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Arun Gandhi to discuss racism on November 8

By Patricia Savoie

...in terms of human relationships, [the United States] is as backward as a Third World country," states Arun Gandhi, political scientist and social activist who will be speaking on "Racism in America" on November 8 at 8 p.m. in Thomas Great Hall. Gandhi, grandson of Mohandas K. Gandhi, is currently a research assistant and consultant at the University of Massachusett's Center for the Study of Southern Culture, and is collecting data and opinions for a book on racism in the United States, South Africa and India. Considered to have controversial views by people on all sides of the racial struggle, Gandhi is presenting his observations on the state of human relations in the United States, with a focus on the situation on college campuses.

Gandhi was born in Durban, South Africa, and grew up oppressed by apartheid due to his Eurasian descent. So deeply was he disturbed by the racial violence that he experienced there that his parents sent him to India to study with his grandfather for a year when he was a young teenager. His grandfather's commitment to non-violent opposition instilled in him many of the ideas and beliefs that he lives by today. In his March 8, 1988 article in the New York Times, Gandhi wrote, "[I]t was because of my father that I have grown to loathe the whites and blacks in South Africa, both of whom made me hate every birth of racial violence when I had barely entered my teens, it was because my grandfather and parents taught me to forgive." Gandhi returned to South Africa, becoming increasingly more passion-ate because of apartheid and hatred, and realized that that was an integral part of the system. At 22, he went back to India, meeting and marrying his wife, Sunanda. His return to South Africa made impossible by the government there, he remained in India, working long hours in his journalism and civil rights activism to change the reality of racism. He believes that the high court is not subject to voter approval and because the philosophy of this branch system does not leave the court open to influence of public opinion, the court has a dangerous power.

Ironically, one of the reasons Bush chose a man whose reputation as a judge has had so little connection with controversy was that he was sparring to maintain the balance between moderate and conservative Republicans. After angering many with his attacks on the president's famous "read my lips, no new taxes" promise, Bush could not afford to risk the pro-choice women and moderates who often conceptualize issues more the political landscape.
Prompted by "The Resistant Reader" to examine the purpose and position of the College News in the Bryn Mawr community, members of the editorial board have been discussing the place of an "Editorial" in this newspaper. The editorial is traditionally an unsigned expression of opinion by one or more of the editorial board members. Its prominent location in the newspaper is as symbolic of an editorial's physical place on the page, but also points to the Thursday night meetings at 9 p.m. in the Denbigh office, or call one of the editors.

STATEMENT OF PURPOSE: The statement of purpose is currently undergoing revision. If you have opinions on what the statement of purpose should be, please join us at our next editorial board meeting this Thursday.

The difficulties inherent to difference

Thank you, Jamie Tortorello and Shari Neier!

Thank you for writing your letter to the September 27th edition of the College News. Thank you for the thoughtful articulation of many of the concerns I have been hearing from the Sept. 19th senior meeting. It's unfortunate, however, that I have to thank you at all. But then, as we all know, Bryn Mawr is not a perfect ivory tower. It seems that our standards of sensitivity and cross-cultural understanding are few and far between that rarely function in reality.

Throughout history, as Jews have regularly encountered conflict and persecution, pogroms, stones, and hatred, the question has remained the same: do we speak out in fear and rage and risk the danger of visibility, or do we stay silent and hope the storm will pass, leaving us unharmed? It may seem a little absurd to compare such a situation with the recent events concerning Commencement, but as I left the senior meeting, that ancient debate — action or silence — was foremost in my mind. My instincts urged me to speak, to confront the administration and the attempts to change the date of Commencement, but the reaction of students at the meeting, and the various comments I heard around campus, led me to reconsider pushing the issue.

I have seen scorn, mockery, and outrage on the faces and in the voices of Bryn Mawr students who speak often and loudly about the Bryn Mawr Bryn Mawr community. Yes, it may be true that the convenience of the many should be considered over the few, but does that mean we should be silent when something is wrong? If we don't know the extent of the problems involved, shouldn't we ask? Rather than judging too quickly? The problem here implies difference, and while difference can be most vitally beautiful, it is also inherently difficult.

I'm not asking that anyone change the Commencement date, or make Yom Kippur a Bryn Mawr holiday. Whatever Taylor's tower blue and white (frankly I think it would look better in green), I just wish people would sometimes listen without having already made up their minds, and be a little more sensitive to the hurt of others.

Leslie Lefkow '91

Bizarre advertisement threatens women's right to privacy and choice

The Entire Back inside cover of the October 29 issue of Time magazine is devoted to an anti-choice ad.

I don't know about most of you but that spoocks the hell out of me. But wait, there's more: it's not just an ordinary advertisement for an organization; it's a Volvo ad. Yep. That's right, a Volvo ad. Let me tell you about it.

The whole page, except for the bottom inch and a half, is a gray, black-and-white, pseudo-medical picture of probably a human fetus, greatly enlarged. My guess would put it at 10-weeks of pregnancy. The only words in the advertisement, except for small print, say, "IS SOMETHING INSIDE TELLING YOU TO BUY A VOLVO?" At the bottom there is a small photo of a Volvo stationwagon. My initial reaction to the ad was rage, then that ancient debate — action or silence — was foremost in my mind. Many people have talked to me about it; a woman's right to privacy and choice advocacy and to women.

Many of you may remember last year a discussion about the movie, "Look Who's Talking" and how it was anti-choice. This advertisement is a blatant example of the same sort of anti-choice messages in the mass media. There is a very clear message in this ad implying that a 6 week old fetus has a voice, not to mention consumer preferences, thereby making it a subject for debate. (I must admit that my preference for a Volvo presumably makes it a discerning human.) Naturally, one couldn't avoid something that wanted to buy a Volvo, right? But I digress.

Although I could continue ad nauseum about the implications and problems of this ad, the important part is that the matter of choice, and women's right to power over their own bodies, has entered into the mass marketing of consumer products, which is not an appropriate place for it. There are enough problems in advertisement strategies that manufacturers could deal with, but more women, should not have to worry about whether or not the companies which they buy cars, trucks, cookies, dishsoap, or anything else from are indifferent to their right to privacy and choice.

