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### The College News 1990-2-8 Vol.11 No. 7

Students of Bryn Mawr College

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# THE COLLEGE NEWS

VOLUME XI NUMBER 7

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BRYN MAWR COLLEGE

FEBRUARY 8, 1990

## Anonymous harassment returns as swastika

BY THEA GRAY AND RACHEL PERLMAN

On Wednesday, 31 January Hebrew Professor David Rabeeya and his class were confronted by a swastika which had been drawn on the wall of their classroom. This classroom is the only room on campus in which Hebrew is taught. To Jewish people the swastika is a terrifying symbol; it is a symbol of genocide. This swastika appears to be a direct attack upon Professor Rabeeya and students studying Hebrew.

Jaye Fox, SGA President, spent most of Wednesday morning photographing this swastika to document its presence for security and the deans. The swastika found in the Hebrew classroom is not an isolated example of anti-semitism. Fox found two swastikas drawn on a poster in Thomas between the offices of sociology professors David Karen and Robert Washington. This appears to be aimed at Professor Karen, who is Jewish. Shortly after Winter Break, Gretchen Jude found a swastika carved on a tree behind Erdman. It appears to have been there for a

fairly long time. These are appalling evidence of anti-semitism at Bryn Mawr.

The administration responded to this act of hatred with a letter addressed to the community. They expressed their distress and emphasized that "such behavior is completely inconsistent with the mission of the institution and with the values and norms embodied in the Social Honor Code." This letter, signed by President McPherson, Joyce Miller, the Equal Opportunity Officer, and Karen Tidmarsh, Acting Dean of the College, urged the community to join in "work-

ing even harder to eliminate prejudice and bigotry in ourselves and at the College."

Fox, an active member of Achot, the Jewish women's group, has met with members of the administration to discuss the incident. She reports that the administration has been sympathetic and fairly helpful. The administration's response includes allocating extra funds to Achot in anticipation of bringing a speaker or speakers to campus. Fox

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*Community responses on page 3*



## Conference to address campus racial violence

BY KATHY HEINSOHN

"We have seen reports from public and private universities throughout the country which have experienced racial, religious, ethnic and homophobic violence and harassment during the academic year. Widespread publicity has been given to only a small percentage of the incidents." This quote from the National Institute Against Prejudice and Violence was cited in the December 1988 issue of Ebony magazine. Things haven't

changed much since then — a fact to which many prominent experts can attest. Some of them will be gathered at Bryn Mawr this weekend to speak and lead workshops at the third annual Campuses Against Racial Violence conference.

Held the first year at Yale and last year at Haverford, the conference's focus and scope will be somewhat different this year. Its planners' goal is for speakers to center on actual strategies for preventing and responding to campus violence. And while the primary type of violence to be discussed will remain that directed against this country's racial minorities, bigotry and violence toward gays and lesbians and religious minorities will also be addressed. The conference will also be altogether larger than in past years, with attendees arriving Friday afternoon and evening and leaving Sunday. Representatives—primarily students—from more than two hundred and fifty Northeastern and Middle Atlantic region colleges and universities have been invited.

The conference has been structured so that most speakers will give their addresses or, as will be more common, lead their workshops twice, during two of three possible time slots. Time has also been allotted for students to share their own related experiences, for the showing of the video, "Who Killed Vincent Chin?" and, on Sunday, for students to

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## Black priest leads Gospel Mass

BY RACHEL WINSTON

Facing excommunication from the Roman Catholic Church for his leading role in the creation of the Imani Temple, a black Catholic church formed in direct defiance of ecclesiastic authorities, the Reverend George A. Stallings, Jr. brought his unique vision to Haverford Collection last Tuesday.

Citing religion as a vehicle for social change and transformation, Stallings reviewed the history of Afro-American religious dissent for the overflow crowd attending his talk in Stokes Auditorium. Drawing an obvious parallel with his creation of the Imani Temple, Stallings described the foundation of the 200 year-old African Methodist Episcopal (AME) Church as "an act of dissent and self-determination" by, and on behalf of, Afro-Americans. Stallings addressed the need for "creating a level playing field" within the church, offering up the names of AME-Church founders Richard Allen and Absalom Jones, as people who saw the need to shake [their church] from its foundations."

Stallings emphasizes a personal approach to religion, hoping to create an atmosphere that reaches out to the individual. Among his many criticisms of the Catholic Church, Stallings spoke about the growing alienation of black parishioners whose religious leaders seem to be skirting issues of racism within the

Church. "When you speak of religion, you're talking about a relationship...a participatory process," he said, noting the Catholic Church's dependency on hierarchical rule — one which Stallings contends largely excludes blacks from the decision-making process.

The Imani Temple currently performs the Gospel Mass, blending traditional black Protestant worship-styles with Catholic rituals, resulting in uniquely Afro-American forms of religious expression, including a gospel choir, solemn rhythms led by African drums, and special readings not found in traditional Catholic services.

Stallings has been the focus of national attention since he first opened the Wash-

ington, D.C. area Temple in July of last year. He has been involved in a high profile dispute with Cardinal James A. Hickey, who banned Stallings from celebrating Holy Communion and subsequently suspended him from functioning as a Roman Catholic priest. In a letter delivered to Stallings, Cardinal Hickey said the suspension would continue until, "you [Stallings] have renounced the fact of disobedience in accordance with the teaching and the discipline of the Roman Catholic Church."

While not ruling out reconciliation with the Catholic Church, Stallings has responded, "We are open to substantive dialogue with Cardinal Hickey, but it

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## Pittston strike settled by mediation

BY NATASHA SEAMAN

An agreement has been reached in the United Mine Workers' strike against the Pittston Coal Group. This announcement came January 2nd, 1990, after the two groups spent over three weeks in intensive bargaining sessions in Washington D.C. The strike, which affected over 1,700 miners in rural Appalachia, began on April 5th, 1989 to protest the cutting off of health benefits to retired miners and their widows.

The sessions were initiated by Labor

Secretary Elizabeth Hanford Dole who called in an expert mediator, former Labor Secretary W. J. Usery, to work with UMW president Richard Trumka and a representative of Pittston in resolving the strike. The details of the agreement will not be revealed before the UMW members approve of the resolution. The miners, however, will not vote until federal court has decided whether or not the over \$66,000,000 in fines levied against the union will be vacated or permanently suspended. The decision is still pending.

The implications of both the agreement and the circumstances surrounding it promise to be far reaching. First, Dole has broken the precedent of neglect practiced by the past administrations towards labor conflicts, a precedent that was set by Reagan's treatment of the air traffic controllers strike soon after he entered office. Her response to this incident may help to shape further Bush Administration policy towards labor disputes.

Further, the decision was reached in

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WOMEN IN THE MILITARY: Gaining ground in positions of authority

see centerspread, pages 6 and 7

# EDITORIAL

## Finding a response to anonymous hatred

The swastika drawn in the Hebrew classroom is a symbol of hatred and genocide. We like to believe that Bryn Mawr is a place where we are sheltered, but acts of anonymous harassment are a reminder that this college, like the rest of the world, is pervaded by hatred and bigotry. We can't pretend that the swastika came from "Outside;" we have to deal with the unsettling fact that racist and violent acts are committed by members of our own community. We must wonder where our community fails, leaving room for this behavior.

This swastika is part of the same terrorism as the pornography slipped under lesbian students' doors two years ago. It is the same terrorism as the anonymous and threatening letters given to an Hispanic student last year. It is the same terrorism as racist and homophobic graffiti.

For the past two years, this community has been struggling to learn how to react to this terrorism. Perhaps we have learned something. This time, the administration responded with an immediate gesture: their letter to the community appeared within two days. The letters submitted to *The College News* reflect a widely-held conviction that it is important, however futile it might seem, to express our outrage.

In all probability, the person who drew the swastika will never be discovered. But if the question is not "Who held the pen?" but "Who is responsible?" the answer is that we are. If one analyzes the word itself, "responsible" means obliged or able to respond.

We all need to respond. We need to respond in words, in letters and in discussion. We need to respond in action, seeing that a thorough investigation is conducted.

Even those of us who do not write letters or meet with administrators need to respond within ourselves. We need to think deeply about the fact that a swastika has appeared in a place we might have thought was safe. It isn't just a classroom: it's where we live and think and learn. This crisis should alert us to the terrible potential inherent in our own prejudices and the desperate need to overcome them.

## Racism: Ignoring it won't make it go away

### To the Bi-College Community:

Only a few days ago, I turned in to the Evening News in time to hear the story of the Cambodian male student in Providence, Rhode Island who went on a rampage during lunch hour, after being provoked by racial slurs made by his white male classmates.

I know what many of you are thinking: Oh God, not this racism shit again. I don't blame you. After spending most of the last school year learning about diversity and racism, I was somewhat relieved to spend first semester of this school year dealing with different issues. The problem, you see, however, is that ignoring the issues doesn't seem to make them go away; racism pokes its ugly head even here in the "safe" Bi-College Community.

I'm not going to make my case out to be any big production. I certainly haven't undergone the torment that other Mawrters of Color have had to endure here, in our nice suburban community, or on other college campuses across the U.S. My encounter, however, has been bothering me now for a semester and a half and I've finally decided to just share my experience with the Community.

During March of last year, I went with several friends of mine, both white women and women of Color, to listen to a band playing at one of the dorms at Haverford College. About an hour after we arrived, I had to use the restroom and went upstairs with another Asian woman. An Asian Haverford student was playing his guitar in the hallway. When I came out of the bathroom, I waited in the hall for my friend. A semi-drunk white male Ford, upon seeing me, turned to his friend and asked, "What the hell. Are we in China-Ford?"

I know what some of you in the Community are thinking: What's the big deal? Racism happens everywhere and besides, he didn't threaten you. He didn't attack you personally. He just made a tactless remark. When I told my Asian friend, she didn't seem all that perturbed and she told me she encountered it on a daily basis when she went into the city. The general consent seemed to be that nobody had forced me to go to Haverford in the first place, which probably explains why I have avoided the other half of the "Bi-Co" campus like the plague since then.

No, I wasn't then and am still not the typical strong Mawrters. I didn't press charges. Or call a forum. Or bring it to the Honor Board. Because, as everyone kept telling me, it wasn't a big deal and to be perfectly honest, I didn't want to bother with the hassle. I began to realize, however, that the experience had affected me. It changed my views about Haverford - the other campus wasn't really this friendly place that the Bryn Mawr brochures claimed it to be. Instead, it was where this white male Ford made racist remarks and nobody seemed the least bit surprised.

Yeah, racism happens everyday. You learn to deal. Meaningless dribble. Is that supposed to comfort me? Am I, therefore, supposed to just accept it? I stare amazed at my Asian friends who have managed to become truly "Bi-College" women and wonder if my "Bi-Co" experience was unique.

Racism occurs often enough in the "real" world to make people almost complacent, ignoring it when it occurs. Almost every person of Color has experienced it, in one form or another. I have especially vivid memories of being called a "chink" by a blond ten-year old boy on a bike, and of being called "commie" in an Italian disco, and I'll never forget the time I was working in Europe and a European housewife made slanty-eyed faces at me as she rode the escalator with her husband. No, unfortunately, it isn't that racism is an uncommon occurrence in the "real" world.

So, what is Bryn Mawr and/or the Bi-College Community supposed to do about it, you ask. We can't change the world, you claim. I know. I know. But when I heard that news report, read the paper about the developments in the Boston case, and remembered the mixed feelings of anger, fear and isolation I felt after my "Bi-College" experience, I felt I had to write. I know I could just ignore it, but I won't. I want the the Bi-College community to know it happened and to make a conscious effort to prevent these and other racist remarks from being uttered. Bryn Mawr - just because we're not spending this year in forums and debates, doesn't mean we should forget these issues. We can't afford to forget these issues.

