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Students of Bryn Mawr College

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THE COLLEGE NEWS

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BRYN MAWR COLLEGE

APRIL 19, 1990

Despite Operation Rescue, clinic remains open



Pro-choice demonstrators carried dramatic signs, countering Operation Rescue's religion-infused tactics. Photo by Beth Stroud.

BY LISA ARELLANO

The last week of Lent, or Holy Week, has traditionally been a time of heightened spirituality for Christians and, with the coming of Easter, a time for celebration. Holy Week has now become a time for an intense battle of the wills between pro and anti-choice groups. Philadelphia area clinics began to plan for anti-choice assaults based on last year's events, and on an edict from area church groups promising a "week of intense rescues". For anti-choice groups, a "rescue" is an attempt to block an abortion client's entrance into a medical facility.

There were various anti-choice attacks on clinics throughout the week. Many "rescuers" abandoned their blockades rather than being arrested in order to hit more than one clinic in a day. Increased communication between clinics helped to maintain normal operations, in spite of the protesters. As not all of the clinics performed abortions on the same days, clinic staffs were able to come to the aid of their area counterparts. Clinics also relied on the increased effort of volunteer escorts to help women get safely from their cars to the clinic entrances, with as little contact with the antis as possible. Escorting volunteers included Kelly Love and Elaine Roth, who spent part of Monday through Thursday at Women's Suburban Clinic.

The week culminated in a mass demonstration/defence on Good Friday at Elizabeth Blackwell Clinic in Philadelphia. Last year, the clinic was forced to remain closed until one in the afternoon. To avoid a repeat victory for the anti-choice side, pro-choice defenders flocked to the clinic as early as six in the morning. There was no sign of the threatened anti-choice contingent until around ten o'clock when the defense coordinators began to announce that a group was leaving Bala Cynwood and heading to the Walnut Street clinic. At the height of the defense, marshalls were informing those present that there were as many as seven hundred

continued on page 8

continued on page 10

Students fast to fund Indian school

BY AMBER DARR

"It's only fake fast," I explained, "You don't really have to skip a meal, you just don't eat at Bryn Mawr, and if you order from Skeeter's that night, that's another dollar to us." My voice trailed off, as the person I was talking to, turned to read the very well-situated, self-explanatory publicity poster. The response to the posters, and to my speeches varied from person to person, some were very prompt, even eager to sign up, others were rather more hesitant; the overall turnout at Rhoads, on Wednesday, April 11—the date of the fast—was impressive, over 400 students showed up to punch in their cards, in order to help fundraise for the project, ODN has adopted this semester.

There is a general notion in the air about

this "ODN project;" but what are the details of the project? How is ODN supporting it? and perhaps even, what is ODN? "ODN—Overseas Development Network—is a nationwide organization of college students geared towards raising awareness, interest, and involvement of fellow students in third world issues," says Rumana Huque '90, the Co-President and Co-Founder of the ODN chapter at Bryn Mawr.

The Bryn Mawr chapter has made a contribution towards this general goal, by hosting speakers on various aspects of third world development, and organizing discussion groups and meetings to further raise questions and concerns. Each year, ODN has sponsored a small scale, grassroots level project in a developing country. Last year's project was titled, "Flood Refuge Education in Bo-

livia;" this year ODN has adopted "Non-formal and Awareness Education for Working Children in Tamil Nadu, India." Sponsoring a project implies that ODN works towards raising awareness about a particular project, as well as raising money for the funding of the project; the fast helps in the latter category. The required amount of money that ODN should raise, as recommended by the Indian Liaison (Legal Resources for Social Action) is US \$2,893; this amount covers the expenses for the construction of school centres, lighting expenses, stipends for teachers, field coordinators, project coordinators up to one year, as well as officer rent for a period of one year.

The choice of this particular project was voted upon by the members of the bi-

Bryn Mawr, Haverford Women's Studies programs to merge

BY RACHEL WINSTON

Bryn Mawr and Haverford will merge their women's studies programs next semester. This restructuring is the latest in a series of moves toward increased bi-college academic cooperation. Officially, Bryn Mawr's women's studies minor program will combine with Haverford's gender and women's studies concentration to form a bi-college feminist and gender studies concentration.

According to Bryn Mawr English professor and women's studies co-coordinator Jane Hedley, the merge will enable both programs to work more efficiently with increasingly scarce resources. In addition, women's studies coordinators hope to eliminate course duplication between the two schools, while maximizing new course offerings. The new joint

program will offer eleven courses next semester, spanning eight disciplines.

In a major change, Bryn Mawr and Haverford will now require a mandatory junior year seminar course, Interdisciplinary Perspectives on Gender, replacing their respective second and fourth year core course requirements. This change is the result of a naturally evolving program structure, according to Hedley.

Bryn Mawr's sophomore year course sought to "emphasize early on the interdisciplinary nature" of women's studies programming. Program coordinators thought this would give students a solid grounding in the philosophy of women's studies as they chose their courses across several disciplines. Haverford, on the other hand, preferred a senior seminar in gender and women's studies. Since

Haverford students seeking a women's studies concentration were already required to be in "a major with a women's studies articulation," program coordinators chose to offer an advanced level course requirement, rather than an introductory one, explained Hedley.

Bryn Mawr faculty eventually decided junior year would be a better time to offer its core course — after sophomores had committed themselves to the women's studies minor. Haverford also moved toward a junior year course. In part, coordinators felt it was too late to be introducing introductory concepts in the senior year and seminar participants lacked a common women's studies background, having taken different courses over three years to fill the concentration's requirement.

The new junior year seminar, offered

in the spring, will be team taught by professors from both Haverford and Bryn Mawr. Team teaching the course will free up a professor at each school, giving these faculty more time to plan and administer the women's studies program, and possibly expand the number of course offerings. Students will still have faculty advisers on their respective campuses under the joint program.

Haverford's program will undergo several changes in response to the merger. While Bryn Mawr students can pursue a women's studies minor independent of their major course of study, Haverford students have been restricted to majoring in a related discipline. The joint program will allow Haverford students more leeway in the design of their concentration format. Specifically, Haverford is

continued on page 10



OM HASHOAH: Remembering the Holocaust to keep from repeating history

see centers spread, pages 6 & 7

EDITORIAL

Where our concentration lies

Academic excellence is a primary concern for Bryn Mawr students. We spend months at a time reading, writing, attending classes, and worrying about our 'work.' It seems there is no escape from this 'work;' it is ever-present, it colors every aspect of our lives every week of every semester. We deny ourselves sleep, nutrition, and laughter in search of the highest grade possible. Of course, we have 'real' lives to think about, and that GPA better look pretty high typed in the appropriate blank on a grad school application or centered at the top of a resume.

We pride ourselves on our commitment to academics for learning's sake. We illustrate our integrity and disdain for damaging competition by restraining from sharing our grades; we outgrew that when we left high school. Instead, we have found more subtle and pervasive means to inspire guilt and ill-based motivation in each other. How often does conversation center around what everyone present has to do, hasn't done, and should be doing at that very moment? How often do 'study breaks' turn into breaks to talk about studying? Why do we feel the need to know exactly how many pages our classmates have read, and why does this information become a confirmation or condemnation of our own abilities as students?

How often do we deny ourselves a card game, a movie, an interesting lecture in order to study, even when we'd really like a break? And how many times do we spend that same two hours reading five pages at the most and thinking about summer, the dirt under our fingernails, and the movie that we're missing at that very minute?

Do we believe that our education relies upon how many words we understand and can use properly in a sociology paper? Is personal worth reflected in the grades we get? Are we studying to be students or to be women with an understanding of ourselves and the world around us? Learning is an exchange; it relies on thought, questions, and personal involvement.

We have chances for learning on this campus that we will miss if we spend most of our time reading assigned texts and writing research papers. This little world called Bryn Mawr College needs to be changed, and we need to be involved in that change. The experience to be gained from personal exchange and expression will allow us to shape our lives and the world we live in. Our professors have more to teach us than exclusively the rigors of their disciplines, and as students we have more to say to each other than we are currently. Academic discipline is merely one step in the process of learning and is only one part of the education that can be gained during four years at Bryn Mawr.

Why don't we know about what's going on?

Dear readers of The College News:

It's a small bubble we live in. We are all consumed with the daily tasks of eating, sleeping, learning, turning in our theses/papers, and hanging out with friends, and there is only so much information we can absorb in one sitting, or in one semester.

I recall, towards the beginning of the year, that this paper said in the letters section that maybe it's a bit too quiet on campus. I submit that there is not a tumultuous uproar because most of us really don't know what the facts are. What is going on on this campus? Reading the SGA minutes has not enlightened me as to the positions Dean Tidmarsh has on curriculum changes, or the situation with the "clusters," or what to do about the swastika incident. Some of these issues have been beaten into the ground with our brains, ears, and mouths, and to a large degree the content of discussions about them should be confined to small groups of friends, acquaintances, or colleagues who can bounce their ideas off of one another and enjoy sharing perspectives. I think we all do this over dinner or in our dorms over cigarettes or at coffee hour. But how can we discuss things that we don't know the facts about?

Weren't the clusters supposed to increase faculty-student interaction and provide students with access to the political workings of our beautiful bubble

of Bryn Mawr on an above-individual level basis? Or are they meant to provide access to bigger and better parties? Are they being phased out before the majority of students and faculty even knew what their purpose was to begin with? What happened to the swastika incident? Why are signs around campus being defaced and torn down? What curriculum changes do we want/need? Where is the money coming from and where is it going? I don't know the answers, and neither did anyone on my hall when I asked them.

Pardon this sermon, but the timing is just right as the year comes to an end for us to sort of forget all these issues and lose sight of what has and hasn't been said about them. All of us have an entire summer to meditate on them, or decide they aren't worth addressing. Somehow we have to get the facts, so that we can use whatever is at our disposal to put more at our disposal or dispose of institutions here that don't work. If you know something speak up, and if you don't, ask some questions, that's all I'm saying. Come back next year with new ideas, questions, and involvement. Only by discussing ideas based on fact and occurrence rather than confusion can we truly come to an understanding. Only by knowing all to be known can we form opinions and truly self-govern.

Jennifer Almquist '93

T-shirt design was intended to be inclusive

To the Community:

I am writing this letter in response to a letter that appeared in The College News dated April 5, 1990. The letter, signed by several members of the community, expressed extreme dissatisfaction with the t-shirt design that was chosen by the Traditions Mistresses to be the Grand May Day T-Shirt. As the artist who drew the design, I can't help but feel the need to defend my artwork. The letter seemed to be protesting not so much its content, but the fact that it was actually chosen. While I recognized some of the names on the letter, no one, including the Traditions Mistresses, ever informed me that anyone had expressed any displeasure concerning the design; I was surprised and not a little dismayed to open that issue of the College News.

The letter writers seemed to be most upset that the design, depicting a single figure, depicted a "white" woman, by which I take them to mean that they perceived the woman as a Caucasian. They protested the choice of this as a design to represent the whole community, appar-

ently making the assumption that nobody, during the whole process, had ever had any ideas to depict a representative woman as a woman of color, and also apparently without concrete knowledge of what sort of selection of designs the Traditions Mistresses actually had (this information, I expect, is available only to the T. M.'s, and those other people who may have submitted designs).

I can't speak for other designers. I can, however, speak for my own creative process. If any of the writers of the letter had thought to speak to me, they might have found out that, in trying to develop a design, I tried first to come up with one that would be "plural". My first goal was to try to come up with a design that incorporated women from many different ethnic groups. But I am an artist. Like writers, artists get blocks. I couldn't come up with a pleasing design that fulfilled one major requirement from my point of view: I only had a few days to draw it. While I tried many sketches, nothing gelled. So I went with a design that I

continued on page 4

Anonymous writer defends T-shirt design

Dear Editors,

I was distressed to read the letters about the Grand May Day t-shirt design that were printed in the April 5 The College News. I found it discouraging that the African-American women on our campus took offense at the design. They wrote that the design, which depicts a white woman, is not representative of the community. I agree with the Traditions Mistresses that a woman of color would not be representative either, and that no one woman can represent our diverse population. I also feel, however, that there can be no design involving any women at all that can truly represent the diversity of our community. Even if a t-shirt could be drawn with thirty women, some group would be left out of it. This is because our definition of community is too narrow. Bryn Mawr is first and foremost a community of women, not many little communities of white women, women of color, etc. Therefore any woman should suffice to represent the expanded community of Bryn Mawr women. We cannot narrow our community boundary to the point where each woman is her own personal "com-

munity." We must expand the definition to include all of us as Bryn Mawr Women, regardless of our race or anything else that may make each of us different from the others. Furthermore, the t-shirt itself is not intended to represent the community. It is simply meant as a picture to remind us of a happy celebration that all Bryn Mawr Women are a part of. Grand May Day is a symbol of Bryn Mawr, not the woman on the t-shirt.