Eleanor Chin '93

I wasn't going to respond about the Resistant Reader because I thought everyone else would, but obviously such reasoning is plenty flawed. So, my guilt strings being plucked, here I am. There were a few points in the Reader that bothered me, but the one I will respond to here is the statement, "The division between the College News and the and the Bryn Mawr community is irreparable." My own feeling about the editorial was quite the opposite as far as I and a few friends were concerned. But my judgmental feelings aside, the Resistant Reader's justification for her animosity seems to me to point out the absurdity of the sentence quoted above — her opinions are distinctly in the minority. Who is she to speak for the "Bryn Mawr community"? She is pretty far removed from the Bryn Mawr community. I've seen it in the last couple weeks, where my defense of the College News against the accusation of ignorance quickly has to turn to a defense of the College News against my defense of the College News. I am very sensitive, over-liberal and attacks the community in the name of conscious-raising.

I'm not saying chill out, or shut up, or even sign your name on this—on the contrary, I say do it. But speak for yourself, Resistant Reader.

Ariel Hart, '91
To the College community:

In response to the Resistant Reader and to the latest issue of the College News, I want to set forth a positive message of support and encouragement for a paper which has so many strengths! I see this as an "our" paper, which expresses the views of its writers through their passion — no matter what the focus. For all the recent attacks and self-appointed object of criticism, this think of this as an invitation to speak out. How many papers allow a person to write anything they want without the constraints of objectivity? This is how we can understand how others truly feel — both those we agree with and those we disagree with.

I remember last year being terrified about writing my first article — a movie review. But then I told myself that I was really writing a letter. This made me feel more comfortable describing, criticizing, being humorous, and taking risks. The chance that the College News gives all of us to take advantage of the powerful tool called "words" is one that should not be underestimated.

Kaia Hussey

Opportunities for community service open to students

By Kelly Farrell

Last semester a survey about volunteerism was done by Bryn Mawr students. There were questions about volunteer experience and motivation behind volunteering. The types of volunteers with organizations outside the bi-college community and oversees many of the committees on both campuses.

Students interested in volunteering for organizations outside the two colleges who want to continue or begin serving the larger community should consider Eighth Dimension. The Eighth Dimension is a student initiated program that coordinates student volunteer opportunities with organizations outside the two colleges and oversees many of the committees on both campuses.

Students interested in volunteering for an outside organization or a campus committee can contact the Eighth Dimension Director Mary Louise Allen who serves as the primary contact with the outside agencies. The Eighth Dimension strives to match the interests, skills, and schedule of the prospective volunteer with these outside agencies.

Don't Hate Me Cause I Eat Yogurt

The entire approach, attitude, ambience in the College News, I want to set forth a positive message of support and encouragement for a paper which has so many strengths! I see this as an "our" paper, which expresses the views of its writers through their passion — no matter what the focus. For all the recent attacks and self-appointed object of criticism, this think of this as an invitation to speak out. How many papers allow a person to write anything they want without the constraints of objectivity? This is how we can understand how others truly feel — both those we agree with and those we disagree with.

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Kaia Hussey

Traditions

A history of our own symbol

By Tracy Trotter and Courtney Gray

Traditions Mistresses

Lantern Night is over, and once again we have four classes-a-glowing at step stairs. No spectators were turned away at the door—we let 600 people on the roofs and a good number were allowed to stand in the Cloisters. Our apologies to the people who didn't get tickets! Thank you to all of the folks who helped make Lantern Night work, and especially to Arati Vasan and Elizabeth Pfaff— for their work on the Lantern Girl Tea Invitations.

Lantern Night is the oldest tradition of the College, and the only one that has occurred every year since the beginning. It started in 1866 when the College's first sophomores class gave the second freshmen class lanterns, or, like ordinary oil lamps. It wasn't until the 1901 lantern was made with red panels that the idea of using color to designate classes came into being. Once the four colors were selected they went into the tradition that we know today.

Around 1919 a tradition began where the number of pieces of glass showing on the lantern was equal to the class number added together. For example, the class of 1919's class numerals were 19, added together they are 10, and the lantern is 10 sided with one pane of glass on each side. By the late 20's and early 30's this had changed so that only the number on the class of the person wearing the lantern was counted. In this era the designs tended to be pictures of some sort rather than abstract. The class of 1927's lantern has a ship on it; 1928 has a castle and moons. The designs of the late 30's featured the class numerals in the design itself. The class of 1938 was the first to receive the design we have today.

During World War II it became impossible to make lanterns due to restrictions on metals. Yet Lantern Night continued: alumnae donated their lanterns to the war classes to preserve this Tradition. Even during the early 70's, when campus attitudes towards Traditions were at an all time low, Lantern Night persisted. There is an enduring, timeless quality to the ceremony that enables it to persist.

So, Class of 1994, you are the latest in a long, unbroken line of lantern bearers. The lantern has become the most important symbol in the College. There is something special in that heap of metal, glass and wax that you own. It is not given to anyone who is not an underclassman. It is yours; it designates its possessor as a Mawter. Cherish it as the 105 classes before you have done.

Freshwomen: Call your Lantern Girl!

Many upperclasswomen are anxious to meet you!
Rathbone examines African influence on American culture

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quiry? the necessity of historians to take a political stand with respect to the implication of slavery on global politics today? Finally, he mentioned the difficulties of pursuing pre-Slavery African historical questions because of the lack of sources and "recorded intellectual history" from these "pre-literate" societies. After outlining these academic barriers, Dr. Rathbone proceeded to briefly remark on religious experiences and medical practices of Africans in the New World; the reflections of African cultural characteristics and African-European (American) derived cultural characteristics.