Anonymous, '92

## Pro-choice mother responds to "Concerned"

### Dear Concerned Male,

It might seem that we have nothing in common, as I am twenty years older than you and a mother, but your thoughts on changing opinions about abortions really spoke to me. Twenty years ago I couldn't stand babies. I preached continually to anyone within range about Zero Population Growth, about the benefits to mankind of using earth's resources on the humans already here, about dreams of no famine or poverty, and so on. I was certainly going to do my part and not have any children, and I took the necessary precautions to assure I wouldn't. Something happened to me in my mid-twenties, though. I still believed in Zero Population Growth, but those babies didn't seem so bad, some were even cute, and of course, by my late twenties I wanted one, maybe even two (still okay with ZPG) — the rest I would adopt....

Well, it didn't quite work out to plan. After several years of trying, I still didn't get pregnant. I was told that the hope for getting pregnant was practically zilch. I felt like I was being punished for all that preaching against having babies. I did not want to see or be around the little stinkers — it hurt too much. I was so angry at birth control. I particularly began to dislike people who aborted the gift of life. But, a miracle really did happen and I got pregnant and gave birth to a healthy

little human.

Now Concerned, I want you to know that I spent quite a few of the last 12 years devoting myself to the nurturing of this child — every maternal instinct in the female arose within me with that pregnancy and the child-rearing period. I would be the one to die for my child, not the child for me. I was so angry with those people who would kill babies through abortion. Didn't they realize how precious that life was? Our society was sick that people — particularly women — would fight for the "right?" to kill babies. And in that frame of mind, I started college at that hotbed of liberalism, men-haters, and baby-killers — Bryn Mawr College (at least that's what I was told). But I knew I could be strong and stand up for my beliefs. What was going to be difficult was that for the first time in my life I thought I would find something that I could not accept on its own terms. I think that worried me more than anything.

It is a peculiar feeling when you find out that people you know and like and get along with very well are not of your same view. Maybe I've never really known many of my friends as well as I think I do. I certainly haven't had the deep conversations before that I have now. (College is wonderful for that... I hope you realize it.) My family had

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## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XI, NO. 7 FEB. 8, 1990

### Editors

Rachel Perlman  
C-205 526-5482  
Beth Stroud  
C-1515 527-5536

### Arts Editors

Shari Neier  
Jamie Tortorello

### Layout Editor

Tracy Trotter

### Editorial Board

Mary Elizabeth Cave, Thea Gray, Siyon Kim, Shari Neier, Liz Penland, Patricia Savoie, Jamie Tortorello, Tracy Trotter, Laura van Straaten

### Graphics

Thea Gray

### Subscriptions & Advertising

Mary Elizabeth Cave

Articles for the next issue of *The College News* are due Friday, February 16 at 6:00 pm. Articles should be submitted on a Mac disk to the folder outside of Rock 100, where they will be returned the following Tuesday. There is also a disk for your use at the monitor's stand in the Computer Center.

**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.

# Swastika on the wall of a Hebrew classroom: community responds with anger and sorrow

On January 31st, a swastika was painted on the wall in a Bryn Mawr classroom where two Hebrew classes were held. The following day, a swastika was pinned to a professor's memo board.

To the Jewish members of our community, we offer our deepest sympathy and our support. We are appalled and disgusted but not shocked. It is difficult to picture the face of someone who would commit such reprehensible acts. Yet minority groups have historically been the target of such hate crimes. As a society, we turn away from the implications of this kind of atrocity. In refusing to confront bigotry in ourselves and in others, we passively allow it to continue.

The swastika is not simply an ugly reminder of Nazi Germany. It is a threat - a threat of genocide and mass murder. The possibility of genocide is not a specter of the remote past but in the here and

now.

Although religious minorities are a "category" included in the Pluralism Workshops and in the so-called Pluralism Clause of the Honor Code, we have given little attention to anti-semitism. We must face anti-semitism on both an institutional and individual level.

We ask that the Office of Public Safety immediately commence a full, rigorous investigation into the matter, and extend increased protection to Jewish individuals who request it. We ask that the administration make public a long-term schedule indicating their commitment to diversifying the curriculum. Finally, we ask all individuals to think about anti-semitism, to educate themselves about it, and to fight its manifestations.

Namita Luthra, '91  
Cheryl Lee Kim, '91  
Co-Facilitators of COLOR

### To the Community:

One of the most important and powerful methods for keeping oppressed groups in line, quiet, and conscious of their status as an out-group, is violence. Women are kept fearful and subservient, curbing their freedoms, by the threat of being beaten, raped, or killed. People of Color are told where it is acceptable to the white majority for them to live, work, go to school or even take walks by the threat of vandalism, assault, and murder. Sexual minorities know how "out" not to be, they know to never show any public affection, they know what they aren't allowed to wear because it is too "faggoty" or too "masculine," they know that as human beings they are rated as inferior, because they are constantly reminded when they and their friends are raped, beaten, shot, mutilated, murdered, etc. These are only a few groups, with only a few examples.

Jews are an oppressed group. Negative stereotypes affect their self-esteem. Their holidays are discounted and only acknowledged when they coincide with the dominant religion's and the person

or institution is making a token attempt to be pluralistic. They are portrayed as evil, greedy, or ridiculous on TV and in the movies. They are excluded from social groups. Their synagogues are vandalized. The list goes on and on.

Once upon a time, a group of people made an organized, systematic, direct and deliberate attempt to kill every last Jewish man, woman, and child, to exterminate them as if these people were roaches, and eradicate them from the earth forever. There had been countless pogroms and slaughters before, but never this efficient and widescale, with such "high" ambitions.

A gentile today would be hard pressed to find a single Jewish person who has not been affected by the Holocaust, who cannot name relatives killed in concentration camps, who cannot name those who barely escaped or barely lived through. Although history is filled with horror stories of treatment humans have received from other humans, I do not think any other atrocity compares to the magnitude, calculatedness, and the cold-

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### To the community:

The letter sent out by Mary Patterson McPherson, Karen Tidmarsh, and Joyce Miller the morning after the swastika was found in the Hebrew classroom at Bryn Mawr reads "For Jewish people [the swastika] evokes the most painful memories as well as current fear, reminding them and all of us of what anti-Semitism once did and of what hatred still has the potential to do." Potential? Anti-Semitism is not a thing of the past, and a swastika is more than just a reminder. It is a direct death threat: an act of violence through a wish to see someone dead. People, please remember: anti-Semitism exists NOW. It is more than hatred, it is violence. And it exists on this campus — whoever painted the swastika on the Hebrew classroom and outside the Hebrew professors' doors has to be pretty damn familiar with the Bryn Mawr campus, with access to locked buildings; which suggests to me that it was a student or a worker. Do not pass this off as something an outsider did. Do not pass this off as a "reminder of what hatred has the potential to do."

May I remind you of the CARV conference coming up this weekend. Please participate. We are all part of this community — we all must be responsible and aware. Speak out and LISTEN.

Sincerely,  
Rebecca Mattis '91

### To the Community:

We write this letter to express our outrage towards the member(s) of this community who chose to draw a swastika in a classroom. Not only was this statement a blatantly hostile and anti-Semitic act, it was a violent offense to gays, lesbians, bisexuals, people of color, gypsies, dissidents and all other people of conscience — in this community and beyond. We the undersigned write in support of the students and professor who were personally confronted with this symbol of hatred and violence.

- Lisa Arellano '90
- Sara R. Birnbaum '92
- Joan Bristol '90
- Clarisse Ching '90
- Thea M. Gray '92
- Jean Heinsohn '90
- Kathy Heinsohn '92
- Caroline Hercod '90
- Elinor Jordan '92
- Gretchen Jude '90
- Kelly Love '91
- Julianne Lucas '91
- Susan Ludwigson '91
- Susan S. Morow '92
- Victoria Nixon '90
- Amy Ongiri '90
- Emily Rees '90
- Deborah Sue Rowan '90
- Tamara Winograd '91
- Jennifer Woodfin '91

### To the Community:

I honestly think most of us would rather not deal with the fact that someone painted a swastika on a classroom wall. I'm not pointing this out to be judgmental; I'd rather not deal with this myself. I'd rather not be writing this letter. It's easy to convince ourselves that for many reasons, no good will come of talking about what happened.

Reason number one: "It's not that horrible." That's a human (not humane) response, one that I think all of us have felt in various situations. To some extent we desensitize ourselves to acts of hatred, especially if we feel that there isn't anything we can do about them. If we responded emotionally to every swastika, every racist act, every act of targeted violence, then we would be too emotionally drained to function. So we minimize the seriousness of what happened. "After all it's not as if any one was attacked."

Physically, it's true, no one was hurt. I accept that a swastika is "just" a symbol, but in an academic setting does anything have as much power as a symbol? Literature, computer science, the grades we get, are all "just" symbols. On a campus where many of us bristle at being called girl, it's hypocritical to avert our attention from anti-semitism with the rationale that a swastika is "just" representative of mass murder. In every sense other than the physical, Jewish women and men on this campus have been viciously attacked.

Reason number two: "If we make a fuss, aren't we playing into the hands of the person (or people) who did this?" But if we don't make a fuss, can we say with any integrity that we are acting freely? If we curtail our discussions about anti-semitism, if we censure ourselves, then who has really succeeded at Bryn

Mawr? We will have been silenced by an anonymous coward.

Reason number three: Frankly I think this is a common, but perhaps unconscious response. "We don't need a repeat of last year (fall 88-spring 89)". The corollary to this is "You're just making a big deal out of this for political reasons. You aren't satisfied unless there is a politically correct cause to have a fit over." Maybe I am wrong. I hope so. I hope we have all learned from last year that it is worth talking about difficult things, that it probably shouldn't be done in forums of 200 people, that we should look at the role we personally play in an oppressive society, that there is a difference between responsibility and guilt. That there is a reason we do all this: It is nice to be able to love people who aren't like you.

More than anything else these swastikas make me sad. Sorrow sounds like a weak emotion. It's usually more impressive to talk about how angry you are (which I am), but I can't help it, right now I am sad. I am sad because this all feels so futile. Every year that I have been at Bryn Mawr someone has been attacked personally, and a category of people has been attacked generally. People have responded in the most effective way they knew how, only to be accused of being "too angry", of being "egotistical" and "wanting to attract attention." Meanwhile the homophobe and the racist have gotten away. I don't believe we'll be any more successful with the anti-semitic. Again, I hope I am wrong, but for the first time in my life I am writing something anonymously. I'm beginning to accept the fact that Bryn Mawr is not a safe place to be, not only because you can be threatened, but because if you are afraid, no one will take you seriously.

Anonymous

### To the Community:

Anger, hatred, fear, and bitter disappointment were the feelings that swept through me when I heard, and saw pictures of the swastika written on the Hebrew classroom wall. Anger at a society that can produce and tolerate such acts. Hatred for a person or persons who not only condone but, by their action, support the mass murder of human beings. Fear that persons such as these and the one(s) who harassed me last year will turn to violent actions, as did their predecessors, to further their cause(s). Finally, bitter disappointment to find that this community continues to express such surprise and denial ("I can't believe it!") when confronted with the reality of these acts.

Some people will try to attribute all of the above to the racial harassment I received or point out that 'anger begets anger' and 'hatred begets hatred,' anything to shield themselves from these powerful emotions. However, the fact remains that if these same people had to walk a mile in the shoes of a person of color or of religious/sexual minority they too would feel powerful emotions. Perhaps when this happens this community, and our society, can venture past surprise and denial to explore action and accomplishment. Please, do not ask me what action to take or what accomplishment to seek; ask that of yourself.

