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Pedro Cruz pleads for support to stop asesinos

BY JENNIFER ALMQUIST

As the dust begins to settle on the newsworthiness of the breakdown of communism in Europe, perhaps media focus will turn toward the tangled political situation in Central America. Pedro Cruz, the Secretary General of the National Federation of Salvadoran Workers (FENASTRAS), recently included Bryn Mawr in its tour of twenty U.S. Cities. On March 24, about 50 Bryn Mawr and Haverford students joined 12,000 others and braved inclement weather in order to commemorate the tenth anniversary of the murder of Salvadoran Archbishop Oscar Romero. Attendance at the march was coordinated by Bryn Mawr junior Becky Green, a member of the Central America Project.

This group was founded at Haverford by Dave Plaunt. Creco said that Pedro Cruz' intelligent description of the past and present situation in El Salvador gave a new perspective, making it "more difficult for people who heard him speak to avoid mainstream solutions.

With the assistance of interpreter Trish Beckman, Cruz provided insight into historical events such as the killing of Archbishop Romero in 1980 and what he termed the "irrational anti-communism" which has caused the United States to have "its hand in every political decision made in El Salvador." The small country has had a difficult political history, and in the last twenty years, conflicts between the groups vying for power have included the Christian Democratic Party (led by Duarte), the Partido Conciliación Nacional (PCN), attempted coups, and many accounting of atrocities committed. Continued on page 4

No concept of diversity at Seven Sisters conference

BY SUSAN MORROW

Rummaging around in the Denbigh Back Smoker I find a folder from the February, 1986 Seven Sisters Conference that was held at Bryn Mawr College. The theme of the conference, "Voices Within Feminism: The Diversity Within Our Communities" was chosen to explore some issues germane to feminism and to promote a better understanding of international feminisms, lesbianism, the position of women of color and men's place in the feminist movement as well as to encourage understanding of the consciousness of women of color, lesbians, and the global community of women, and men.

Elizabeth Spelman of Smith College speaks (March 1990) on the problem of hearing the voices within feminism. Too often, meta-physics—we can take each category—race, gender, religion, class, nationality, ethnicity, sexual preference—and treat it as if it were a separate section of the candy, unrelated and unconnected to the other sections.

It would seem that those who need to be encouraged to develop an understanding of women of color, lesbians, and the global community of women" are those who are ignorant of those issues, namely westerners, white, straight, middle, upper-class women who tend to predominately conferences like the one at Wellesley this spring.

I am here because, as far as I know of, no black woman has ever been part of the Vassar delegation and I thought it was about time to check this thing out. I'm here to see what you have to offer us. (March 1990)

The 1986 Seven Sisters Conference theme is "Images of Women" (in art, art history, history, media, poverty, religion, and technology). It begins Friday night with "Ethnic Notice," a documentary on images of African Americans in media of pre-Civil War and post-Civil War South. The speaker said that even though it would seem the documentation is not directly related to the topic of the conference, she hoped that people will see the relevance of it.

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Abortion rights eliminated in U.S. territory; activists focus on Mexico and challenge and repeal the law

BY BETH STROUD

"You may have noticed that nuclear testing and drift-net fishing didn't get us on page one of the New York Times, but the world's most restrictive abortion legislation just did," writes Ramona Rose-Crossley, an Episcopal priest on Guam. The Times article described the legislation as the "most restrictive abortion legislation in the United States." Guam's position as "part of the United States" is itself a problem of repression and imperialism. An island at the southern end of the Marianas Archipelago in the South Pacific, it has been a United States territory since 1898, when it was "won" from Spain in the Spanish-American War. It is not represented in the United States legislature, and Guamanians are not eligible to vote in national elections.

The measure makes almost all abortions illegal, including the termination of pregnancies caused by rape or incest. If a pregnant woman's life is endangered, or if pregnancy would "gravely impair" her health, she may only obtain an abortion after approval from two independent physicians. The physicians' decisions would also be subject to review by a special committee set up by the Guam Medical Licensure Board. In addition, the measure criminalizes abortion, making it a felony for providers and a misdemeanor for women.

It also makes it a misdemeanor to disseminate information about abortion. Rose-Crosley writes, "The law has a solicitation clause which makes it a misdemeanor to ask about or answer about the very idea of abortion — clearly a violation of right of speech. The state also acts in violation of the Freedom of Speech violation (number one), as well as interfering with the rights of professionally privileged communication for counselors and priests and other folks who help people examine options (number two) and unconstitutional because of violating women's right to privacy (number three)."

The bill was signed into law by Guam's Governor Ada, who said in the local press that he had "examined his own conscience" to determine when life begins. The law names as a "finding" that life begins at conception.

Almost immediately after the bill was signed, it was challenged by two cases. One involved a thirteen-year-old girl who had been impregnated by her father. Another involved a woman whose fetus was discovered to be anencephalic at a very early stage. The law was found to be discriminatory by a federal courts.

The Peace Studies mission sent students to East and West Germany over Spring Break. Photo courtesy of Katie Aldrich.

Peace Studies group visits Germany

BY KATIE ALDRICH

"So, tell me all about Germany!" I've heard that a lot lately, and for the most part I just stare blankly at the speaker while I try to decide where to start. Our group of six students and two professors spent twelve days, in West and East Germany, and it is impossible to summarize those days in a few words.

Every year, Bryn Mawr and Haverford Colleges send a group of students and professors to an area of the world where peace issues are a major concern to learn as much as they can about the situation, and report back to the community. This year, East and West Germany was the obvious choice. History is being made there, events that alter the world occurring in a headlong rush toward resolution. By the time the Berlin Wall was torn down on November 9, I was the wake for the Cold War, and the beginning of a whole new world order. Just what that new order will look like, nobody is sure, but everyone has ideas.

This year's student participants were Sara Oggier '90, Sam Walker '90, and Katie Aldrich '92 from Bryn Mawr and Anna Egle '90, Steve Mihm '91, and Anna Blau '93 from Haverford. The two professors sent were Michael Meyers of the Bryn Mawr-Haverford German Department and Carol Hager of the Bryn Mawr Political Science Department. As a group, we left on March 6 and returned on March 18, having spent 3 days in West Berlin, 4 days in East Berlin, and 2 1/2 days in Bonn.

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Men's history month in review: Inspiring speakers and feminist challenges

OMEN'S HISTORY MONTH IN REVIEW: Inspiring speakers and feminist challenges

Continued on page 7
Connecting gender, race, and class — and learning from conflict

In her lecture, "Tootsie Roll Metaphysics: Some Questions For the Study of Race and Gender," Elizabeth Spelman teaches that gender, race and class are inseparable parts of our identities. We cannot assume that we will understand one another simply because we are women; gender is constructed differently in different social contexts.

For the Study of Race and Gender," Elizabeth Spelman teaches that gender, race and class are inseparable parts of our identities. We cannot assume that we will understand one another simply because we are women; gender is constructed differently in different social contexts.

The struggle to learn this lesson emerges again and again. In working on this issue of The College News, for example, we have learned from Irena Klepfisz that Palestinian and Israeli women on the West Bank, although they are working together for peace, are perceived differently by their respective communities. In her article about the Seven Sisters conference, Susan Morrow shows how the conference's failure to consider race and class as integral issues made it impossible to engage in dialogue.

Because of the misogyny, racism and class oppression entrenched in our society and therefore in ourselves, our differences are never as simple as the difference between red and blue, or apples and oranges. They are always constructed as differences of privilege and power.

Our complicated identities, therefore, result in equally complicated power relationships. In a community such as that of Bryn Mawr undergraduates, where none of us fit all of the qualifications for conventionally defined (rich/white/male/christian/heterosexual) roles, the powers of oppressed and oppressor overlap in confusing and contradictory ways. A simple fact is not sufficient to explain.

If we want to work together, we should expect it to be difficult. We should be prepared to learn about each other, not through the application of simple and general rules, but through conflict and complexity in each new situation, in each relationship.

Grand May Day T-shirt disregards women of color in its depiction of a white woman

To the community:

In response to the question asked on the Grand May Day T-shirt poster: "Wouldn't you like to wear this beauty on a T-shirt?" HELL NO!!! We were so excited about Grand May Day and buying a T-shirt to commemorate the day. We received the order forms in our boxes and anxiously awaited the design. Upon seeing the poster displaying the design, our enthusiasm was greatly deflated. To say the least, we were not impressed.

As African-American Bryn Mawr students, we have never considered purchasing or wearing a white woman on our T-shirts. The crucial question to be posed is, does this white woman represent the entire Bryn Mawr student body? This design totally disregards Bryn Mawr's women of color. This white woman is in no way representative of the Bryn Mawr student body. The design also contradicts Bryn Mawr's commitment to diversity. How can we expect the administration to support efforts to diversify the student body when some students do not even acknowledge the diversity which is already in existence?