The lecture seemed to be hinting at and leading up to the tantamount issues of African influence on the American culture — his specific examples were religion and pre-industrialized "diagnostic and treatment of illness" — and in recent debate centered around African philosophy and academia; but, unfortunately the lecture ended before deeper analytical discussion of this newer ground occurred. As a result of this, the lecture was ended with several questions unanswered. First, why were the majority of his cited sources very old ones without demonstrating complementing updated historical and theoretical analyses of this time period and academic area of study? Further, why weren't sources written by African historians used on this topic of forced migration of Africans to the Americas — or even colonialism on the African continent? He completely negated works by African scholars in this field such as Ngugi wa Thiong'o, Okot p'Bitek, Franz Fanon, Mudimba, Chuma Asche, Nadine Gordimer, to name a few. Although he made a passing remark on the African scholar Paulin Hountoundji and the book African Philosophy as interesting sources to examine within this context, he didn't explain why, thereby ignoring their politically charged representations of the natural; of this topic; namely, that Western academics have a very difficult time accepting African histories and philosophies as valid because of the nature of their generally oral traditions, which they and Rathbone label "pre-literate."

The lecture was approached in a purely academic (i.e. apolitical) fashion which seemed to attempt to depoliticize the debate for the sake of nonconfrontational conclusions. Despite the fact that the topic is so obviously politically and emotionally charged. Dr. Rathbone's lecture hardly touched on the issue of slavery, and completely neglected the issues concerning colonialism, neocolonialism, and the problems of a Western defined modernization on the African continent.

Undoubtedly academic research and dialogue of many different topics are temporarily important. Dr. Rathbone's lecture was successful in its continuation of the opening the channels of dialogue on this extremely important topic, as well as provocation of thought arising from the issues presented.

However, history doesn't occur in an apolitical vacuum, is not recorded in an apolitical fashion, and cannot be mediated after the fact through apolitical or "objective" lenses. When we examine events which are not mediated after the fact through apolitical or "objective" lenses we are provided with a different and historically rich perspective. Specifically, the methods by which we view and teach history have a particularly distinct and historical impact on the way in which we approach social and political events today.

Reality of public role in determining law terrifying

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Gandhi — understanding integral to realization of "fraternal society"

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secure equal rights for nonwhite people in South Africa, but a stated disapproval with the refusal itself. "Nonwhite South Africa has flaunted every aspect of this philosophy of nonviolence, yet violence has gotten the nonwhite nothing. They have sacrificed thousands of innocent lives at the altar of violence; scores of leaders like Nelson Mandela and Zwelakhe Sisulu have languished in prison for the best part of their lives while the second, third and fourth lines of leadership flunk the country. The leaderless people have been left to vent their anger and frustration with rocks and petrol nozzles," (Los Angeles Times, 10/21/80).

Observing 35 racial disturbances on college campuses this spring, the left of the political spectrum, Souter has rarely in his career written opinions on constitutional issues, and his appointment to the Supreme Court will be here at Bryn Mawr with his own particular interpretation of Mahatma Gandhi's dream of a brotherhood of man. As a result of this, the lecture was successful in its continuation of the opening the channels of dialogue on this extremely important topic, as well as provocation of thought arising from the issues presented.

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As we wait for the added Supreme Court member to indicate the direction of his opinions, perhaps the typical regard for the balance between protection of the individual and the state, as was recently demonstrated by civics class textbooks should come to an end, as the power is redistributed between the legislative, judicial, and executive branches.

Our lifetime as far as the high court goes seems to be irreparably slanted to the right.

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Mia Shapiro
Tunisia has been surprisingly hostile to the reasons for Arab support of Hussein. North Africa, Tunisia and Algeria in national interests within Iraq. Likewise a remarkable degree of national solidarity (Kuwait)."

The sentiment of most of the Arab world, has not been sensitive. If one is to be someone's parents, one must be particularly sensitive to the occupiers of Medina. Watching these reactions unfold, he has drawn conclusions that their reactions are "a vital yet grossly ignored factor in the events prior and after military intervention". He said that when acting "within an international system, one must be particularly sensitive to others in that system" and that "the U.S. has not been sensitive." If one is to be sensitive one must ask why the Arab world is divided on this issue and what difference does it make for U.S. policy? The sentiment of most of the Arab world, according to Mortimer is summed up by a quote from the New York Times book review: "Weespoused aganby an Iraqi expe-

triate who said, "I hate Saddam, but I'm review a few weeks ago by an Iraqi expa-

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a quote from the

A point which is of special importance now, is that the previous title put men first. He has changed the course title twice. "Gay and Lesbian Literature In Our Time" with "Lesbian/Gay Literature In Our Time" when someone pointed out to him that the previous title put men first.

One of his colleagues, he said, had asked him at one point if he thought it was a good idea to teach a course on works that had not withstood "the test of time" since the Stonewall incident in the late sixties. When police attempted to raid the Stonewall, a gay bar in New York City, they were met with resistance for the first time: not fleeing and hiding, but violent response. The gay liberation movement which takes Stonewall as its starting point has propelled gay and lesbian writers, says Kramer, "from the margin... into the midst." Their voices are "unfamiliar, unclothed, present."

"Living Alternatives" emphasizes, in addition to the possibilities for alternative lifestyles, the "viable, vibrant, vital" aspects of these alternatives. Reading this literature in an academic context will provide an understanding of the connections between literature and gay liberation movement which takes Stonewall as its starting point has propelled gay and lesbian writers, says Kramer, "from the margin... into the midst." Their voices are "unfamiliar, unclothed, present."

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The talk was a relatively new experi-

ence for Kramer as well as for some of the parents. He introduced himself as a Renaissance specialist, noting that "when I stretch in the curriculum, it's usually backwards--" that is, to the Middle Ages. Next semester, he will be stretching for-

wards as he teaches a new course called "Living Alternatives: Lesbian and Gay Literature In Our Time," writing on litera-
ture he has previously read "for pleasur-

e, for diversion, for comfort, for sol-

ace," but not as academic course mate-

rial. He had spoken publicly on this topic

only once before, at a symposium on diversity held at the Graduate School of Social Work and Social Research two weeks ago.

