pink frills and women in army boots, and it's hard not to categorize them and make assumptions and judgments in my head.

I think part of the problem is our inability to apply our ideals to our daily lives. The Honor Codes break down when they encounter real life conflict. Our cherished "ideals" blind us to each other. So, instead of seeing our friends around us, we see only stereotypes. This is the real challenge of "sisterhood," accepting each other as people, not as radicals or conservatives or lesbian or straight, weirdo, artist, hippie, butch, traditional, or as someone once called my roommate, "pre-wed." Let's try letting go of some of that. As a Ford, it has taken me an embarrassingly long time to realize that there is really no such thing as a "typical Mawrters." The most powerful weapon to fight this kind of thinking has been my own individual friendships with Mawrters. They stop being "Mawrters" and become simply my friends and it doesn't matter whether they agree with

me about Roe v. Wade or the patriarchy or shaving my legs or not.

I have heard a lot of talk about "sisterhood," about women being strong, about empowering and nurturing each other. Yet, I do not feel it happening when it comes to our relationships with women on the other campus. Where is the unity about which we are supposedly so concerned? Why do we spend our energy dividing ourselves up into little factions of "men-haters" and "men-chasers?" I wish we could stop judging each other and start respecting differences among us.

I think we are all here because we want to grow. We want to become the best women we can be. We have to let each other grow as we need to. Not as we think each other ought to. If feminist rhetoric is to mean anything, we must first drop this selfish categorization of each other. Where is our tolerance? We need to accept each other where we are, for who we are; to let go of our anger and our judgment, to get off our moral high horses. We are never going to get anywhere collectively if we don't really respect each other individually. Feminism will get its strength from individual friendships between women, from caring about each other, from getting to know each other, from getting to know each other, not from empty abstractions and high sounding talk.

Rebecca Charry is a Haverford student.

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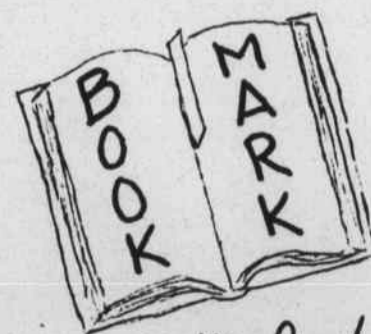
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ARTS AND

Colorado Quartet Performs

BY MARIT DANIELSON

The Colorado String Quartet gave a performance at Bryn Mawr last Thursday evening. This concert was one of several in the Performing Arts Series. The program consisted of Haydn's Opus 64, No.6 Quartet, Shostakovich's Opus 108, No.7 Quartet, and Beethoven's Opus 59, No.3 Quartet. The performance, in general, was charismatic and energetic. It incorporated a well-balanced mix of individual brilliance and integrated ensemble work.

The Colorado Quartet, comprised of Julie Rosenfeld and Deborah Redding, violin; Francesca Martin, viola; Sharon Prater, cello, only recently began performing together in 1982, promptly winning both the Naumburg Chamber Music Award and First Prize at the Banff International String Quartet Competition in 1983. Currently based in New York

City, the Quartet has been acclaimed by both critics and audiences to be one of the great quartets of all time.

Their program at Bryn Mawr began with Haydn's Opus 64, No.6 Quartet. This work calls for not only grace and finesse but also a robust forcefulness, characteristic of Haydn's late style. The Colorado Quartet brilliantly achieved this by using stronger dynamic contrasts than are typically expected of Haydn's crystalline classicism, as well as a sound quality of unabashed boldness. Theirs was a truly fresh interpretation of this standard classical work.

The Quartet played the second work on the program, the Shostakovich Quartet, with sheer emotion. Here they drew out the melody with sensual poignancy so that the ensemble transcended the input of the individual virtuosi.

The Beethoven Opus 59, No.3 Quartet, belonging to his full-fledged Romantic



style, was perhaps best suited to the Colorado Quartet's style. Their appealing verve and lush tone was appropriate to this energetic work. Here they were again given to unabashed emotion in

their interpretation of the strong-willed and the lyrical lines.

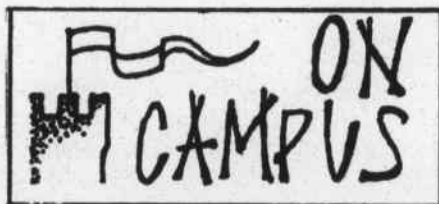
Overall, the Colorado String Quartet gave a riveting performance which was well worth hearing.

BMC Has Doubts

BY ANNICK BARKER

THEY'RE BACK! On November 11, Bryn Mawr and Doubts Even Here will be reunited to consummate the love affair that was sparked just last year in a shadowy corner of Thomas Great Hall. The band, voted the best pop band in Athens, Georgia (which is, once again folks, the birthplace of R.E.M., 10,000 Maniacs, and squeeze gravy), bumped into Bryn Mawr during a tour up the East coast and was immediately smitten.

So head over heels were they that they dedicated their C.D. to the women of Bryn Mawr. What more could we want? Another show is what and Amy Romesburg (vocals), John Hunter (guitar), Christopher Thurston (bass), Dusty Edinger (drums), and John Jackson (road) are making a special off-tour pilgrimage to give us just that. The concert will be from 10 p.m. to 2 a.m. and will open with three a capella groups from Bryn Mawr, Haverford, and Swarthmore. Don't forget to come!