I send this letter anonymously because I have relationships with some of the women who signed the April 5 letter, and I do not wish to jeopardize those relationships by disagreeing with them in a public forum. It is unfortunate that the current atmosphere of Bryn Mawr is such that I cannot feel comfortable expressing openly my opinion that women of color, as all other women, should be working towards abolishing real and serious discrimination in areas that are of true importance, instead of expending energy on something as trivial as a t-shirt design.

Signed,
A member of the BMC Community

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Articles for the next issue of The College News are due Friday, April 13, 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.

Rudeness = Classism in the dining halls

To the Community:

Since Anastasia Dodson and Anita Dalton published their article "Classism in the Dining Halls: Year Two," many students have indicated via the Erdman napkin board that they do not feel being rude to dining service workers is classist. I do not think, however, that students would be so rude to dining service workers (student and full-time), if they did not think of them as being in a position of servitude. The very fact that students *feel comfortable* being rude to dining service workers should indicate that classism is the cause. I'm sure students do not believe they have the right to be rude to their professors, even though professors, like dining service workers, are simply offering a service. A student who arrived late to class would not expect the professor to repeat the material for her personal convenience. Yet a student who arrives at the dining hall after it has closed does

expect to be served regardless of the inconvenience to the workers. The value that a student places on a service determines the respect she affords the providers of the service.

Many students feel that dining service workers are there for their personal convenience. There is a difference between having to sweep up the normal crumbs and dirt that accumulate on the floor during a meal and being made to sweep up garbage or newspapers that were purposely, or carelessly, thrown there, because students believe "they're paid to pick up after me." There is a difference between cleaning dirty dishes and being made to remove silverware, food, napkins, cigarettes, butter tabs, etc., from dishes — all these things should be disposed of by the individual students before they send trays to the dishroom. Whereas a student will take responsibility

continued on page 8

"Sunday's Coming": Other Christians speak

To the people who posted the "Sunday is coming" signs, the biblical quotes, and the banner above Pem arch:

We are members of the Bryn Mawr community who consider ourselves to be Christians. You signed the Biblical verses and the other signs in the name of "Christians on campus" — however, we are Christians on this campus who are opposed to the signs. We feel that this is

proselytizing which goes against our understanding of the spirit of Christianity. Because we feel that we are misrepresented by your use of the name "Christians on campus," we would like to ask that you identify yourselves more specifically and more accurately.

Margaret Kim
Kelly Love

"Look Who's Talking" not seen as offensive

Addressing the request to boycott "Look Who's Talking" in the April 5 issue:

I consider myself to be as much of pro-choice, 80's career woman as anyone. I also believe that I am open minded and can distinguish between general humor and a direct attack on women in our society.

I had the pleasure of viewing the movie "Look Who's Talking" while it was still in the theaters. I did not find it to be an "anti-woman" movie, revealing the inability of a woman to raise a child on her own. Instead I found it to be a movie advocating the benefits of a family: The structure our society is based upon.

Furthermore, I did not feel that the

portrayal of the fetus in this movie was an anti-choice statement. Fetuses exist. The movie may give a woman considering an abortion food for thought. But remember, pro-choice is just that, a choice. Hopefully one based on facts and personal feelings. One does have to consider that a newly fertilized egg, although it doesn't talk, is a living organism.

I disagree with the unfounded opinion that this movie should be boycotted. It alarms me that women on this 'liberal' college campus feel they must scrutinize everything they view with such paranoia. It is important to remember the true meaning of the words, 'open-minded.'

Alice Goldberg '93



Traditions

Mayhole? Old new tradition

BY DEBORAH ROWAN

Who are those brightly-clad women laughing and dancing in a circle on Mayday morn? Maypole dancers? Certainly not! No, these women are dancing the Mayhole, a feminist takeoff on the Maypole dance. The dance was started in 1984 by Kathy Roth '86, Emily Glick '86 and Julie Herman '84 as a reaction against the English traditions of Mayday, which they felt excluded them and denied their heritage as Jewish women, as well as because of the phallic imagery and idealization of virginity that the Maypole dance expresses. They chose to create a dance which they felt would express the diversity of women, and contain woman-affirming themes.

Thus, the Mayhole was deliberately rich in symbolism. The dance started with a group of women in a circle facing inwards, wrapped in white streamers. This represented the treatment of women through history, bound by societal rules, separated from each other. Two women stood in the middle on the Mayhole itself, a large, brightly colored circular cloth. The first year they used a large circular skirt closed at the waist. Then two women danced out from the middles, and unbound a woman, ripping off the streamers. That woman then danced around and unbound/untied another woman, and so on, until all the women were unbound and dancing. This symbolized women working to free each other. Then all the women would join hands with arms crossed, facing inwards, and dance in a circle for a while. Then, all at once, the women would turn out, uncrossing their arms, still holding hands, and dance facing out. This symbolized women's ability to experience their own community and then face the world, still connected. Finally the circling stopped,

the women ran to the center and threw the Mayhole into the air, sending showers of confetti down on everyone.

Different music is used each year; the first year, Central African traditional tribal music with a synthesizer backup, and the second year, Annie Lennox and Aretha Franklin's "Sisters are Doin' it for Themselves"; last year it was "May Day" by the Parachute Club. This year's song has not yet been chosen.

Since the Mayhole started few changes have been made in the dance. The physical object of the Mayhole seems to change yearly, and last year, the confetti was replaced with flower petals (biodegradable!). The dance is traditionally on Merion green, but due to scheduling constraints, this year it will be held on Denbigh green.

The first Mayhole dance had twenty participants. Last year there were upwards of sixty participants. For this reason we have decided to change some elements of the Mayhole dance: some of the original dance moves just don't work in large groups of women. We have tried, however, to keep the original symbolism intact.

The opening part, the symbolic unbinding of women wrapped in the streamers of the patriarchy, will not be changed. The main change will be in the turning out movement. Dancing in a circle with arms crossed works well in small groups, but in large ones it can be quite physically painful. So instead of this, in order to turn out with the minimum amount of breaking the circle, we will do a spiral in and out. This is hard to describe, so please look at the drawings on page 4). One woman will release the hand of the woman ahead of her and spiral in to the edge of the Mayhole. Everyone else will be pulled in with her.

continued on page 5

Male HA's: Are men our guests, or members of our community?

To the Community:

Last month, I was appointed to be a Hall Advisor in Rhoads North for the 1990-1991 school year. A letter was published in the last issue of The College News which stated that men should not hold this position at Bryn Mawr. At a women's institution, the author wrote, women should hold positions of authority in order to ready them for holding other positions of authority in the world after graduation. It was a well-written argument which made an excellent point, and I feel compelled to respond.

It is plain to me that society has very far to go to realize equality between men and women, and I understand the need for women's institutions as a part of this process. In a democratic movement, it is crucial for the participants to "see themselves" in action; at Bryn Mawr, women see each other fulfill all the roles and functions of a university — as students, athletes, residential advisors, student government members, professors, deans, and president. They come out of the experience accustomed to positions of power and responsibility and accustomed to seeing other women in such positions. As a customs person, I have enjoyed watching this empowerment take place in the attitudes of the freshwomen in my group.

In my view, coed dormitories fulfill a

slightly different and important role. They are bridges from an insular, equitable women's institution to the not-so-equitable outside world. By living at Bryn Mawr (not just visiting for the occasional class or party), Haverford men get the opportunity to witness the process and play some small part in it. Hopefully, what they learn by interacting with the other residents and participating in dorm meetings and the like will cause them to reflect on the issues of equality between men and women.

Of course, Haverford men at Bryn Mawr may be oblivious what is going on around them, or even react against what they see. That is why qualified male customs people and HAs are important. In order to do their jobs, men in these positions must understand the goals of the women's institution, and appreciate the process by which it attempts to reach these goals. Through this experience, they will be able to add their voices in support of the women's movement, with their own particular viewpoints, reaching women within the institution and men and women outside it. In addition, as "role models for socialization" (to borrow the author's phrase), male HAs present other students with concrete evidence that men can coexist with women in what is distinctly a women's environment, and can acknowledge the

continued on page 4

To the Community:

Louise Zimmerman's letter to the News about men HAs was brought up at the April 11th discussion/question & answer session with newly appointed Dean of the Undergraduate College Karen Tidmarsh and we are deeply distressed over comments she made in response to the question. We would like to bring our concerns to the community because we feel others may be similarly concerned.

Dean Tidmarsh feels that as long as men are going to be living at Bryn Mawr, they ought to be allowed equal participation in residential life. That is, since the bi-college residential exchange has been in effect for awhile, co-educational life would be improved if men participated equally. We apologize if we have misunderstood Dean Tidmarsh's views but this is how we understand her comments. We differ with Dean Tidmarsh on the role of men in Bryn Mawr residential life. We agree with Louise Zimmerman that men are our guests and should not have leadership positions over women at a women's college.

It disturbs us that our dean wants to improve co-ed residential life whereas we feel she should be more concerned with improving women's residential lives. That may include having men living as guests in our dorms but it does not mean having men in leadership posi-

tions. Even in a coed dorm, men should not be identified as role models or leaders on their hallways. Even in a coed dorm, Bryn Mawr is a women's college. We feel that the purpose of a women's college is to encourage women to take leadership roles, provide us opportunities to do so and give us the skills experience and confidence to do so when we leave Bryn Mawr.

We feel her comments indicate that Dean Tidmarsh has not realized that by promoting this sort of leadership by men, women are getting the message once again that men are better than us; a message this institution should be trying to explode, and in no way to perpetuate and strengthen.

Dean Tidmarsh said she would be willing to consider this issue if students expressed their opinions directly to her. Otherwise she will not act on this matter. We strongly encourage all students who believe that men should not have the role of Hall Advisor at this Women's College, write, call, or visit Dean Karen Tidmarsh.

Respectfully,

Linda Henigin '91
Vera Kohut '91
in support:
Priscilla Cucalon '91
Cecile Latham '90

U.S. "War on Drugs" a front for racism, classism

BY NATASHA SEAMAN

You never know who could be a drug user. They are among us everywhere. Yes, your aunt, your favorite T.V. star, your next door neighbor, your state legislator, at any time one of these people might be committing this most un-American of acts and using a mind altering substance. I know it's hard to believe that an American would ever do so, but it happens. And it's bad. It's wearing down the very heart of our nation.

So we must make every effort to rid ourselves of this scourge, imprison those who are guilty, expunge the world of leaders who promote drug use, and only then will we have true happiness, and true prosperity. This is the only way that America will ever be great again.

This is the propaganda of the Drug War. We've all heard it, day after day on the radio, TV, in newspapers. It's obvious that at the end of the Cold War, anti-drug fervor has officially replaced anti-communism in our government's ideology. And strangely enough, all of the people who were considered susceptible to communism — actors, poor people, people of Color, and college students are all in the "high risk group" for drug use as well.

Government policy concerning drug abuse is invading every aspect of our lives now, and not just with condescending "Just Say No" ad campaigns. Last year, financial aid students across the nation got what may have been their first taste of this policy, with the enactment of the 1989 Omnibus Drug Abuse Initiative.

One of the features of this bill is that in order to receive a Pell Grant at Bryn Mawr, or at any other college or university that is eligible for federal funding, a student must sign a statement that he or she does not buy, sell or manufacture illegal drugs.

This is currently only for Pell Grant recipients; Guaranteed Student loans and other federal grant money will be limited in this way in the near future. If the student does not sign, in no way can she receive any form of federal or state financial aid.

"It's an invasion of privacy. It's insulting. And it's none of their damn business," said one Bryn Mawr junior. "This [statement] isn't against drug abuse. It's a class issue. It's not white people who get most of the Pell Grants, it's inner city people [of Color]."

Pell Grants currently go to those with the greatest need within the financial aid pool, and while this does not necessarily mean that the grants will go to people of Color, many of them do because of their

over-representation in the lower economic classes.

The logic of this legislation is obvious. The government can kill an entire flock of birds with one stone with this statement — they got students, poor people,

War was given a budget increase in 1990-91, because obviously its poor record was due to lack of technology, not inappropriateness.

It's hard to say that drug abuse is the right thing to do, or that it doesn't nega-



and people of Color. Watch out if you're all this and a theater major, too. You may have to submit to mandatory urine tests before you can get financial aid.

The classism inherent in this legislation is echoed by the requirement that men must register for selective service before they receive financial aid. Meanwhile, those who do not can go for years without registering, receiving only periodic letters reminding them of their obligation. This is a continuing assurance that poor people will fight our wars, the same as they did in Vietnam. Rich white men can continue to be educated and move into their appropriate social milieus without fighting in a war, or giving up using cocaine.