"Living Alternatives" is the result of Kramer's enthusiastic response to Drivn Mavo's increased concern with plural-

ism over the past several years. It is also a project which is of special import now, in the era of AIDS: "With AIDS," he said, "the buttons have been pushed to release what lies not so far beneath the surface."
Responding to military conflict within and without

Women of two cultures face similar fight

By Patricia Savoie

The experiences and roles of women in wartime are as varied as the wars themselves. The basic premise of every war—the perpetration of extreme violence to attain a usually political end—is similar. I realized that I couldn’t possibly discuss women’s experience in war in any kind of general way; there were too many wars. I therefore selected through five of the many books available on the subject, I happened across an article about the participation of Kikuyu women in the Mau Mau war in Kenya, a war I knew nothing about. As I read it I was reminded of what I knew about Salvadoran women, and the struggle they are engaged in today. Most Salvadoran women fighting in El Salvador feel, like the Kikuyu women fighting before them, that their first focus must be to wage war in which their people are engaged. Perhaps the experience of the Mau Mau women speaks directly to the women of two cultures face similar fight.

The Mau Mau war was a struggle between Kenyan peasants and laborers, and British colonists in Kenya. The government, a tool for internal domination and privilege, enacted a number of laws designed to coerce as many Africans as possible into their employ at extremely low wages, and to deter emigration. Among these laws were provisions that prohibited the acquisition of land law, to prevent the possibility of their self-sufficiency. Living conditions and social services, particularly education, were extremely poor, and the Africans did not have the right to vote.

The Kenyan people began express their discontent by joining political parties in the fight for liberation facilitated some definite departures from tradition, especially in women’s roles in the political arena and the military. The struggle continues for Kenyan women against traditional and stereotypical roles, but the achievements of the Mau Mau women have cast them as role models for many Kenyan women today, a source of strength and hope to be drawn upon.

The struggle that Salvadoran women face today is in many ways similar to that which the Kikuyu women fought in the 1950s; a fight not only against the oppressive colonial regime but against oppression and exploitation as women in a patriarchal society as well. As in the Mau Mau conflict, Salvadoran women have entered into the political organizations leading the popular struggle, those which constitute the Democratic Revolutionary Front (FREDE). Women are as active political and military members in the Farabundo Martí National Liberation Front (FMLN). Thousands of comrades are armed to fight, in the militia, in the guerrilla groups, or in the People’s Liberation Army. Women make up about 40% of the Revolutionary Council, which is the leading body of the People’s Liberation Army, itself perhaps the most important political/military organization in El Salvador.

Although there are women’s organizations now in El Salvador, there are virtually none devoted solely to issues of the social, economic, and political inequality of women specifically. Most Salvadoran women, like the Kikuyu before them, feel that they have another battle to wage first; the battle for the fundamental equalities and rights of all Salvadoran women, the battle for a new society in El Salvador. The problems that face Salvadoran women—poverty, malnutrition, illiteracy, unemployment, persecution and death at the hands of the Junta’s forces—can only be resolved in the overthrow of the dictatorial government and the adoption of a more democratic system.

I acquired most of the information for this article from two books, both of which can be found in the Library, “Images of Women in Peace and War,” edited by Ardener, and “The Mau Mau War,” edited by Ardener, U of Wisconsin Press, 1987, contains an essay entitled “Kikuyu Women and Mau Mau” by Tabitha Kenage, and offers general background and analysis of the participation of Kikuyu women in the Mau Mau war. “Women and War: El Salvador” is a magazine-like collection of articles and poetry gathered by the Women’s International Resource Center. Before fluctuating to read, and the personal accounts, especially in the El Salvador journal, are powerful and important for all women to read.)

Until then I will keep a vigil

Anonymous

On Sunday night, October 23, I called up an old and close friend of mine from back home. I was expecting him to answer the phone as he always did late at night. He didn’t answer the phone that night. Instead, his sister answered and said he wasn’t there. Disappointed, I asked her to give him a message that I had called. I wasn’t prepared to hear what she had to say after that. When I learned it was me, she told me his Army reserve unit had been called to active duty. He was being shipped off to Saudi Arabia. Devastated, I thanked her and hung up.

It was so ironic, I had spoken to him just one week before. He had mentioned that he had already been notified once and was “on standby.” But by the casualty of his voice, the possibility of him being called to active duty seemed remote if not altogether impossible. I cried. He had been my best friend, and at times, my only friend. He had been my “boyfriend” (as much as I hate the label) for over a year and a half. And for about a year of that I had not spoken to him. Although we both were still seeing each other. Although we both turned inside, I’m not sure now if I was crying for him or for myself.

I had no idea how they could keep him away from his life for the cause of some police action. It seemed so unjust to me. I try and be logical, and I can force myself to be philosophical about it, but what can I accept. My heart cannot. It’s all very tragic when it happens to someone else, but one never understands the pain until it happens to him or for himself.

I can’t help but feel like the wife who was left behind even though I know I have no legal right. I have spo-...
Waging war on the U.S. Government: civil disobedience with your 1040

A Peace Tax Fund is being proposed as an alternative to paying the U.S. Service. Every month, the IRS would be required to transfer tax receipts designated for the Peace Tax Fund into a special fund. Taxpayers who qualify to participate in the Peace Tax Fund would be able to designate their income, estate and gift taxes for the Fund. To be eligible to participate, a taxpayer would have to be a conscientious objector, as defined by current law. A conscientious objector is defined as someone who, by reason of deeply held moral or religious principles, is conscientiously opposed to war in any form. If a taxpayer is not a conscientious objector, they could still participate in the Peace Tax Fund by filing a special IRS form.