BY RACHEL PERLMAN

On Wednesday, November 1, Elizabeth Spencer read from her most recent book, *Jack of Diamonds*, a collection of five long short stories. She read a portion — because "we'd be here till 10" if she read the whole thing — of "The Cousins," a well-paced, entertaining story of five cousins who take a summer trip to Europe and their complicated relationships. One of them is looking back on the trip, which, although it is now 30 years later, she remembers as vividly as if it just happened.

The five cousins are from Alabama, but they "could have been from anywhere" in the Deep South. The story was complemented by Mrs. Spencer's appropriate regional dialect. This reading provided the uncommon opportunity to hear the story with the full color of the

Spencer Charms Wyndham

region its characters represent. It was fun to hear Mrs. Spencer, who speaks with a heavy Mississippi accent, use the voice that she imagined her characters would have.

"The Cousins" is a wonderful, colorful story. Although it deals with the serious theme of intimate relationships and their implications, it is very funny. It had the otherwise sedate audience laughing aloud at several points. Mrs. Spencer's style is pleasant and clear. Although she did not read the entire story, she did not lose or confuse her audience. Mrs. Spencer's attention to detail is excellent and her wonderful descriptions are an valuable addition to the story. For example, after an evening in a vividly described casino, one cousin counts his money to the last sou, which subtly emphasizes the pre-war date of this vacation.

The reading took place in Wyndham's Ely Room, which is a wonderful setting for this sort of event. It is a pretty room, with beautiful windows and old Persian rugs, that lends a cozy, intellectual feel-

ing to a small assembly. Mrs. Spencer did not need to use the microphone, which made the atmosphere more intimate. Unfortunately, the room was not full. It is a pity that more people were not there to enjoy this reading.

Mrs. Spencer was born and grew up in the South. She studied, taught, and worked as a reporter in Mississippi and Tennessee. Her first three novels, *Fire in the Morning*, *This Crooked Way*, and *The Voice at the Back Door*, draw on her experiences in the South. Her next books incorporate experiences gathered on a Guggenheim Fellowship to Italy. Mrs. Spencer currently writes and teaches alternate semesters at the University of North Carolina.

Sandra Berwind began the event by introducing both Elizabeth Spencer and the fund which brought her, the Whitehill-Linn Fund, created by Jean Whitehill, '26, in memory of Bettina Linn. This fund supports the English Department's writing program. It has also brought Eudora Welty, E.L. Doctorow, and Grace Paley to Bryn Mawr College.

Bob Sees Paradise in Humble Acreage

BY LISA GUERNSEY

Quite frankly, I wasn't expecting to like Jane Smiley's *Ordinary Love & Good Will*, (two novellas, published by Alfred A. Knopf). I tend not to like an author until he or she's been dead for a half-century. In the little blurb on Ms. Smiley at the back, it says she's living in Iowa and Wisconsin. Modern commuting world. Lots of spaces to think in.

Of the two stories, I liked *Ordinary Love* better. Ms. Smiley has quite a talent of walking in someone's shoes, getting into someone's head. Yet she doesn't dissect the character. It's rather a pleasant experience, really: she simply explains them, or, more appropriately, lets them explain themselves. Description, blunt and expected, is a part of it, of course, but there's something else, too.

Here is a timely example, told by *Ordinary Love* narrator, Rachel Kinsella:

"Once on a trip to Washington, D.C., I saw a childhood friend in line together beside the swing set in the school yard. I recognized her by a looking toward me, so I didn't speak for a minute, and in that minute this same thing happened, the ten-year-old face I perfectly remembered

blossomed on the surface of this unknown, rather careworn woman.

how familiar and changeless she was...."

This is a theme in Rachel's life — Change. Also Disappointment, and Survival. She loves her grown family, feels keen pain when they are in pain. She is an aging mother who laments, "I have given my children the two cruelest gifts I had to give, which are these, the experience of perfect family happiness, and the certain knowledge that it could not last." Each one of her children — or rather three of the five, for two figure little in the story — pursues the elusive phantom of this happiness. Of course, they have their parents' own flawed model to keep in mind. Rachel and Pat Kinsella's family circle was indeed charmed, until Rachel had an affair and Pat's vindictiveness robbed her of her children.

Well, the time is the present. The elder of her twin sons, Michael, is back from teaching in India. Rachel anticipates his return, but is apprehensive. The younger twin, Joe, is at an uneasy crossroad in his

life. Her older daughter, Ellen, is unhappy in her marriage. Ever observant, Rachel sees the motivation behind their behavior, from Ellen's feigned familiarity to Joe's incessant search for assurance. Self-assurance. The knowledge that he is all right.

And when the prodigal son has returned, and Rachel feels at ends, she tells them a story. A story about her life, her survival. And then she hears a story herself.

Rachel's tale, and the tale of her children, is the story of a handful of souls reaching out to one another, sometimes connecting, more often not. Reaching out toward what once was —

their "idyllic" family. And not so much searching for perfection, but happiness, really. A warm place, where all these tiny parts made one (almost) united whole.

Bob Miller, our other narrator, is a veteran of Vietnam. His rustic existence, mapped out and diagrammed in the pages of *Good Will*, seems idyllic enough.

He, his wife Liz and his young son Tommy live in a remote area and are deceptively happy.

Bob looks at his humble acreage and sees paradise. He sees beauty and feels pride in his handcrafted work — his garden, his Windsor chairs, his house.... Unfortunately, something ominous lurks beneath the calm. Perhaps we should call it the realization that "no man is an island," to quote Alexander Pope.