We do not hold the designer fully responsible. Those who represented the community in choosing this design, which does not represent our community, are also to blame. The final decision for the T-shirt design should have been put into the campus wide vote. Another option would have been to offer an alternative design representing the diversity of the Bryn Mawr community. Maybe, you did not think about the way in which the community would have perceived the design, but you should have.

We would like to pose a question to the students, directors of the T-shirt design, and administration: WILL YOU HAVE AN AFRICAN-AMERICAN WOMAN ON THE T-SHIRT TO REPRESENT THE DIVERSITY OF THE BRYN MAWR COMMUNITY AS A WHOLE? You owe us a response.

Angela Williams '91
Vanessa Buckner '92
Amy Ongiri '91
Michelle Wilkinson '93
Lisa Fama '91
Tiffany Smith '91
Claire Caesar '93

Traditions heads respond, ask questions

To the community:

We would like to apologize for any disappointment, bad faith, or feelings of racial marginalization resulting from our choice of design for the 1990 Grand May Day T-shirt. Please believe us that we certainly did not choose this design with the intention of causing these feelings. We did not realize that this design would provoke such a reaction. And for our lack of foresight we apologize as well. We all need to be vigilant in our behavior, words, and choices.

Looking back, we do not regret our choice, but rather the qualifications for it. It was our mistake to make this decision within the rather simple boundaries of artistic design. The choices we make need to reflect the world we live in, which is both complex and diverse.

The point that you have made in your letter raises some interesting questions about how we, as individuals and as a group, want to be depicted. Should future designs not show people at all, or only abstract figures, or members of several racial groups, etc.? We need to look closely at the ways we choose to represent ourselves. In response to your letter, no, we do not believe that a white woman represents the diversity of the community. We think you represent us all, regardless of race or ethnicity. We have no qualms whatsoever in choosing a design depicting an African-American woman. But to choose that design to represent the entire community, would be perhaps a repetition of the Bryn Mawr tradition which you have brought to our attention.

We share with you the wish to provide a design which is representative of the diversity of the Bryn Mawr student body. With more diverse design submissions and careful consideration of the issues you have raised, we hope that future t-shirt offerings will be truly representative of our community.

Mandy Jones '91
Margot Higuell '91
Traditions Co-Heads

Should men be Bryn Mawr Hall Advisors?

To the Community:

I am writing to express my feelings of disappointment and betrayal that men are both eligible for and have been appointed to the position of Hall Advisor at Bryn Mawr College.

My understanding of the philosophy of providing women with an environment in which they may compete among themselves as peers and equally necessary precludes men from obtaining positions of leadership within that environment. Since it is clearly the case that, as a society, we have not yet nearly approximated equality between men and women, I believe it is vital for there to be "training grounds" for women to find out what it is like to be resource people, organizers, and leaders. In a conduc- tional context it is natural and instinctive for both men and women to choose men to serve to them. Many of us grew up seeing only men in leadership positions; our fathers, for the most part, were the sources of income and power in the household. Once we decide to have men compete for these positions, it is clear that only natural that people will accept men in positions of leadership because, to many of us, it makes sense that they be there. My point is that, men are less qualified in any way.

My point is that Bryn Mawr College is an all-women's college for a reason. Part of that reason is to serve as leaders. Many of us grew up seeing only men in leadership positions; their experience in all-women's institutions was created to provide some compensation for that advantage. What is more, a hall advisor acts as a critical mediator in what is historically potent of hundreds of years. My understanding was that all-women's institutions were created to provide some compensation for that advantage. What is more, a hall advisor acts as a critical mediator in what is historically potent of hundreds of years. Our leaders?

Amy Ongiri '91
Michelle Wilkinson '93
Lisa Fama '91
Tiffany Smith '91
Claire Caesar '93

It has been argued that it is unrealistic for us (women) to self-segregate ourselves in this manner. What we want to do, to succeed, we must learn to do with men because it is a "man's world." I disagree: in fact, I believe that the historical correlation between successful women and their experience in all-women's institutions is all-women's institutions. I believe that the mechanism which affords women the ability to be self-assured enough to take those positions that have historically been considered "female" is the experience of having done something similar in another context. Nothing
Traditions

Grand May Day: A last yahoo

BY MARGOT HIPWELL
AND MANDY JOVET

Traditions Mistresses

Welcome to April! The clock is ticking (tick tock tick tock) and GRAND MAY DAY is right around the corner. MAY 63! Don't you forget it! We're nearing the end of our year of pain (there's a little black spot on the sun today...) and boy, are you happy. But we do want to go out with a bang. Figuratively. People, figuratively. Put away those hand grenades. This is the last yahoo. So, rounding up a little business, here.

If you want to do something on May Day besides lie on the grass and share non-alcoholic beverages with your friends, call us and tell us SOON. Now. Pronto. Immediamente. Ceechas. If you're already doing something and want to call us and cancel, FORGET IT. You're stuck.

If you're bored and can't think of anything to do, stop by the Traditions Board

Sophomores considering Women's Studies: Take heed

BY LIURA VAN STRAATEN

This article was originally a speech for a Panel on Alchemy, given on Parent's Day (November 4, 1989). I have chosen to reprint it as an article in order to provide a new perspective on Women's Studies for the sophomores who must declare their major work plans within the coming weeks.

I want to tell you an anecdote which serves as an example of a common response to my major.

My father has the habit of putting articles in my room to give me little hints about life and the direction he wants me to take. Shortly after I declared an independent major entitled Modern Literature and Women's Studies (French and English), a lengthy article was slipped quietly under my door. The article was signed 'Los Angeles Times' and called a 'human interest' piece. It was a vivid characterization of the daily life of women 'down and out' in Los Angeles. The article got more and more depressing as I went along, and at last I found the end, wondering what message my father was trying to send me. I saw a tiny pencil mark in the margin of a paragraph which started something like this: "This destitute and despondent woman, a Bryn Mawr graduate..."

This was my father's way of questioning my choice of academic program: my "little girl" with an impractical major like that, you too will end up destitute and despised.

Although the analogy may sound harsh, these are the kind of responses I get to my major, even by people who love me and try to understand what it is I do.

People ask, What is Women's Studies? What do you study? (When asked by some men, this is often followed by what can only be deemed a "gulfow" and a blank look. "Not a one of my women sounds like a pretty fine idea to them!" What do you do with a major in a "kitchen science"?) What could a "woman's studies" be in the Real World? What, people ask, could be more impractical than majoring in Women's Studies?

Now, first let me explain why I do what I do. I am pursuing an independent major because I wanted to focus on women's places in modern literature and society, but I did not want to limit myself to just Anglo-American or just French work. I also wanted to be sure to foster a comprehensive understanding of the more general societal, cultural, and literary projects. Solar, besides literature and poetry, my coursework and research has drawn in psychology, literary theory, philosophy, film, opera, art history, and the sociology of world development. As it stands, I have taken a little less than half my classes at Haverford, a couple of classes at Swarthmore, and several classes in French while on Columbia University's Women's Studies Program in Paris.

As to the practicality and application of my major to the real world—I must admit that these are questions that are being debated in the world of Women's Studies itself. I attended an International Women's Studies Conference in Brussels last February, and after the debates at the conference were devoted to validation of the field itself, and='$contended on page 4$
Students demand recognition of class struggles

continued from page 3
other diner? If a cart of glasses is being read this article, you will see me for me rightfully mine?
the Honor Code to gain a respect that is like me. Why must I be protected under my feelings and the feelings of others how I see these actions, I am hoping to these things are not meant as blatant the people on this campus, I can give you must first recognize their actions as clas-
to wait until the cart is out of the way continued from page 3

wrong with who I am because I do not

continued from page 3
electronic bulletin board in 1972 and 1977. In 1979 six opposition/labor leaders were killed, and the next year Archbishop Romero was murdered while giving mass in church on March 24. Armed struggle began in 1980 between the military and the Farabundo Marti de Liberacion Nacional (FMLN), a coalition organization that the United States and those in power are quick to label as communist backed. The government thus attempts to discredit FENASTRAS by calling it a front group for the FMLN. Presently, the ARENA party is in power. The United States has essentially supported any group that was anti-communist. Al- through the U.S. government at one time published proof that this government was responsible for killing Archbishop Romero, Bush's administration now supports the ARENA party with massive military aid. Greco feels that Cruz was perceptive in his characterization of the long stand- ing economic problems in El Salvador as "rich versus poor rather than commu- nism versus conservatism." Although the United States showed initiative in 1979 to get reform programs off the ground, Cruz knows that in reality the United States "will never allow real re- form" because of great corporate inter- ests in keeping El Salvador in a state of distribution of wealth. The reform programs were "planned to fail ... the improvement of the average Salvadoran has all the basics of a great party: lots of women dancing around.