Christine D. Rivera '92

### To the Community:

A swastika in a Hebrew classroom. What helpful, practical thing can be said? What kind of useful response is there? No amount of outrage will undo this violent act. I am furious that words seem useless in such a symbol's threatening presence, that hate can have such power to terrify. In the face of hatred deliberately connected with the Nazis' six million murders, a letter seems lightweight, useless.

But I think we have to do it. Following this threat, I think we have to look for words that are purposeful. If we are outraged, then our first response ought to be to respond to all. If we are members of a community, we must listen to each other's outrage and find some assurance

in each other's responses.

Then, if we are really concerned with learning and with each other, we have to find the words to discuss the hatred that must exist on this campus when it is not manifesting itself in violent acts of harassment. We have to find the words to examine this hatred's roots and causes. We have to find the words to teach each other about discrimination, to hold the conferences, to be attentive to the unfair joke or snide comment, to talk about respect. We have to find the words. We have to find the words that, all together, will have more power than any Nazi symbol or any hateful act.

Rebecca Greco '91

## Schedule of Events for CARV 1990

### We're All In This Together

#### Friday, February 9

4:00pm-12:00am Registration Campus Center

#### Saturday, February 10

8:00am-9:00am Registration Campus Center  
 9:30am Keynote Address, Jan Douglass Goodhart Auditorium  
 10:15am Speakout (Open Floor Discussion) Goodhart Auditorium  
 11:00am Lunch (will not be provided)  
 1:00pm Workshop Session I Rooms TBA  
 3:15-3:45pm Video Showing: "Racism 101" Just Because of Who We Are" Rooms TBA  
 4:00pm Workshop Session II Rooms TBA  
 6:00pm Dinner (will not be provided) Rooms TBA  
 8:00pm We're All In this Together Rooms TBA  
 But How? (Student Discussion Groups)  
 2nd Showing of Video Rooms TBA  
 "Racism 101"  
 "Who Killed Vincent Chin?"  
 "Still Burning"  
 "Just Because of Who We Are"

#### Sunday, February 11

9:30-11:00am Brunch (will be provided) Rhoads Dining Hall  
 11:00-11:30am The National CARV Network Goodhart Auditorium  
 Peter Anderson, Haverford College  
 11:45pm Workshop Session III Rooms TBA  
 1:15pm-3:30pm Speakout (Open Floor Discussion) Goodhart Auditorium

## CARV: this weekend

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gather together in order to discuss their impressions of the conference and to decide who will host it next year. Perhaps one of the conference's most unique goals will be the planning and instigation of a National CARV Network, a computer system that will allow institutions to be instantly aware of incidents of violence as they occur on campuses around the country. During all workshops and activities, rooms will be kept available for students to gather informally in order to discuss pertinent issues of their own choosing—including simply their feelings about the weekend.

Speakers represent numerous and varied organizations, with the keynote address being given by Bryn Mawr alumna Jan Douglass, of the Center for Democratic Renewal. Other speakers include the following: Caryl Stern, Director of Special Training at the Anti-Defamation League and organizer of the Campus Difference Project; Tswien Law, of the Asian American Bar Association; Larry Gross, co-chair of the Philadelphia Gay and Lesbian Task Force; Elaine Wong, a Wellesley College student on the newly-founded Racial Advisory Board; and Gwen Bookman, an Affirmative Action Advisor at Wellesley. There will also be some local talent including Judy Porter, Matt Hamabata, Mindy Shapiro, and Steven Heath.

The weekend promises to be a dynamic one, and all Bryn Mawr and Haverford students are urged to attend. Help is still needed for housing visitors; if interested, please contact Box 1698 as soon as possible.

## Letters, continued: concerned responses

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thought it was strange enough that I had male homosexual friends, and when I told them I had friends who are lesbians, they figured the worst was yet to come... "friends" who believe in abortion.

My very dearest and closest friend in life works vigorously for the right to choose to abort. She cares deeply for women. She herself never wanted children; she accepts totally other women's desire to be mothers. We have always accepted each other's view in this matter, but it was very difficult to talk about it. She went to that march that prompted your letter. I did not. I will no longer say that I will never go to one, however.

You see, Concerned, I love children and babies and little potential people. I love them so much that I feel very strongly that each child born into this world has the right to be wanted. It isn't just the very young or the underprivileged that don't want the responsibility of a child, it is also the old and the wealthy, and those in their prime that don't want them. No matter what the walk of life, a child that wasn't wanted knows it. I can say to you now that I believe you did the only thing you could do at the time. Yes, you can assume that at some other time, if your birth control fails, you won't have an abortion. I fervently hope that it is because you want the child — IT has that right to be wanted. What scares me now is that you and other men and women will not have the choice to give that right to a child, and that lots and lots of unwanted babies will have to come into this world.

Some short time ago I would have voted against you and those babies in that I would have tried to deny you the right to that choice you made last fall. I realize now that I did have the choice, although I never saw it that way before.

I can not vote against your freedom to choose now. I love children too much. Keep your mind open, Concerned, uphold your beliefs and make your choices, but let's always give others the opportunity to make theirs.

Barbara Cheyney '91

## Swastikas at BMC

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bloodedness of this attempt at genocide. Although the Nazi's despised everyone who was not Aryan, heterosexual, intelligent, young, and able-bodied, the primary focus of their "purification" was aimed at the Jews.

All of this hatred and violence and horror can be expressed with one symbol: the swastika. The swastika is now permanently linked with violence of the utmost magnitude, stolen from other peoples who had used it within their cultures as a positive symbol. Now it is the ugliest configuration of lines possible.

Someone is using this configuration of lines to evoke fear in the Jews on campus. Violence is so strongly associated with this symbol that the perpetrator(s) is engaging in mental assault. Whoever you are you had better stop it immediately. If you continue you will slip up, you will be seen by someone, and the Deans and the Office of Public Safety do mean business.

All of the minority groups on campus must respond to this. The Dean's Office, Joyce Miller, and President McPherson have responded promptly and well. We the students must follow their example. We must all denounce this hat tactic which has been used to oppress all of us.

Thank you, Gwen Bonebrake

## Swastika appears

continued from page 1

emphasizes that such response to a crisis is necessary, but is not sufficient institutional support. Institutional support is not the same as institutional response to a crisis. Their response, although helpful, does not as directly confront the incident as is necessary.

Miller stresses that a commitment to education is key to eliminating ignorance and prejudice. Perhaps the long-debated diversity requirement would help to educate members of the community. If the administration passed the diversity requirement, this would show their commitment to improving students' perceptions of other cultures.

Incidents like these raise questions as to how the community should respond. Honor Board Head Genevive Bell would "like the Board to be on the record saying they're appalled... [however] the Board's not doing anything, basically because there's nothing we can do."

One thing that is especially disturbing about the swastika in the Hebrew classroom is that it was probably put there by someone within the community. What is wrong with our community that it has room for acts of anti-semitism, racism, homophobia? As Bell says, "It's obviously someone from the college. It's terrifying."

The letter sent by the administration arrived in many student's mailboxes the same day as a bulletin on the Equal Opportunity Policy and Resource Persons. This bulletin outlines the procedure that should be followed in dealing with anonymous harassment. The first step is to report the incident to the Equal Opportunity Officer or to the Director of Safety and Security, as Fox did upon discovering the two swastikas. Any member of the community who is threatened by harassment should report the incident. We must work together to eliminate harassment and its source.



## Students' letters document outrage over Montreal killings

BY LAURA VAN STRAATEN

On Wednesday December 6, 1989 a twenty-five year old man shouting "You're all feminists!" singled out, shot, and killed fourteen women in a course at the University of Montreal's engineering school. He wounded 13 other people as well, 9 of them women, before finally turning his semiautomatic hunting rifle on himself. A list of women's names which included prominent Canadian feminists was found on his person. Police evidence, according to a New York Times article published two days after the massacre, "offered a picture of a man who felt he had failed at virtually everything, from getting into graduate school to falling in love—and blamed women for it."

Although some students at Bryn Mawr and Haverford did manage to organize several mourning events, no forum for discussion or commiseration was truly available during the hectic time in which the Montreal killings took place. However, students' reactions to the killings were diverse and salient all.

The following two letters were exchanged after a brief but heated discussion about the significance of the killings. The first letter is from a male friend, the second is my response. I have edited them for publication in The College News. I hope that these letters will be thought-provoking, and hope too that they will elicit community responses that may otherwise have gone unheard.

December 13, 1989

Dear L.,

It was great to see you (and the whole group) last weekend. I do miss you. Hope your exams go well and that we meet again soon.

I want to tell you how I feel about the Canadian massacre—because we began to discuss an issue which is much larger than that specific act, because we never properly began the conversation, and because your distress and the emotions behind your arguments led me to rethink my views.

Your comparison between women and Jews shocked me: I had not examined it from that point of view, I had not inserted myself into the drama. What did I discover having done so? First, that I had been insensitive to the plight of, paradoxically, an oppressed minority. Had the killing taken place in a synagogue, my reaction would have been different—

sadness, anger, indignation. It would have affected me personally. In this instance it did not and that is wrong. I understand why you view the killing as an attack upon all women, and why you feel that this assaulted you personally, you and three billion other women. My own reaction—or lack thereof—evinces, sadly enough, the attitude of so many men.

So, I have a long way to go. Nevertheless, I still believe that my argument had some validity, and I will attempt to show you why. As always, this is not an instance of distilling the authenticity of one side at the expense of the other, but rather of discovering a meeting point which will educate us both. This is why I enclosed the Times article (12/10/89). The first half of the article explains the reactions of women and women's organizations; following that is a statement by a novelist whose opinion I share—and this without taking anything away from the former point of view, yours I believe. It is dangerous, in my opinion, to treat an irrational act (for, even if this man was sane and responsible, his act was irrational: it is not commonplace) as the premise for a logical conclusion, i.e. that this message is emblematic of rampant misogyny. Of course misogyny is rampant; of course women are the victims of discrimination and humiliation; of course they are vulnerable and in danger. This is indisputable. But the Montreal killings do not prove this: they are no cause for generalization. Had the killings occurred in a synagogue I would have concluded that they demonstrated the strength of anti-semitism today. Anti-semitism still thrives, yet my conclusion would have been erroneous. One single act does not lend itself to interpretation: it leads to no conclusions. Sometimes, our emotions take us over—in this case, yours did perhaps (and with reason), as mine would have if I'd felt directly attacked (and should have, initially at least, in this case too). Sometimes our emotions prevent us from maintaining a rational approach. Maybe some women's emotions did just this last week. Discrimination against their sex—still so prevalent in our era—does much to explain this reaction.

You will disagree with me. Let me know why. I just wanted to tell you what I feel, what I believe.

Love,  
Your Friend,  
X.

## SPECTRA

BY SIYON KIM

The other day, I sat in my political science class and experienced a curious thing—conviction. It felt strange and foreign. In fact, the sensation was so strange that it made me stop and think. Since coming to Bryn Mawr, I've learned many, valuable lessons, and it is perhaps with these very lessons that I arm myself militantly against the ignorances I've too often displayed in the past.

As I recall, we had been talking about major occurrences in American history—World War I, World War II, and the Spanish-American War when the question of morality intruded upon the discussion. The issue arose, "Should Americans have used military force to stop the massacre at Tiananmen Square?"

A wave of indignation flooded throughout the room. There were unequivocal voices of support, ranging from a resounding "yes" to a vehemently nodding head. We never considered whether morality might be subject to interpretation. We never acknowledged that morality is not black and white, or even consistently grey. Most of all, it never occurred to us that perhaps the assertion of Western ideology (based on Judeo-Christian ideals) in a country of eastern thought might prove to be invasive and arrogantly paternalistic.