For all his good intentions, Bob cannot shut out all the evil and corrosive influence of the world. A "solitary" existence doesn't necessarily imply sainthood. Racial tension, pride, sweet delusion are all elements of this tale. Lastly, I'd like to say, "They almost did it." This ideal place was almost ideal. Ideal but unlikely. Impossible. Something we think we hold in our hands, when it actually dances just out of reach.

Now this isn't a gloomy story. Even at the end, a bit of that happiness from the beginning remains. There are still times when Bob can close his eyes "and feel a warm wet breeze move up the valley, hear the jostling and lowing animals in the barn, smell the mixed scent of chamomile and wild roses and warm grassy manure, and remember the vast, inhu-



ENTERTAINMENT

A not so distant drummer

BY NANCY YOO

On this wet and windy Friday, I dragged my tired body — the result of another sleepless night of pecking away at an English paper — down to the Afro-American Historical and Cultural Museum to see "Stand By Me: African American Expressive Culture in Philadelphia." Once inside the museum and after my first glimpse of this photography exhibit, my fatigue gloriously faded away. No, no, it didn't happen that way. I remained tired, but I didn't notice it as much because I was too engrossed in looking at the photographs.

"Stand By Me: African American Expressive Culture in Philadelphia" is an extraordinary exhibit of photographs in an ongoing project about the African American community in Philadelphia. This exhibit is a result of a year's worth of collaboration between documentary photographer Roland Freeman and folklorists Glenn Hinson and Jerrilyn McGregory.

The photographs in "Stand By Me" are grouped under headings such as "Black Folk: The Extended Family," "Music," "Material Culture" and "Foodways." As I worked my way from group to group, I felt as if I were being taken on an actual tour through the rich heritage and culture of Philadelphia's African American community. The photographs in "Black Folk: The Extended Family" led you right into people's homes while "Music" catches singers in fervent performance in jazz clubs around town. The many photographs of the interiors of churches in "Faith: Stand By Me" explored the different ways in which African Americans express their faith. Finally, "Material Culture" focused on the diverse talents in craftsmanship from hatmaker Denise Lowney to woodcarver Milton Jews.

Another thing which engrossed me in these photographs was the little description/explanation of the thing or person

being displayed by each photograph. Sometimes you could even hear the voices of the people. For instance, next to the photograph of Milton Jews carefully sanding a new walking stick in his workshop full of polished, finished products was this: "I see something in the wood before I ever start carving. The wood tells you what's in there. That's right — it tells you!"

Where other photography exhibits normally leave their subjects within the one-dimensional, flat world of the photograph, this exhibit succeeded in bringing people to life.

My favorite photograph in this exhibit was #112, "Drummers at the Afriamericas Festival" which was grouped under "Holidays and Celebration." "Drum-

mers at the Afriamericas Festival" depicts four men with these big drums in their laps. The photograph caught the flurry of one of the men's hands in motion as

he drummed away. Just as I was looking at this photograph, I noticed that the soft background music which had been playing all along was, at the moment, predominantly the sound of someone drumming. For a second (a couple of seconds actually), the music I was hearing seemed to be produced by the picture I was seeing!

"Stand By Me" will be at the Afro-American Historical and Cultural Museum until March 31, 1990 so everyone has plenty of time to go down and have a look at it. The museum, located at Seventh and Arch, is only a five-minute walk from the Market East train station. Although there is a \$3.50 admission fee, it will be worth your trip because the museum has three whole floors ("Stand By Me" covers only half of one floor) of things to look at. Who knows, maybe they'll play the drum music for you. If you hear it, don't forget to rush over to "Drummers at the Afriamericas Festival" to look at those drumming hands. You'll see why I was so intrigued!



Film explores development of atomic bomb

BY EILIN CHIANG

The Fat Man and Little Boy of the title refer to the devices dropped on Hiroshima on August 2, 1945, and on Nagasaki on August 4, 1945. One month later, Japan formally surrendered to the Allies and World War II ended. The technical and human story behind the creation of such a formidable weapon is what director Roland Joffe presents to us in his new film. It traces the government's organization of the nation's most brilliant scientists into the top secret Manhattan Project and the development of a bomb that, by virtue of its total destructive power, was supposed to guarantee the security of the United States in 1945 and forever thereafter.

General Leslie Groves (Paul Newman), the man chosen by the government to head the project, selects genius J. Robert Oppenheimer (Dwight Schultz) to direct his fellow scientists and focus their common aim: to develop an ultimate bomb that would crush Nazi Germany and to do this before the Nazis did. To

this end, the brightest boys of the scientific world are assembled and centered in one base camp, where they are to eat, sleep, and breathe the atomic bomb.

Unfortunately, they immediately run into conflicts. For one, Oppenheimer is viewed as a security risk by the gov-



ernment because of his past association with known card-carrying communists. General Groves himself has difficulty controlling the maverick, but insists on his inclusion in the project. Without Oppenheimer, the project would fall apart. As it is, the other scientists are already rebelling against the stiff restraint the military camp is imposing on them. Among them is one Michael Maraman

Coming Attractions

ON CAMPUS

Bi-College Theater Program Presents Alfred Jarry's UBU ROI
November 10th, 11th, 16th, 17th, 18th
Goodhart Auditorium, 7:30pm
For reservations, call 526-5208

Women Writer's at BrynMawr Present Pam Painter
November 14th
Campus Center, Room 105, 1:15pm

OFF CAMPUS

Women's Photography Exhibit
Making Their Mark: Women Artists Move Into The Mainstream 1970-1985
October 20th-December 31st
Pennsylvania Academy of the Fine Arts,
For information, call 972-7600