The Drug War is not about fighting drugs, it's about fighting the lower class. It's another way to try to criminalize those who didn't succeed in capitalist America, and another way to marginalize those who threaten the hegemony of the current elite. The government didn't care about drug abuse before 1983, as the consistent underfunding of drug rehabilitation centers shows. It's another way to oust renegade CIA puppet dictators, and to give more money to the defense industry for anti-aircraft systems, purportedly to shoot down planes smuggling in drugs.

National Public Radio reported that after three years and 30 million dollars, anti-aircraft teams in Florida had made only six arrests. This front of the Drug

tively affect millions of people. But for this reason, it just makes it all the more potent an enemy to fight against.

Children are indoctrinated into the anti-drug sentiment at incredibly young ages with "Just Say No" clubs in schools,

just as in the 50's when children were exposed to anti-communist propaganda. It wouldn't surprise me if children had to memorize what the principal drug exports of Third World countries were, instead of which countries are communist.

The "Just Say No" signs are appearing all over the place, dulling our minds to the possibility of another perspective on this issue. There's one on Bryn Mawr campus, on the corner across from Haffner, put up by the Lower Merion Police Department.

Dr. Pew, superintendent of schools in Montgomery County, said that they are a "public statement that this society does not approve of the sale of drugs." This is also a tacit statement that this society doesn't approve of those who sell drugs, even though they may have been forced into this situation by the overarching social and economic hierarchy.

The government inevitably controls all of our lives. Those of us who get financial aid, or are dependent on federal schooling, are controlled more than others who can afford to be educated outside of the system.

"The government thinks that as soon as they give you money, you are bound to them morally," said the Bryn Mawr junior. "We are absolutely powerless. You are going to write this article, people are going to read it, and nothing is going to happen."

Male HA debate, cont'd

To the Community:

I am writing in response to the letter in the last issue of The College News, "Should men be Bryn Mawr Hall Advisors?" The author of the letter gave many reasons for excluding men from the position of Hall Advisor, one of them being that "in order to gauge our abilities we must learn to do so in a context exclusive of men." I would like to point out that we at Bryn Mawr are already in an environment that is not exclusive of men, that we already compete with men on our own campus. Men live on our campus, attend class on our campus, and do customs on our campus. Having men in our classes and eligible to do customs already puts us in a position of competing with men. If we truly want an environment where women can study, learn that women are equally appropriate choices for positions of leadership, and gain "the muscles of self-assuredness...in a context exclusive of men," then we should not allow men to attend our classes or do customs at Bryn Mawr.

The author asked, "Are resident Fords our guests, or our leaders?" I think the real question here is, "Are resident Fords our guests, or members of our community?" We act as if they are members of our community. We invite them to live here, attend class here, and do customs here. They are, in a very real sense, members of our community. If we welcome them as members of our community, it would be discriminatory to refuse them the position of Hall Advisor.

This assertion leads to the question of how much involvement we want with Haverford. Do we want an environment exclusive of men, or do we want a close connection with Haverford? One of the big selling points of Bryn Mawr to many prospective students is the interaction between Bryn Mawr and Haverford, and the close relationship we share. That connection is strengthened through bi-college housing, the ability to take classes at the other campus, and bi-college customs teams.

There is also a larger issue to consider. The author of the letter wrote, "It has been argued that it is unrealistic for us

(women) to seclude ourselves in this manner, and that if we want to succeed, we must learn to do so with men because it is a 'man's world.' I disagree." I also disagree. The world is not a "man's world." It is a world of people. And the women's movement is not only about women; it is about all of those people. It is about freeing people, men and women, from the assumptions they were taught by our society. It is letting women know that they are capable of being leaders, and that they can be strong and independent, and letting men know that it is all right to depend on women. It is letting women know that they have worth and value as people, and it is letting men know that they don't need to prove their worth by exploiting women. The exploitation of and violence to women has hurt men also. Over the centuries, people have developed patterns of exploitation, manipulation, and discrimination in relationships. These patterns hurt both men and women. As it stands now, Fords are members of our community, and if we exclude them from part of that community based on their gender alone, we will be guilty of discrimination.

The person in question who has been appointed Hall Advisor is one of my customs people. When I first came to Bryn Mawr, he was much more of a feminist than I was, and I have learned a great deal from him. I feel lucky to have been in his customs group, and I fully support his becoming Hall Advisor at Bryn Mawr.

Anonymous

continued from page 2

importance of what have traditionally been termed "women's issues."

This is not to say that men should be chosen over women for HA positions in coed dorms. If, however, the selection committee (made up of HAs, Student Services administrators, and deans) decides that a male applicant is the most qualified for a certain position, he should not be denied the appointment. In an egalitarian environment seeking to extend its principles, men can play a valuable role.

Respectfully submitted,
Matt Leighninger HC '92

Artist responds to criticism, continued

continued from page 2

COULD draw to my satisfaction: the design that was ultimately chosen.

Would I have considered making the woman obviously of African descent? Yes. It would not have been beyond the means of the style to do so without resorting to the kind of "photo-negative" technique that has been employed in the past and that I find inadequate. I considered for a time making the woman Asian. From the tone of the letter, I can't be sure whether doing one or the other would not have offended the group that must obviously have been left out in a single-figure design. Believe it or not, I settled on the depiction of the woman as she appears in the t-shirt design because it seemed to me a way of leaving her ethnicity open to the imagination. While she cannot be black or Asian, I tried to draw her so that she might be, depending on her coloring, Caucasian, Native American, Indian or Polynesian. I myself had a Polynesian-Native American model in mind, due to a recent visit to Hawaii, but

in the final copy I chose to leave the hair "blank"; so that people with a different vision might, if they chose, color her differently.

You may say, bullshit. That's your right. I think I'm an okay artist, but I'm not going to claim that I'm such a good artist that an attempt at subtlety on my part doesn't fall on its face. But it's the truth. I tried to do my best. That you perceived her as necessarily a Caucasian, and I perceived her as another race, may be indicative of something. I don't know. And if anybody had come to me with a good idea for a design that featured a black or an Asian and said "Do this," I would have. As with so many things on this campus, if you want to see something done a certain way, there's no reason why you can't do it yourself. But if you think it's easy to do something that pleases everybody, then YOU try being an artist.

Holly Hutchison. '90

Paganism misunderstood

BY HOLLY HUTCHINSON

Overheard outside one of the dining halls: Campus visitor: "What is that sign about? 'Satanism'?"
 Student Guide: "No, that's just about Paganism on campus. A group of pagans are getting together at a forum and telling some people and the news what they're about."
 Visitor: "What are they about?"
 Guide: "I don't know. I didn't go to the meeting."

In some ways, this is indicative of the triumphs and the problems facing some campus Pagans. On the evening of April 12th, five campus Pagans — two Witches and three others of more eclectic faiths, one of whom was myself — made up a panel that was offered to the bi-college community for the purpose of educating the community as a whole about Paganism. Pagans in general, and witches in particular, have been a part of Bryn Mawr's community for many years, going back at least to the sixties and possibly before; stories about witches (and, probably, about Pagans who were assumed to be witches, whether they called themselves that or not) have entered into the body of urban folklore encountered every year by new students. This year, with a new group of enthusiastic Pagan freshmen and a group of upperclassmen beginning to become confident in their Pagan identities, the decision was made by some of us that it was time to come forward as Pagans, and to deal with community interest and community fear in a way that would legitimize witches and Pagans at Bryn Mawr (and possibly, at Haverford as well).

For the large crowd of people that filled Campus Center 105 to overflowing, I hope that the panel discussion was a success. We members of the panel tried to explain, in response to questions from the audience, what it is that we do, and why, and what we get out of it. Our most important goal from the outset, the one I had in mind when I decided to organize the public presentation, was to replace ignorance with information, to take what may have been community concerns and meet them with facts about Pagans. Myself, and other Pagans (including the other panel members: Deborah Rowan, '90; Judith Tabron, '90, moderator; Tamara Duran, '92; and Emily Cotlier, '93) had been disturbed recently by an increase of rumors concerning "witches" on campus. Some of these rumors (mistakenly) connected the witches to the Werewolves, and at the panel a representative of that group was quick to assure the community that the Werewolves in fact were not a religious organization at all, Pagan or otherwise. Other rumors were of a more serious quality, and we were especially disturbed by one rumor that suggested that some dead squirrels found on campus were sacrifices made by "witches." Also, there seemed to be some idea that innocuous incense-burning in Erdman was evidence for Voodoo activities.

Our aim, then, was to not so much tell people what we do, as explain what we do not do. We (meaning the larger group of us, all interactive with one another, represented by the panel) do not sacrifice living beings as part of our religious practice. We don't put curses on people (it's against the Social Honor Code anyway.) We don't worship Satan (Satanism is not even considered a true "Pagan" religion, since it involves the inversion of a primarily Christian mythos.) We don't do Voodoo or Santeria (both of which, like Satanism, are considered non-Pagan religions — these involve Roman Catholicism.)

Despite our emphasis on laying to rest some of the misconceptions about witches and Pagans, our efforts were not entirely

directed at correcting people who "thought" they knew what witches and Pagans were, and didn't. At the discussion, we encountered a great many people who were simply interested in what Paganism is. In response to their questions we tried to give the audience an idea of how we perceived divinity, what our godforms are and what they mean to us, what sort of worldviews a Pagan subscribes to and why we feel that these beliefs and convictions are most beneficial to us. The audience was gratifyingly receptive, and we, at least, were left with the feeling that the discussion was a success.

As far as it went. Our main problem, still, is that in spite of the large number of people who attended the discussion, a still larger number obviously did not come. We are worried that the people whom we most need to reach, who are most in need of education about Paganism and Witchcraft, did not show up. We can do nothing to combat the dangerous misconceptions of ignorance until we can offer it knowledge in replacement, and we can't do that until we can open a channel of communication that reaches that ignorance.

In preparation for the discussion, we tried to saturate the campus with signs; we tried to put at least two signs in most buildings, and larger signs at traffic areas, and also put two large signs as Haverford. All of these signs stayed up (although in a few cases where they were removed — through our own fault — improperly posted). They also stayed free of vandalism (except for one of the Haverford signs, which sported an interesting ongoing dialogue). With one notable exception.

In Pembroke West, one of our signs was removed. In response, we reposted, using a larger sign, along with a request that the sign not be removed until after the event had taken place. On the afternoon before the discussion, the sign was found to have been vandalized by the addition of crosses and Stars of David, a Chi Rho, and some dubious artwork additions to the pentacles on our sign. Our message ("SCARED? You shouldn't be!") was changed to "SCARED? NO!" But if the vandals, who made their graffiti additions anonymous, were not motivated by fear of Pagan symbols and the attempt on the part of campus Pagans to establish a dialogue intended to end fear, then their clear message could only have been "We don't want your kind here." An additional message left by the vandals was "(subversive vandalism?)" with an arrow pointing to one of the crosses. But we submit that it is hard

continued on page 8



Rape Awareness Week

BY KALYANI BRODERICK AND SUSAN MORROW

The Rape Awareness Project, an obscure but essential peer education group on campus (formed just this year), will introduce itself to the community during the first Rape Awareness Week, April 23-26. RAP was formed to address the lack of education and resources on campus regarding violence against women. "I recognized that there was no place for women to turn in a crisis situation; the administration wasn't addressing the needs of victim/survivors or facing the reality that rape happens at Bryn Mawr," says Kalyani Broderick, founder and co-coordinator of RAP.

The purpose of Rape Awareness Week is to raise the issue of rape culture and violence against women. Central to the Week is the *Rape Culture Project*, donated by Haverford's Feminist Alliance and located in the Main Lounge of the Campus Center during the course of the Week. A comment book will be available for viewers to respond in writing and share their responses with others. In addition to the *Project*, RAP will provide an information center displaying articles, pamphlets, handouts, statistics, suggested readings, and a resource guide.

Tuesday night at 7:30 pm in Campus

Center 105, Ellie DiLapi, director of the Penn Women's Center and prominent Philadelphia feminist scholar, will discuss the socio-political dynamics of acquaintance rape and the difficulties of addressing this issue on campus.

Wednesday night at 9:30 pm, "Rethinking Rape," an informative video dealing with the experiences of rape survivors and the impact of rape culture, will be shown in CC105. A discussion will follow with RAP facilitators.

The highlight of Rape Awareness Week will be a *Take Back the Night, Take Back Our Lives March*, a candlelight vigil to honor victim/survivors of male violence, to empower ourselves, and to envision an end to the war against women. A rally featuring student speakers will begin at 7:30 pm in front of the Campus Center on Thursday; after the planned speakers, all students are invited to Speak Out, to express their emotions, experiences, and responses. The March will then proceed around campus, passing all dorms, symbolically reclaiming all territory between Brecon and Perry House.

Rape Awareness Week is dedicated to all victim/survivors of sexual violence. All events are for the education, enlightenment, and benefit of the Bryn Mawr community. Please avail yourself of these resources.