Cruz: "We want the right to live in peace"

continued from page 1
He was captured on September 28 of last year while treating him and Simmons with a rubber hood known as a capucha, his captors attempted to coerce him into admitting alliance with com- munist. Cruz also cited 60,000 death squad murders, and insisted that the United States failed to see that legitimacy of the government is determined by the way it represents its people, not by elec- tions which may or may not be legiti- mate. The democracy needed in El Salva- dor is thus not one exported from the United States. The U.S. has actually ex- ported more military support than democracy. A large part of the army (army) believed to have killed Arch- bishop Romero was trained on U.S. soil. The popular movement, which in- cludes churches, labor organizations, cooperative, human rights groups, and student groups, continues to demand change in El Salvador. Cruz said: "The only way to initiate change, Cruz argued, is to cease the U.S. supply of military aid to El Salvador and bring church, private enter- prise, workers and the government together for "rational dialogue mediated through broad-based democratic process". The answer is not the as- sumption of power by FMLN; that would only cause the U.S. to finance another war. The U.S. continues the violence even as long as the fighting continues, there is no possibility for reform. Cruz sees the re- sistance in Nicaragua as providing a model for politically resisted crisis.

The focus then, must turn toward war in Nicaragua in order to bring about process of change. One of Cruz's main purposes in touring the United States is to "do whatever it takes to support two billion Congress which would cease military aid to El Salvador and establish con- ditions for further economic aid of any sort. A Senate bill sponsored by John Kerry (D-Mass.) and another in the House (HR5273) could be catalyst for negotia- tion and positive results in El Salvador.

by ANNE HURSKA

Pride Week at Bryn Mawr and Haverford was a success, despite one instance of homophobic vandalism. Pride Week lasted from March 23 to March 30, and included several parties, movies, and speakers, as well as the posting of car- toons, quoats, and poems, written by the students. It was kicked off with a party on Friday the 23rd in Lunt. The party, called "Eurotrash II," had all the elements of a great party: black lighting, rvy loud music, and free pink triangle buttons for all. During the party there was a workshop on feminism and AIDS, and several speakers. Michael Bronski spoke on "the importance of gay and lesbian subcul- ture," and Victoria Brownworth talked about "the importance of a gay and lesbian subcul- ture." Also, two movies were shown, "Taxi Zum Klo" and "My Beautiful Laundrette." The Pride Week postings were hung on any and all available surfaces.

Pride, pererverance, and a potheria of great parties

continued from page 3

exploration in which to validate Women's Studies to grappling with skepticism. I like to think that it is because people are not finding the anwers to their ques- tions within traditional academic con- structs, that they choose to look else- where. I see a link between the growth of feminist scholarship and the gradual breaking down of formerly rigid aca- demic barriers. We can no longer resist the idea that feminist thought can decon- struct the ivory tower, making us ques- tion the structure of all knowledge. We can no longer resist the idea that feminism not only takes traditionally male-dominated fields and opens them up to women, but continues the violence which has been lacking among academic disciplines. Who would want to think of looking contemporary French feminist psycho- analytic critic to nineteenth century Italian opera librettist? The French critic Xavier Gauthier writes that women writers "make su- blime that which agitates within us, [that] which suffers silently in the holes of discourse, in the unaided." Women de- nounce the breasts as a symbol of the na- 
near of experience. This detonation is being done literally, but it is also being done metaphorically, and I say that it is being done by interdiscipli- nary curriculum programs such as the one I and many other students, at Bryn Mawr and elsewhere, have chosen to pursue.

Women's Studies Article cont.

by ANNE HURSKA

week I knew did a double major in Women's Studies and journalism, and I say that it is being done by interdisciplinary curriculum programs such as the one I and many other students, at Bryn Mawr and elsewhere, have chosen to pursue.

Women's Studies to explore the gaps between the personal, the political, and the academic. My values, my poli- 

A Jewish woman from Brown who I knew did a double major in Women's Studies and Jewish Studies she said "I guess I'm majoring in me." Well, I too am majoring in me, but I would go even further to say that I am majoring also in you and she and he and her and her and all of us relate through fiction, theory, psychology, and life to one another.

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analytic critic to nineteenth century Italian opera librettist? The French critic Xavier Gauthier writes that women writers "make su- blime that which agitates within us, [that] which suffers silently in the holes of discourse, in the unaided." Women de- nounce the breasts as a symbol of the na-
Brownworth says, Come out! come out!

BY RACHEL WINSTON

"I think it's fair to have several thou-
sands of people living the gay life and
being proud of it," explained writer Victoria Brownworth after she told her audience that she would address the possibility of coming out. "But being gay is still not considered acceptable by everyone. Gay bashing is a worldwide phenomenon, and coming out remains a difficult decision for many gay people."

Brownworth began her lecture by explaining the process of coming out and the ways in which homosexuality is similar to other minority groups. She noted that gay people are often viewed as being a threat to the larger society, and that coming out is a way of breaking down those barriers and promoting acceptance.

Brownworth also discussed the importance of a gay and lesbian subculture and the need for visibility. She explained how visibility can help to change the way that society perceives gay people, and how it can also provide a sense of community for those who are gay.

One of the key points that Brownworth made was the importance of a gay and lesbian subculture. She explained how the subculture provides a sense of identity for those who are gay, and how it can also provide a sense of community and support.

Brownworth also discussed the importance of visibility in the media. She explained how visibility can help to change the way that society perceives gay people, and how it can also provide a sense of community for those who are gay.

Brownworth concluded her lecture by discussing the challenges that gay people face in coming out. She noted that coming out can be a difficult decision, and that it requires a lot of courage. However, she also noted that the rewards of coming out are great, and that it can help to change the way that society perceives gay people.

Brownworth concluded her lecture by discussing the importance of a gay and lesbian subculture and the need for visibility. She explained how visibility can help to change the way that society perceives gay people, and how it can also provide a sense of community for those who are gay.

Peace Studies begins to examine problems facing Germany

In order to try to get a glimpse of that future, we visited the place the gestapo called the Wall. We stood beside the Wall, looking out towards the German side of it, and what we saw was a stark contrast to the Wall that we saw in Berlin. The Wall that we saw in Berlin was a solid wall, made of concrete, with barbed wire stretching across it. But the Wall that we saw in Germany was a much different story.

Germany has been a divided country for the last few years, and it is clear that the Wall has played a major role in the country's history. The Wall was erected in 1961 to keep East Germans from escaping to the West, and it remained in place until 1989. Since then, the Wall has been torn down, and it is now a symbol of the past.

But there were some of the crosses erected in memory of those who died trying to escape East Germany by crossing the Wall. The newest cross was from February 1989. The man was only twenty years old. He said that he had been in the Wall for months, and he would have been able to cross into the West legally, safely.

We then headed towards Checkpoint Charlie. But there was one small problem. We couldn't see the Wall. We knew it was there, but we could see nothing. This was because the Wall was built on two levels, so that only people could see it.

But the Wall was there all the same. We could see it from the other side of the street. We could see it from the other side of the road. We could see it from the other side of the Wall. We could see it from the other side of Checkpoint Charlie. We could see it from the other side of the Wall.

Perhaps the most obvious topics were the structural problems a unified Ger-
many will face. Everyone agreed that the environment, women's issues, and possible threats to peace in the future were major issues.

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Tidmarsh faces a challenging position

BY PATRICIA SAVOIE

For the majority of the student body, the appointment of Karen Tidmarsh as Dean of the Undergraduate College did not come as a surprise, and was in fact welcomed whole-heartedly. As one woman remarked: After the student interview with Tidmarsh, one student remarked, "She is a source of faith for students who often feel alienated by the Dean's Office," and though she is a comfortable figure within the Bryn Mawr community, she is still asking questions about the institution.

Of the four final candidates who were interviewed extensively by administrative faculty and student representatives, Janina Montero and Karen Tidmarsh became the focus of attention. In the course of the search committee's discussion after all interviews were completed, it became apparent that reactions to Montero were extremely mixed, while evaluations of Tidmarsh were generally favorable.

The need for a dean who can act as an advocate for most students and faculty members is felt to be of primary importance, and faith in Tidmarsh to be that advocate was expressed across the board. The decision has been made, and the campus is, for the most part, extremely pleased. Tidmarsh has had over ten years of experience at Bryn Mawr, but seems to have maintained the distance necessary to see the problems that the school is facing, and what needs to be changed. Explaining what she finds most displeasing about Bryn Mawr, Tidmarsh said, "I hear an awful lot from students and faculty about how the academic experience here is nearly perfect." She believes that this is a copout, that there are areas in which academics are lacking here that people refuse to see. She thinks that we need more critical participation, that we don't happen enough here. While Tidmarsh does seem to recognize many of Bryn Mawr's problems, most notably the need for an expansion of diversity in all aspects of the institution, the work is yet to be done, and as she acknowledges, it will be a long and arduous process. Having spent so much time questioning dean candidates, a number of students have given a great deal of thought to what it is that Bryn Mawr needs in a dean, and we have heard the thoughts and opinions of three other qualified women from non-Bryn Mawr backgrounds, all of which will help to catalyze and guide our demands for change.