Claire Bloom's There Are Women
A one woman show on Shakespeare's female characters
November 18th
Annenberg center, 8:00pm
For ticket information, call 898-6791

CORRECTIONS

Bi-College Student Theater Company One Act Plays
November 17th, 18th, 19th
Pembroke Arch dance Studio, 7:00pm

Judith Malina's second week at Bryn Mawr College has been postponed until the week of February 18th because she has just been offered a part in a major movie production with Robert DeNiro and Robin Williams

Anthony Rose has thorns

BY JAMIE TORTORELLO

When a father completely abandons his son for fifteen years, is the son justified in condemning his behavior? Does the father have a legitimate point of view? In the ensuing conflict, are there any absolute rights or wrongs? These questions are those addressed by Anthony Rose, a new play by Jules Feiffer. The play advances the idea that as people



age, their perspectives evolve, and, consequently, all opinions and reactions are subjective.

Anthony Rose deals with the production of a former Broadway hit and continuing favorite written by the title character. When Anthony Rose pays a surprise visit to the company, chaos ensues as a result of his attempts to rewrite his play. His dramatic revisions force the play to take on a new outlook, one which reflects his new, age-dependent views on life.

The problem with this theme, though is that for a critical audience member, renouncing all right to judgement is difficult, and perhaps not even desirable. One must ask whether the abandoning father can truly say anything that will justify his behavior. Even mitigating circumstances seem to fail as excuses.

With this issue, in mind, then, the audience member might attempt to look more carefully at the theme, to get a better grip on what that theme actually

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(John Cusack), who is involved in the actual testing of the device. Without

thinking about himself, he saves a man from death during a faulty explosive test. He is not so lucky later on when he again demonstrates his selflessness. He is the one who asks Oppenheimer to read a petition pleading that the device, when finished, be banned from use. This is the central conflict of the story. General Groves adamantly demands that Oppenheimer hand the device over to him upon its completion, no matter what qualms he may have about its use. Some of his colleagues argue in the opposite direction, saying that the use of the device is unnecessary since Nazi Germany has surrendered and, in addition, is horribly inhumane. The success of the weapon itself is in doubt as the deadline draws near.

What director Roland Joffe, supported by a superb ensemble of actors, has done in Fat Man and Little Boy is allowed its viewers to see beyond the distinguished

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Malina still alive and kicking

The jump to this article was lost in the last issue of *The College News*. We apologize to our readers. Here is the article in its entirety.

BY BECCA BARNHART

You probably didn't even know there was a fascinating and controversial actress-writer-director on campus a few weeks ago. Well her name was Judith Malina, and before you ask why I'm telling you all this if she has come and gone, it's not to be mean; it's because she will be returning to campus October 29 to November 3. If you want to chat with her when she returns to Bryn Mawr, you will need to know her background as well as the background of the theater she helped to create, which incidentally, is called The Living Theater. I'm going to attempt to give the facts about Ms. Malina and The Living Theater as concisely as possible so there is more room for her own opinions and words; besides, I'm sure most of the art section's readers already know all the facts and even heard Ms. Malina speak at the Campus Center. Without further ado, here's sixty-two action-packed years in a few paragraphs.

Judith Malina was born in Germany in 1926 and emigrated with her parents to the U.S. in 1928. She met the abstract-expressionist painter Julian Beck when she was only 17, and together they spawned The Living Theater; incidentally, they also fell in love and married. Malina studied acting with Erwin Piscator in New York; she was the only woman to study directing under him (did he have something against female directors?). He implanted in his students the conviction that the artist must transmit some message through art, or else it is meaningless and trivial. No less important was Piscator's belief that anything could be theater, and the whole notion of society as theater, a spectacle. Street theater, which The Living Theater performed for 10 years, has its roots in the simple belief that human relations have a theatrical element.

The Living Theater was a product of an extremely fruitful time, and it grew out of many evenings spent by Beck, Malina, and various artists such as John Cage and Alan Ginsberg at the San Remo Cafe and the Cedar Bar in N.Y.C. It was officially born in 1947, and from its beginnings it was dedicated to producing "pacifistic, anarchistic" (Malina defines these terms as peaceful freedom) plays. After their first theater closed in 1953, Beck and Malina moved the company to 14th street. It was there that The Living Theater performed two of its most famous productions *The Connection* (1959) and *The Brig* (1964). Both plays were controversial, not only because their subject matter was less than appealing to the sensitive palates of the day but also because the playwrights and The Living Theater desired to transplant the intense emotions of the play into the audience in the hope of spurring a reaction to the present inadequacies of society. *The Connection* dealt with drug addiction, and *The Brig* with abuses within the marine corps prison system. The 14th street theater was shut down while *The Brig* was being performed there, because the play had created a public outcry; one NY Times' critic demanded an investigation of the marine corps prison

system. The treasury department of N.Y.C. closed the theater claiming The Living Theater, a tax-exempt corporation, had unpaid taxes.

A new phase of The Living Theater began. Through the help of the New York artist's community, Beck and Malina were able to take The Living Theater to Paris for the international festival hosted by The Theater of Nations. There they garnered many prizes which enabled them to stay in Europe for over a decade in a self-imposed exile. The L.T. toured throughout Europe often at the invitation of local communist or socialist parties. In Europe, Malina says, the theater had many more options than it did in the U.S. In the U.S. they had two options: to tour colleges and to tour commercial theaters; however, in Europe, there were a multitude of possibilities. They could perform under the aegis of a municipality, a country, a region, or commercial theater. Beck and Malina were in Paris in 1968 for the strikes, and they turned the Odion Theater into a public stage. They also went to Brazil in '77, at which time they were the only theater in operation free of the yoke of the dictatorship. After being expelled from Brazil, the L.T. performed in Pittsburg, and as of the mid-'80s it has been in N.Y.C. Julian Beck died in 1985, but Malina continues to direct the theater. The Living Theater now calls home a 50-seat theater at 3rd Street and Ave. C. Malina has aptly dubbed it a combat zone where "the elements of life are found" and in which the L.T. is surrounded by "the most desperate of the desperadoes."