Latinas in the Public Sector

BY PRISCILLA CUCALON AND ALECIA SANDOVAL

The Hispanic Students' association hosted a panel discussion on Monday April 2nd, entitled: "Latinas in the Public Sector". Professor Mary Osirim was the moderator and introduced the guests, which included Patricia DeCarlo — a lawyer; Beatrice Vierra — Program Coordinator for the Neighborhood Film/Video Project; Alba Martinez — a lawyer for Community Legal Services; Lydia Hernandez — Vice President of Core States Financial Corporation; and Graciela Michelotti — Professor of Spanish at Haverford.

The panelists began by relating their individual backgrounds, experiences in college, and the work place. They see themselves as "bridges", not only for future generations of Hispanics entering the professional world; but also on a

more personal level with those who are not used to encountering Latina women as their equals in the work place. For example, Lydia Hernandez told us that after being hired at Core States, five Puerto Ricans soon submitted applications — an unusual and rewarding occurrence.

Their status as Latinas has at times proved to be an asset rather than a drawback. Alba Martinez related that as a Puerto Rican law student at Georgetown, she took full advantage of the resources offered to her as a minority, for instance, attending more workshops than other students.

As Latinas and women, they have excelled in their respective professions, many times to the unmasked surprise of their superiors. Nevertheless, while faced with these prejudices of sexism and racism, the overall message of their talk was positive and empowering.

Mayhole Tradition defined, updated and improved

continued from page 3

When she reaches the perimeter of the Mayhole, she will turn around out, and start spiralling back out, passing between the people who are still spiralling in. When the spiral is done, everyone will be facing out in a circle, at which point we re-join hands, and dance around as in the original Mayhole dance. We feel this retains the symbolism of the original dance while making it physically much easier. The spiral is not difficult; the only thing to remember is to not spiral in too tightly, or else there won't be room for people to spiral out.

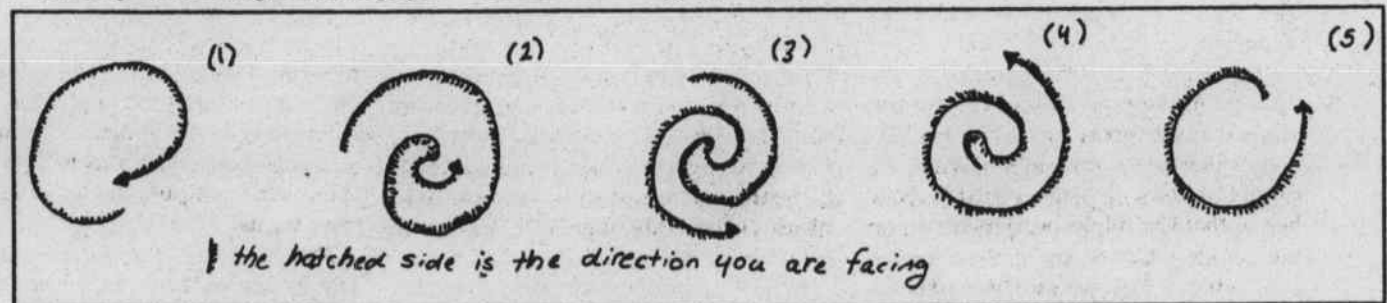
The only other change is in the physi-

cal Mayhole itself. As the numbers of people doing the Mayhole have grown, fewer and fewer of them are able to participate in the final movement, the throwing of the Mayhole into the air. The Mayhole was just too small for sixty women to all hold it. For this reason we have a parachute as the Mayhole for this year; it should be big enough for every woman to help throw it in the air at the end.

However, throwing a parachute in the air is rather tricky, due to the fact that it is curved across the middle: when lifting it, we need to make sure the center has risen before letting it go. So, if you decide

to do the Mayhole, do not let go of the parachute until it is tugging up away from you or until one of the Mayhole coordinators yells "Let go!"

Any woman can participate in the Mayhole dance. It is 10:45 am on May Day, right after the hoop race, on Denbeigh Green. If you want to participate, just show up about ten minutes in advance, and please read the instructions. These are available from posters in Haffner and Erdman, or from Deborah Rowan C-252. If you have any questions or suggestions for music, please contact Deborah Rowan at x7583 or Cheryl Kim, at x7547 or C-1299.



Remembering the Holocaust

Learning to face the memory

BY LISA MORENOFF

Just stop for a moment. Try to picture 100 pennies, or 100 bottle caps. Now try to picture 500 pages of notebook paper - that's about five of the packs in the bookstore. Try to imagine 5000 pieces of popcorn - maybe one of those really big bags they have at movie theaters. Try to imagine all the shoes in the bi-college community in one huge pile. Now try to picture thirty times that many shoes. We're only up to about 1,000,000. Try to imagine eleven times that many grains of sand - we've got ourselves a pretty nice beach. Now pretend that each of those grains is a body - a dry and lifeless body of someone tortured and murdered by the Nazis. We're talking men, women, children, and grandparents - maybe your brother or sister.

People asked me to write about the Holocaust. They asked me what I knew. I was embarrassed and ashamed. You see, I have to admit that I really don't know very much of anything about it. I spent the first seventeen years of my life running from the Holocaust. Every time there was a discussion about it, I left the room. Any time there was a movie in Hebrew school, I went downstairs to sit by myself.

I did not lose any close family members in the Holocaust. My family came here from Europe and Russia around the turn of the century. They were safe and sound in the Jewish sections of the Bronx, Philadelphia, and Newport News, VA. I didn't even know anyone that was directly affected by the Holocaust until fifth grade. That was when my problem really began.

You see, that was the year that Mrs. Cohn, our Hebrew School teacher, decided to tell us about the Holocaust.

Her parents were both Holocaust survivors. They never let her forget what they went through. Her mother discovered she was pregnant in the concentration camp. It was only through the kindness of one Nazi soldier that she got the abortion she needed to stay alive. That might not make too much sense, but that's what I remember her saying. I remember her telling us that her parents saw children being ripped apart by soldiers pulling them in two directions while their parents were forced to watch. I remember her telling us that Jews had the gold fillings ripped out of their teeth to make Nazi jewelry and buttons. I remember her telling us that the Nazis ripped up the Torahs - the most holy book of our religion - that they stole from synagogues and used the parchment to line their combat boots. There were more stories, each one more horrid than the next.

I never understood what made her tell us those things, not until recently anyway. Why did she feel so compelled to scare a bunch of fifth graders out of their minds? I guess she wanted desperately to make us understand what her parents went through in the concentration camps. There were those in my class who developed an intense desire to learn more; I guess that was what she wanted. I just backedfire; I bolted as far away as I could.

That summer, our family took a trip to Cape Cod. I couldn't walk around without being afraid that soldiers were about to jump out and carry me or my family away. While

we played shuffle-board along the beach, I had the constant feeling that we were being watched, that someone was waiting until we let our guard down.

No one understood, no one wanted to listen. I tried to tell my mother what was bothering me. She may not be the most composed person in the world, but she had always listened to me before when something was really upsetting me.

This time, all I said was, "Mrs. Cohn was telling us about the Holocaust and that the Nazis ..." that was about all I got out. My mother covered her ears and ran screaming from the room. Just try to imagine what effect that would have had on you. The person you count on for support runs off screaming when you need help the most.

I guess that my real fear was that the Holocaust would happen again. I just couldn't see

what or who would stop it; after all, the entire world sat by and let Hitler do it the first time. Everyone refused to believe that one man would, or had the capacity to, eliminate an entire race of people. Even our beloved United

States turned its back on many of the immigrants who managed to escape Europe in time. Then I thought more about it.

We can stop it, we must make a difference. We must make ourselves so aware of what happened that we'll realize what's going on if it ever starts again. We must promise ourselves that we will stand up for human rights and that we will not forget. If we forget what happened, those

11,000,000 innocent people will have died in vain.

Please, help us remember. Help us in our memorial to the victims of the Nazi regime. Don't turn your back on their memory, learn from it.

"I guess my real fear was that the Holocaust would happen again. I just couldn't see what or who would stop it; after all, the entire world sat by and let Hitler do it the first time... Even our beloved United States turned its back on many of the immigrants who managed to escape Europe in time."

Repeating the story in order to affirm its reality

BY BETH STROUD

Most Bryn Mawr students who are not taking Hebrew know David Rabeeya only as the professor whose classroom was defaced with a swastika earlier this year. His office is in the basement of Rock, far from most students' habitual wanderings. He is a "visiting lecturer" at Bryn Mawr, and holds a full-time position at Gratz College.

Professor Rabeeya has written ten books, including novels, poetry, essays, and short stories. He holds a Ph.D. in Semitic Languages - Arabic, Ethiopic, Aramaic, and Akkadian. Born and raised in Iraq, he is a Sephardic Jew, a member of a minority group among American Jews who are predominantly Ashkenazic. In a short book, "Sephardic Myths and Realities," he writes: "Ashkenazic culture, historically, is a culture of the Jews who lived in Christian lands. Sephardic culture is that of Jews who lived in Arab and Moslem countries. Both cultures are legitimately Jewish without any necessity for competition or preferential classification."

When I asked Professor Rabeeya what he thought was the most important way of remembering the Holocaust, he said, "To repeat the story endlessly. When you repeat the story endlessly, there is a chance that you may educate some individuals. And even if you repeat it for yourself, it is important."

Repeating the story, affirming its reality, is

especially important in a world where revisionist historians try to claim that the Holocaust never occurred. "It can happen any place, any time," he says.

"I saw how they hanged three Jews in the streets in Baghdad... This was my Ph.D. in life, when I was ten years old. I saw it. And it left me with certain conditions - I realized it was also part of the human experience... My eyes saw too many things. People losing their lives because of their religion, because of their ethnicity."

I asked him how he thought the swastika should affect us. "I separate between the swastika and other issues," he said. "I think the college handled it very well. Discussions occurred, dialogue occurred... In eighteen years at Bryn Mawr I never heard any anti-Jewish sentiment so I have to put it in perspective."

Of the memory of the Holocaust, he said, "People don't want to hear harsh things. Partly, I understand the dangers. If you tell it too many times, it loses its effect. And also, people prefer denial. But somewhere, in one focus, in one effect, someone has to say - 'It could be very dangerous, what people do to each other.'"

"Because of my experience, I am aware of the danger to the Jewish people. The Holocaust is in the back of your mind. And I realize that there are difficulties. I am not saying that it is necessary to be pessimistic in order to survive. But you cannot say, 'It happened once and it can be forgotten.' It's part of your under-

Schedule of Events

Yom Hashoah - Holocaust Remembrance

"The only thing necessary for the triumph of evil is that good men do nothing."

- Edmund Burke, 18th Century English

Sunday, April 15th - Wednesday, April 18th

Thomas Great Hall

History of the Holocaust Display

"The Courage to Remember" from the Simon Wiesenthal Center

Monday, April 16th

Chase Hall-Room 104 4p

Nazi Propaganda Film - this short film will be featured

Tuesday, April 17th

Thomas Hall - Room 110 1p

Nazi Propaganda Film - this short film will be featured

Wednesday, April 18th

Bryn Mawr Campus Center 11p

Sunken Lounge at Haverford Dining Center

Shoah - The first part of a haunting series of interviews with survivors and Nazi officials.

Stokes Auditorium 8pm

The White Rose

Highly acclaimed German film concerning a group of young people who published an anti-Nazi leaflet.

Three Seasons Cafe 10:15p

Night & Fog

A very shocking view of life during and after the Holocaust.

Bryn Mawr Campus Center 11p

Sunken Lounge at Haverford Dining Center

Student Display: Aspects of the Holocaust

This display will be on exhibit through the end of the semester.

Thursday, April 19th

Bryn Mawr Campus Center 11p

Shoah - The second half of a haunting series of interviews with survivors and Nazi officials.

Bryn Mawr Campus Center 8pm

The Wave - An experiment in mass conformity

Sunken Lounge at Haverford Dining Center

Closing Ceremony in remembrance of the Holocaust

This project was organized by the Committee for the Study of the Holocaust in response to the anonymous acts of hatred in the dormitories. We will raise the level of consciousness about the issues surrounding the Holocaust.

On Wednesday, we will distribute black ribbons in the Sunken Lounge at Haverford Dining Center, the Bryn Mawr Campus Center, and the Stokes Auditorium. These ribbons are in memory of the millions of victims of the Holocaust. We ask that you join our memorial to the victims by wearing a black ribbon on Saturday, April 22, the official Holocaust Remembrance Day.