One of the most appealing things about Montero for many students was her commitment to the needs of minority students throughout their educations, a commitment that is definitely borne out by her appointment as Dean of the Undergraduate College. Tidmarsh said, "(You care about the institution like I do, you want the best person for the job.)" There are strong reasons for believing that Karen Tidmarsh is the best person. We hope that these reasons prove true.

"We have passed up Montero; we cannot give up those beliefs she embodies so forcefully."

Submit work to the Moon's Last Quarterly

Deadline extended to April 6th

Submit to Liz Penland, box C-1141 Rhoads 114 x7680

or Gia Hansbury, box C-1031 Erdman 306 x5456

Tuition will increase for the 1990-91 academic year, from $13,200 to $14,250...Room and Board will also experience a raise, from $5,100 to $5,500...Thus, the total difference in cost will come to 7.93%...Financial Aid will also see an increase of 9.5 %, so do not panic yet...

Trustees hold year's last meeting

BY JIN-HEE KIM

The third Trustees meeting of the week was always special since it is usually the last meeting for the senior representatives to the Trustees and also for the former SCA president. This year, the trustees of Bryn Mawr College came for their meeting on the weekend of March 2 and 3. The first meeting that Jaye Fox, former SCA president, Jennifer Sawyer, senior representative to the Board, and 1 junior rep. attended was the Student Life Committee meeting on Friday, March 2nd. The items on the agenda included a report by the Athletics department given by Jen Shillingford, Cindy Bell, Lisa Boyle and seniors Julie Zuraw and Tina Hughes.

Julie started by first mentioning the success of the basketball team, and then talked about some of the difficulties in balancing academics and sports. Cindy Bell talked a little bit about the Wellness program, now in its tenth year, and Tina mentioned the success of the Wellness seminars where the attendance rate is considerable, ranging between 60 to 100 people per lecture. Then there was a report by Jaye Fox as the outgoing SCA president, who summarized the events that happened during the past year. After this, there was a discussion about the various incidents on campus involving sexual harassment and other forms of harassment.

Saturday is always quite interesting. The application pool this year to Bryn Mawr was the second highest ever, going against the national trend where colleges are seeing a definite decrease in application rate. Another positive note, especially for the minority community at Bryn Mawr, is that there was a large number of foreign applicants from countries as varied as the People's Republic of China, Sri Lanka, Russia, and some of the eastern bloc countries.

In terms of renovations on campus, there are some more bits and pieces of information. The Art and Archeology library in Thomas is currently in the process of being enlarged. As we all know, Penn East is fully renovated and looks beautiful, and the Erdman roof has been repaired, hopefully for the last time! The fate of Runkel Hall is probably going to be renewed in the summer of 1991, after most of its graduate. Parking problems are being looked into and the college has already employed an architectural firm to look at the campus and suggest various ways to alleviate this great inconvenience.

And on a slightly more depressing note, the inevitable has happened once again with new college fee increases at Bryn Mawr.

Tuition will increase for the 1990-91 academic year, from $13,200 to $14,250, giving a 7.93% difference. Room and Board will also experience a raise, from $5,100 to $5,500 with a 7.8% difference. The Activities fees will go from $300 to $325, increasing by 8.3%. This will now total $8,425.

Thus, the total difference in cost will come to 7.78%. Financial Aid will also see an increase of 9.5%, so do not panic yet...
Both sides of Choice struggle, plan new strategies

BY THEA GRAY

Pro-Choice and "Pro-Life" groups have been struggling to secure their position in states across the nation. In Illinois, a/though an abortion ban was introduced with 101 House sponsors and 22 Senate sponsors, this bill would prevent state-wide funding to women's clinics that choose abortion at a basic and essential level. In cases of medical necessity, the bill would prohibit states from restricting abortion "before fetal viability or at any time, if abortion is necessary to protect the life or health of the woman."

On the state level, pressure from both pro-Choice and anti-choice factions is evident. Choice opponents targeted Idaho as a possible state in which a case could be brought with the ultimate goal of overturning Roe v. Wade. The Idaho Legislature approved a law to limit the conditions under which a woman may have an abortion to cases of rape, incest, severe fetal deformity and threats to the physical health of the woman. It also stipulated that in cases of rape, the victim must have reported the assault within seven days, and for a victim who is under 18, it must be 18 or younger to get an abortion.

The bill, which was approved by the House of Representatives a few weeks ago, was passed by the Senate 25 to 17. Governor Andrus, a democrat, has said in the past that he does not support abortion, but abortion except in these cases, but vetoed the bill because he said it was unconstitutional. If he signed the bill, it would have meant that doctors who performed abortions would have faced civil fines up to $10,000 and civil lawsuits by anyone withstanding in the case, as the progenitor or the parents of a minor. Earlier this year, a similar measure was proposed and rejected in Utah.

In Illinois, there has been no clear victor in the battle over women's rights to abortion. In Rockford, Dr. Richard

\[\text{Ragsdale filed a lawsuit objecting to regulations requiring abortion clinics to be staffed and equipped like small hospitals, saying that it was an effort to restrict access to abortion. The new law approved by a federal judge was one which allowed for regulation of abortion clinics, but not for the restriction of abortions for women less than 18 years pregnant.}\]

Local pro-choice organizers in Ann Arbor, Michigan have added a proposal to their April 2nd ballot stipulating that if abortion were to become illegal in Michigan, the greatest fine that could be imposed on physicians in Ann Arbor would be $5. Local authorities would also not have the jurisdiction to shut down clinics.

Other states have also been working with the legislation to protect women's rights to abortion. In Guam, because most of the wealth on the island's economy is provided by American military personnel stationed there, and in the Catholic missions that helped colonize the island at the beginning of this century, the law defines no clear limits on its own provisions, and the implications are staggering. Lending books which contain information about abortion, advising women to seek abortion when their health is threatened, and suggesting the insertion of IUD's as a method of birth control could all be misdemeanors under the law. Furthermore, Guam's population is about 90 percent Roman Catholic.

many have been lost, and many "pro-lifers" seem optimistic in the face of Justice Sandra Day O'Connor's wavering standpoint. While she has not said outright that she will vote to overturn Roe v. Wade, she has expressed her agreement with the other justices and has seemed to support "pro-choice" and "pro-lifers" alike. After the court has heard the case, she has voted to uphold restrictions on abortion in every case she has decided. "Pro-Lifers" have praised O'Connor's consistency in creating restrictions as an option to women seeking to abortion. They have expressed the opinion that she should be presented with the right case, and to overturn Roe v. Wade.

Coalition update: Tactics for local activism

BY LAURA VAN STAATEN

The Department of Public Welfare confirms that they have been instructed by the Governor's office that the "Comprehensive Family Planning Services" to be provided under the "Services to Women: Alternatives to Abortion" section of the proposed budget DOES NOT INCLUDE BIRTH CONTROL. Please call and/or write to Governor Casey immediately. Tell him that contraceptive options are a primary way to reduce the number of unwanted pregnancies and the number of abortions. Tell him you support birth control and women's choice.

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Career Development have some information on the intern positions that are available.

BY JASON J. JOHNSTON

"People for Choice" fighting Guam's new legislation

"People for Choice" is a new group formed to fight the recent anti-choice legislation in Guam. Its members were influential in obtaining the injunction on the law until the Supreme Court decided in favor of Guam. Guam is now directly at the referendum next May 5th. In the meantime, the Guam legislature is also considering planned crimes in civil disobedience and protests and even possible arrest. It's decided to have a meeting on Monday April 9 through Thursday, April 12, at the College Center, the Transportation ticket office. This is strongly encouraged to register and vote in Pennsylvania. Remember that if you have switched campuses, you will have to re-register.

Both Bryn Mawr's and Haverford's districts are very strongly Republican, so in order to get anti-choice Republicans Jim Clark and Steven Finger, the pro-choice Republicans Ellen Harley and Ellen Fisher to fight pro-choice students are encouraged to consider writing to Pennsylvania Republicans for the primaries in May. It is possible to re-register as Democrat to vote in the November elections. Any interested in working for voter registration in general or for Ellen Harley, Bill Fisher, pro-choice Democrat Howard Harrison (a Bryn Mawr's district), or pro-choice Democratic Alan Polsky in Haverford's district, please contact Laura van Straten (526-7543), Lisa King (526-7591), or Martha Conney (526-7543).

If you wish to vote in your home state, ask your family to get you voter information about absentee ballots. A local telephone directory should list the County Board of Elections, which will send you a ballot for the May primary. The directory may also list voter's rights groups which can help you with the process. State offices of NOW and NARAL are a good source of information about which candidates are pro-choice at all levels of the state and local legislature.