Not an inkling of doubt was in our minds. We never considered the remotest possibility that differences in culture might produce differences in morality and that neither interpretation supersede the other. Rather, we chose to label those differences as the corrupt practices of evil, old men in smoke-filled rooms

January 10, 1990

Dear X.,

I can't tell you how pleased I am that you took our conversation seriously, especially because, as you have intuitively realized, I took the Montreal massacre very seriously. I am glad that you took the time and care to write to me and try to work out our thoughts and feelings together.

Although you say that I will disagree with you, I think that your letter indicates that for the most part, we concur. I'm pleased that my "distress and emotions" and my analogy to Jews and anti-semitism led you to "rethink" your views. You are not the first to hint to me that "emotions prevent us from maintaining

preying on the strength of the people. We didn't stop and wonder if Chinese beliefs—based on the Confucian theory of "tranquility in state reflects tranquility in family"—might shed a different perspective on the entire matter. Asian culture emphasizes societal stability over individual freedoms—a concept which is directly opposed to Western emphasis on freedom. Personally, I value individual freedoms over stability. However, because of my Asian roots, I cannot easily dismiss the validity of such thinking.

Already many of you may disagree with me. Perhaps you feel that there exists an absolute morality and that I am bending over backwards to excuse atrocious and inhuman behavior. Many of you may agree with the conjectures I've voiced on this paper, but again, many of you may not. After all, who can dispassionately watch several thousand individuals crushed by tanks and not feel even a momentary pang of protest? Certainly, I do not proclaim to have any of the answers, and in all honesty—the more I search for a clear-cut answer, the more paradoxical becomes the dilemma. What is more moral: that life preserves political peace or that political peace preserves life?

Once again I must say that it is a topic I've found impossibly convoluted. However, on the other hand, you may find it impossibly simple. Whatever you choose to believe, most likely you will ask, wonder, ponder, and rage about the matter until you reach your own conclusion. If so, I wish you the best. And to the others who face the same matters and walk away, I have one last question: What do you fear?

a rational approach" to issues and ideas. I know that I tend to take things very much to heart, and see how that can be off-putting for the people with whom I am discussing, or with whom I am engaged in friendship. Part of this tendency may stem from the nature of my personality, but part is an effort to take seemingly distant and external events, issues, ideas, and problems and contemplate them on a personal, subjective level. I feel that there is not enough of this subjective contemplation, this personalization of phenomena in our society. In taking things to heart, it may seem as though I am wallowing in uncontrollable waves of emotion, but I think of this

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## Pittston strike settled

*continued from page 1*

large part because Dole promised to appoint a commission to investigate the possibility of the government taking a greater role in supplying health care benefits to the miners, as well as for workers in other industries. This jerks to the forefront the controversial issue of the government's role in providing adequate health care to its citizens, an issue that the budget-conscious Bush Administration would prefer to ignore. Dole's decision to bring the negotiations into the national arena was made independently of the White House, which has neither supported nor opposed Dole's involvement in the conflict.

The outcome of the strike ultimately depends upon the litigation of the fines against the union. Russel County circuit court Judge Daniel McGlothlin temporarily suspended the fines against the union in December, which has allowed them to begin the long process of preparing motions, but hearings will be held before there is further action by either

party. Pittston Coal Group, which is generally positive about the outcome of the agreement, is not opposed to the suspension of the fines, but will not move to drop them. Meanwhile, UMW efforts are handicapped by the views of Judge McGlothlin, who remains extremely critical of the strike. The Washington Post quotes him as saying that the union organized "gangs of thugs that attempt[ed] to intimidate or injure or even kill people working for the company." This represents a mode of thought nurtured in recent years and based on a stereotyped view of Appalachians and miners that has been extremely damaging to the UMW and other unions in the past. (This issue was discussed in my November article.)

The positive aspects of the agreement are undeniable. Richard Trumka declared the resolution "a victory for the entire labor movement. I can't think of a better way to start the 1990's." The strike served to solidify support for the union and give direction to the movement. The organ-

ized miners and supporters have achieved political clout; by some analysis, their votes played a significant role in the election of Lawrence Wilder as governor of Virginia, who took a pro-union stand in the recent election. The strike also served as an example to Soviet miners who are organizing a union on the model of the AFL-CIO. A contingent of Soviets visited the Pittston picket lines in Southwest Virginia in December.

But the battle is not over in the coal fields of rural Appalachia. Judge McGlothlin's bias in the litigation of the UMW fines stands between the miners and a regular, fully-pensioned job. There have also been reports in West Virginia papers of violence and even death between miners and company thugs in disputes unrelated to the Pittston strike. Media attention to the Pittston strike has increased since Elizabeth Hanford Dole took on the mediation, and hopefully this attention will extend to unrelated mining conflicts and strikes in other industries, as well as playing a part in the reform of our health care system.



# Combat and support: Women's

## Trying to understand

BY MARY ELIZABETH CAVE

War is a topic we have heard discussed and studied since childhood, yet our generation was not directly affected by it until this winter. I had never considered modern needs for war and who it would involve, until around exam period last semester when the United States took military action against Panama.

The soldiers are of our generation: brothers and friends that we are close to and never thought of one day not being there; they are so young — as are we. Hearing of the action in Panama, the telephone numbers one could call for soldier information, and the casualty and death numbers made me think of all the people I know who are in the military and wonder what they were thinking when they heard the same information. It made me wonder why I was sitting in my room studying while some man of the same age was fighting for his life, his friends' lives, the protection of Panama, and the protection of the citizens of the United States. I thought and talked about it a lot and concluded that fighting in Panama just was not my duty at this time. Right now I need to work to better myself for some future task I can perform that will hopefully also be beneficial.

As you can already guess, I support the invasion of Panama because they declared war on the U.S. and with the United States' experience in terrorism I feel it is better to prevent a major catastrophe before it occurs. At the same time, Americans were being tortured, the Panama Canal — which is valuable to many countries — was being threatened with a takeover, and illegal drugs were being run into the United States by Manuel Noriega's government. These are all

activities the U.S. could not afford to ignore any longer.

Once again coming from a more personal level, I feel that the invasion was necessary, but I did not know how to justify to myself the deaths of the soldiers. When I came home for winter break, my father and I had a long talk about Panama, and he explained to me that we have a volunteer army and that these people's sacrifices are very honorable. It is my opinion that life can be appreciated more fully when one feels so strongly about something that he/she would be willing to give up life for it. My father then proceeded to tell me about a nineteen-year-old soldier from Texas who, under fire in Panama, jumped on top of his friend to protect him. He received a concussion from a bullet that hit his helmet but otherwise was uninjured. Even if this boy never does anything extraordinary with his life, he will always know he was willing to give his life for a friend. How many of us ever get the opportunity to prove our willingness to sacrifice ourselves for another or for a cause that we strongly believe in? The majority of us do not, but I think it's important to think about what things in our lives we consider so important that we would die in order to protect them.

Taking this stance, I feel that a person who volunteers to fight for a cause should not be restricted and therefore women should fight in war if they feel strongly about the cause and wish to be on the front lines. I do not think a draft for women is appropriate because two generations could be wiped out—the generation of the drafted women and of the children they could have. Another point to consider is equality in the armed forces. For example, in specific instances women



## For Linda Br combat d

BY PATTI SAVOIE

Commenting on the December 20th U.S. attack on Panama, one senior Pentagon official said "the Panama invasion was a test of manhood." Among the 15,000 troops who passed that "test of manhood" were 771 women, the first women to engage a hostile enemy in modern combat. Laws and regulations have excluded women from combat units since they were allowed to join U.S. military forces, and this recent role of female soldiers, who constitute 11% of U.S. armed forces today, has stimulated a heated debate on the controversial issue of women in war. At the focal point of virtually every emerging argument is Linda Bray, a 29 year-old MP from Butner, North Carolina who led one of the attacks in the invasion.

Bray, commander of the 988th Military Police Company from Fort Benning, GA, engaged Panamanian soldiers in gunfire at an attack dog compound near Panama City. This attack forced the enemy troops to retreat; no one was killed. The effects of this exchange are concentrated not in the immediate, larger context of the full-scale U.S. invasion of Panama, but within the U.S. itself; Bray's efforts stand not as singularly exceptional, but as symbolic of the efforts of many

## Israeli army drafts women

BY ELIZABETH J. LEVENSOHN

About three weeks after my arrival in Israel for my Junior Year Abroad, I finally had a chance to talk to an Israeli woman my own age. My Hebrew wasn't very good, and neither was her English, yet somehow we managed to establish a friendship. I was surprised at first by how similar we were — she dressed like I did, watched TV and went to movies like I did, talked with her parents and younger brother the same way that I did with mine. She was amazed that I, at 19, was already in my third year of college, and that I could study for a year in a foreign country and get credit for it. She hadn't even started college yet, and wouldn't until she was 20, because she was in the army.

So I, still a curious tourist, began to ask her about the army: What did she do? Was it difficult? Did she enjoy it? Well, she told me, her base was down at Eilat (where Israel touches the Red Sea) and she is in the "Mishmar Hayam," literally, the "Guardians of the Sea." She knows how to use an M-16, but most of the time she just uses an Uzi. And she couldn't really tell me any more. It's secret.

Secret. Merav is 19 years old, she watches "Dynasty", she listens to Billy Joel and she carries an Uzi and is entrusted with national secrets. And she's a woman. To me, this was a strange and almost unimaginable life. But she laughed when I asked her if she was afraid. Not an "of-course-I'm-not-afraid" laugh that a American might have responded with, but a "that-doesn't-really-matter-now-does-it" laugh. Army service, to her, was simply a natural step between high school and university, and I was to learn during my year there that most Israeli women see army service as a stage of life as natural and inevitable as the four years in high school that precede it.

Every Jewish Israeli citizen, except for a

small minority who are exempted for religious reasons, must enter the army when he or she turns 18 — men for three years, women for two. (Men also serve an additional 30-60 days a year of reserve duty until age 55.) Women aren't sent into battle and their physical training isn't quite as strenuous as the men's, and they do have several "non-military" options — they can be secretaries, or teachers, or nurses, for example. But many women choose to take the difficult examinations to enter fields like Intelligence or Operations, or become guards like Merav. Just about all learn to use Uzis, and some also use M-16s half as big as themselves.

Though there are clear distinctions between the roles of men and women in the IDF, the fact that military service is obligatory for women and that women are often entrusted with important matters of national security suggests a great step toward equality of the sexes, or at least the acceptance of women in an area from which we have been traditionally excluded. Yet if this is in fact the case, it is, I believe, completely by accident.

The IDF did not set out to promote equality of the sexes. Israel is a young, tiny country with less than 3.5 million Jews almost surrounded by hostile nations with comparatively huge populations. For the IDF to exempt half of the citizens of Israel from service would be impossible, and it seems to be need, not idealism, that led to the inclusion of women. Yet does the fact that feminism was not the motive behind this step mean that it is not a sign of progress? Does the fact that these Israeli soldiers don't think of themselves as feminists mean that we shouldn't, either? And is the equal right to fight and die for our country something we as feminists who are also women should aspire to? I don't have answers. Only lots of questions.

have been disciplined less severely than men for their behavior in war. I feel that if women are volunteering to serve they should take the consequences that come with that decision and therefore be treated as equals.

At this point in time, war seems to be an inevitable aspect of human history. Whether war is a good or bad thing, men and women should be considered equally adequate to be in combat — if it is their will — and take responsibility for their own lives.

The founder of the Women's International League for Peace and Freedom was a Bryn Mawr graduate.

So was the model for the "G.I. Jane" doll.

Information provided by Rebecca Greco

Panama didn't have a choice

Equality?  
We fucked another  
small country  
But a woman led  
the rapists in.

--Anonymous



# Women's changing roles in the military

## Women's experiences with ROTC

BY BETH STROUD

Ali Wells and Zoe Williams, whom I interviewed for this article, are both in ROTC. Three times a week, they have special classes in engineering, naval history, weapons systems and so on. Once a week, they have drill in their uniforms. Zoe has three workouts a week — at six-thirty in the morning. After graduation, both of them will spend at least four years on active duty and four years in the Reserves, Ali in the Navy and Zoe in the Marine Corps.