The Living Theater is, at present, comprised of 30 members, down from an all-time high of a hundred or so when the theater was divided into two parts in order to enable it to tour as many countries as possible. It was at this time that Malina and Beck took half of the Living Theater to Brazil and the rest went to India to tour. Malina says that "the Living Theater tries to be where [they] think change is going to be. At a volatile time [they] want to be there to present their view." Although the members of the Living Theater are all pacifists or are interested in pacifism and, in that sense, are an "affinity group," "there are as many philosophies as there are people [and it is] very important that we never really conform to exactly the same philosophy unless we become terribly formulized," Malina states. The Living Theater used to boast that they were the only commercial theater in existence that survived on private donations of friends and on their box-office receipts, but, with the state N.Y.C. is in now, the Living Theater can't live by box-office alone. Malina is just now able to apply for subsidies because she had to wait until she had three years of tax records before she could even begin the paper work. The Living Theater performs in N.Y. as well as throughout the U.S. on college campuses. Malina works at N.Y.U. and Columbia and in television and movies to help support the theater and herself. Most of the members of the theater have two jobs since the theater can't yet support its actors. The climate of New York seems to be a little friendlier than it was in the McCarthy era. So, if all goes well, the Living Theater will be alive and kicking for years.

Fat Man and The Little Boy

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and famous names of the Manhattan Project's participants. He shows that the creation of the atomic bomb took more than just intricate and intense brain work and nineteen months from its creators lives. It also cost all those involved frustration, anger, anguish, grief, and especially guilt — guilt for constructing such

a weapon, guilt for using it, and guilt for not using it. Thus this film, although in places slow and rough, powerfully raises the questions, "Should we have made the bomb? Should we have used it? What if...?" The questions themselves are unanswerable, but that does not prevent them from digging deeper into our collective conscience.



on an hour
when the air is so still
you don't breathe
but glue fragmented
thoughts
against the overside of
eyelids rolled tight
to the back of your
head
like a window shade
without courage
and how a broom
left against a vacant wall
a fishing hat
concealing one of four
unshrouded door pegs
remind you worthlessly
of being alone

—Sonja Torpey

Waiting for the Train

In your black miniskirt
And your knockdown&fuckme boots,
You sit, knee over knee, on the edge
Of your upright suitcase—taut brown vinyl
Just screaming for tacky travel stickers—
Waiting for the train to Boston.

Two stubbled men on a ladder,
Work-stained hands busy in dirty pockets,
Take a break to bore holes through your bra
With jackhammer eyes.

"It's the way I'm dressed,"
You say, excusing them their male intrusions.
I place a hand on your shoulder,
Staking out my territory
Like a self-important tomcat.

For us there is no such thing
As a station-platform kiss—
Trenchcoated mist rising from greased rails—
Hepburnesque women in wide-brimmed hats—
Tracks of spoiled mascara behind slow-moving windows—
I'll never run broadside, lipstick smudged hanky in hand.

"Not here. You have to walk back alone,"
Your hand goes up, reminding me
Of the eyes that rape you
On this cool concrete in downtown suburbia.

Their feet stay politely riveted to the rungs.
Good boys, I warn, stay.
And then your train is here,
You kiss me quick and sisterly,
Cleanly, and I panic.

—Gia Marie Hansbury

Send submissions to Gia Hansbury, box C-1031. Please include your name and phone number. Poems will be printed anonymously on request.

Anthony Rose is disappointing

Continued from page 13

is. Here, though, the play becomes strangely elusive. In a second, deeper examination, it becomes impossible to pin the play down on anything. By structuring Anthony Rose as a play within a play, Feiffer protects himself from any criticism. One can't know for sure whether the ideas and values are his, Anthony Rose's, or perhaps, as an autobiographical interpretation might suggest, both of their's. The audience member is therefore, forced to simply swallow the themes and values present.

A major flaw with Anthony Rose is the issue of the established structure. It is not, however, the plays only downfall. Anthony Rose, as a result of the self-referentiality it employs, is boring. After

all, only playwrights are truly obsessed with playwrights, t.v. producers with t.v. producers, and so on. The whole presentation becomes so laden with self-obsessed creators that outsiders can only look on disinterestedly. Thus, the play is a disappointment to its audience.

The Philadelphia Festival of New Plays, producers of Anthony Rose, go out on a limb to bring new theater productions to the Philadelphia area. Obviously, not every play is going to be a perfect success, but overall the aims of The Philadelphia Festival are praiseworthy.

Although Anthony Rose is not a play of the highest quality, The Philadelphia Festival of New Plays' upcoming releases are extremely promising.

On Our Honor: Code-bashing is hardly justified

BY CATHARYN TURNER

Picture this:

Open hearings of every academic and social case, except for those that are of a sensitive nature. A council composed of faculty and a small number of students. A policeman clause. Proctored, scheduled examinations. Resident advisors who "check up" on you constantly. A curfew. No Sensitive Mail. No Underground. No activities that aren't college approved. Automatic expulsion for offences that are academic, regardless of their circumstances. No second chances. No appeals procedure. No consensus model. No deliberations, or student interaction outside of a few "select" students.