For this summer? Local state, national and pro-choice organizations need intern and volunteer help. Also, the choice politicians need interns, canvassers, and organizers to register voters. The Office of Career Development have some information, or you may want to contact these groups directly.

April 5, 1990

The College News
BY MAGGIE KRALI

Ownership of the AIDS epidemic has historically belonged to gay white men. In a symposium sponsored by the Haverford Women's Center, feminism and AIDS, this ownership was challenged by feminists doing work in many branches of the fight against AIDS. 

On Saturday March 24 at Haverford College, was the first conference solely devoted to the connection of feminism and AIDS activists and victims. This represents a shift in consciousness for feminists as they come to see themselves more directly affected and concerned with the epidemic than previously.

The exclusion of women from the framing of the epidemic in medical and political arenas was one of the main themes of the symposium. The speakers were Julia Epstein, Professor of English at Haverford, who spoke on the purpose of the symposium; Vanessa Saunders, Ph.D. P.H.D. from the University of Wisconsin, who drew comparisons of the marginalization of AIDS victims to the Tuskegee epidemic among African American men from 1890-1920; Amber Hollibaugh, from the NYC Commission on Human Rights, who explained about the difficulties feminists have in perceiving their own community as directly affected by AIDS; Marie St. Cyr, from the Women and AIDS Resource Network, who talked about the medical exclusion of women in the epidemic and; Nancy Stoller, from the University of California in Santa Cruz, who analyzed the position of women within AIDS organizations. Respondents were Rebecca Helen from Blacks Educating Blacks about Sexual Health Issues (BEBASHI); Jennifer Walter from Fenway Community Health Center in Boston; and Anna Forbes from Action AIDS in Philadelphia. This article will synthesize and present some of the main themes of the symposium.

When the AIDS epidemic was first recognized, it was seen as a gay white male problem. The first women to be identified with the disease were prostitutes, followed by intravenous drug users. "Then the group enlarged..."

Israeli and Palestinian women working together for peace on the West Bank

BY RACHEL WINSTON

I "don't want to be paralyzed out fear," explained visiting lecturer Irena Klepfisz last Thursday describing her role as a Jew in the scholar, lesbian, holocaust survivor, and middle east expert." Klepfisz offered a dozen reasons why the bi-college community has a reason to look at the growing women's peace movement in the middle east.

Recent coverage by the U.S. media, cooperation between Israeli Jews and Palestinian Israelis in the movement toward peace is also ignored by the Israeli press. "The violence always gets the coverage [by the Israeli media]," explained Klepfisz, while the recent milestones by the women's peace movement have been largely overlooked.

Klepfisz is a founder of the Jewish Women's Committee to End the Occupation of the West Bank and Gaza (JWCECG). She recently returned from Israel where she attended a landmark conference organized by the Women's Peace Movement Coalition. The six-organization conference was developed by the December 29, 1989 international women's peace conference specifically to address women's participation in the Middle East peace movement.

As recently as 1986, interviews with Israeli feminists revealed a rigid separation between the Israeli feminist movement and the Arab/Israeli conflict. Feminists were not making the association between civil rights for Palestinians and equal rights for women. This artificial division was reinforced by various Jewish organizations, such as the American Jewish Congress. As recently as 1988, the Congress organized an international conference titled the "Empowerment of Jewish Women," and refused to put the Israeli/Palestinian conflict on the agenda. But, as Klepfisz explained, "everything changed with the 'Intifada'."

The December 1987 Palestinian uprising in the West Bank and Gaza Strip, known as the "Intifada," resulted in a harsh crackdown by the Israeli government. The brutality of the Israeli expulsion combined with a militant dissent by Palestinians resulted in a renewed sense of urgency among peace activists advocating peace between Israeli and Palestinian factions. It has been over two years since the "Intifada" began.

The first women's peace group organized within a month after the initial "Intifada" uprising, Isla Rasha (Women in Black) held weekly meetings in which participants would dress in black to symbolize the violence fought by the Israeli policy of occupation. Organized in 1987, 15 women on a street corner with no political platform beyond their slogan, "end the occupation." Women in Black has grown into the most extensive and wellrecognized women's peace organization in the world.

A month after the formation of Women in Black, Shani (Israeli Women Against the Israeli occupation) was organized. Shani openly linked oppression against women to the violence of war. Since its inception, Shani has held demonstrations, formed study groups, organized protests, worked extensively with Palestinian educators and publicized school closures by Israelis in the West Bank. According to Klepfisz, these are two of the many women's peace groups that have sprouted in Israel since the "Intifada" began.

Along with the increased understanding of the link between Palestinian civil rights and women's equality, Klepfisz described a growing awareness among Israeli women of a connection between the Israeli occupation and misogynist violence. Women in Black has received "some of the most violent reactions of any group," said Klepfisz. They have been branded "whores," "Arab murderers," and "Arab-lovers" and have been attacked with tear-gas by the Israeli police. Palestinian women's shelters have documented that rape and other violence against women have gone up since the "Intifada" began. While Israeli's violent response to the 'Intifada' galvanized the Israeli women's peace movement, the Palestinian victims of the violence have also been forced to re-evaluate their political position. With large numbers of men being put in Israeli detention, Palestinian women have found themselves "pushed to the center" of the 'Intifada' movement. Klepfisz explained. They developed food cooperatives to deal with chronic food shortages in the occupied territories and have managed nurseries and home schooling in response to Israeli educational repression through school closures.

In their newly adopted leadership positions, Palestinian women have been forced to confront traditional gender role barriers. As a result, they too have recognized the need for equality, though for different reasons than the Israelis.

To illustrate her situation to an Israeli feminist, one Palestinian woman explained, "You want to know how I share my work with my husband? Well, he's in administrative detention."

There are many differences in how Israeli and Palestinian women are perceived by the women's peace movement. While Palestinian women are often supportive of the men involved in the "Intifada," Israeli women have worked in defiance of men in the Israeli army or reserves - in many cases their relatives. Thus, Palestinian women are often "traumatized," while Israeli peace activists are viewed as traitors.

Despite their differences, Israeli and Palestinian women have joined in some extraordinary demonstrations calling for an end to the Israeli occupation. Klepfisz describes the December Coalition conference where Palestinian and Israeli women held their hands together for peace on the West Bank.

BY JULI J. PARRISH

Belva Abzug has said many times that women belong in the house. The House of Representatives, that is, Abzug, who spoke at Roberts Hall at Haverford on Wednesday, March 28, is herself a former Congresswoman, having represented New York's 19th and 20th Congressional districts from 1971 to 1976, a time when few women had broken into politics.

Born and raised in the Bronx, Abzug received her B.A. from Hunter College in 1942 and went on to receive her Columbia University law degree in 1947. She practiced law until 1970, defending Southern civil rights cases and writers accused of un-American activities.

As one of the first women in Congress and a leading figure in the women's movement of the 1970's, Belva Abzug was nicknamed "Billie Abzug" and "Bellacose Bella" by the press, who repeatedly wrote about the "boom voice" and "abusive nature" of the woman who "hit Capitol Hill like a thousand-pound blackmailer in a floppy hat." The country grew so familiar with Abzug's "formidable nature" that even the meteorologist cackled it in on it in 1977, when they named a hurricane after her.

Abzug began her speech to Bryn Mawr and Haverford students last Wednesday with an explanation of the famous floppy hat. As a beginning lawyer, she said, clients often mistook her for the clerk instead of the attorney. She adopted a hat and gloves as the thenappropriate attire for business women, to alert people that she was, indeed, the attorney. When she ran for Congress in 1970, the hat stayed on. Abzug said that when she made it into the House, she thought about what she should do about the hat. "I knew they [Congress] wanted me to take it off," she said, "so I kept it on."

Abzug's stubbornness extended far beyond her hat. A 1972 Newsworck headline ran, "Battling Bella is Hard to Boat." Sure enough, even after leaving her House seat in 1976 to run for the Senate, a race she lost, she has retained her influence in the political realm.

She has continued her campaigns for consumer and environmental protection, freedom of the press, better education and health care, nuclear disarmament, welfare rights and the peace, civil rights and women's movements to the present day. She has been active in organizations including the American Civil Liberties Union and the National Organization of Women, helped organize Women Strike for Peace and founded the National Women's Political Caucus.

Abzug talked to BMC and HC students about several of her aforementioned personal

continued on page 14

How Congresswomen 'Stormed Capitol Hill' Continued on page 15

RACHEL WINSTON
the separation of gender from class and race has resulted in a bias in gender studies, stated Spelman. "Studies of gender keep race and class constant. If race and class make a difference, then class and gender make a difference. This is also a relevant factor when one is studying people of the same social class." Spelman noted that gender constructions differ according to race and class. She asserted, "Once an individual has found ways to perpetuate racism and classism through the Tootsie Roll separation of race, gender, and class, it becomes a very powerful exhibition entitled "The Rape Culture Project," is to make others aware of the problem. By talking to friends, leading discussion groups for local organizations, or beginning some kind of correspondence many people can be alerted to the severity of the problem of rape.