Protests 

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Ross says, "The prerequisite for negotiation is some sort of empathy for the other side." This hasn't been realized and, according to Professor Ross, is the basis which has allowed the escalation to continue. Professor Allen spoke about the next question to be addressed once this escalation has occurred, that is, "How do you get from the field to the table?" The central problem, as he saw it, was the ability to realize that two negotiators will have to come to an agreement. Allen was explicit in stating that the escalation of violence in the region must be seen as legitimate. And giving up our misunderstandings about such other affects how priorities are determined, the obstacles become clear. Namely, can we bring about a situation in which others see us as legitimate? And do negotiations occur before war breaks out, before priorities become even more difficult to negotiate seen as possible; is the other side seen as approachable? Currently the answer, according to Professor Ross, is resounding no. Why? Basically, he stated, parties have to agree upon the definition of the problem in order to begin a negotiation, and this is not the present case — the invasion of Kuwait and the U.S. response to it means very different things to Iraq, Saudi Arabia, or the U.S. But the point is to negotiate, for views will never be made clear or reconciled without dialogue. In order to do this, the West must alter what he believes is its best outcome scenario, its important goal in negotiation. This is to win all costs, and in the process, to ignore the claims of the other party and the non-conduciveness of such an attitude towards a peaceful resolution. He makes clear that negotiations with Iraq must be begun before a withdrawal from Kuwait occurs, and that we must act on the hints of possible willingness to negotiate. Even the most "radical factions" in the region, such as Libya, have proposed negotiations. Taxpayers who believe that negotiations with Iraq must be begun before a withdrawal from Kuwait occurs, and that we must act on the hints of possible willingness to negotiate. Even the most "radical factions" in the region, such as Libya, have proposed negotiations. Taxpayers who believe that negotiations with Iraq must be begun before a withdrawal from Kuwait occurs, and that we must act on the hints of possible willingness to negotiate.

However, depends upon a number of possibilities: 1) the extent to which, for example, the Iraqis as a nation are willing to suffer to guarantee Iraq's position (she points out their stamina in the bloody Iran-Iraq war as an example of their willingness to suffer a great deal); 2) the likelihood that the Arab factions now supporting the U.S. initiative will hold together; and 3) the likelihood of anti-U.S. intervention reaction becoming involved in the conflict, because if the U.S. is seen as supporting "Arab nationalism is a volatile force," and its meaning, to the majority of Arabs is unfavorable to the West. In any event, she believes, the West would probably be able to win the war without engaging forces outside the United Nations, which would presumably constrain American power objectives in the region, before priorities become even more difficult to negotiate seen as possible; is the other side seen as approachable? Currently the answer, according to Professor Ross, is resounding no. Why? Basically, he stated, parties have to agree upon the definition of the problem in order to begin a negotiation, and this is not the present case — the invasion of Kuwait and the U.S. response to it means very different things to Iraq, Saudi Arabia, or the U.S. But the point is to negotiate, for views will never be made clear or reconciled without dialogue. In order to do this, the West must alter what he believes is its best outcome scenario, its important goal in negotiation. This is to win all costs, and in the process, to ignore the claims of the other party and the non-conduciveness of such an attitude towards a peaceful resolution. He makes clear that negotiations with Iraq must be begun before a withdrawal from Kuwait occurs, and that we must act on the hints of possible willingness to negotiate. Even the most "radical factions" in the region, such as Libya, have proposed negotiations. Taxpayers who believe that negotiations with Iraq must be begun before a withdrawal from Kuwait occurs, and that we must act on the hints of possible willingness to negotiate.

But if one can even do that. All I can do is pray that he'll be alright; and that this political port. But I can't even do that. All I can do is pray that he'll be alright; and that this political event that is going to come home. Until then I will keep a vigil for him. I have begun wearing the wedding ring he gave to me again. It no longer has any symbolism, but it will always have sentimental value to me. Nobody else knows why I wear it. He doesn't even know that I am wearing it. But it's my only way of showing that someone does care whether or not he does come home.

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Student actions to challenge the U.S. military establishment, that demonstrate the militarization of education systems do make a difference. As a student leader, that statement challenges the CIA's reliance upon secrecy.

The Agency's on-campus recruitment through the late 1960s drew protests against CIA operations that supported the Vietnam war. In 1971, in an article entitled "CIA on Trial: Students vs. the Agency," the Washington Post reported that Gallaudet students had demanded that their campus become a rally point around CIA recruitment. That same year, in response to the use of violence overseas, the inter- 

vention in any overseas government, and the military's activities against lesbians and gays. In the CIA on Trial case, defendants claimed that the University had violated their civil rights, and that groups who use campus facilities "must be law-abiding," maintaining that the Agency is not subject to legal acts. Legal and ethical grounds provide points of objection for students attempting to convince Academic Administrators to stop doing business with the CIA. Further, resolutions to the "information sessions" are really business rather than exchanges of information was provided at Middlebury College two years ago. Students were so vocally outraged at the CIA's plans to hold a session that the Agency decided not to recruit, stating that its recruiters were bound by policy not to "talk politics." The fact that the Agency for its recruiters to discuss 

unions within the U.S. government's actions overseas, says Philip Agre. Agre is a for- 
m. 

the National Student Association (NSA) represents the deaf members of the board five to one. The University's decision to seat clerks and that the CIA had repeatedly engaged in illegal 

An interpretation of the Peace Testimony of the "intellectuals" — a statement challenging the United States' military establishment, that demonstrate the militarization of education systems do make a difference...— a statement challenging the CIA's reliance upon secrecy. 

The Agency's on-campus recruitment through the late 1960s drew protes- 
to disallow any type of military recruitment on campus, with the exception of guest lecturers. continued on page 10

By Rebecca Greco

A speaker at this semester's opening Convocation said that "a basic premise of education is that knowledge makes a difference" and that the students across the United States have used knowledge as a tool against the U.S. military by exposing illegal links with universities. Such exposure reveals the military's pervasive reach as an institution of Palestinian power, Israeli and Palestinian conflict, as well as laying bare the federal defense funding that supports such research and univer- 
sity. Student actions that challenge the United States' military establishment, that demonstrate the militarization of education systems, do ma- 
ake a difference with the information they disseminate to maintain a high level of secrecy in its operations, and the Central Intelligence Agency in part by a few examples of CIA-supported public scrutiny by calling its actions "national security" issues. Calling atten- 
tion to fact, exposing facts, and interrupting the Defense Department's "business as usual" by refusing to let it go unchallenged offer examples of options for those who refuse to be complicit with violence and imperialism.