It was a little unnerving for me to hear Zoe, who was a frosh in my dorm last year, speak calmly about aircraft carriers and radar. I couldn't help wondering if the kind of equality they have found in the military is the kind of equality women should want. For isn't equal opportunity in the military just an equal opportunity to kill?

Zoe and Ali were quick to point out, however, that they do not want war. In a war, after all, they would be among the first to die. They also made it clear that their participation in the military has the potential to shatter some of the most damaging stereotypes about

women: that women are weak, that women need to be protected, that women can't be trusted.

Ideally, I would not want women to serve in the military because I would not want anyone in the military at all. As long as the military exists, however, it seems that women like Ali and Zoe are doing something important. They are learning how to do all kinds of things which women are not thought capable of doing. And perhaps they will have an effect on the way people think about war itself. If they are on the aircraft carriers instead of at home waiting for husbands or boyfriends to return, perhaps war will cease to be a test of "masculinity" and an opportunity for male "glory."

The following is a transcript of most of our conversation.

-What sorts of things do you like about it, and what sorts of things are you learning?

(Zoe) I'm learning a lot of discipline. I'm learning to prioritize, because I have to decide what's more important — ROTC, or school. Every week, there's a conflict. And every week, the priority changes. I'm learning how to deal with men on a professional basis. That is extremely hard. For a while I was thinking, Why am I going into the Marine Corps? I mean, this has to be the most archaic system in the universe as far as male-female relationships go. But in the business world, or wherever, it's exactly the same, it's just a lot more subtle. I think it might even be harder in the business world because you can't openly fight it, whereas in the Marine Corps, you basically know what you're up against.

(Ali) Well, I'm learning how to deal with the military system. I grew up in a military family, but you don't really get the whole picture as the daughter of a military person. And you have to learn how to deal and work with people that really are pretty much tied up with the red tape... And it's just learning how to maneuver to get things done, how to get organization, how to lead people, try and make a difference, you know?

-What other sorts of things are you thinking of doing afterwards?

(Ali) I could fly for the airlines. That's what my father did. If you have the kind of experience that the Navy, or the military, can give you — they'll teach you how to fly, they'll give you all kinds of flight time, and then the airlines just grab at you. Especially women — they really look to hire women as pilots. So that's what I'm interested in doing.

(Zoe) Medical school. And the military doesn't help, except that medical schools look for anything unique. The military, for anything, is a good basis. They look at your record: if you were in the military, you have discipline, you have more management skills than almost anyone else at your age. Because you go directly into lower level management. You are the boss, basically. So that's a big plus.

-Are there a lot of women in the program, or do you feel like you're in the minority?

(Ali) There are maybe ten women and a hundred and sixty men. I'd say minority.

-Do you ever run into sexism in ROTC? What forms does it take, and how do you deal with it?

(Zoe) The main problem I have is with jokes. You know, guys have a certain mindset that these certain jokes are okay. A lot of it is because I'm at Bryn Mawr, I'm a lot more conscious of it, and it's really hard to sit in a room where all these guys are laughing, and you're the only one not laughing. And you can't openly say, "This really bothers me," because they don't understand why it bothers you. I don't know what you can do about it.

(Ali) The way I usually notice it is that they'll do something that they don't realize is

offending you as a female. I just usually bring it to somebody's attention that can do something about it, and they take care of it. The midshipmen, they don't understand, the young men. But the officers in our unit try to be as helpful as possible because they understand what is happening out in the fleet with women coming in, and how the government is being as even-handed as possible as far as the difference between men and women is concerned. They do as much as they can.

-So it's mostly individuals then, and not the institution?

Definitely.

-And as women, you get a lot of support from the institution for doing what you're doing?

(Ali) Our XO [executive officer] is a woman. She's second in command, and if we ever had a problem we could always go to her.

(Zoe) The officers are supportive of us because women, as a whole, are much more squared away. They're better in ROTC, they're better suited, they're better everything...

-How do other women perceive what you're doing?

(Ali) Women at Bryn Mawr usually seem really interested. I've never run across any problem of people saying, you know, baby-killer or whatever... Most people are like, Really? Tell me what you do... because they've never heard of it, or they've never met anybody, they seem really interested. And women in general... they act the same as the guys do, they just ask me about it. They don't say, Why are you doing that, you should be home with the kids.

-If the United States were to go to war, would you be involved in combat?

(Ali) As women, no.

(Zoe) Actually, in the Navy, you would have a lot more exposure to it.

(Ali) It's combat support roles: where you refill the fuel; the medical corps... What else? Oilers, tankers...

(Zoe) The thing is, you have aircraft carrier battle. All of the supply, all of the support facilities go with it. As an officer on a tanker, you're in the battle group. You're going to Panama. Or you're going to the Mediterranean. You can get shot at...

(Ali) The 'front lines' now are so blurry. There's no front line anymore. You're pretty much right in there with everybody else. If you're on a carrier, in that slim chance that the United States would actually declare war on somebody, they would have to get you off the carrier as soon as possible because it would be a combatant. Of course, I don't think that we're really going to declare war.

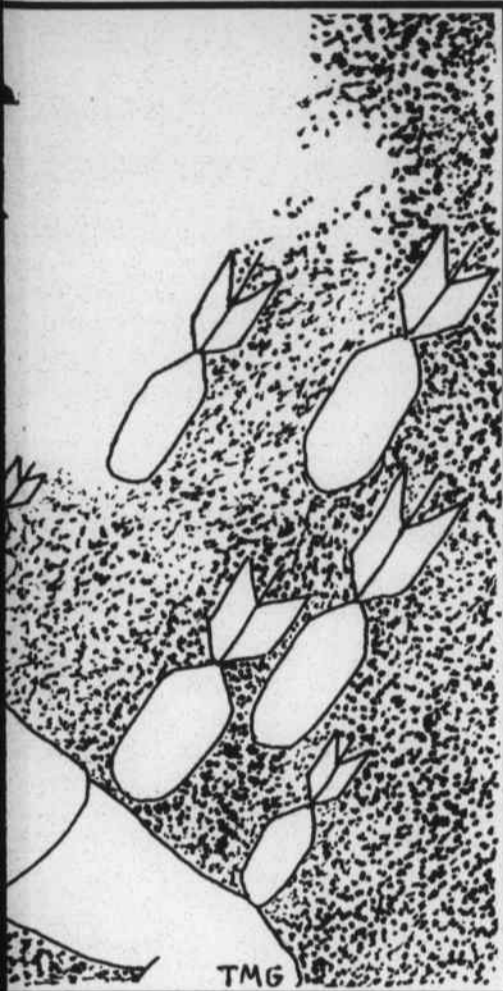
(Zoe) It's really silly, because you can be on a tanker two hundred yards away from an aircraft carrier, on a tanker full of oil that's a floating target basically...

(Ali) But Congress says... there's this, that and the other ship that women can't be on.

-What do you think about that rule? Do you think it would be a good idea for it to be changed?

(Zoe) Mentally, I don't see any problem with women and men being on the same ships, on combatants. But logistically, those ships were designed for all men: they have these huge berthings with a hundred guys and one huge bathroom. In order to put women on it, it would have to be an extremely disproportionate amount. They'd have to start building new ships designed to integrate women. To put women officers on board would not be difficult at all because the officer's berthings are different... I think it would be a fine idea. It's definitely plausible. I think that the Navy is definitely ready for it. But there are problems as far as practicality is concerned. And then there's also the old guard that don't think women should be doing this.

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## Bray's "support" role became during Panama invasion

women.

Women are allowed to enlist in military police units, like Bray's own company, as they are considered support troops. However, the duties are often hazardous, and military police often get caught up in dangerous situations, like the one Bray herself faced. Women are among those who guard U.S. embassies abroad, and the Air Force employs female test pilots. But promotion is often based on command experience in aircraft, fighting ships or tanks, of which women get little. Although Army studies have shown that a woman's physical strength develops rapidly through training, female marines are not allowed to throw live grenades because it is believed that they will not be able to throw them far enough away to avoid injury.

In a combat situation, events have a sweeping effect, and it is impossible to separate combat troops from non-combat troops if all are present on the field. Intelligence and technical skills are more important in the reality of combat than slight differences in physical strength, but certain critics deny that women possess the abilities necessary in a soldier. Brian R. Mitchell, author of *Weak Link: The Feminization of the American Military*, believes that women are not capable of per-

forming critical battlefield functions. "The sorts of things [women] were doing [in Panama] could be done by a twelve year-old with a rifle." Pamela Schraeder, a congresswoman from Colorado, contends that if women are allowed to be soldiers, they should perform in all the capacities of a soldier, one of which is combat duty.

Of the 771 women who were participants in the invasion of Panama, not one is eligible for the combat-infantryman's badge, even though all were engaged in gunfire. Regulations reserve those awards for infantrymen who have been in combat, and infantry units are among those from which women are excluded because of the nature of the position as one of a combat soldier. Although these women performed many of the same duties as the men who received the badge, they don't bear the proper title. All Panama veterans do have the privilege of transferring their unit patches from their left shoulder to their right, signifying combat experience. For the first time in modern U.S. history, women will be among those soldiers wearing unit patches on their right shoulder. With this change, the legal position of these women and all others within the military is bound to be called into question.





# MAURTYRS AND

## Secret treasures are found in Barnes' mansion in Merion

BY KAIA HUSEBY

The eighth wonder of the world is hiding behind the gates of an elaborate and dignified mansion in Merion, Pennsylvania. Here, one is exposed to art as a necessary part of everyday life; where else can you see Renoir, Matisse, and even Goya interspersed with hinges and locks from as nearby as the Pennsylvania Dutch to as far off as Persia? Barnes, the eccentric owner of this enormous collection, wanted people to understand that art performed a function as simple as opening a door. And upon opening this door, what jewels are discovered!

The Barnes Foundation began to play its role in art education in 1922. There are courses, seminars, and an arboretum in addition to the gallery. As yet, I have only experienced the splendor of the mansion itself.

There are over a thousand paintings, with works by Cézanne, Matisse, Renoir, Picasso, Rousseau, Soutine, Modigliani, Klee, Miró, Giorgione, Titian, Tintoretto, El Greco, Goya, Daumier, Van Gogh...the list is almost endless. Chinese, Persian, Greek, Egyptian, and even American Indian art are distributed throughout, in between the hand-wrought iron pieces. The fascination derives from the juxtapositions Barnes created when he composed this wide range of works; only he knows the reasoning behind the placement which he willed never to be altered. What confusion and intrigue is fostered when seeing a tool to punch holes in bulls' noses hung above one of Renoir's innocent and voluptuous nudes!

There are thirteen rooms, each one as surprising and arousing as the next. Since Barnes tended to buy up as many works as he could while he had the means, there are many pieces that challenge our perception of a particular artist. I had always thought of Daumier as a satirist of the wealthy French aristocracy, recording their yawns and groans during theater performances. But the Barnes collection includes several of his paintings, simple in their subdued browns and greys but containing great power in their composition. I am still thinking of a peasant man dragging a heavy sack, the weight emphasized by the viewer's perspective from down a slope behind him. We feel the mass of the bag in its dark tones, since we are in a dangerous position if he loses his grip. In a loose style with no detailed features to speak of, we sense the tension of his painful position.