There are also many organizations established for the prevention and treatment of rape that seek takes to use insights gained from the project to begin wiping out this violence. One thing that can be done, as in "The Rape Culture Project," is to make others aware of the problem. By talking to friends, leading discussion groups for local organizations, or beginning some kind of correspondence many people can be alerted to the severity of the problem of rape.

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The "Rape Culture Project" did an excellent job informing people about rape victims and rape directors against women. Being aware of this violence is the first step in stopping all rapes. We need to work together to find solutions to this problem. It is important to use insights gained from the project to begin wiping out this violence. One thing that can be done, as in "The Rape Culture Project," is to make others aware of the problem. By talking to friends, leading discussion groups for local organizations, or beginning some kind of correspondence many people can be alerted to the severity of the problem of rape.

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The purpose of the Seven Sisters’ Women’s Conference is to create a space for women to discuss feminist issues and support each other in taking action towards social change. The conference exists to recognize the injustices we face as women both on our campuses and in society. The conference also serves as a link between the women of the traditional Seven Sister Colleges, allowing us to engage in the plurality of Women’s Experience.

This year the topic of the Seven Sister’s Women’s Conference was “Images of Women”, with a focus on the roles of women in ART/ART HISTORY, THE MEDIA, POVERTY, RELIGION, and HEALTH. Seven delegates from each of the seven schools attended the conference which was hosted by Wellesley College in Massachusetts. Delegates from Bryn Mawr were selected by the Appointment’s Committee and former

Probably one of the most interesting sub-topics of this conference looked at was women in the media. Two speakers came to discuss their role in the media. The first woman, Ann Finucane, represented an advertising company. She addressed the question of whether the media is responsible for setting trends, or merely reflecting society’s trends. (In this we have that advertising being an active medium (it retrenches, sells) rather than a passive one (as in the times, like art or music). Yet at the same time she believes that the media is actively reflecting and reinforcing trends which already exist, thus lifting much of the responsibility off of the advertising industry and placing it on the people. She believes that the media’s message is conveyed better by the medium (it reinforces, sells) rather than a passive one, which is motivated by profit. This model was probably the most interesting of the entire day. It is something like a reflection of the society we live in.

Another interesting speaker was the second woman, Eileen Barron, who talked about her role and experience as a feminist. She discussed with us her role and experiences as a model. She was well-received by the group with which we hadn’t especially. Although most conference delegates were opposed to her career, especially after having seen Jocelyn Wildenstein’s film “Still Killing Us Softly” the night before, she was seen more as a victim of the industry. Unlike Ann Finucane, Eileen Barron drew more of our sympathy. She truly did not understand our objections to modeling.

We were officially welcomed by the president of Wellesley at 9:00 on Saturday morning. Next, two women artists spoke to us about their experiences in the art world. Both agreed that women generally must work harder and be twice as good as male artists in order to “make it” — surprise, surprise. It is extremely difficult to survive as an artist, let alone a female artist. According to them a male artist in New England earns $1,000 per hour, while a female artist earns a negative $4,500 per hour.

The College News

Sisters conference is an experience that is unequalled by anything that I have ever experienced. It is something like a treat, but it is slightly more challenging, because instead of asking what you personally feel about a given situation, it challenges you to look at things the way that others do. If allowed me the opportunity to look closely at the way women are portrayed in the media and how they accept the roles that religion and society place on them. I know that some of the things that other women do, we in our privileged seat often condemn.

Going to a conference like the Seven Sisters conference is an experience that is unequalled by anything that I have ever experienced. It is something like a treat, but it is slightly more challenging, because instead of asking what you personally feel about a given situation, it challenges you to look at things the way that others do. If allowed me the opportunity to look closely at the way women are portrayed in the media and how they accept the roles that religion and society place on them. I know that some of the things that other women do, we in our privileged seat often condemn.

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The conference officially began around 8 pm that night with an informal round of introductions which became quite monotonous and uncomfortable considering there were forty-nine of us. After that we watched two videos on images and their effect on society. The first was called “Ethnic Notions”. It concentrated on how “our” perceptions of African Americans have been warped via television, cartoons, and jokes which portray blacks as savages, the happy servants, or show mummos instead of real people.

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Communications established and to be continued

BY KITTY TURNER

We got into the van at 10:30. I told Nolee that we would not need that much time, but no one ever listens to me so it really didn’t matter that much anyway. I knew that we wouldn’t get lost. I was hoping that I would have a good weekend. I wanted to escape from the rigors of Bryn Mawr and yet be able to represent the school in the best or at least least possible light.

I had the best weekend ever in my Bryn Mawr history, and I wasn’t even at Bryn Mawr. I totally enjoyed everything that I did. We had a wonderful group of people and we were able to make some connections that will most likely prove to be useful in the future. I did a lot that weekend. I had the opportunity to meet a lot of interesting women with a lot of good things to say. We decided to continue communication through a newsletter and to keep other colleges up to date on how we were progressing in our quest for female equality.

The conference officially began around 8 pm that night with an informal round of introductions which became quite monotonous and uncomfortable considering there were forty-nine of us. After that we watched two videos on images and their effect on society. The first was called “Ethnic Notions”. It concentrated on how “our” perceptions of African Americans have been warped via television, cartoons, and jokes which portray blacks as savages, the happy servants, or show mummos instead of real people.
In support of the women's college experience

BY NOELLE M. GOOD

As a Bryn Mawr senior approaching graduation, who has spent the majority of her life in Arizona, a Seven Sisters experience seemed just the ticket to get a flavor for New England as well as to dispel that pre-Spring Break restlessness. Having heard so little about these 'sisters' (Mount Holyoke, Smith, Barnard, Radcliffe, Vassar, and Wellesley), I have been thrilled to be a participant in what I call the Seven Sisters weekend. At a quick discussion of the issues raised. In a word, it was refreshing being with a large group of women college with at it. They are a pretty representative group of women who classify their school as an institution where parents once sent their children to "finish" college.

Wendy Wellesley, as the quintessential Wellesley woman is called, is another who is very familiar with the stereotypes that surround a woman, but her talk sounded like "first year" student; that we were all..."

That leaves the Bryn Mawr stereotype. Hold on to your hat. None of the other women at the conference are afraid to be known as a "first year" student; that we were all..."

Barnard women have the same problems as Radcliffe and Vassar. They are a women's college that feels the overbearing presence of a men's university and yet still have the cozy security of going to Barnard.

That leaves the Bryn Mawr stereotype. Hold on to your hat. None of the other women at the conference are afraid to be known as a "first year" student; that we were all..."
Elizabeth Spelman speaks on 
"Tootsie Roll Metaphysics"

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There is an emphasis on politeness. The norm of politeness means that if you say certain things, you may be run out of the room. "Spelman noted that John Stuart Mill says something much like this in "On Liberty"."

A student commented that there is an assumption that everyone will "automatically connect with feminism." Spelman agreed that this assumption exists, and noted that if women automatically connected along gender lines, "it would be difficult to explain things like the Holocaust [where millions of Jewish women were killed while their non-Jewish sisters stood by]."

Spelman ended her eloquent lecture by quoting a statement issued by a journal on higher education. It emphasized the need for a diverse curriculum, institutional acknowledgment of different backgrounds, cultures, and traditions. The date? 1984.

Spelman continued by saying, "It's necessary to not settle all differences but leave some friction. The general line of institutions prevent this kind of dialogue."

Pneumonia (February 1990)

Out the silver window, birches burried and creaked, breaking under brilliant loads. They bent and bent, weighed and sighing until cold took down each branch. Inside, bound in quilts and camphor-soaked flannel, I held my own cracking breath, shut my eyes to the air's hot weight, to the window's awful sounds. The ceiling's gray faces mouthed to the room's corners as I counted and tensed, waiting for the sound of broken trees, splintering ice, shaking glass. Tears came too hot to bear with the dark notion of waking to dazzled light with the birches gone.

— Rebecca Greco

GRACE KELLY NEVER FELL OFF HER BICYCLE

I slip fast, thudding chummy onto ice and gravel, bruised and cold. Pudgy hands, winter-red and bleeding, scrapes pebble-studded. Lead feet swish! right from under me, failed like some cartoon acrobat or fat clumsy child. I broad over rocky cuts, posting stiff in snow. A scratchy movie reel plays in my mind, an instant memory of Grace on that bicycle — such a movie star, damn smile flashing careless, scarf blowing silk. She never lost her balance, Grace, moving always with beauty, and I trudge cold outside that movie.