"Intimidation and suppression among Americans" are all major underpin- 

"covert operations" to carry out Agency orders and maintain ties with univer- 
sities. CIA presence on campuses. At Tufts University in October 1984, students blocked a CIA recruitment session by forming a human chain, claiming that the Agency was engaged in illegal activi- 
ties in Nicaragua and that Tufts negli- 
gated the public, about these operations," says Tony Vellella in New Voices: Student Po- 
e on CIA in Trial still exists as a rallying point around CIA recruitment. Students organizing to stop doing business with the CIA did not occur.

In another instance of a silent minority 
demonstrations in Springfield and fo- 

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Students resisting military service, that demonstrate the militarization of education systems do make a difference...— a statement challenging the CIA's reliance upon secrecy. 

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By Vicky Mason

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Gallaudet students demand 

deaf presiden...
By Ellis Avery


This book is like a box of lenses. Ursula K. Le Guin, novelist, essayist, and short story writer, gathers together her "talks, essays, occasional pieces, and reviews from the past ten years," for the reader to take up or ignore as one wills. The distillation of ten years' thought, this book has given me enough in the way of ideas, images, and vocabulary—about "words, women, and places"—to last me at least ten years more. What I mean by lenses is that to some measure this book dictates like philosophy; here are essays which, while beautiful of themselves, are heighten ed and made richer by their application to real life—these are tools for seeing the world.

"I must most of all discuss is the one she gave us, the 1986 Bryan Cowen memorial address; she talked about language and gender. I am told by those who were there that the experience was to hear this talk; I am envious, but not overmuch; the text has force enough to ring in the ears. She said, "I have learned, more or less well, three languages, all of them English. One of these languages is the one I went to college to learn."

She talks about the language of social power; she calls it father tongue, the dialect we're trained to here at school. It's the language of dualisms, of "objectivity," the one that impresses itself. The mother tongue, the ordinary language, is the narrative voice of the mind, the language of the mother tongue spoken or written, says Le Guin, eludes an answer... it is not in dividing, but in bending, not in distancing, but in uniting."

Towards the turn of the century in France, many girls were sent to public schools, which were run by the Catholic church, while generally boys were trained for the army or civil service—institutions steeped in near-secular Protestantism. Men and women thus grew up to have different religions. What Le Guin is suggesting is that over time, men and women have been trained to speak different languages: "You and I have learned to use the mother tongue only at home or safe among friends, and many men learn not to speak it at all."

Mother tongue, father tongue: a language for stories and one for criticism. There could be lenses enough, ways of understanding what we hear and read in terms of one language or another—but Le Guin seems to know it's too pat, too much of a father tongue dichotomy to stand alone. She dares to speak of a third language, "a wedding and a welding back together of the alienated consciousness that I've been calling the father tongue and the underprivileged engagement that I've been calling the mother tongue. This is their baby talk, the baby language you can spend your life trying to learn."  His poetry and literature, "Yes, but it can be speeches and science, any use of language when it is spoken, read, heard as art, the way dancing is the body moving as art."

This is the language in which Le Guin most shines, the "third language, multiple tongue, which I will never know though I've spent my life learning it." It's what makes every piece in the book continuous; the ability to reach into her third language and draw from the darkness its words, so she can give a talk on the nature of narrative and say, "Take the tale in your teeth, then, and bite till the blood runs."

She writes about the blur between the words and poetry from within that liminal zone. The Literary Journal described DANCING AT THE EDGE OF THE WORLD as "essential reading for anyone who is concerned or who wants to learn what it means to be a writer." Le Guin herself, as usual, is not surprised. About living! And women thus grew up to have different languages.

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Knowledge important alternative to complacence

continued from page 8

Neither the armed services nor any covert military organization (either the FBI, CIA, or National Security Forces) can recruit students on campus. Earlham, also a Quaker college, has no recruiting policy but also reported to the CIA that it has never attempted to recruit there. A career development administrator at Swarthmore College said that there was an open-door policy on recruitment there and that he found student opportunity to challenge the CIA's presence on campus was a valuable chance. A number of Colleges have statements of non-discrimination in hiring for organizations to sign when they wish to recruit on campus. Students at Brown for years objected to CIA recruitment on campus on the grounds of the Agency's discrimination against lesbians and gays. The CIA, however, apparently has a policy statement that claims they do not discriminate against homosexuals and signed Middlebury's statement which includes a clause on sexual orientation. While many activists are waiting for this claim to stand up in court, a number argue against CIA recruitment on campuses will have to be made.

Policies on discrimination in hiring for recruiters in themselves vary widely from school to school. Several schools have policies requiring organizations to comply with Federal non-discrimination guidelines. A number of schools have policies including sexual orientation clauses in their vague policy on discrimination. At the moment several colleges—Amherst, Wesleyan, and Middlebury—all have extensive anti-discrimination policies including sexual orientation clauses that serve as a first step for organizations wishing to recruit on campus. At each school, any organization that does not sign must hold an on-campus information session that addresses its reasons for not signing before it can recruit. At Amherst College two years ago General Electric refused to sign because of the sexual orientation clause and hundreds of students attended its on-campus hearing to protest the company's discriminatory policies. At the University of Wisconsin at Madison, both a faculty vote and a large student organization called the Bascom Coalition supported the removal of ROTC from campus because of its discrimination against lesbians and gays. Wisconsin is one of the few states with specific legislation that prohibits discrimination on the basis of sexual orientation. University President Donna Shalala is currently refusing to print a disclaimer on all University admissions materials stating University recognition that ROTC exists on campus in direct violation of Wisconsin state law. Students have repeatedly challenged this country's military establishment by questioning its resources, its business, and its specific presence at educational institutions. Even the processes of questioning and informing can prove powerful in the face of an institution that rests heavily upon assumed public ignorance. What about Bryan Mawer? How much Defense Department money do we receive? Where does it go? Would a non-discrimination policy make recruiters more useful here? Concerned students might do well to take up some of these questions. Knowledge has served for years as an option to complicity, and students opposed to military operations can continue to question, to challenge, and to know.