Being exposed to this revolutionary

form of exhibition, seemingly hung at random, I realized how conditioned I had become to the order usually imposed by museums. Works of art tend to be displayed according to someone's logical method, be it chronology or thematic development. But here, it is our responsibility to draw the connections between the works; this is both freeing and frightening. Why is one of Hieronymous Bosch's allegorical creatures in front of the fires of Hell near an Egyptian elephant from 1200 B.C.? What, if anything, do one of Matisse's lively and loud still lives have to do with Goya's sketch of a man riding a bull who is being chased by dogs because there is a cat on his head? Is the door Barnes opens for us a challenge that he thinks we need to puzzle over? Perhaps it is merely a rhetorical tool to pry open our curiosity, to call us in to what he sees as an essential part of our world.

Again, we find contradictions. In the pamphlet provided by the Barnes Foundation, we read that: "Appreciation of works of art requires organized effort and systematic study on the same principal that it requires effort to study to become a lawyer, an engineer or a physician." This fantastic exhibition of works that rarely are labelled with more than the artist's last name is thus a true "rompecabezas", the Spanish word for puzzle which translates into "head breaker".

It is easy to spend hours here, losing all sense of time. But unfortunately, I think the museum is only open Saturdays and Sundays from about 10 AM to 4:30 PM. You have to sign your name with a guard at the entrance and then are free to ex-



plure. Directions are simple enough so that no one should have an excuse for missing this incredible resource. Take the Paoli line to Merion. Cross under the tracks and walk north (the side the park is on, if your sense of direction is as bad as mine). Turn right on City Line Avenue and then left on North Latchis Lane. Follow this about half a mile until you see big gates, an enormous stone mansion, and expansive grounds. Voilà!

*Maurtyrs have the privilege to see a variety of dancers and their thrilling work*



Molissa Fenley, a leader of the next wave movement, is known for her explosive approach to dance.



Lorn MacDougal and eight members of the BMC dance faculty, will perform modern, ballet, and ballroom dance.

## Coming Attractions

### ON CAMPUS:

#### Molissa Fenley

Masterclass for modern dancers at intermediate level  
Wednesday, February 7th  
Pembroke Dance Studio, 7:00pm  
Observers are welcome

#### Performance

Thursday, February 8th  
Goodhart Hall, 8:00pm  
Tickets are \$1.00 with student ID  
Tickets are available at the door, or call 526-5210

#### Women Writers Reading Series presents novelist and poet Lisa Zeidner

Tuesday, February 20th  
Centennial campus center, Room 105, 1:15pm

#### Pittsburgh Dance Alloy presents lecture and demonstration

Tuesday, February 20th  
Pembroke Dance Studio, 9:00pm

#### Judith Malina returns for second week of her fellowship

February 18th - February 24th  
Teaching creative writing and theater classes  
Available for meeting with individual students

### OFF CAMPUS:

#### The Invisible Man

Tuesday, February 6th - Sunday, March 4th  
Walnut Street Theatre's Studio Five  
9th and Walnut Streets  
For more information, call 332-4930

#### O'Jays in Concert

Friday, February 9th - Sunday, February 11th  
The Schubert Theater  
For more information, call 732-5446

## Romantic loves were invented to manipulate women

BY MELISSA DALLAL

Did the headline catch your attention? If so, you have experienced the art of Jenny Holzer, an artist who uses the strategies of an advertiser to communicate her messages. Her work, which she calls "installation art", has appeared on computer-animated billboards in Las Vegas and New York's Times Square, MTV, plaques on park benches, sarcophagus lids, garbage-can lids, parking meters, T-shirts, and is currently climbing the inner spiral of the Guggenheim Museum on a continuous electronic signboard 530 feet long.

With her desire to make art that is understandable, relevant and important to almost everyone, Holzer presents her audience with aphorisms, clichés, and short narratives in an eye-catching manner. With her phrases such as, "Protect me from what I want", "Money creates taste", "Anger or hate can be a useful or motivating force", "Ideals are eventually replaced by conventional goals", and "Remember to react", she assumes the role of a social critic.

Born in Gallipolis, Ohio in 1950, Holzer graduated from The Rhode Island School of Design, and entered the Whitney Museum's Independent Study Program where she abandoned painting, and turned to writing as her primary mode of expression. She does not describe herself as developing from or within a certain artistic movement, but it is apparent that

she has succeeded the conceptual artists of the 60's and 70's who believed that the artistic concept was more important than the process or the product. Integrating language within art helped reduce the elitist quality of pure abstraction. Tom Wolfe, in *The Painted Word*, describes the absurdity of the modern art world and all of its movements, whose destiny he believes is "to become nothing less than Literature pure and simple."

The question is: what has greater impact, the visual content or the verbal content of Holzer's art? And if it is the latter, then is it art? Personally speaking, the combination of the two is an art form in itself, but others disdain her art because the words give it importance. When I entered the show at the Guggenheim, I was awestruck by the dramatic visual display. The colorful, sparkling and flashing lights of the digital diodes winding up Frank Lloyd Wright's famous spiral arrested me, while the shrewd, flip, and haunting phrases shocked me. Yet a friend who was with me looked beyond the electronic signboard to the empty walls of the rampway and asked, "Where's the art?"

Although we all might not accept Jenny Holzer as an artist, she will be the first female artist ever to represent the United States this May at the prestigious Venice Biennale. Her work will also be on display at the Guggenheim Museum until February 11.

# ENTERTAINMENT

## Tandy and Freeman drive realistic movie to success

BY BECCA BARNHART

Finally a non-Hollywood, Hollywood movie. It's about time! *Driving Miss Daisy* is a refreshing and welcome relief from the hit-over-the-head message films flowing uncontrollably out of Hollywood. It is a sweet and gentle civil rights' movie without one single scene containing lynchings, cross burnings, or Klan members. The power of this movie lies in its subtlety. You come out of the theater thinking that you have been merely entertained, but then you realize your \$6.00 bought you more than just entertainment.



*Driving Miss Daisy* is a realistic portrayal of the South over a period of twenty or thirty odd years. Miss Daisy, wonderfully portrayed by Jessica Tandy, is an old curmudgeon. Her son (Dan Ackroyd) hires a driver for her against her wishes. The movie concerns the complex relationship between Miss Daisy and her chauffeur Hoke (Morgan Freeman, a quiet, soft-spoken actor reminiscent of Jimmy Stewart). Miss Daisy, a white, Jewish woman, is prejudiced although she says that she isn't. She resents her loss of freedom and blames Hoke; however, he always proves his integrity forcing Miss Daisy to capitulate. The beauty of this film is that Miss Daisy does not miraculously become a new person advocating for the equal rights of Afro-Americans. She

remains a real, three-dimensional person from beginning to end. At various points in the movie, she realizes her prejudice and sees that she herself is an object of derision. Nonetheless, she hates to admit she is wrong, like many people, and so there are no climatic scenes of apology or confession, which is exactly proper.

The power of this movie lies in what Miss Daisy does not do. She does not take Hoke to the King (Martin Luther) dinner although she later realizes the hypocrisy of this, but never tells Hoke. The Afro-Americans and the

Jews in the South are the object of the same hatred by the Ku Klux Klan, but the societally engrained color barrier prevents Miss Daisy and Hoke from joining forces. Miss Daisy comes to understand this, and much to her surprise, Hoke becomes her favorite companion.

Hollywood loves compact-beginning, middle, and end-stories. The writers, directors, and producers are usually so simplistic that their movies resemble children's books because the plot has to be resolved, or they are not happy. They seem to think American audiences are equally simple-minded, and unless audience members are hit over their heads with a mallet, they will not get the message. The end result is that movies become trite. Thankfully, this is not so with *Driving Miss Daisy*.



## The Simpsons: TV from Hell

BY AMY HOLZAPFEL

The advent of Matt Groening's *The Simpsons* brings with it a nearly unparalleled expression of upsetting family dynamics. This Sunday night cartoon featured on the FOX network centers around the hapless adventures of one Homer Simpson, his wife, and his three bratty children - adventures which are oftentimes more sad than funny in the absolute, bitter desparateness of the characters.

But bitterness is a prevailing theme with Groening. With the Simpsons', he attacks the American family with ruthless cynicism honed from five previous books of cartoons, all produced in his distinct offbeat style which is, gratefully, not afraid to take a risk and offend the reader. For example, the father works at where else but the local nuclear power plant. When the family is told to, "come on in and enjoy yourselves," at the plant picnic, the oldest son Bart quips, "yeah, Dad. You can lounge around in your underwear and scratch yourself." This almost painful satire is Groening's trademark, I think his best trait as a cartoonist.

*The Simpson's* is yet a lot more mellowed than Groening's books. Hardcore fans speculate on what a dismal childhood the man must have had from Child-

hood is Hell, yet in *The Simpsons* there is a certain attachment that the viewer has to Homer, a pity rather than sympathy. This is an obvious change from the tyrannical father figures of his previous works. The well-read fan revels to see Groening's very particular characters come to life in drawing - though as I see it, the coloring of the cartoon undermines the power of his relatively simply sketched characters. It is natural, I suppose, for a show to be softened for a television audience not quite so hip, and not so eager to be shocked as your average Matt Groening reader.

In this way the show was disappointing for me, it not being quite as acidic as the Matt Groening humor to which I was accustomed. His humor, even since his most recent book, has become a steady barrage aimed at modern American culture - the Simpsons eat nightly TV dinners, and their kids go on field trips to the power plant. Homer is obsessed with seeking normalcy for his family, and finds the cheapest advertisement for therapy on TV one evening - "a cure or double your money back!" When therapy, inevitably, fails, they buy a larger TV with their gains. Perhaps taming this humor is a good idea - Homer is a tired patriarch dealing with his unruly horde, and thus the Simpsons become a symbol for the American family. Rather than being turned off by brutal satire, Americans are able to laugh at themselves.

In conclusion, *The Simpsons* are well worth watching. Though it may not have the same bite as his books of cartoons, Matt Groening's distinctive comedy is still there. Some moments of the show are better than others, and some are absolutely, comically, amazing. These have to be looked for - always check the background for subtle touches. The glorious vista of a setting sun over the reactor is rather appealing in its ironic beauty.

## Are you interested in performing in the Café?

Do you sing, dance or striptease?

If so, let us have the opportunity to be entertained by you!

Call Misty Whelan (student services) at xt7331

### THE BRYN MAWR PAPER DOLL COLLECTION: HELL WEEK ISSUE.

MAWTER, FIG. 2.

MAWTER UNDERWEAR, PART TWO: THE "SMALL BUSTS" LOOK. FOR THOSE WHO CAN - AND DO - GO WITHOUT A BRA. YET MORE STYLES TO FOLLOW - WATCH THIS SPACE.

YET MORE HAIRSTYLES!

COSTUME #2: FROSH, DRESS-UP DAY.

COSTUME #3: SOPHS - THE PROSECUTION.

OPERA GLOVES, BLACK, THAT TOUCH OF CLASS.

BLACK MINI-SKIRT AND BUSTIER. THE LOOK THAT SAYS "FROSH-BEWARE."

"FISHNETS." A TIMELESS FAVORITE. WITH GARTERS, IF POSSIBLE.

BLACK PUMPS, SPIKE HEELS - THE HIGHER AND SLINKIER, THE BETTER.

CUT + COLOR

AN EXAMPLE OF A POSSIBLE COSTUME. BASICALLY, ANYTHING THAT WILL MAKE PEOPLE STAND UP AND SAY "HEY, THIS IS FOR HELL WEEK, ISN'T IT?"

BY HOLLY HUTCHISON '90

# Dates Women Make

February 4—**Black History Month at Haverford** The Haverford Black Students League sponsors a presentation and display cases titled "Africa: Cultures and the Slave Trade" in the Presidential alcove at Magill Library at 7 pm.

February 5—The **Haverford Sociology/Anthropology Department** presents a series of lectures by candidates in their professor search. Sharon Hicks-Bartlett addresses "From the Ivory Tower to 'Barely Getting Along Street': The Realities and Implications of Fieldwork in a Low Income Neighborhood" 4:30 pm in Gest 101, Reception at 4:15.