— Rebecca Greco
Some of the intricacies and logistics of charting submarine movements may appeal to a particular crowd; I found one such interval tedious. But the suspense that builds once the plot begins to unfold is gripping. Ramius and all the perils involved more than made up for the few unsettling moments. Jack Ryan, The American whose brilliant deductions guide the mission, is dropped from a helicopter into the top of a sub and ends up in the wild fury of the ocean. One oddity: there is one woman in the entire film. For a few minutes at most. (Jerry, Ryan’s five year old daughter appears, for a few brief seconds.) In a way, this is better than making women out to be elite dolls, as seen in “Star Wars,” “Star Trek,” or James Bond movies. But it is hard to get used to.

You don’t have to understand how submarines work to enjoy this movie. It is quite amusing to observe the audience, however, and wonder: “who are they here? what do they think this is about?” I guess everyone has a different interpretation. I still cannot see this as a military movie, as many viewers have described it to me.

I just hope that more people will think about the response of the U.S. to one Soviet commander’s cry for help rather than the overpowering military atmosphere.

The Hunt For Red October

BY KAIA HUSEBY

I have never thought of myself as the techno-thriller type. But “The Hunt For Red October,” the new movie based on Tom Clancy’s bestselling novel, is a techno-thriller with a twist. Sean Connery, a Soviet commander who wants to defect to The United States like Ahad in “Moby Dick,” he drags his crew along with him on his obsessive mission for personal freedom. But instead he faces a clever, unyielding power from above. Ramius is assisted by The United States of America.

Soviet-United States relations. Through the arrogant, calculating personalities and the complex details of submarine navigation, this is a movie that promotes Soviet-United States relations. Through the gruff exterior we see a human story where compassion is so restrained that we want to say: “pull up the shades.”

Three approaches to one-act plays

BY GRACE AN

What distinguishes the One-Acts from the other theatrical productions that are performed in this community is the fact that in one night three different plays with different approaches for showing the audience different sides of human nature we were performed. I was impressed with the progression of the three pieces, starting with a light and harmless sense of humor, then turning to a more serious and tragic play. Despite their differences, however, all three plays gave the audience a chance to see our “inside”, as Novembere was in “Soon Jack November” called it.

It was through the first play “Here We Are” that we could laugh at our own fears and insecurities as we watched the newly married couple try to deal with their new life. We could laugh at the characters’ lack of knowledge of what do with themselves, and yet, feel very sorry for them because they were totally isolated from each other at the same time. Nevertheless, it was something to laugh at.

“Arie Da Capo” was everything that its synopsis said: “full of theatrical cliches.” The accents, the director sitting on the stage, the shepherds dying the poi- son death — this play showed how pre- tentious theater can be. The “silly gamma” turns to a fatal end as the characters find themselves totally driven by their self- ishness.

“Soon Jack November” was the most serious and tragic of all three. It showed a great suspicion of cinema and clearly marked the walls between the “inside” of the character and his/her world. And yet, I believe. Through the character Jack appearing in the beginning as the jerk and then ending up being the only sane obsessed person who did not try to play with anyone else’s mind. And then watching November trying to communicate with Soon was scary be- cause they were so much alike, and yet, so very caught up within themselves. I thought that the acting and the directing in this play were very good and the most effective of the three plays. It success- fully gripped the audience while scoring them with what humans can do.

All three plays showed us the walls that we can set up for ourselves, and then made us realize that we all share together the suffering that we seem to create for ourselves. Although some stereotypes were very obvious, I thought that the plays gave some of the more insightful and deeper looks into how people interact with one another and share their feelings, thoughts, and desires.

Warning

On April 14, Three Seasons Cafe will be showing “Look Who’s Talking.” Featuring a baby-doll-cute talking fetus, and a mother inca- pable of raising her child without a man, this film is blatantly anti-choice and anti-woman. We encour- age students to boycott the cafe that night to show their dissatisfaction with this selection.

Bad Cabaret Night good

BY KYONG C. YUN

How low can you go, Maxwell? As absurdly as we want to—as we proved this past Saturday’s Bad Cabaret Night, a evening of crude entertainment at its tackily and tastefully worst.

The feel was quite cabaret — sliding through the seedy-elegant atmosphere of candlelight and a worldly and squirrely audience were pellets of candy on a point a much-coaxed incredible Hulk Pee Dispenser was included amongst the confectionary trajectory and pink marble sunglasses (you know, the licky Easter kind that only Miyoko will eat) which the audience dutifully hurled back onstage whenever the acts were just too out of track (to a Goring Show). Jaffa Cameron-Jones, our lovely M.C., alternatively abused a rubber chicken to show her delight. Nights (or rather low points) were a dramatic reading of Dr. Seuss’ “Green Eggs and Ham” emoted to brutal perfor- mance by Tracy Trotter and Elissa Landa who gave us our catch phrase for the 90’s— “Could you, would you, would you a goat?”

The “Sauer-Seaman Show” (read any way you like which consisted of Rebecca Jaffa and Natasha Seaman performing architectural interpretive dances of the Louvre, Erdman and Haffner, “Red Ruby and the Excited Electrons”— an au- ral arousing reading from that textbook of excitation itself, Optical Mineralogy, by Jaffa Cameron-Jones (who chucked the Geo class and the major) and Margot Hipwell who suggestedly breathed out “large atoms with loosely attached elec- trons” with a compelling frankness. And with a nod of the evening—the illustrations of rubber string ray winning performance — was Ariel Hart’s buoyant rendition of Jones, “Amazing Grace” to the tune of the热水器’s goes from “Gilligan’s Island.” Ariel belted out a moving “Gilligan’s Island” to the Highpoint of the spiritual to our rapt delight and surprise following the previously peerless performance.

BY AMY EFRON

Irena Klepfisz reads poetry to small group

mention the words “poetry reading” and watch a lot of people slip on those Nikes and run the other way. Four people (none of them wearing black turtlenecks) showed up for Irena Klepfisz’s reading on Sunday evening, March 18, in the Erdman Front Smoker. But the small size of the crowd wasn’t a reflection of the quality of Ms. Klepfisz’s work. Ms. Klepfisz gave a reading I don’t think I’ll forget for a long time. It was disconcerting, so Ms. Klepfisz brought her tray to the smoker and told us that tonight was a first for her; she had never read poetry over chicken stir-fry and apple pie. She was informal and unembarrassed. But she was strong. Born in the Warsaw Ghetto in 1941, Irena Klepfisz is a Jewish feminist, a bartender, a Yiddishist, peace activist, and a Holocaust survivor. She writes and speaks with the wisdom gained from pain and experience.

“So, what would you like to hear?” she asked us. She read a number of poems, each one real, deeply felt, and powerful. Her poetry affirms the meaning found in being different, the strength found in suffering. I believe her.

I had never seen any of Irena Klepfisz’s work before the reading, and, unfortunately, I couldn’t find any of her books in Canada. She is the author of “Keeper of the Accounts” (Sinister Wisdom Books, 1983), “Different Enclosures: The Poetry and Prose of Irena Klepfisz” (Onlywomen Press, 1985), and co-author of “The Tribe of Dinah A Jewish Women’s Anthology” (Sinister Wisdom Books, 1986). Her writing is worth searching for.
AIDS crisis raises unique problems for women

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to include mothers of children born with AIDS. Women who have had relationshipships with bisexual men, and lesbians who occasionally sleep with men or are in relationships with bisexual men, and lesbians who have had relationships with men or are at-risk groups. In addition, the suffering of women with AIDS is de-emphasized as attention is turned to their infected newborns.

There is little understanding of the AIDS virus as it specifically affects women; most medical research and drug testing is performed on men. Further, prevention education is written primarily for middle class white men, and therefore is in their language. The development of culturally relevant information is critical to reaching all of the communities affected by AIDS.

AIDS prevention literature does not address the complexities of women's needs in the face of AIDS. Because women cannot wear condoms, their use is only as simple as "just say no". Again the issue here is as much one of empowerment as it is of education.

Nancy Steller brought the issue of personal exclusion to the symposium, outlining four general perspectives on the integration of women in the hierarchies of AIDS organizations. She first noted that women have been seen as making a particularly female contribution, based on the stereotype of women as compassionate care takers. The second perspective comes with greater experience in the groups, when the women begin to notice that they are victims of sexism. This suggests that many other health problems are much more salient for women than AIDS, such as drug and alcohol abuse, and breast cancer.

The existing myths allow feminists to continue to fight AIDS under the aegis of other's suffering, rather than focusing on their own risk. The schism between white feminist and gay male advocacy organizations and street outreach programs, generally staffed by African American people who are closely tied to their communities, represents a stumbling block to greater political strength in the battle for further funding and sympathy from the government and wider society.