The Progressive Student Network has branches on many campuses; its headquarters publishes a newspaper and serves as a clearinghouse for information on student activism. Their address: P.O., Box 1027, Iowa City, Iowa, 52244. In addition, an excellent resource is New Voices: Student Political Activism in the 80's and 90's by Tony Vellela, South End Press, Boston, 1988.

Lantern Night Teas, 1990-91

November 2

Graffiti-Tea, from 8 to 10 in Denbigh Living Room
Mediocri-Tea, at 8 in Rhodes Basement Lounge
Travis-Tea, at 8 in Pembroke East TV Room

Come Back to the Early Eightees, at 9 in Brecon Living Room
Ich-tea-ology, at 9 in Denbigh 216
Shake Your Booty, at 8 in Pembroke East Living Room
Apatea, from 10 to 12 in Merion Living Room
Imbicitea, from 10 to 2 in Rhodos Living Room

November 3

Dualitea, from 8:30 to 10:30 in Merion Living Room
Khohsuo-bea-Tea, at 7:30 in Erdman Front Smoker
Duo from 7 to 9 in Pembroke East Living Room
Chocola-Tea and Tea-L, at 8 in Denbigh Back Smoker
Western Night Tea, from 9 to 12 in Radnor Living Rm.
Cacophonic-tea, from 10 in Rhodos Living Room

November 8

Obesitea, from 9 to 11 in Pembroke East Living Room

November 9

Teeny-Topper Top 4-Tea, at 8 in Rhodos Living Room
The Beer Tea, at 8 in Denbigh Living Room
British Realii-Tea, at 9 in Haffner French Living Rm.
Menstrual Tea, at 9 in Pembroke East Living Room
Em-Tea, from 10 to 2 in Radnor Living Room

continued from page 5

graphic descriptions of sexual encounters, with "no holds barred — er, one might say, no orifices unplumbed." These graphic descriptions of sex, he said, are determinant and necessary to accomplish one of gay liberation's most pressing missions: to reclaim the body from social control. In lesbian and gay literature, he said, "the fig leaf has been removed." Some of the writers he has included in the syllabus are Jeanette Winterson, Ria Mae Brown, Fanny Flagg, Edmund White, Robert Ferro and James Merrill. Especially in the context of the struggle to reclaim the body, many important lesbian writers of color are notably absent: Audre Lorde, Chrysost and Cherríe Moraga, to name a few. The work of Audre Lorde, in particular, has incredible literary and theological significance in its affirmation of sexuality as a sacred and life-giving force. And Chrysost, in her poetic demands for economic and material justice for Native American people, fights to "reclaim the body from social control" in a way so fundamental that the struggle for sexual freedom, when it is not accompanied by the struggle for basic safety, cultural self-determination and bodily needs, seem trivial.

"Nobody who is 'up' on the material will be wholly satisfied," said Kramer. The reading list will become more sophisticated over the next few years, as the course is re-evaluated and revised. He hopes that other faculty members will want to teach the course as well, bringing their own perspectives to the material.

The faculty of a research and teaching institution like Bryan Mawer are, he said, in some measure the "custodians" or "guardians" of culture, and of the achievements of civilization. They are also transmitters of culture, he said, and a faculty that seeks to transmit culture in an unchanged state "isn't doing its job properly."
Dear Ms Hank,

I am in desperate need of your advice. I am a harmless, gentle dyke. I am friendly, snuggly, I eat my vegetables, and I am soft-spoken and smile readily. Despite all these arm-fuzzy attributes, I have a problem. Whenever I walk across campus, in the way to meals, to class, etc., I encounter many hostile, intimidating and downright nasty stares from various heterosexual Bryn Mawr women. I wouldn’t complain except my ophthalmologist is concerned about my failing eyesight. You see, Ms. Hank, it seems that the countless glares I am encountering every day are actually burning holes in my retinas. In addition to this, my deal has expressed concern that the damaging rays could reach my cerebral cortex before May, completely destroying my already dim chances for graduation.

Thus, my question is: what compels the occasional (or occasionally) straight Mawrtyr to miraculously transform herself into a genetic hybrid of Cruella DeVille and the Wicked Witch of the West in my presence? Is there anything I can do to minimize the evil homo-phobic stares from the women I encounter on campus? I would love to know the secrets of my ocular friends. What arrogance, ensuing blindness and possible brain damage? Please help me.

A four-eyed lesbian marshmallow

Dear Marshmallow,

How fortunate that you should ask my advice on this matter. Perhaps you are unaware of the fact that my most recent book, The Bryn Mawr Dialectic: Intersubjective Sexual Orientalizational Relations in one Women’s Community in the Eastern United States, 1873 to the Present, (621 pages, S32.95 in hardcover) deals with precisely this topic. Although I cannot be able to track down a copy of my book, I will give you a summary of its main argument.

It is my hypothesis that certain straight women in a community such as yours are suffering from what I have chosen to term the Neo-Hegelian, Pseudo-Existential, Post-Moderphobic, Hetero-fascist, Neo-Classicist, Intersubjective Dilemma. Imagine this typical scenario. You, a friendly, harmless dyke, are walking home after dating cher Erdman. Loping happily down the sidewalk, your pleasant but discreet leg hair rustling gently in the late October breeze, you spay another Mawrtyr walking in your direction, looking at you. She is staring at you. As you near each other, her face begins to contort into a sublime expression of disgust and horror. You look away in embarrassment and confusion. She walks on, eyes wide, chin quaking, bile rising in throat. You offer her an arm sack. She silently refuses, lips tense. You ask yourself, “What the HELL is going on?”