February 6—The **Haverford Sociology/Anthropology Department** presents Bryn Mawr's own Marcia Hall, "The Talented Tenth Reconsidered: Race Consciousness in Black Students on White Campuses." 4:30 pm in Gest 101, Reception at 4:15.

February 7—**The Body Image Project** presents "Family Life and Body Image" at 9 pm in Campus Center 105.

February 8—**Black History Month at Penn** "Killer of Sheep" Winner of the MacArthur Award, Charles Burnett uses his film to capture the psychological effects of job pressures on a Black man and his family. 6 pm, Room 17, Logan Hall, on 36th between Spruce and Locust. Info: 898-1495.

February 10—**Penn LGBA Retreat** : A one-day community building program, including sessions on long-term relationships (A gay male couple who has been together for 40-something years and a lesbian couple who has been together for 20-something years will be there to talk about relationships) and being gay in the workplace. Register in advance at the LGBA office, 898-5270. All day at the Crossing, 906 South 49th St.

**Black History Month at Swarthmore** Charlotte Blake Alston displays her storytelling craft. Through the use of body movement, gestures, facial expressions, voice, costuming, and plenty of audience participation, Ms. Alston light up the elements of a good story. She specializes in African folktales and international stories. 2 pm in Bond Hall at Swarthmore. Info: 328-8456

**Black History Month at Haverford** The Haverford Black Students League presents Spike Lee's "She's Gotta Have It" at 8 pm in Chase 104.

February 10 & 11—The Third Annual **Campuses Against Racial Violence** Conference, held at Bryn Mawr, will run all day Saturday and Sunday. Registration is in the Main Lounge of the Campus Center from 4 pm-12 am on Friday the 9th. Speakers include a whole slew of Big People In the Bi-College Community, such as Judy Porter, Matt Hamabata, Enrique Sacerio-Gari, Joyce Miller, Robin Kilson, and Stephen Heath. The Keynote Address will be given by Jan Douglass, and Elaine Wong and Gwen Bookman will be visiting from Wellesley to address how another Sister college combats campus problems, not to mention the networking opportunities with students from numerous other colleges. Topics of discussion include "The Consequences of Being Gay," "Achieving Diversity through Social Events," "Being White on a Predominantly White Campus," and "Conflicts between the Fourteenth and Fifteenth Amendments: Human Dignity Vs. Free Speech." Especially because it is being held on our campus this year, let's show that the Bryn Mawr Community supports work to combat racial violence. Racial violence is not just an issue for people of color—it hurts all of us!

February 11—**Black History Month at Haverford** The Haverford Black Students League sponsors a presentation and display cases titled "The Slavery Experience in the U.S. and the West Indies" in the Presidential alcove at Magill Library at 7 pm.

February 12—The **Haverford Sociology/Anthropology Department** presents Deborah Tooker on "The Grammar of Hierarchy in a South East Asian Society...." 4:30 pm in Gest 101, Reception at 4:15.

February 13—The **Haverford Sociology/Anthropology Department** presents Laurie Hart-McGrath speaking on "Time, Religion, and Social Experience in Rural Greece." 4:30 pm in Gest 101, Reception at 4:15.

February 15—**Black History Month at Penn** "Joe's Bed-Stuy Barbershop 'We Cut Heads'" Spike Lee's first film examines life in a New York neighborhood. Mr. Lee received an Academy Award for this film. 6 pm, Room 17, Logan Hall, on 36th between Spruce and Locust, Info: 898-1495.

February 16—**Penn LGBA Dance** at The Gold Standard, 36th and Locust Walk. 10-2 pm. Info: 898-5270. Penn LGBA dances are a lot of fun, the Gold Standard is a great space, equipped with a bar for those of us over 21, and usually a cool d.j. Admission is a coupla dollars, 4-ish.

February 17—**Black History Month at Haverford** The Haverford Black Students League sponsors an Open House with poetry reading by Mbali Umoja, refreshments, and socializing at the Black Cultural Center at 2 pm, a movie titled "Price of the Ticket" at 8 pm in the Chase 104, and a Party in the right wing of the H.C. Dining Center from 10 pm-2 am.

February 18—**Black History Month at Haverford** The Haverford Black Students League sponsors a presentation and display cases titled "Civil Rights in the U.S. and Self Determination in the West Indies" in the Presidential alcove at Magill Library at 7:00 pm.

February 19-23—**AIDS Awareness Week** at Penn. For further information of events, call 898-5270.

February 20—Women's International League for Peace and Freedom presents Dr. Bettye Collier-Thomas, the Director of Temple University's Center for African American History and Culture, addressing **African American Women's History**. At 7:30 pm at the Germantown Friends Meeting House, 47 West Coultier St..

February 20-24—The **Laetus Theater Group** presents Sarah Dreher's **Hollandia '45** at the Plays & Players Theater, at 1714 Delancey Street. "The horrors of World War II, experienced by the Women who worked, suffered, and loved each other behind the lines. A touching story of war—and memory..." Admission is \$12.50 or \$10 depending on the show you go to. For reservations and info: 729-3199.

February 21—The **Women's Theater Festival**, organized by Penn English professor Lynda Hart, includes "people doing cutting edge work—often from the lesbian perspective" know from experience that 'gender is imposed, constructed out of heterosexuality.'" Split Britches perform **Anniversary Waltz**—a parody of romance from a lesbian perspective. At the Gold Standard, 36th and Locust Walk, 8 pm. Info: Annenberg Box Office, 898-6791.

February 22—**Black History Month at Penn** "Illusions" Julie Dash illustrates rather powerfully what it was like in Hollywood for Blacks who "passed" as whites during the 1940's. 6 pm, Room 17, Logan Hall, on 36th between Spruce and Locust. Info: 898-1495.

February 24—**Women's Theater Festival Salon de La Mer**, a cabaret featuring **The Well of Horniness**, at the Christian Association on 36th between Locust and Walnut, at 9 pm. Info: Annenberg Box Office, 898-6791.

**Black History Month at Swarthmore** Naomi Tutu, daughter of Archbishop Desmond Tutu, gives a lecture on South Africa at 8 pm in Lang Auditorium at Swarthmore. Info: 328-8456.

**Black History Month at Haverford** The Haverford Black Students League sponsors a Symposium titled "The African Diaspora, Perspectives on the African American and the African-Caribbean Experiences" at Stokes 108 from 1-5 pm.

February 25— **Women's Theater Festival** Anna Deveare Smith's one-woman show, **Gender Bending on the Road: A Black Woman's Perspective**, at Logan Hall, on 36th between Locust and Spruce, 8pm. Info: Annenberg Box Office, 898-6791.

**Black History Month at Haverford** The Haverford Black Students League sponsors a Presentation and display cases titled "An Overview of the Contemporary Black Diaspora" in the Presidential alcove of Magill Library at 7 pm, and Spike Lee's "School Daze" at 8 pm in Chase 104.

February 28—**Women's Theater Festival The Terror of Wedding**, written by Penn graduate student, Amy Robinson, is a satire of the discrepancy between the life of Florence Nightingale and her media image, **The Lady with the Lamp**. Annenberg Studio Theater, on Walnut at 37th, 8 pm. Info: Annenberg Box Office, 898-6791.

February 27—**Black History Month at Haverford** The Haverford Black Students League sponsors "We Speak" at Collection at 10 am in Stokes 108.

March 1—**Women's Theater Festival The Terror of Wedding**, Annenberg Studio Theater, on Walnut at 37th, 8 pm. Info: Annenberg Box Office, 898-6791.

March 2-3—**Women's Theater Festival** Salli Lovelarkin's **The Instruments May Be Shown**, is a performance piece about international torture. At Penniman Library of Bennet Hall, 34th and Walnut, 8 pm. Info: Annenberg Box Office, 898-6791.

If you have questions or upcoming events, call at x5818.  
-Kalyani Broderick

## SHE DRIVES ME CRAZY...



# Roman church opposes Black Catholic rite

continued from page 1

must take place on our terms."

Stallings called on Cardinal Hickey, with the help of the nation's 13 black Catholic bishops, to organize a "national synod of African-American Catholics...to move toward an African-American rite" that would be recognized by Rome. Days after this request, the bishops issued a statement urging Stallings to abandon his work with the Imani Temple and return to the fold of the Catholic Church.

Stallings had been highly critical of the bishop's allegiance to Catholic Church authorities, though he became more conciliatory in a four-page letter addressed to the bishops, asking them to join him "in advocating justice and equality" in the Church. In the same letter, Stallings gave an example of racism within the Church, citing the under-enrollment of black students in Catholic University's freshman class. There were only 20 black students out of a class of 1,000 at the University which is "controlled by the [Catholic] College of Bishops."

Media and political savvy have been a hallmark of Stallings's activities. News-watchers have noted the timeliness of his first service at the Imani Temple last summer — Cardinal Hickey was out of town, Congress was out of session, and local papers were starved for news. The service made front page headlines.

On Martin Luther King's Birthday, Stallings reportedly took steps to canonize the civil-rights activist. According to the teachings of the Catholic Church, only baptized Catholics may qualify for

sainthood — King was a Baptist minister.

Stallings called the recent arrest of D.C. Mayor Marion Barry on drug charges, "part of America's demonic agenda to discredit black leaders."

Stallings has a very growth-oriented vision for the Imani Temple. In a speech at DePaul University in Chicago last Thursday, Stallings proposed the creation of a church that would renounce the Pope's authority and allow for the ordi-

nation of female priests. The new church, to be called the African-American Catholic Congregation, would mark Stallings's first official break with the Catholic Church.

Cardinal Hickey has refused to comment openly on any of Stallings's activities. A Washington-area Archdiocese spokeswoman, cautioned, "If [Stallings] goes about and formally separates himself, that would be automatic excommunication." Stallings responded, on a visit

to the talkshow Donahue, that threatened excommunication represents "political tactics used by the powerful...to further enslave and oppress the oppressed."

In his talk at Haverford Collection, Stallings emphasized his priorities with regard to justice and equality. He described religion as central to these goals, telling the audience, "To bring about radical change, we must have the transcendent power of the church."

## Equal opportunity, equal pay for equal work -- in the military

continued from page 7

-Who comprises the "old guard?"  
(Zoe) The people with stars, who've been in since Korea or World War Two, and they're just concerned. They're very conventional. And these are the decision-makers right now. Slowly, as they retire — get weeded out and get replaced by more modern men and women, things are going to change. I don't think there's any way it won't.

-Do you think of yourselves as feminists?

(Ali) Definitely. We wouldn't be in the military if we weren't.

-How does what you're doing fit in with feminism?

(Ali) I think any woman going into a place that's mainly men and trying to break new ground could be considered a feminist, especially if she's not weak and

has a backbone and can stand up for herself and say, "Yes — I can do anything that a man can do, and sometimes even better, and get paid the same amount no matter what we do"... When I was a little girl, I never realized that there was a difference between men and women in the work world. And so when I started hearing about things like this case where the woman didn't get paid as much as the man even though she was doing the same thing, my father would always tell me that in the military you get paid the same amount, you get promoted just like a man. You do the same thing, and you get everything the same. If there is any kind of sexism, it's the individual's fault — and that's because of their background or whatever, just like it is in the real world, so it's not accepted behavior. If you have a problem, you go to your next-

up... and if he doesn't take care of it there's another person up there who'll take care of it.

(Zoe) As a whole, the Navy is definitely forward-moving. Even the Marine Corps is changing. The pool of quality males is seriously going down. In order to get the quality leadership and the personnel that they desire, they're getting more women integrated. They want a good leadership, regardless of sex. The populace in general is becoming more equal-minded about men and women, and so the people in the military are going to be more accepting.