Sounds like something out of a "B" movie. Also sounds like the way other colleges and universities deal with issues concerning academic and social life. Not at Bryn Mawr. At Bryn Mawr, we have an Honor Board that is student elected. And an Honor Code that is student written, ratified, and upheld. The academic Board has four faculty members on it, and the social Board is composed of ten students. Six elected members, and four randomly selected members of the community.

There are those students in this community who are strongly in favor of this situation changing.

In the past few months, the Honor Code and Honor Board have been under attack by various individuals and through various sources. Bashing seems to be the one thing that people having problems with the way the campus is run enjoy. It is almost like an Olympic exhibition event. Smash the Honor Code.

The Honor Code is a tool that the 3/4 of the community elected to use last year at Plenary. The community adopted this code, citing several facts: 1) it gives each individual more responsibility, 2) it is not a list of rules, it is an idea that we live by, 3) it can be interpreted more freely. The list goes on.

Less than a month later the community elected a student Honor Board. They elected the Board, not as caretakers of the Code, but as persons who would bring to the Code different interpretations. Persons who would offer their interpretations to others, and deal with infractions of the Code. They did not elect six scapegoats, upon which they could place blame whenever they were unhappy with any given situation.

Recently in the Bi-College News, there was a letter to the editor from a BMC alumna, questioning the validity of social proceedings, suggesting that maybe the administration should control what the student Honor Board did. This suggestion, to me, is a frightening one.

The administration has a large amount of responsibility as it is, and if given the responsibility of dealing with aspects of campus life that they are not an active part of, I feel the entire community would be compromising itself. Bryn Mawr has a strong history of self-governance, and it prides itself on this. To suggest that the

students give up the privilege is a serious suggestion and one that you as members of the community need to consider.

Yes, the Honor Code is a privilege. It is a privilege that not many students have. It makes Bryn Mawr unique. Bryn Mawr is a place to belong, to express your opinions without suppression, to be your own person without conformity. It is because of the Honor Code that students have the

right to say what they say when they say it. Being able to be the person that you are without having to compromise yourself is not something that all college students have the privilege of doing.

The Honor Board works very hard to spot problems before they turn into something big. The Honor Board strives to make sure that campus life is flowing smoothly. The Honor Board also works

very hard to make sure that any resolution that comes out of a hearing is a fair one, and is in the best interest of all concerned.

Working on a consensus model is not always easy, but it is very fair. Time (which is a precious commodity around here) is no object when the Board sits down to hear a case. The Board works for longer periods of time trying to come to an appropriate resolution. There have been cases where the board has spent over fifty hours hearing, deliberating, and finally coming to a consensus about a case. Fifty hours is a long time to put into one case. It is time that an administrative body might not be able to spare.

No system is perfect, but the amount of time and energy expended by the Honor Board is something that should be noted. The members of the Board try to make Bryn Mawr a better place for the entire community.

A student Honor Board does more than hand down edicts; it works to provide dialogue, thereby stimulating growth in the community. The education that a member of this community receives should be far greater than book learning. It should involve an increase in appreciation of other people, and their ideas.

I hope that I have given you a few things to think about. I also hope that I have provided for you a better understanding of what the Honor Board does. There are some things that you probably weren't aware of that exist solely because the administration has trusted us to be self-governing, and to live within the Code guidelines.

To indicate to the administration that we are not worthy of that trust has serious ramifications. We are not a policing body, but a resource.

The Honor Code is not a weapon that the Board uses to silence students, but a tool that students may use to speak freely without repercussion.

*"It's almost like
an Olympic event.
Smash the
Honor Code.."*

Safety and Security report continues

Continued from page 3

stolen from an office on the second floor of West House.

3. October 2: A VCR, monitor, and telephone were stolen from a second floor office in West House. Public Safety Officers must have interrupted the burglary as the monitor and telephone were found on the first floor. Also that evening, at 8:30 pm, Public Safety received a call reporting that the Pem West living room VCR had been stolen.

4. November 2: The Pem East living room VCR was stolen early that morning.

5. There has been an increase in bicycle thefts on campus. The most expensive bike valued so far has been worth \$600. I want to tell everyone to keep your bikes

inside and locked to something. The best type of lock to use is a Kryptonite Lock which runs for about \$40. There is one on display in the Public Safety Office. They are a little expensive but if you have an expensive, or essential, bike, it is worth the extra money.

6. A non-BMC student attempted to commit suicide in the lower gym parking lot. The BMC Public Safety Officers who found him administered first aid that saved his life.

We need to take care of ourselves and not expect someone else to do it for us. We need to lock our doors even if it's just for a minute because that's all it takes to steal something. Don't let strangers in freely; be suspicious of strange outside

characters but don't let any preconceived notions blind you to other possible crimes; watch out for each other and watch out for each other, especially over break.

We are bouncing around ideas for a Brecon Shuttle, a student escort Service, dorm security monitors, locking doors 24 hours, and installing timed alarms into all outside doors.

If there are any questions, problems, or suggestions, write to me at Box C-1 or talk to one of the representatives.

Well, that's all and let's all remember to BE SAFE!

Amani is the Public Safety (lately, Security) Head.