The symposium, in fact, represents a step towards this goal, as several perspectives were represented there, and nearly all of the speakers referred to the common denominators of the marginalized groups and the need for better networking.

Women's peace movement

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Conference organizers were able to obtain a permit allowing thousands of women to march from West to East Jerusalem, an unprecedented event. At the end of the march, Palestinian women organized a forum in the Hokawati Theater where they gave speeches and performed.

Klepitz concludes by emphasizing the strength of the international women's peace movement. She urges people to keep informed of developments in Israel despite the virtual news blackout by linking themselves with grassroots new networks like the Jewish Women's Committee. A new book called "A Jewish Woman's Call for Peace," with speeches and essays from a diverse spectrum of women in peace movements, will be available through Firebrand Books next month.
Dear Ms. Hank,

Since I came out two years ago, I’ve been treated with far too many women. I think the experiences I had were valuable, but I’ve also had a lot of heartbreak. So much heartbreak, in fact, that even a 1600 million-dose of ibuprofen hasn’t made me feel better.

My friends think I should be celibate until I’m thirty or so, but I’ve been able to keep that up for more than six weeks at a time. I’ve also been reading a lot of feminist theology, and I think that the kind of mutual relationship I’ve experienced with Carter Heyward—a mutual relationship that lets me use my erotic power to liberate the world and as an— is what I really want. What do you think I should do?

Lonely and Sad

Dear Lonely and Sad,

It sounds like the Mind Fuck Squad got you. The first thing I think you should do is something about the heartbreak. I have plenty of advice on heartbreak, being far too experienced with it myself. Here are a few suggestions; if they don’t work, you can write to me again.

1. Keep crying until you feel like stopping. Then drink more peppermint tea.
2. Stroke your chin until you start crying.
3. Give yourself a little time to recover.
4. If they don’t work, write to me again.

I wouldn’t advise you to seek a mutual relationship with a new lover right now. In fact, I think it would be silly of you. Give yourself a little time to recover.

But that doesn’t mean you can’t use your erotic power to liberate the world. Audre Lorde says that erotic power is like a tight kernel of rich yellow color that can spread out and color your whole life, and I know for a fact that Carter Heyward loves a lot to Audre Lorde.

Think about the possibility of a mutual relationship with the books in the Women’s Center library. They have a lot of things to teach you that you probably need to know. All that time you might have spent waiting for some monic from MFS to call, you can spend sitting on those big pillows, reading feminist poetry and back issues of Sinister Wisdom.

Or a mutual relationship with a Macintosh, yours or a friend’s. Write some feminist theory of your own and send it to the College News. Send it to the College News. Send it to the College News. Send it to the College News. Send it to the College News. Send it to the College News.

I forgot to tell you last time, the Mind Fuck Squad is patriarchal. Your erotic power won’t be liberating if you’re wasting it on someone who’s probably out to get you. Oatmeal deserves it more. Best of luck.

And call me when you’ve recovered from your heartbreaks. Ms. Hank is NOT on the Mind Fuck Squad. Maybe we could go out for a drink.

Death to the patriarchy and to all badness.

Ms. Hank

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The Cancer and Leo Mawtrers

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though they are often very talented at some things they are generally modest. And last but not least they are extremely romantic — few Cancer Mawtrers are unable of appreciating the magic of a full romantic — few Cancer Mawtrers are unable of appreciating the magic of a full moon.

THE LEO MAWTRY

(July 24 — August 23)

Yes, yes — most of them are supposed to have queen-size egos but then anyone born under the sign of the lion has a considerable amount of pride. Anyway in the case of Leo Mawtrers massive ego count as an asset, though many of them don’t admit to that. Their so-called “massive egos” are often manifested as a remarkable combination of pride and a desire to live life to the fullest. And few people can be bored around a Leo Mawtry and if they are it usually isn’t her fault! The Leo Mawtry is very kind-hearted and generous where her friends are concerned. She has a great deal of presence and is often rather outgoing. The magnetism of her personality, coupled with a sense of humour, often leads to her making many friends. The Leo Mawtry is, by nature, extremely honest and is rather intolerant when it comes to people trying to deceive her. She is not the type of person who likes to compli-
 cate and clutter-up her life with having to deal with the pettiness and insincerity of others. She may have a considerable amount of pride but this doesn’t prevent her from being loads of fun at the same time. She is one of those few people who are both dignified and dynamic. However, she is not always as con-
Tennis starts strong

BY LAURA HART

The Bryn Mawr Varsity Tennis team, under the leadership of coach Cindy Bell, is off to a strong start after winning its first two matches of the season. The team spent spring break working out in Hilton Head, South Carolina, where they played other college teams in training.

Junior Christina Schnyder captained the team this year, which boasts a roster of markedly returning players. Coach Bell attributes their strength and talent to the large number of experienced players and the addition of a few new members. Junior Amy Roberts is at first singles and “looking fabulous” according to Bell. Among the new members of the squad are second singles and first doubles player Sarah Woodbury and talented freshmen Christina Iwata and Dana Frederick.

Coach Bell describes the team’s schedule as “really tough.” However, she also believes the team is “good enough to beat some teams we’ve lost to in past years, if we play our best.” Last season’s record was 1-8, but most of the defeats were a close 5-4.

Already under their belt are wins over Muhlenberg (2-9) and Drew (6-3). On Thursday, March 29 the team went up against Haverford, and on Friday, March 30 they played Vassar.

The team looks forward to the PAIAW Tournament on April 7 and Widener University. Their toughest opponents will be Ursinus College and rival Haverford. Unlike other PAIAW championships, which are decided by overall season record against participating schools, the championship in tennis is determined by one-day-long tournament. Also highlighted on the team’s schedule is the annual Seven Sisters Tournament, this year at Wellesley on April 20.

Coach Bell is enthusiastic and optimistic about the season before them. “We have the potential for an excellent season,” she comments. The team travels to Haverford on Wednesday, April 18, and then returns home for the remainder of the season with matches on April 19, 23, 24 and 26.

Lent Horned Toads’ success — and
good times — continue

BY KAREN SOLOMON

With a continued strong turnout comprising the largest roster in the history of the club, the Bryn Mawr/Haverford Women’s Rugby Club is, in the words of a rugger herself, “The best time had.” Unfortunately due to spring break and bad weather, the mighty Horned Toads have had to go extended lengths of time without games. The first game was against Franklin and Marshall the Saturday before break, with the Toads coming out with a 4-0 win. This was the first day before break, with the Toads coming against Franklin and Marshall the Saturday before break, with the Toads coming out with a 4-0 win. This was the first game ever for many of the players who, with little experience, put on an impressive show. In a second, shortened game that was played mostly by these rookies, they used what they had learned up to this point to put up a hard fight to F&M, only to be scored against once.

The Tuesday after break, the Toads hosted the touring Williams College. They were able to hold off an experienced Williams in a hard-fought match, but somehow in the second half, Williams was able to break through a struggling Maul on the try line and score a single try without a completed conversion kick for the final score of 4-0. Senior Seanna Melchior remarked on the game: “I felt like the weather hurt us and that it was a scrappy game. There was increased hesitation. But it was still fun to play a team we hadn’t played before; we sometimes get accustomed to the way certain teams play who we play often.” Simple handling of the ball was difficult, not to mention just keeping your footing. Snow twice during the game and plenty of rain made the pitch a bit less than hospitable, but as Carla Tohtz has advised fellow players, because of the weather you’re already miserable. You might as well turn that into hard hits. And for such a new team, the Toads have been making their share of tackles, with particularly impressive aggressiveness from newcomer and first-year Eleni Varitimos. Tackling is without a doubt one of the harder skills to get used to in rugby, but it is vital in the game as it is basically the only way to stop someone with the ball. Besides, it is what makes rugby unique and fun. Think about it: how many times in life, or even in sports, do you chase someone in order to knock her flat onto the ground? Which is not to say that this sport is for the transformation of ladies; it is for the realization of women.

Upcoming Athletic Events

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<tr>
<td>Sat April 7</td>
<td>Wellness Seminar: Emergency Cares</td>
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<td>Bi-Co Rugby vs. Renegades</td>
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<td>Wed April 11</td>
<td>Lacrosse vs. Haverford</td>
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<td>Sat April 14</td>
<td>Bi-Co Rugby vs. Penn (at Penn)</td>
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<td>Mon April 16</td>
<td>Lacrosse vs. Drew</td>
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<td>Wed April 18</td>
<td>Tennis vs. Haverford (at Hav’d)</td>
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<td>Thurs April 19</td>
<td>Tennis vs. Widner</td>
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<tr>
<td>Sat April 21</td>
<td>Wellness Seminar: Addictive Behavior</td>
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<td>Bi-Co Rugby vs. Shippensburg</td>
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<tr>
<td>Sun April 22</td>
<td>Triathlon sponsored by the Athletic Assoc</td>
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