(Ali) As far as feminism goes, I definitely would consider myself a feminist, if feminism means being proud of being a woman and thinking that you can do whatever you want.

## Killing: emotional, political response

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personalization as a politicalization of self, paradoxical though it may seem. If more people were to think of events such as the Montreal killings in terms of "How would I feel if this were an act perpetrated upon a group — ethnic, racial, social, etc. — to which I belong?" then perhaps phenomena like the massacre and the social and political climate in which it occurred would be dealt with more seriously in terms of public response and policy making.

I must say that I agree with the novelist cited in the article clipping, but not with your interpretation of his statement. The Times article says: "...novelist Mordechai Richler...argued that rational lessons could not be drawn from irrational acts." I think a key word here is "lessons." We

cannot view the massacre in a lesson in how most men feel toward women. We cannot interpret this man's actions as actions that most men would take if they could (i.e. had the courage or felt they could get away with it). In this sense, you are right in saying that the killings "are no cause for generalization."

However, I do think this man's actions can be seen as fitting into a larger spectrum, a spectrum of misogyny and violence towards women. On one end of the spectrum, we might see dirty jokes and pornography which tend to metonymize women so that they are no longer human beings but become instead their sex. On the spectrum too are each instance of genital mutilation, female infanticide, wife burning, battering, rape, and the Montreal massacre. The reason this spec-

trum is a political one is that all these atrocities are committed against specific individuals because the individuals are women. Since the Montreal massacre fits easily into this spectrum, the massacre cannot be, as one person cited in the Times article pointed out, "an isolated incident."

Suppose the murderer were abnormal or insane. (We might have to look closely at the standards by which we judge normality and sanity, since it is men who are usually considered mentally and socially "normal" who perpetrate most rapes and beatings and who cooperated in many of the major atrocities of our century.) He still carried out his killings in a premeditated, logical fashion. The act can be deemed irrational from our point of view, but it was carried out in a rational manner: he obtained a weapon, he had a specific target group, he asked those people not belonging to the target group to leave the classroom, and he even had assembled a list of other would-be victims.

Maybe this letter of mine is not going anywhere. All I can say is this: once again, change the women to Jews, and the university to a college in Germany in the early 1940's. Keep the lone murderer essentially the same, keep his actions in the classroom the same ("Christians, out!"), and put in his pocket a list of prominent German Jews. Now, step back a few years. Can't you see that the individual's actions jibed with parallel violence and parallel discrimination? Even if not all Germans wanted to or would have committed the same act, can't you see the individual's action as representative of what was occurring on a more global level? Or at least, can't you see how his act would have fit into a spectrum of anti-semitism: from "kike" jokes, to job and wage discrimination, to...

I'm starting to lose my train of thought. I hope my deliberations here prove worth your while. Again, thanks for initiating this exchange. Hope life and work are going well for you.

Love,  
L.

Give blood Feb. 13 & 14 in Erdman. You can't get AIDS from giving blood. You can save someone's life.

Interested in reproductive rights? The Coalition is looking for people to serve in leadership capacities. Frosh, sophomores, and juniors especially encouraged. For more information, call Laura van Straaten at x7543.

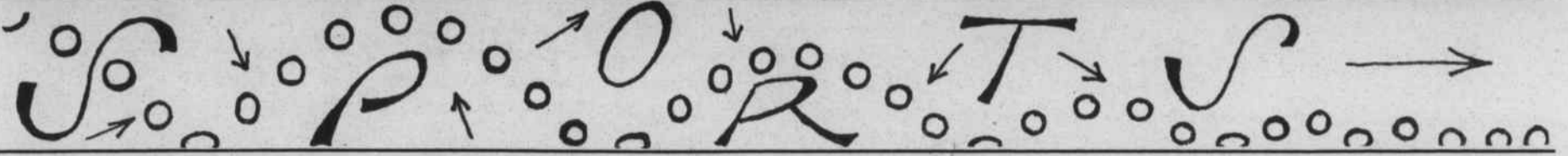
### Classified & information

Meet Rick, meet Mick, P.I.'s for hire. Don't find us, we'll find you.

Katherine— Bonus annus et multus in via! Es viginti!

Bon anniversaire Slothette!





## Basketball excels

BY RACHEL PERLMAN

The Bryn Mawr basketball team has won all three games that they played this semester. This winning streak began on January 27 in a game at Cedar Crest, which Bryn Mawr won 75-68. Mary Beth Janicki was the high scorer of this game, scoring 24 points. "They were good—better than we expected," said co-captain Jo-ann Meyers about the opponent. Bryn Mawr's "good defense was key to the victory."

Three days after the Cedar Crest victory, the team proceeded to beat Rosemont, 63-45. Co-captain Julie Zuraw, with 21 points, was the high scorer of this game. In an exciting game on January 25, Bryn Mawr beat Gwynned Mercy, at Gwynned Mercy, 69-47.

This semester's team consists of senior co-captains Jo-Anne Meyers and Julie Zuraw, senior Kerry Williams, sophomore Julie Remeo, and freshmen Mary Beth Janicki and Erin Adamson. Due to an injury, senior Marianne Dait is unable to play with the team this semester. Junior Lisa Wells is also not playing this semester because she is studying in Australia.

Bryn Mawr is playing exceptionally well, especially considering the size of

## Upcoming home athletic and wellness events

|                      |   |       |
|----------------------|---|-------|
| Wednesday Feb. 7     | - Swimming & Diving vs. Swarthmore                  | 5 pm  |
| Friday Feb. 9        | - Basketball vs. Penn State                         | 5 pm  |
| Fri-Sunday Feb. 9-11 | - Badminton MidAtlantic Tournament at BMC           |       |
| Saturday Feb. 10     | - Wellness Seminar:<br>"Time and Stress Management" | 10 am |
| Monday Feb. 1        | - Basketball vs. Swarthmore                         | 7 pm  |
| Tuesday Feb. 13      | - Badminton vs. Harcum                              | 4 pm  |
| Thursday Feb. 15     | - Badminton vs. Franklin & Marshall                 | 4 pm  |
| Saturday Feb. 17     | - Basketball vs. NE Christian                       | 2 pm  |
| Saturday Feb. 17     | - Wellness Seminar:<br>"Identity and Relationship"  | 10 am |

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For additional information regarding athletic events, contact Schwartz Gymnasium x7348.  
For information regarding Wellness Seminars, contact Cindy Bell x7349.

the team. As of the Gwynned Mercy game, Bryn Mawr's record was 6-3. The basketball season began in the middle of last semester and goes until February 17. The rest of Bryn Mawr's games are going to be tough. However, Meyers says, "If we get in shape, I think we'll be O.K.. We have the potential to beat all the teams."

The captains agree that their coach Ray Thoran is very enthusiastic and an excellent teacher. Thoran is an experienced coach. He has been with the basketball team for several years and this is his second year as head coach. He is also the head coach of the soccer team.

Half of the players on Bryn Mawr's six person team are graduating this spring. Fortunately, the freshmen are good players who have a lot of potential. Zuraw says "The freshmen are incredible."



Bi-co Women's Rugby Team is now recruiting for the Spring season  
photo courtesy of Jen Reed

## Challenging our education

BY GRETCHEN JUDE AND  
LISA ARELLANO

we are all here together in a Women's college absorbing an immense amount of resources because we are Being Educated and maybe that's a problem but maybe there is a way of redefining that process so that it is Revolutionary in and of itself—which is very different from sitting in a dusty room discussing dusty theories...So let's talk about pedagogy and authority and what it means to be in a prestigious institution and let's talk about the way we learn

often class discussion is not a dialogue, but a performance where everyone wants to know the most and say the most and look the smartest—next, of course, to the professor because in a hierarchical pedagogy professors always know the most...maybe we could start there and find a new way of learning without attacking/feeling attacked, without trying to defend a position. instead trying to learn to communicate With (not to) each other we would all progress-explore-create without reproducing our present context of authority and hierarchy. instead we learn how to invest our egos in being RIGHT attacking and defending not listening and needing someone else with more power to intervene-mediate-control.

and let's say we're all reading books and writing papers about things that don't matter to our lives and that we're all just going through the motions of learning to see the world in a different way. what if that changed and we became scholars of some kind of reality and started to believe in the world around us enough to think it was important enough to learn about—so there wouldn't be this self-induced rift between what we study and what we feel

whether or not we are living in an ivory tower—which isn't really so proverbial anyhow—we can be revolutionary and we can change the world and we can learn how to change systems and priori-

ties. we all know that there is something intrinsically political in women's education and we think that there can be something intrinsically political in all education if we stop and force ourselves to question and if we learn to stop looking for answers...?

## Lady Oracle's Horoscope

### THE CAPRICORN MAWRTYR (December 22 - January 19)

Let us begin with a few compliments, for in spite of the modesty contained in this sign, the Capricorn Mawrtyr loves to be praised. Especially when the praise is genuine and she can almost always tell when it isn't. For the Capricorn Mawrtyr is nothing if not shrewd. And hard-working. And responsible. And persevering. Among other things.

She takes life and Bryn Mawr seriously, even though she is very good at making jokes about them. She has a wonderful sense of humour, a little on the dry and refined side, but nonetheless good. What is more important than that, perhaps, is her ability to appreciate humour in others. She is often the first to grasp, and laugh at, a good joke. Unless she is thinking of love or academics at that point. In a sense, she is married to both of those—and they make difficult spouses! But naturally, she manages this bigamy with admirable skill. This is because she works very hard at all the relationships she chooses to be in. You generally can't accuse her of neglect or carelessness. She would probably give you a cold look, and you would definitely end up looking stupid!

She likes being busy as it gives her a chance to "show-off" her efficiency. She doesn't believe in wasting time. As a matter of fact, she doesn't believe in wasting anything — not tears, not en-

ergy, not passion, not tissue-paper, not anything! She is one of those few, remarkable people who can manage to make procrastination look like a learning experience if they want to, just so that they don't waste any time feeling guilty about it!

Just in case all this is beginning to sound like a euphemistic way of describing a bore and/or a Miss. Goody-goody, let me hasten to correct that impression. One does, occasionally, find the generally serious and sensible Capricorn Mawrtyr, indulging in the craziest activities... even though her very craziness possesses an undeniable touch of class. For she is not always serious and sensible. She can be a very entertaining companion if she feels like it—and if she likes you enough!

### THE AQUARIUS MAWRTYR (January 20 - February 18)

This Mawrtyr (born under the sign of the Water-Bearer) is capable of being very compassionate. She doesn't mind if her friends practically drench her shoulders with their tears as long as they don't make a tiresome habit of it! She is extremely unselfish where sharing her sympathy is concerned. Perhaps one of the main reasons why she is so understanding is that she is very sensitive herself. She understands and appreciates what it is like to be emotionally wounded. That is why she cannot bear to see others in distress, especially those

whom she is close to.

Although she is rather independent, her affectionate and friendly nature causes her to become close to a number of people. And though she would not swallow cyanide for their sakes, she generally does a lot for her friends. She likes chatting to people and giving them advice — whether they want it or not. This can make her seem a trifle irritating at times, but as long as you keep in mind the fact that she means well, this shouldn't bother you too much. Don't interrupt her rudely in the middle of conversation, or tease her brutally, however. She dislikes rough manners, excessive teasing, chaos etc. Not that anyone sane really likes them, but some of us put up with them better than others, and the Aquarian Mawrtyr's tolerance usually fails her where such things are concerned. When annoyed, she becomes very impatient and snappish!

The Aquarian Mawrtyr is fond of, and usually good at, socializing. However, she likes social functions where she can get a chance to know people by talking to them—parties that are all din and LOUD music don't hold her respect for very long. She is very appreciative of beauty, in poetry, music, art, men, mail boxes, women, mathematics...you name it. She is often happiest in an environment where she can learn from people and experiences, especially if the learning is disguised as fun!