Women's new role allows for single motherhood

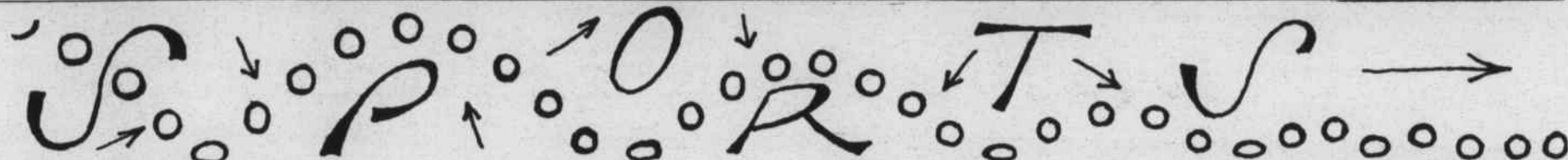
Continued from page nine
setup. But the photograph I am looking at—a glossy, technicolored Kodak print—tells a somewhat different story. The woman in the photograph has no apology in either her eyes or her attitude. If anything, there is love and interest in her eyes, and the child in the photograph is happy, and it is the picture of a family.

Was he/she too young to know any better? Or was he/she too unsullied by the preordered conditions of his/her society to realize that—even though he was instinctively happy—he had no right to be so because his tradition did not dictate it?

I think that the child was happy because he/she recognized a source of love and attention in his locus of existence.

This is the single most important factor in the long run. A well loved child has the potential for developing into a well balanced adult. A child grows up with the knowledge that his mother loved him enough to keep him, against all odds. Every family relationship comes with its own set of problems. At this threshold of change, we do not know what social

structures are going to be or what social values will be implemented and considered right. It is best to give a child love and a sense of self worth. These may be derived from single parenthood as well as dual. It is these things which ultimately give an individual the necessary strength to face the shifting times.



Rugby Toads enjoy strong season

BY KAREN SOLOMON

Now that fall varsity sports are over, you may think that the entertainment is at a lull until winter sports contests begin. Well, think again. Women's rugby, whose season began the last weekend in September, is still going strong.

The Horned Toads started the season off scrimmaging Franklin and Marshall and coming out with a win. The next weekend resulted in a loss against Princeton, but the mighty Toads retaliated the following weekend, combining forces with Penn to humble Princeton in the Philadelphia Women's Rugby Tournament. Unfortunately, as the tournament involved mostly experienced, older women's club sides, the combined team lost fiercely in the evening's boating events. The 21st brought Penn back for a scrimmage, and we love ya Penn but sorry, we won. The weekend of the 28th was a most forgettable six-hour journey out to Shippensburg for a loss, so let's just forget about it and say nothing more.

The remainder of the season consists of two matches, both at our home field at Haverford, on the pitch down by the parking lot. For those of you who aren't too sure where that is but are just dying to see a game, from where the blue bus enters (sorry, I don't pay attention to street names), follow that road straight along the edge of Stokes. Notice the hockey fields, then the track on your right, and be confident—you will be there in mere moments. Follow the curve and

keep right! The road will then curve to the left and behold you should be in the parking lot with the field house on your left, unless you get as lost as I do, in which case you should be somewhere in New Jersey. Proceed straight ahead with the field house still on your left and the cars on your right and here's the lovely tree-lined pitch. If I've lost you, just ask anyone who lives in HPA or knows where they are; you have to pass the rugby pitch to get there.

Now that you know where they are, you may want to know when they are there. This Saturday, in all likelihood, but to be sure ask a rugger, we will be playing Swat, our rivals, at 11:00 sharp. Come cheer for the mighty Horned Toads; this may be your last chance this season to watch a Bryn Mawr team (with all due respects to Haverford) seek vengeance upon these, uh, people. After this, your last chance will be the following Saturday, November 18, again at 11:00, when we will finish our season against Bucknell. If you're interested in playing in the spring, this is a good chance to see what rugby's all about, or at least much of what it's about. We will start up again in the spring, beginning pre-season practice indoors in February. Announcements about an informational meeting will be posted sometime, to be vague, before finals, so keep an eye open for them. It's difficult to convey how much fun rugby is. You just have to play it to believe it. *editors' note: the Toads fulfilled their desire and beat Penn 12-10 on November 4*

Hockey finishes 9-9-1

BY JULIE ZURAW

The key word for this year's field hockey team seems to be teamwork. "This year's team was the most cohesive and spirited that we've had since I've been here," commented senior Tina Hughes, one of the team's tri-captains.

Although the season ended on an awkward note, the important last game of the season being cancelled on the day of the game, senior captain Jen Watt sees satisfying closure to the season as a whole. The team's 9-9-1 record "says a lot about our season," according to Watt, who noted that at one point near the beginning of the season the team was 1-5. Soon after, however, the team picked itself up and evened its record out. From then on, the team pulled ahead with crucial wins.

Both Hughes and Watt note the October 12 win against Montclair State (2-1) as the highlight of the season, as a turning point for the team. Hughes says this win was "the most memorable moment of the team." (Watt mentioned something about a practical joke on Coach Shillingford as a memorable moment, but withheld the details of the incident.) Montclair is traditionally some of the most demanding competition the team faces.

However, according to Hughes, it was the game against York early in the season that was the starting point for the team's cohesiveness. She noted it as "the first time we really came together as a team."

Also, both Watt and Hughes noted the defeat of Swarthmore, another traditional rival, as a highlight of the season.

The team lost its first two games at the Seven Sisters Tournament (Oct. 21-22), but defeated Vassar in their last tournament game in a stroke-off. "We never gave up," said Hughes. This tenacity continued to the two remaining games of the season, as they went on to defeat Notre Dame in their next game (4-3) in double overtime. Finally, the team beat Cedar Crest soundly, 2-0.