The project was made possible through the support of the Dean's Office, the Bi-College German Program, the Multicultural Affairs, BGALA, the Bi-College Christian Community, and concerned students and organizations.

standing of the world. I weigh it constantly." background

The repetition of the story keeps it on the agenda of the human consciousness. "It keeps the dialogue between Christianity and Judaism on a very blunt level," he said. "I'm not talking about compensation, I'm not talking about retribution. You cannot blame the entire Christian world. But the people who participated were of Christian

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Just in silence and speech

In U.S. today, hate groups on the rise

Events

Just Remembrance

... of evil is for good people to do

... English Philosopher

... Wednesday, April 18th
... Hall
... Just Display
... the Simon Wiesenthal Center.

... 11 16th
... 104 4pm
... will be followed by a discussion.

... 11 17th
... 110 1pm
... will be followed by a discussion.

... 11 18th
... 11am-3pm
... Dining Center 11am-3pm
... of interviews with Holocaust survi-
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... ttee for Holocaust Awareness who,
... in the community, felt compelled to
... ssues surrounding the Holocaust.
... ribbons of mourning at the Haver-
... s Center and Erdman Dining Hall.
... s of victims of the Nazi regime. We
... ms by wearing the ribbons until
... emembrance Day - Yom Hashoah.
... he support of: Bryn Mawr/Haver-
... German Department, the Office of
... ge Christian Fellowship, and other
... organizations.

... ckground. This issue should be a reason
... continue the dialogue for both Jews and
... ristians".

... "Just this morning they say that East
... rmany apologized to the Jewish people.
... irty years ago I might have said it would
... ver happen. But it happened. If you re-
... at the story, perhaps you will educate
... meone."

BY JENNIFER ALMQUIST

Two decades ago East Germany declared that nazism was extinguished from its territory. Today, only three generations since the Third Reich became a socialist, anti-fascist state, old values are reappearing in youth who are distanced enough from the horrors of the Nazi regime to espouse renewed hatred for Jews and others. The last decade has somehow fostered a reemergence of neo-nazism, perhaps built on ignorance and exasperation over the separation of East and West Germany. The recent March issue of Z Magazine addresses skinhead and otherwise nazi elements that, now that the wall has fallen, are using ideas of free speech to communicate across the border between East and West. With their literature, swastikas, and fists, these hate mongers are plaguing Jews and attacking communism and anything 'foreign.' Still, some believe a holocaust can never again occur.

Germany is far enough away that we don't have to meditate daily on the question of whether or not our government or our grandparents believed in the elimination of a human race and attempted to weed out anyone who was not up to their standards of humanity. Hate crime statistics here in the United States, however, serve as painful reminders that a situation paralleling that of Germany exists here as well, and cannot be ignored. At the CARV conference this semester, keynote speaker Jan Douglass, head of the Center for Democratic Renewal, listed incident after incident of hate crimes to add to the ones we have heard about on our own campuses. The Anti-Defamation League reported that from 1987 to 1988, there was a 41% increase in acts of anti-Semitic harassment, threats, and assaults. These frightening statistics are only the top layer of a teeming undercurrent of advanced communication sustained by the KKK, White Aryan Resistance, and like groups attempting to poison our society with advocations of violence against and loathing of, well, people like the black woman sitting next to me right now and the Jewish man who lives down the hall from me. Although it hurts, I have to remember that it could be me.

These sorts of extremist hate groups still seem distant from mainstream United States thought. Their literature is not easily available, nor are their members your next-door neighbors. Still, on December 24, 1984, Newsweek reported that for five dollars anyone with a computer could hook up to the "Aryan National Liberty Network" which was described by North Carolina KKK leader as "a tremendous tool in the awakening of white Christian people to the Jewish plot to destroy the white race and Christianity." The issue draws closer to each of us when we realize that David Duke, former imperial wizard of the KKK, was elected to the Louisiana legislature not long ago. The fact is that the misunderstanding of cultures that are not white and Christian, and even subscription to Klan values, appears both in the political left and right in our country. For example, although the GOP condemned anti-semitism during the 1984 and 1988 campaigns, it was, shall we say, "comfortable" for the Democrats to avoid any stance on the issue because of Jesse Jackson's alliance with Louis Farrakhan.

Perhaps Reagan thought it a gesture of the inclusion of all humanity when he visited graves of Hitler's soldiers in Germany in April of 1985, claiming that these men were also victims of

Hitler's warped philosophy. Although, as Newsweek reported on April 29, 1985, "for a new generation of Germans, it seems grievously unjust that they should be held responsible for their country's past crimes," Reagan's attempt at reconciliation with West Germany struck many survivors of concentration camps as an attempt to rewrite history or soften it.

It prompted survivor and author Elie Wiesel to go to the White House and explain that the present generation is not responsible for the past crimes against his people, but that those killers were responsible for the atrocities of murder and starvation. Many Jews (and others) would agree that to forgive is possible, but to forget is unthinkable. Newsweek quoted Wiesel as saying: "I have learned the perils of language and of silence, the danger of indifference. For the opposite of love, I have learned, is not hate but indif-

ference."

Those of us here, at Bryn Mawr, may not agree with President Reagan or want to visit the graves of murderers, but if nothing else we must not be indifferent to the rise of hate crimes here and around the world. The same issue of Newsweek that quoted Wiesel included an article on The Order, a breakaway group from Aryan Nations, whose members had been indicted on 57 charges of attempted murder, robbery, and conspiracy against Jews and people of color.

The tendency for us to shove aside history, or fail to consider that those people are out there believing in one Aryan race, allows us to forget what did happen and what could happen. Yom Hashoah provides a few moments to consider Germany, neo-nazism, and remember the past in order that we don't preclude possibilities of such atrocities against other people in the future.



'A time to keep silent and a time to speak'

BY ROBIN BERNSTEIN

"There is a real, palpable curtain — or even a wall, a tangible obstruction — that separates those who were seared by the flames and survived, and those who merely wept; between me and those who had the *Shoah* inscribed into their flesh and psyches forever.

"For those of us who did not experience the Holocaust firsthand: is it perhaps best that we keep quiet altogether? It was Ecclesiastes (3:7) who said that there is a time for everything — 'A time to keep silent, and a time to speak.' My dilemma is that when it comes to the Holocaust, I simultaneously feel an urge to speak and a summons to silence.

"There are many good and cogent reasons for one like me to keep his peace about the Holocaust. For one thing, words — no matter how eloquent or powerful — succeed only in trivializing that which is beyond one's power to either describe or bemoan."

Dr. Norman Lamm

Last year, on the anniversary of Crystal Night, a group asked us to commemorate the deaths by wearing yellow stars for a day. I thought it was a challenging, powerful idea. I thought it would make people stop and think. I thought it would contribute to the fight against anti-Semitism.

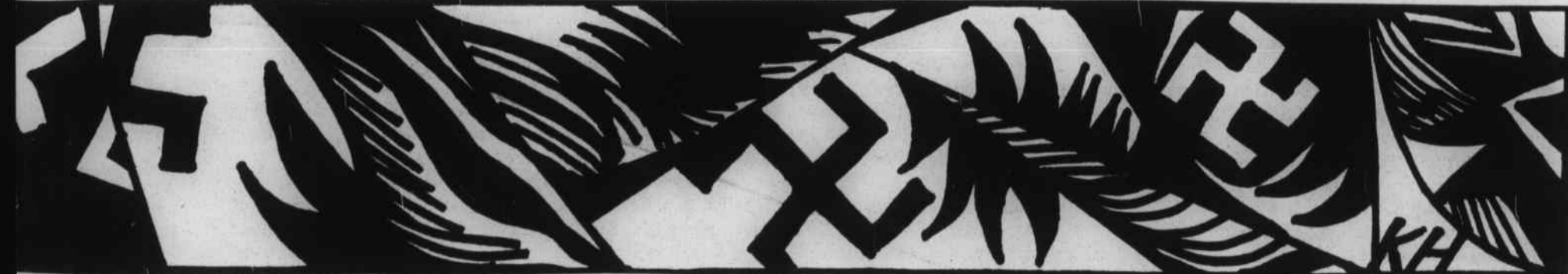
Early that day, a Christian woman with whom I was very close, told me about the effort:

"See, I got a yellow star. Isn't it pretty? I got one that was cut out perfectly. Some of them were cut out badly; they had nicks in them. But I fished around until I got a perfect one.

Doesn't it look nice on my jacket? See, it has pen marks where they cut it out, but I turned it so the pen is underneath and you can't see. Isn't it pretty? Doesn't it look nice on my jacket?"

This is not an exact quote, of course, but it's very close. She went on like this for many minutes. This woman knew why we had been asked to wear the yellow stars, and she knew she was talking to a Jewish woman: me. There are two facts that make this conversation additionally upsetting: a) This was a multiply oppressed woman. If this had been a straight white Christian man speaking, I could dismiss his stupidity more easily; it wouldn't hurt nearly as much. But this woman belongs to several oppressed minority groups, and she has made major commitments to fighting oppression. At least, some oppressions. b) I maintained a close friendship with her for many months after this incident, even though it was followed by many similar incidents. What does that say about me? What does that say about how I feel about myself as a Jew?

I expect in the next week I'll hear a lot about the commemoration. Some people will, in fact, probably make a special effort to talk to me, since I have written this article. What I ask is this: please think before you speak or write. As Dr. Lamm writes, anything we say will trivialize the Holocaust, but it is possible to minimize this trivialization. If a multiply oppressed woman who has made a major commitment to fighting [some] oppression could mess up this badly, imagine how badly any of us could mess up. Please, please, let's take a moment to be quiet and think before we respond to the Yom Hashoah commemoration.



A Multicultural Prospective Weekend

BY BETH STROUD

The Admissions Office has invited all admitted students to visit campus this Saturday. In addition, admitted women of Color have been invited to participate in a three-day Multi-Cultural Weekend, which begins tomorrow. Approximately 50 Asian American, Hispanic American, African American and East Asian students — the largest number who have ever attended this event — will be staying overnight, visiting classes, exploring the college, and meeting current students, faculty and administrators.

Joyce Miller, director of the Office for Institutional Diversity, describes the weekend as an opportunity for students of Color to find out more about Bryn Mawr and to make an informed decision based on a real sense of the college. "This is a college they're seriously considering," she said. "We know that."

She hopes that prospective students will benefit from the chance to think

about Bryn Mawr without parental or outside pressure. The weekend will also allow them to speak with undergraduates directly, without the presence of college administrators or admissions officers. "I'm assuming that our students will only pressure in the sense that they will be honest," she said.

Recruiting students of Color has been especially challenging this year. "All colleges are getting fewer applicants of Color," said Christopher Ridenhour, Assistant Director of Admissions and coordinator of multi-cultural recruitment. Also, fewer students of Color than white students actually visit the colleges to which they apply.

While campus visits are important for all the applicants, students of Color have particular concerns about support systems on campus. The weekend includes activities hosted by the member organizations of the Minority Coalition: the International Students' Association, South Asian Women, COLOR, the Asian

Students' Association, the Hispanic Students' Association, and the Sisterhood.

"It's not a sugar-glazed weekend," says Ridenhour. The weekend should reflect activities and concerns which are truly reflective of the Bryn Mawr environment. For example, the International Students' Association had already planned a banquet and a talent show before the weekend had been scheduled. "I think it's going to be a great weekend on campus," says Ridenhour, "and it has nothing to do with Admissions."

Claire Caesar, one of the two Pew Interns working on multi-cultural recruitment this year, emphasized the personal aspect of the weekend. It's easier feel welcomed and to make an informed decision when "you meet the people... that you're going to be taking classes with, that you might be living in dorms with."

The success of the weekend will be judged not only by the number of students who actually choose Bryn Mawr,

but also by the students' reactions later on. If the impression they get holds true later on, the weekend will have been a success.

"Ideally," says Joyce Miller, "whether I am a student of color or a white student, I should be able to say, 'I found myself challenged at this institution.' I also want them to be comfortable. To say, 'I like being here...' Part of it is just a matter of increasing the numbers. What does it take to make some people not stand out purely because of skin color?"

"I think an important message is that there are a lot of very qualified minorities out there," said Sylvia Trujillo, the other Pew Intern. "They're going by the wayside because they think they can't access institutions like Bryn Mawr... As a person of Color on this campus, I'm concerned... I've seen and met some of the most amazing prospective students. They're incredible people."

Students fast

cnued from page 1

college chapters and backed by some very strong reasons. Most of the 15,000 people in the Chengal Anna district of Tamil Nadu (SE India) are either bonded laborers (under lifelong contracts) or landless agricultural workers. They are primarily Harijans—the previously "untouchable" caste in India. The 15 or so villages in which they live lack basic infrastructure such as clean drinking water, health care, proper sanitation etc. Furthermore, employment is not available all year round due to the poverty of the families. Most of the children are forced to work for additional money to help support their families (Reminds you of Charles Dickens doesn't it?). As a result, most children are forced to drop out of school. Many however, do not even have that option as they *never* went to school.