My advice to you is to put yourself in the person you’re with. That will not reflect negatively on you, or your partner. What about the women who don’t say they love you? They might not think they love you. They might not say they love you for the same reasons. They might just be doing it for the uh-oh feeling, when you’re wondering whether you should be doing what you are doing, when each touch fills you with ten of yours, provided you are willing to acknowledge when you are in the wrong. However, it’s almost impossible to win an argument with her. Taurean stubbornness is legendary!

Never forget her birthday — certain dates when she can feel more important than usual are special to her. She, at any rate, won’t forget yours. Always remember that Taurus Mawrtys reatp good treatment with royal treatment. Her liking for you grows slowly — sometimes maddeningly slowly — but surely. Put up with two faults of hers — she’ll put up with ten of yours, provided you are willing to acknowledge what you’re doing wrong. However, it’s almost impossible to win an argument with her. Taurean stubbornness is legendary!

Venus, the goddess of love, rules her sign; this speaks volumes in itself. Romantic settings impress her. Practical she may be but she is not the type of person who will laugh at you about the “impracticality” of gifts like silk scarves and perfume. As a matter of fact there are moments when she will not laugh at you about the impracticality of anything!

Consent is the affirmation of ourselves, of our bodies, of our sexuality. Consent means that we have control over our lives, that we are not the pawns of the men we last after, that we can celebrate ourselves as sexual beings. Consent isn’t sex without consent, what is consent?

What about the women who don’t say no out loud and get feeling fucked “rape”? What about the women who just lie there but really don’t want it? What about the woman who invites men back to their rooms, obviously interested, but then don’t follow through? What about the woman who is obsessed with you, and then are shocked by it going further? Haven’t they given consent? They obviously liked the guy, right? Those women got themselves into those situations, right?

Well, if consent gets us into those kinds of situations, why bother with it? Consent means something so much larger, so much more important than that. But you could tell me that, couldn’t you?

Consent isn’t some sort of passive acquiescence. “Go ahead and do it to me. I don’t mind.” “Fuck me, it’s okay.” “Use my body; it doesn’t mean much to me.” That is NOT consent, that is a lack of self-esteem.

Consent is the affirmation of ourselves, of our bodies, of our sexuality. Consent means that we have control over our lives, that we are not the pawns of the men we lust after, that we can celebrate ourselves as sexual beings. Consent isn’t sex without consent, what is consent?

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Hockey team wins, playing "remarkably offensive" game

By Jana Ernakovich

The Bryn Mawr field hockey team defeated Chestnut Hill College in a 3-2 overtime victory on Thursday, October 11. Overcoming some obstacles and a two-goal deficit in the second half, Bryn Mawr played a remarkably offensive game, according to Assistant Coach Beth Shillingford, to score three successive goals and notch the victory. Senior Co-captain Heidi Glick, a forward, scored first for Bryn Mawr, and freshman Meredith Keys, also a forward, scored the second goal. Both goals were scored with approximately ten minutes remaining in the second half, to tie the score at 2-2. Senior forward Amy Roberts, the team's high scorer so far this season, scored the third and final goal within three minutes of the sudden-death overtime period to clinch the win for Bryn Mawr. Shillingford remarked, "It's nice to see that the scoring is spread out.

Although Bryn Mawr played without many key players and with players out of position after losing sweeper freshman Edina Rheem and attack player sophomore Megan Baird to injury, Shillingford praised the total team effort displayed by Bryn Mawr. "We had a remarkable first half; this was the first offensive game we've played. We were finally doing some things on offense that were really nice," stated Shillingford. She noted that seven of the eight goals scored were "overwhelmed by the length of the field, (and) there were a lot of things that we normally do that we couldn't do. People were frustrated even before the game started." However, she noted that, "in the second half we played a pretty good game, except for one or two lapses in breakaways. It was nice to see us come up the second half and play the game that we're supposed to play." The goals were scored by freshmen Meredith Keys and Ellen Benson, and senior Jana Ernakovich.

On October 26, Bryn Mawr traveled to Vassar College for the Seven Sisters Tournament, where the team played three games in vying for the championship. The other teams participating in the tournament included "sisters" Vassar, Smith, Wellesley, and Mount Holyoke, and "cousins" Haverford, Swarthmore and Skidmore. The season ends for Bryn Mawr on Saturday, October 27. Bryn Mawr is looking to host several other teams in the NCAA Experimental Playday, and will play in three thirty minute games.

Pictured here, Bryn Mawr's October 3 game against Haverford, which ended in a tie. The Bryn Mawr soccer team played its last game on Saturday, October 27 against Notre Dame in Maryland. Bryn Mawr was victorious, 1-0, the winning goal scored by Debbie Murphy. In the words of one of the players, it was a "blood & bruises" game

Photo by Jessica Booth

By Vicky Mason

A after a pause of two weeks necessitated by the fleeting pains and pleasures of Fall Break, the Bryn Mawr/Haverford ruggers were back on the pitch on October 20 ready to experience the very real joy and pain of a good match against U Penn. Our record was 0-1-1, and we were hot — this team has traditionally been our biggest rival, and we were eager to show them our unwillingness to lose.

But first an update: Since last we spoke, the BMC-HCWRRC had yet to experience anything together but a few good parties. You will recall that those are quite interesting also, but not necessarily what a die-hard Horned Toad bleeds for. (What we do bleed for, and sometimes profusely, is setting up tough rucks and mauls, running effective plays off the back line, and ultimately scoring a try. If any of these terms confuse you, please refer to the first issue of this year's Collegerugger. If you have absolutely no time for practice at the moment, you can always watch to gain some experience in anticipation of the Spring season. Come out, come out wherever you are!

Horned Toads stomp on UPenn, 15-0; more to come

By Tracy x5662, Box C-627

To those underclasswomen who have committed the ultimate Bryn Mawr sin of walking on the senior steps, fear not. There is still time to repent. Call the Traditions Mistress right away for instructions. Tracy, x5662, Box C-627.

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Y0! I'm just P-P... It may not always seem like it, but we love you.

Lady of my life — Sarah is nice, Billie is great, but Ella rocks the house! A brief but heartfelt memorial message for our recently deceased tree; we never should have tried to make you live in a paper cup.