The team will be losing eight crucial seniors this year (Susan Cummings, Marianne Dait (also a captain), Tina Hughes, Mary Kopczyński, Jenna Spafford, Jen Watt, Kerry Williams, and Kristen Williams). Nearly all are defensive players; Watt and Hughes led the team in defensive saves with 7 and 6, respectively. Watt sees next year as a "building year", especially defensively, but added that the whole forward line will have experience. Next year's co-captains, juniors Jana Ernakovich and Heidi Glick, were both crucial forwards this year. (Glick was the team's season high scorer with 6 goals.) With a new three-person line, says Watt, "a good offense is something we finally got together this year."

The team seemed to come together in many ways this year. According to Watt, "To our credit is that we managed to win and lose, have fun, and support one another as a team — a close-knit team."

Strong soccer squad's potential hampered by short season

BY LAURA HART

The BMC soccer team concluded its 1989 season on October 28 with a 7-0 shut-out against Notre Dame College of Baltimore. The win left their season record at 7-4-2. This year's squad showed a great deal of talent and strength. Because of the unusually short season due to cancellations, scheduling mistakes, and rain-outs, the team was unable to fulfill the promise it showed of rivalling the legendary 1986 squad (which finished 13-2-1 and was considered for a bid in national post-season tournament play).

This season was not without low points, however. Perhaps the lowest came immediately before the University of Delaware game, when sophomore half-back Debbie Murphy slipped on the slick field during warm-up and severely broke her arm. The initial shock of the accident and loss of a starting player eventually gave way to a more light-hearted attitude on the team, though. "She could have at least made it a bit more dramatic and break it during a game," commented sympathetic Co-Captain Beth Severy.

Disappointing losses to Beaver and Swarthmore also cast a shadow over the season. Although both teams played sluggishly in the Beaver match, Beaver was awarded two penalty shots and benefitted from a self-scored goal by BMC. They took the game, 4-1.

After Swarthmore's narrow 1-0 victory on October 12, the Swat coach was overheard admitting to a spectator that Bryn Mawr "should have won". BMC dominated the game, which was plagued by bad officiating, giving up a single goal on a sloppy defensive play. Bryn Mawr players were incensed over the number of hand balls, including three in the penalty box that should have been penalty shots. In the first five minutes of the game, Garnet's sweeper stopped a shot with her hands and was allowed to play on. "She was just laughing at us after

that," commented angry halfback Pearl Tesler.

Also incredible were a hand ball and a blatant foul against Bryn Mawr forward Erin Adamson in the box with under five minutes left in the game; both were ignored by the referee, who told the teams to "play on". Assistant coach Anthony Sollazo expressed his utter amazement by shouting "That was the worst call I have EVER seen," and was immediately awarded a yellow card by that very official. Assistant coach Neil Abraham commented later, "Unfortunately, to some referees there is soccer, and then there's women's soccer. They think they have to make allowances for the mistakes women will make in the game."

The team got over the loss to Swat,

Although the game often looked more like a mud bath than a soccer match, the two teams fought fiercely for the lead throughout ninety minutes of play. BMC had never taken a win from the strong Delaware squad in years past and late in the second half found themselves behind 2-1.

Bryn Mawr showed no signs of slowing down, and with about 15 minutes left in the game, stopper Laura Hart scored her first goal of the season from about twenty yards out, off a clear of a corner kick by Mary Scalia. Within ten minutes senior striker and lead scorer Jojo Meyer again penetrated the shaken Delaware defense for the winning goal, her second of the game.

Other highlights of the season were an

the Notre Dame game was scored early when co-captain Severy put the ball in the net unassisted on a corner kick. "I told [head coach] Ray yesterday that I would score the first goal of the game. He laughed; let him laugh all he wants now," reflected an overjoyed Severy after her goal. At Seven Sisters, the squad lost in the first round to a strong Wellesley team in overtime, but went on to defeat both Haverford and Swarthmore, taking fifth place overall.

Senior halfback Roian Egnor voiced the general consensus of the team when she said she believed much of the season's success was due to the combination of the skills of head coach Ray Tharan and assistant coaches Abraham and Sollazo. "Their leadership and coaching skills definitely brought the team together quickly. We really gelled this year."

Co-captains Hart and Severy contributed this year's strong team to a combination of good coaching, a large freshmen turnout, and a core of talented returning players. Especially impressive this season was first-year goal keeper ZB Bornemann, who was the backbone of the team with her steady presence in the net. With eight seniors graduating, including leading scorer Meyer and three of the four starting defenders—Hart, Severy and fullback Christine Ching — one would expect the team to have a "building" season next year. But the plethora of young players on the team, including a strong midfield of frosh Elizabeth Hogan, Anne Stone, Amy Steltz and sophomores Tesler and Murphy, should guarantee a continuation of winning seasons.

The overall sense of accomplishment this season was strong. It was perhaps darkened only by a desire to play — and win — more games.

Severy summed up the team's feelings best with her final comment on the season, "Venimus, Vidimus, Vicimus." Co-captain Hart agreed, she couldn't have expressed it better.



however, by coming back with an unprecedented win over tough Division I team University of Delaware. The match was played on a saturated home field that had endured a week of downpours.

impressive performance at the Seven Sisters tournament in September and three high-scoring shut-outs: 5-0 against Muhlenburg, 6-0 against Goucher, and 7-0 against Notre Dame. The first goal of