The funds raised here at Bryn Mawr, will enable the building of one school in each of the 15 villages. These schools will provide basic educational programs and the villagers will hopefully provide the required atmosphere of support. It is expected, hoped that these schools will become centres of social activities with cultural programs and games for the children who are able to attend. It is proposed that songs, stories, and street theatre will also be used to educate the children as well as the community at large about their role and rights as citizens.

The process outlined, the results anticipated may take a while to be seen, but they are well within our reach. Each small step taken for the cause, is a step in the right direction—Bryn Mawr's fundraiser was such as a step. I personally thank all of those who participated in the fast and hope for an even larger turnout next year.

Pagans speak

continued from page 5

for either Christianity or Judaism (the two most powerful religious groups represented on this campus) to be "subversive." The word "subversive," in fact, seems better suited to what the vandals seemed to have thought campus Pagans were trying to be in respect to the mainstream community.

This kind of refusal, on the part of empowered members of the community, to engage in dialogue with marginalized elements is something that we find disturbing. Therefore, while the panel discussion went a long way towards legitimizing campus Pagans, incidents like the Pembroke West vandalism prove that there is still a long way to go before every Pagan on this campus, and at Haverford, can feel comfortable to practice her religion openly and in safety.



Bahá'í faith promotes global community

BY JENNIFER ALMQUIST

The Bahá'í Faith, a world religion with believers in 360 countries and territories, is not well known despite a quite active group in the bi-college community. The Bahá'í Club has sponsored several fire-side discussions and conferences this year, in order to promote understanding of and act upon the basic tenets of the Bahá'í Faith. On Saturday, April 7, the club sponsored a conference called "An Ever-Advancing Civilization: Realizing Global Solutions." Several speakers related this theme to their respective disciplines, and explained the interrelation and interdependence of people all over the world.

All members of the bi-college community were invited to attend, but perhaps the theme and intentions of the conference may be better understood when the basic beliefs of the religion are known. Founded in the 19th century in Iran by Bahá'u'lláh, whose writings span more than one hundred volumes, the faith promotes a world community. Bahá'ís believe that there exists one progressive religion in which each dispensation to earth sets forth different social teachings for that era. Jesus, Buddha, Moses and Muhammed, great spiritual teachers, were the messengers of God for their respective time periods, just as Abdu'l

Classism addressed

continued from page 3

ity for her actions (will get notes from someone when she misses a class) when her actions involve someone she respects (a professor), she will not do the same when her actions involve someone she does not respect, such as a dining service worker. She believes it is the workers' responsibility, and not her own, to deal with her actions: they must allow her to enter the dining hall late, they must stay at work late so she may linger in the dining hall, they must ignore, for her convenience, the policies their employers require them to enforce, they must endure her rude attacks against them which are the result of her displaced anger. It is lack of respect which allows a student to treat people in such a dishonorable way. It is classism, the judgement that one person is more important or deserving than another based upon her position in society, that produces this lack of respect. The rudeness that students direct towards both the full-time and the student workers is classist.

Kirsten Erin Anderson
C-1209, x5514

Bahá, the son of the founder of the religion, is the dispensation for our time.

Upon first glance, it is easy to see the Bahá'í Faith as a peace and love movement, or even a cult of some sort, but in reality people who are involved with this religion adhere to strict social teachings and carefully examine the writings of today's manifestation of God. Before becoming a Bahá'í, a seeker is encouraged to embark upon an individual search for truth, and to read the teachings of Christ, Moses, Mohammed, and Buddha. Ultimately, however, the rules by which believers live are found in the teachings of Bahá'u'lláh, and his son Abdu'l-Bahá.

Michelle Thompson, a Bahá'í and Haverford student, explained that a fundamental belief is that "mankind is ready for the unity of humanity as one family" and the common foundation of all religions. Although it is difficult to effectively summarize the creed of a religious group, those who subscribe to this religion believe in the oneness of God, oneness of mankind, equality of men and women, and the harmony of science and religion. The conferences such as the one last week promote these values, and work towards peace, eliminating extremes of wealth and poverty and prejudice of all kinds. "The Promise of World Peace", a statement published by the elected administrative body of the faith called the Universal House of Justice, maintains that world peace will be attained as humanity advances, and that it may be preserved by a world government that will respect and consider the diverse beliefs and cultures of all people. Unity through diversity is not only possible, but inevitable.

The Global Solutions conference, according to Michelle Thompson, intended to promote Bahá'í scholarship, and stress the relationship between the sciences, arts, humanities and religion. The conference opened with African drummers named Rajul and Joseph, and continued with numerous speakers on the arts, business, the environment, and health. Bryn Mawr student Leili Towfigh, an organizer of the conference, said that last year's conference on racial issues and diversity encompassed many differing perspectives, and people in attendance brought many fears and tensions with them because of the complexity of the issues. Towfigh said that because "art helps to unify groups" and "everybody can relate to music" this year's conference began with dancing and drumming that brought joy to the gathering and gave all who attended a common point

of perspective.

Abdu'l-Bahá wrote that "when the studying of art is with the intention of obeying the command of God this study will certainly be done easily and great progress will soon be made... when others discover this fragrance of spirituality in the action itself, this same will cause their awakening." Thus, art was a theme the conference returned to throughout the day. For example, Emmet Gowin, a photographer and Princeton professor gave a speech called "The Role of Art in Change and Diversity". A session given by Julie Badiée, entitled "The Visual Arts and the Global Meeting of Cultures", surveyed images of "the other" starting from medieval times. Badiée traced representations of other cultures as exotic or more romantic than that of the artist in the works of Delacroix and Gauguin and discussed an exhibition of art from all over the world in Paris last summer as a reflection of the present day globalization of our planet. Towfigh said that the main focus of Badiée's discussion was that "we can't renew ourselves to another culture without affecting it. If we appropriate, we affect because of the interdependence of the art world. We should carefully weigh the consequences of borrowing from other cultures."

Abdu'l-Bahá also wrote about professions as an art when he said "In this great dispensation, art (or a profession) is identical with an act of worship." Still, several Bahá'ís commented that the business world is not something that they looked on too favorably before they heard the keynote address given by Lawrence Miller. Thompson said that he discussed "visions of a new corporate culture" in which human resources and human creativity would be increasingly important assets. Miller emphasized that the Bahá'í ideal of elimination of extremes of wealth and poverty could be achieved by raising the standard of those on the bottom of the ladder and exalt their position. According to Towfigh, Miller gave her a new perspective on the world of business and "investment banking" and made her realize that real wealth comes from self-worth and having a say in a workplace which is "a new arena for realizing the globalization of mankind and how people are interdependent." In this sense, business fits into the Bahá'í faith as model for the exchange of ideas every bit as much as art which incorporates, builds on, and examines other cultures.

The conference on Saturday included sessions with a wide array of topics, as
continued on page 9

ARTS and ENTERTAINMENT

The Night Owls celebrate a first successful year at BMC

BY BETINA COCHRAN

This February marked the first year anniversary of the existence of the Night Owls. The group, begun by Brooke Stengel ('91) and Laura Sheinkopf ('92), was created to be the first a capella group open only to women of Bryn Mawr College. The Night Owls have grown tremendously during this past year and are particularly distinguished by their daring and diversity. As noted by Rachel Gilman, co-music director, "the Night Owls have made a distinct effort not to fall into the a capella stereotype of solely performing golden oldies and barber-shop." Rachel has had a key influence on the repertoire due to her talent in arranging music. The group does pieces ranging in style from folk, spiritual, Elvis Presley, to Rachel's own jazz arrangement of the Beatles' favorite, 'Blackbird.' Cindy Burr, co-music director, is quick to note that although most of the arrangements have been written by Rachel and Gilman George Burr, Cindy's father and alumnus of the Tufts Beelzebubs, there is a wealth of talent and potential among all members of the group some of whom are particularly eager to try their hand at arranging. In addition to the music directors key member are: Brooke Stengel - business manager, Laura Sympton - treasurer, and Tina Rodriguez - t-shirt woman. This means that if you have been missing that crucial element of your wardrobe, Tina is the person to contact to acquire your very own tie-dyed or plain white Night Owls t-shirt.

One might wonder what the Night Owls do when they are not practicing. They perform! They have held concerts in Thomas, the cafe, at Pem arch, and most recently in the campus center on Friday, April 6th. Their reputation goes beyond the bi-college community; they have performed at Swarthmore, U. Penn,

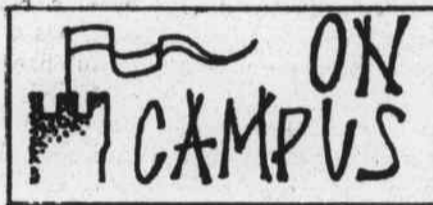
The class of 1902 is dead, but flamenco keeps spirit alive

The third and final event in the Dance Perspectives series is a lecture-performance in flamenco dance to be held on Friday, April 20 at 4:30 in the Pembroke dance studio. Noted flamenco dancer and scholar, Meira Weinzeig, will speak and perform on the history and development of flamenco, and will examine gender issues in the art form. She will be accompanied by a singer and guitarist. The program is presented by the Class of 1902 Lecture Fund, and is co-sponsored by the Spanish Department and the Dance Program. There will be a reception following the program. All are welcome.

private parties, and Oberlin. The first weekend of spring break they toured the Boston area, hitting places such as Mount Holyoke, Harvard Square, Harvard University, and an alumnae bookstore in Cambridge. Rachel was enthusiastic about the tour: "It helped the group to become more cohesive and tighter musically. Also, performing with other groups taught us new techniques as to how to draw an audience into our performance which is, after all, the key element of a capella."

This performing ease and tight, full sound was apparent at the concert given on April 6th. One clear strength of the Night Owls is that much of the music is arranged in a low range. This creates a well-grounded strength in the lower voices and the thin, shrieky sound often characteristic of female groups is not to be heard amongst the Night Owls. Also conveyed at the last concert is their marvelous sense of humor which came across with the appearance of their mystery guests: the Night Owls dressed up as the S-Chords and the Humtones. Not only were their outfits on target, but they successfully imitated the look, sound, and personalities of the Haverford groups. Keep an eye out for the Night Owls in the upcoming a cappella jamboree and, possibly before then, moonlighting at Pem Arch. Exuberantly happy about the group, as always, Cindy Burr says, "We have been pretty ambitious about the level of musicality that we've set for ourselves, but I think our main goal has always been to enjoy ourselves whether singing for others or just for us."

Don't ever let it be quitting time Night Owls!



Coming Attractions

ON CAMPUS:

"West Side Story"

Thursday, April 19 to Saturday, April 21
Marshall Auditorium, 8:00 pm

Bryn Mawr Dance Program Spring Concert

Friday, April 27 and Saturday, April 28
Goodhart, 7:30 pm

Haverford/BMC Chamber Singers Concert

Sunday, April 29
Marshall Auditorium, 8:00 pm

OFF CAMPUS:

"The Hired Man"

Thursday, April 19 to Sunday, May 6
Walnut Street Theatre
For ticket information, call 574-3550

"Peace"

Tuesday, April 24 to Wednesday, May 30
Walnut Street Theatre
For ticket information, call 574-3550

Drowning in Lake Constance

BY ALI DJURKLOU

"Ride Across Lake Constance" is an attack on the senses; there is no other way to describe the relentless barrage of images fired at the audience. It reminded me of one of those sequences on MTV, where millions of impressions come at once, and one is unable to absorb them all, which is why Lake Constance left me unmoved. It was like gazing at an abstract painting in a museum with lots of interesting little pieces, but since there are so many of them, one is forced to look at the whole, and together, all those little pieces just are not interesting anymore. The cast obviously worked long and hard on this; they should be given credit for doing their best on such a difficult piece. Dan Kim and Mark Gillman, in particular, struck me with their intensity.

"Ride Across Lake Constance" poses the somewhat petulant question: "Why find meaning in anything I do?" yet, at the same time, is full of symbols and language of image, which causes some confusion in the mind of this average theater goer. Does this play want the audience to get anything from it whatsoever? Or does it just want to remind us of how ignorant and unsophisticated we are for wanting to try to understand? Or are we supposed to sit in the theater, absorb all of it like sponges, mindlessly, the way the characters seem to be accepting each other's ideas mindlessly? This lack of direction is one of the basic things which left me unmoved by this play. Its refusal to let the audience into its world is condescending, because it implies that the audience doesn't have the capability to understand, the capability to ascend to some upper artistic plane that the production is on. This attitude of superiority only manages to drown Lake Constance in its own icy water.

Bahá'í faith and global understanding

continued from page 8

each speaker related his or her theme to Bahá'í ideals. This program is only one of the ways that the bi-college club is involved in promoting understanding between individuals and groups of people who are from diverse backgrounds. Presently, plans are in progress for a racial healing workshop, and Leili

Towfigh promises that the club will be greatly involved with Dean Tidmarsh and issues of diversity in the curriculum. A calendar of events for the Bahá'í club is posted in the campus center, along with contact phone numbers. The pamphlet "The Promise of World Peace" is available there as well, and can perhaps provide a fuller view of the faith.

Cricket's How-To-Stay-In-The-Closet-Guide-For-Half-Assed-Dykes

BY CRICKET KORSOWER

After about six years of very closeted living, (more than is healthy, by far; less than some people foolishly endure; no big consolation that) I have spent this semester deciding, ENOUGH. In celebration of this, and as revenge toward those who helped ensure that I stayed closeted as long as I did, I am writing a book, to be titled, *The How-to-Stay-in-the-Closet-Guide-for-Half-Assed-Dykes*. My favorite (and only, to date) chapter I present to you here. Any comments, suggestions, or contributions to my book-to-be would be very welcome; write to Box C-382.

Proper Etiquette at Her Mother's

Dinner Table:

- 1) Don't be nervous.
- 2) Don't dress butch.
- 3) Don't remember any pet names for Her. Don't remember any pet names, period. ("Pass the sugar, please, luv..." is out.)
- 4) Don't act nervous.
- 5) Don't stand too close.
- 6) Don't sit too close.
- 7) Don't make body contact with Her, even by accident.
- 8) Don't be obvious about not making body contact with Her.
- 9) Don't be self-conscious.
- 10) Don't be nervous.
- 11) Do not read her eyes and pass Her

what She wants unasked.

- 12) Don't read her eyes, period.
- 13) Just don't make eye contact, period.
- 14) Don't be obvious about not making eye contact.
- 15) Above all, don't act nervous.
- 16) Don't laugh at inside family jokes you're not supposed to understand.
- 17) Don't let on you know about Her mother's sex life/childhood/ex-husband, etc.
- 18) Be polite.
- 19) Don't be obsequious.
- 20) Relax, for God's sake.
- 21) Don't refer to incidents out of your (Together) past. ("Remember that trip we took over break last year..." is out.)

- 22) Don't choke when Her mother refers to faggots/dykes/homos/gays.
- 23) Don't blush when Her mother refers to faggots/dykes/homos/gays.
- 24) Don't respond when Her mother refers to faggots/dykes/homos/gays.
- 25) Ask pleasantly about something trivial when Her mother refers to faggots/dykes/homos/gays.
- 26) Same with feminists.
- 27) Same with girls' schools.
- 28) Same with boyfriends.
- 29) Maintain pleasant conversation. Appear bright, articulate, interested.
- 30) Don't say anything.
- 31) Don't be nervous.
- 32) Be Yourself.

Saving the environment one bill at a time

BY SANDY SPRINGER

Smog, alternative fuels, toxic industrial emissions, acid rain. How far are we willing to go in order to reclaim and preserve our air? Will we be playing for a losing battle? Or a misdirected effort?

April 3, 1990. The United States Senate passes "the first comprehensive clean-air bill to clear either house of Congress since 1977" (Wall Street Journal, April 4, 1990: p. A1). Environmentalists say it's not enough; they're going to press the House to pass more stringent policies. Industrialists say that the environmental benefit doesn't nearly measure up to the cost of the Senate bill; they're going to try to ease the financial suicide of the bill. The Bush administration estimates the cost of the bill at \$21.5 billion annually until the year 2005, when the measures are fully implemented. Environmentalists say the cost will be much less than that figure. Business concerns place the cost much higher, especially since many of the measures go into effect over the intervening years. A non-partisan group puts the cost between \$25 and \$30 billion, claiming that the Bush administration is taking the low estimate in order to defend its compromise with the Senate.

Who cares about cost; this is the environment we're dealing with here, right? On page A15 of the same WSJ issue, reporter David Wessel states, "And then there is the always tough question: How much is it worth to save one human life?" Barring the audacity of this question actually being asked, how much is a human being worth to us in terms of commitment and perseverance? This Clean Air Bill is the most revolutionary of its kind. The version passed in the Senate includes standards for the next twenty years in the following issues: smog producing ozone levels in major cities, stricter Tailpipe Standards starting on 1993 cars, special nozzles on gas pumps in high smog areas, and new gauges on cars to monitor pollution-control equipment.

Many people are under the impression that the new Clean Air Bill only affects large industry, but you can see from the list above that these changes will affect our everyday lives, and our environmental consciousness. Some other changes will include cars which run on methanol or another alternative to gasoline (President Bush favors this as-yet-not-invented alternative), and, of course, the myriad of controls on toxic waste emission imposed on particularly dirty industries such as those with high sulfur-dioxide emissions, and those which are dangerous to residents living in the vicinity of the plant.

The 'bill' part of this Bill will be charged to the American public. So far, lawmakers are feeling the pressure to vote in favor of the environment, no matter the cost. The over-all impression from the

constituencies (i.e. the voting public) is that Representatives who do not vote environment will not be re-elected. This sounds optimistic for the environmentalists. But perhaps the unanswered questions about this Bill need to be considered. For instance, what about the fact that radon testing equipment in individual homes would save more lives from cancer than any smog reduction? Scientists don't agree about how much acid rain damages the environment (Former President Reagan took many years waiting to be convinced that acid rain exists), or how much the smog in Los Angeles affects people's health. This argument is telling the reader that a little bit of harm is OK, that a disaster must be quantified before we recognize that our environment needs to be saved, regardless of the immediate cost benefit. While the debate that this Bill is 'wasting' money which we barely have (about \$90 per tax payer per year until 2005) becomes convincing on paper, the prevalence of debates which claim that the Bill favors corn-growing

states over oil states because of the ethanol/methanol fuel provisions (and other squabbles) shows the weakness of the moral fiber of the opposition.

And I think that the moral standpoint is valid in this case. The average U.S. citizen (at least those who aren't at the bottom or top of the heap) enjoys a relatively high standard of living; and the country is not overtly at war. Basically, the national atmosphere looks a bit like Bryn Mawr's political situation. We have no crises to solve, so why not take the breather and do something lasting and constructive with it?

If this legislation makes it through the House in at least the form it is in now, the U.S. will have the cleanest air in the world. (Of course, we're big enough to cut down on second-hand national smoke.) The opponents of this bill proclaim that the politicians are trying to impress the public with their open-minded attitude toward 'progress.' They claim that the public will not be so happy when the measures taken to clean up the air turn into politi-

cal money pits; the money which could go to education or housing or whatever, the limited money resource which is out into the environment may not pay off. Perhaps this is true. Perhaps the Bill is a bit cumbersome and could be made more effective with years more research. But who has years to wait?

Earth Day, 1990 is coming up. April 22, 1990. The House of Representatives is feeling the pressure to look good. The Bush-Mitchell Clean Air Bill is an historic chunk of legislation.

If you can't see the connection between Bryn Mawr College and the national environmental lobbyists, remember Earth Day and education and lectures and discussion groups. Because legislation alone is a moot point. The change is on the individual level: the level of the college student, and parent, and professor, (the backbone of industry, Jane and Joe Public), the legislator, and eventually, back to industry standards and the ways we live with and think about our environment.

Battle for women's studies major

continued from page 1

dropping its requirement that students take courses in at least three separate categories, giving students more choice from the small pool of women studies courses. In turn, Bryn Mawr may change its women's studies program name from a "minor" to a "concentration" in recognition of the merger.

Bryn Mawr and Haverford faculty involved in women's studies programming have been meeting and sharing ideas for some time, says Hedley. The "faculty on feminism and gender studies" (FAC FAGS), coordinated by Bryn Mawr history department chairwoman and women's studies co-coordinator Jane Caplan, meets to discuss topics ranging from feminist theory to future course offerings. Hedley explained the group's peculiar name — "the idea is to appropriate an insulting label and wear it proudly," she says.

According to Hedley, Bryn Mawr is currently the only one of the "Seven Sisters" colleges without a women's studies major. Several students and faculty expressed concern that the merge with Haverford represents a move away from the goal of establishing a women's studies major. Most agree, however, that the combination with Haverford will ensure a degree of program stability that was previously compromised by the college's varying financial commitment for the minor.

Still, many faculty, administrators, and students would like to see the college form a women's studies major. Susan Morrow, a Bryn Mawr sophomore and women's studies minor, has familiarized herself with financial arguments made

against establishing the major. "I understand the financial problems and why there needs to be a merger. But I think it's wonderfully ironic that we can't make a commitment to women's studies at a woman's college."

Morrow, along with others interviewed for this article, would like to see a substantive commitment made to women's studies by Bryn Mawr. The establishment of an endowed chair in women's studies is the most frequently suggested solution. The chair's primary commitment would be to the women's studies program.

Responsibility for teaching women's studies courses, along with program administration and student advising now falls on the shoulders of faculty in other departments. Currently, the Bryn Mawr co-coordinators are drawn from the history and English departments, balancing their own department responsibilities with administrative, advising, and teaching work for the women's studies program. Says Morrow, "You can find people on both campuses who are committed to making women's studies an integral part of the curriculum, and they're being worked to death."

"A bi-college women's studies chair would allow Bryn Mawr and Haverford to pool their resources," Morrow continued. "It wouldn't have to be a long-term position. Even if it was just a year or two, it would be a starting point on the road toward establishing a major."

Hedley would like to see a full-time

coordinator of the women's studies program — someone assigned to work as a liaison with student organizations and plan events with the women's center, along with advising and administering the program. This position was formerly held by Dean DiQuinzio on a part-time basis. It has not been refilled since her departure, though Professor Carol Joffe of the Bryn Mawr School of Social Work has taken on some of the position's responsibilities.

Both Dean Tidmarsh and President McPherson would like to see a women's studies major established for Bryn Mawr students, but acknowledge the college's current lack of resources to fund such a move.

"We've got to start building release time" for faculty who are taking on the responsibility the women's studies program in addition to their regular responsibilities, said Tidmarsh. She explained that the most realistic method of funding a women's studies position would be with grant or "soft" money. Soft money is less reliable than funds from the college endowment, since it is usually awarded on a year to year basis. But, asserted Tidmarsh, "soft money can be a way of testing our models. It can serve as a sort of first stage" on the road toward a more permanent women's studies curriculum.

President McPherson concluded: "Should we have a women's studies major? Yes. Will we? Probably. How soon? Who knows?"

Rally in defense of Choice

continued from page 1

pro-choice activists crowded onto the street to guarantee access to the clinic.

As the morning progressed, and the anti-choice still failed to arrive, many defenders left the demonstration. When the anti-choice rescuers finally showed up, the crowd was smaller, but ready.

With rowdy pro-choice folks protecting all of the entrances to the clinic, the anti-choicers took to the street. They set up a human blockade across the entire street, carried rosaries, waved "stop

abortion" signs and plastic fetus dolls, but they remained largely silent. When they refused to move out of the street, the police moved in and began the arrests.

Throughout the slow process, choice activists alternately cheered their victory and jeered at the protesters. Not only were all of Blackwell's clients successfully ushered into the clinic, but the Philadelphia Women's Medical Fund received pledges for each of the anti-choice protesters present.

CORRECTIONS

The photograph on page 6 of the April 5 College News was taken by Lena Kopelow.

Lena Kopelow and Bettina Cochran are Photo Editors.

The graphic on the lower left of page 10 was drawn by Sue Han.

The headline on Rachel Winston's article on page 5 should have read "Brownworth says: Come out, come out!"

In Cheryl Lee Kim's article, the word "Black" was capitalized inconsistently. It should have been capitalized throughout.

DATES WOMEN MAKE

Sunday, April 22

EarthFest '90 at West Fairmount Park, in front of Memorial Hall, 42nd and Parkside. All day festival including parade. Information: 545-1832

Monday, April 23

The Rape Awareness Project presents The Rape Culture Project, donated by Haverford Feminist Alliance, for Rape Awareness Week. Campus Center Main Lounge, Monday-Thursday.

Tuesday & Wednesday April 24 & 25

Penn Relays, Franklin Field. April 24—The Rape Awareness Project presents Rape Awareness Week keynote speaker, Ellie DiLapi, director of the Penn Women's Center and important feminist in the Philadelphia area, in Campus Center 105, at 7:30 pm.

Discussion by author Alan Berube

on his new book, "Coming Out Under Fire: Experiences of Gay Men and Lesbian Women in World War II". Hosted by Lesbian and Gay Academic Union at 7:30 pm, in Room 111, Annenberg School, 3620 Walnut Street.

Wednesday, April 25

The Rape Awareness Project presents a showing of "Rethinking Rape," with a discussion to follow. Campus Center 105, 9:30 pm.

Thursday, April 26

The Rape Awareness Project sponsors a Take Back The Night, Take Back Our Lives March on Bryn Mawr's campus. Rally in front of Campus Center at 7:30 pm.

Penn Resident and International Student Programs presents the last in a series of Circle of Reason roundtable discussions, "Drugs: Is a War the Right Approach?" 5:30-7:30 pm, South America Room, International House.

Third Town Meeting sponsored

by Gay and Lesbian Community Council of Greater Philadelphia presents a Panel featuring prominent local women and guest keynote speaker, Urvashi Vaid, executive director of the National Gay and Lesbian Task Force, will address the theme of "Women and Power in the Gay Lesbian Community." At 7 pm, Room 110, Annenberg Center, 3620 Walnut Street. Information: 440-8029.

Indigo Girls in concert at Tower theatre.

Saturday, April 28

The Israeli Film Festival 1990 presents "Anou Banou: The Daughters of Utopia," a documentary about the Socialist, Zionist, Feminist pioneers who left their homes in Eastern Europe and settled in Palestine in the 1920's. At 7 and 9:30 pm, in Room B-6, Stiteler Hall. Tickets: \$3 for students. Information: 848-7640.

Sunday, April 29

The Marriage Council of Philadelphia presents a Sexual Enrichment Program to acquaint participants with at-

titudes, feelings, knowledge, and skills relating to effective sexual experiences. Saturday, 9-5 pm, Sunday, 9-1 pm, at 4025 Chestnut Street. Registration: 382-6680.

Wednesday, May 2

The Women's International League for Peace and Freedom presents Alice Walker. The University Museum, Harrison Auditorium, 33rd and Spruce. Call WILPF for further details.

Saturday, May 5

Feminist humorist Kate Clinton presents her brand of standup comedy and political satire. Shows at 7 and 9 pm. The University Museum, Harrison Auditorium, 33rd and Spruce. Tickets: \$12.50 in advance/ \$15 at door. Information: 224-5229.

Melissa Etheridge performs in concert at Tower theatre.

Compiled by Kalyani Broderick

Tidmarsh offers questions and answers

BY PATRICIA SAVOIE

In an open discussion with students in Erdman living room last Wednesday, the first such gathering since her appointment as Dean of the Undergraduate School, Karen Tidmarsh responded to questions posed by the ten students present. Topics discussed included the recent controversy over the appointment of male hall advisors within the Bryn Mawr residence halls, the right to free speech on Bryn Mawr's campus, and the formation of an agenda for institutional diversification. Although all the issues discussed are very important to the well-being of the institution, it became apparent in the discussion that solutions depend upon student involvement, a topic that has yet to be addressed by the community in the manner necessary to actually develop an exchange.

Tidmarsh offered a number of tangible possibilities for solving some of Bryn Mawr's problems, which are often addressed in vague and abstract terms by all members of the community. Much of the tension present in the student meetings with candidates during the dean search was absent from the discussion with Tidmarsh, although the format and line of questioning was remarkably similar. Among the insightful and thought-provoking ideas introduced by Tidmarsh were some opinions that might prove surprising to a number of students, especially her view on the issue of male HAs.

Acknowledging that the issue of male hall advisors must be worked through

by the institution as a whole, and that administration, students, and staff all need to be involved in the discussion and decision, Tidmarsh made it clear that she would listen to all opinions and concerns, and support the consensus reached. However, her own personal view is that once the residential college is opened to men, the positions that are part of that system should be opened to them as well. "Coed dorms will be healthier places if both sexes are living there on an equal basis," she said, defining one aspect of this equality as the right to hold positions of leadership. She made it clear that she wants to see the policy reexamined in light of recent controversy, and stressed the need for communication with Haverford in the formation of a policy.

Tidmarsh briefly discussed conflicts that arise between first amendment rights and the authority of the college. She noted that balancing institutional and student rights can at times be extremely complicated, especially in instances of student confrontation of professors within the classroom. The right to dissent and the right to free speech need to be weighed and balanced; limits to dissent need to be set, and maximum protection needs to be given to both groups. Exposure must be given to different and opposing views, but when these views collide, lines must be drawn; as Catie Hancock pointed out, "spheres of dissent" should somehow be established and accepted.

Discussion was focused on the issue of diversity, including diversification of the curriculum and the student body, and the problems that must be worked

through. The majority of the questions reflected a deep concern on the part of the students that Bryn Mawr is not doing nearly enough or as much as it can to acknowledge or accept the problems that it has. Tidmarsh agreed, and pointed out many areas in which Bryn Mawr could be doing more, especially in the recruitment and support of minority students.

Tidmarsh summed up her plan for working towards diversity by listing the steps that she believes the college must take: an articulation of definitions of diversity; a formulation of priorities that can be examined and criticized; reaching a consensus; and finally developing strategies for attainment of the goals set. In light of this agenda, the entire community should begin to work out definitions, so that discussion can take place on a common ground.

Tidmarsh noted that most curricular change happens through the departments, and that the role of the administration, curriculum committee, and the student body as a whole is to put pressure on the departments to change. She acknowledged that open student-faculty relationships are crucial to attainment of diversification, but offered no plan for the structuring of discussion between students and faculty outside the classroom.

On the issue of support for students of Color, Tidmarsh expressed a desire to call upon people of Color who are Bryn Mawr and Haverford alumni, people who understand issues and conflicts facing students of Color both on campus and outside the college. She noted that

there are a number of alumni who have voiced a willingness to be available to students on campus now, and believes them to be a tremendous resource that hasn't been utilized yet.

Tidmarsh recognizes the need for an evaluation of the deans and the dean's office, and feels that with a system of evaluation, it would be much easier to respond fairly to student complaints and concerns. She believes that the overall structure of the dean's office is good, but realizes that there has been student unrest, and wants to address student concerns fairly; to do so, an understanding of those concerns is necessary.

Again and again the need for student concern and involvement surfaces as a primary step in the process of finding solutions to Bryn Mawr's many problems. Creating a space for open student dialogue with faculty, administration, and within the student body itself should be of primary concern to all members of the community. Tidmarsh recognizes the importance of student opinion; the formation of a comfortable space for student exchange should be one of the most important concerns for her and for the entire community now.

Working through her proposed agenda for diversity, examining the system of student residential leadership, and drawing the lines that will define rights to free speech on campus are all student responsibilities as well as those of the faculty and administration. We need to find a way to hear the student voices before any of these issues can be worked through.





Ruggers journey to Virginia

BY SOL

The weekend of March 31 and April 1, the Bryn Mawr/Haverford Women's Rugby Club headed south for the 14th Annual Virginia Women's Rugby Invitational Tournament. The tournament has been hosted yearly by the University of Virginia at Charlottesville, and this year drew seventeen teams from Boston through Virginia. The teams competed in three brackets: a club division, including private teams non-university affiliated; college territorials; and a college division, where the Bryn Mawr/Haverford team competed for the second year. This year, the team arrived on the Friday before the games were to begin the next morning, only to be told of the location change of the tournament. Strangely enough, at four o'clock that day the hosting team had been notified by the University athletic director that, because it was supposed to rain (not because it had rained, as it hadn't) they were not allowed to use the fields, regardless of their pre-scheduled tournament and the very large investments they had put into it. Saturday morning the Toads traveled to the pitches UVA had secured on a moment's notice, about a half-hour out into the countryside surrounding Charlottesville. The lower pitch, once cleared of the inhabitants and their self-made

fertilizer, worked well for the purpose. Of the two pitches that were reserved for the matches, this lower pitch would be the site of the games played between the teams who won in their brackets. The upper pitch was for those who lost. Upon watching the game then being played upon the upper pitch, in anticipation of our first game that would be played on this pitch, we found out why. This field, once cleared of its jumping posts for horses, uncovered some of the reddest mud, replete of pebbles, I've ever played in. Anyone who's played a field sport knows what I'm talking about. It's the kind of mud that eats your cleats. We all came off this pitch looking rather ruddy.

The first game was played against the combined side of the University of MD, Baltimore Campus and Loyola University. The Toads were quick to dominate them, and tries were scored by Liberty "Sprout" Rucker, Felicity O'Herron, Karen Solomon, and Carla "Off-Sides" Tohtz. For those of you unfamiliar with the game, a try is a form of gaining four points for placing the ball upon the ground in the try zone, similar to an end zone. Tohtz commented on her try, noting that for her first attempt she "dove for the try zone but was apprehended by the opposition in mid-air, then kicked back into life." Inspired, Tohtz found new strength to complete, in superman-



like fashion, a diving try. To add to this, rookie Laura Hart completed a conversion kick for one of the tries, and a penalty kick through the goalposts, to contribute to the Toads' comfortable 21-0 win.

The second game that day was played on the earlier-mentioned upper pitch against the University of Virginia. This was the much more difficult of the two matches, as Virginia was more of a challenge, and I think you could say the same of the pitch itself. The best way to describe it would be the feeling of running in sand, but it also sticks to you, making you and the ball considerably heavier. Any regular form of play was difficult—running, passing, kicking, tackling, keeping your feet to push all took extra effort in this game. But it's times like these that the game is often the most fun, or at least the funniest when you, prying your face from the mud after being tackled, can't find a clean spot anywhere on you to wipe the mud from your eyes. But the Toads were able to find a solution (no pun intended) to this problem, later to be mentioned.

The game between the Toads and UVA was a hard-fought one, with both sides of comparable ability. But in the second half, it was a kick, awarded against Virginia's penalty, for points through the goalposts by Hart that culminated the effort put forth by the Bryn Mawr/Hav-

erford side and won the game for the Toads, 3-0. Happy and exhausted, guided by rookie Mia Shapiro, the Toads found a nearby lake that surprisingly had no ice blocks floating in it, and in celebration baptized themselves the College Finalists in anticipation for the next day's college bracket winners' game.

After further celebratory activities that ensued Saturday night, the Toads returned to the cow pastures Sunday to face the equally-seeded Cornell University side. As I was to later confirm in meeting the Cornell captain's son after the game, their side was a bit more mature than the Toads side. But the Toads compensated for any comparable lack of experience in working together as a team more than they had in any previous game. The Toads' scrum equalled and often dominated the Cornell scrum, to win the ball repeatedly and run it through the back line. The backs supported the scrum in their best effort yet, rarely allowing Cornell to run for long, and making very strong and clean tackles. However, Cornell was able to run through and score once, but missed the conversion kick. Later in the game, a penalty kick was taken for points and completed, keeping Cornell in front with the final score of 7-0, and putting the Toads in second place for the collegiate title.

continued on page 8

The Bryn Mawr College Athletic Association Proudly Presents
the Fifth Annual

SOLO TRIATHALON

50 length swim/ 15 mile bike/ 4 mile run

Date: Sunday, 22 April 1990
Location: BMC Schwartz Gym
Time: Check-in at 7:00 am, Warm-up at 7:30 am, Start at 8:00 am
Eligibility: Open to all students, staff, faculty and alumni of Bryn Mawr and Haverford

Awards for 1st, 2nd, & 3rd women's and men's
Yummy refreshments after the race! Door Prizes!

Volunteers still needed. Contact Kerry Williams, C-281.



THE VIRGO MAWRTYR
(August 24 — September 23)

People often assume, rather unfortunately, that this is one of the most 'boring' signs of the Zodiac. Needless to say this is absolutely untrue. In fact a lot of people are probably jealous (and understandably so) of a lot of very remarkable qualities contained in this sign — such as those of loyalty and perfectionism. The Virgo Mawrtyr certainly has her fair share of these sterling qualities. What is more important than this is that she makes use of them.

She is, on the whole, extremely hard-working. The Virgo Mawrtyr can generally be trusted to throw herself wholeheartedly into any project that she is placed in charge of. Her work is very important to her — she tends to worry a great deal about it. As a matter of fact she

worries a great deal about most things — sometimes to the point of becoming neurotic about them. She is one of those people who feels that there is 'always room for improvement' and always ways by which improvement can be achieved. Problems may arise because she likes to make other people conscious of this fact as well. But few people can deny that perfectionism has its rewards — and what the Virgo Mawrtyr does is often seen to reflect this. She is thoughtful and analytical — she likes having her intellect challenged. She is sensitive about taking criticism, but if you indicate that it is constructive she often appreciates it.

She may seem reserved and a little aloof occasionally but just because she doesn't gush does not mean that she is devoid of emotion. She doesn't feel that constant demonstrations of affection on

continued on page 8



Photo by Pam Sylvestri

Nadine Bustos, 24, lunges for the ball, flanked by co-captain Mary Kopczynski, 20, in varsity lacrosse play against Haverford last Friday. The Bryn Mawr team suffered a hard loss, making their record 3 and 5. The JV team also suffered defeat at the hands of Haverford on Friday. "Now we're gearing up for Seven Sister's", said Kopczynski, a senior who has played lacrosse since her freshman year. The First Seven Sister's Lacrosse Tournament will be held here at Bryn Mawr on the 28th and 29th of April. Show your support for the Bryn Mawr team by stopping by the tournament or cheering on the team at the next home game against Gwendydd Mercy at 4 pm on Monday, April 23.