Let us know how access to this document benefits you.

Follow this and additional works at: http://repository.brynmawr.edu/bmc_collegenews

Custom Citation

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College. http://repository.brynmawr.edu/bmc_collegenews/1425

For more information, please contact repository@brynmawr.edu.
By Genevieve Bell '90

It is a Bureau of Indian Affairs' marker, I recognize the regulation shade of gov-
ernment green. Replete with a cut-out teepee and a mounted Plains homesman
painted in the corner, it is the same as all
the other historic markers in South Da-
kota. But I have come five thousand miles
to find this particular spot, to stand by
the side of this road and look across this
valley.
December 29, 1890, Chief Big Foot with
his Minneconjou and Hunkpapa Sioux Band
of 106 warriors, 250 women and children ,
were encamped on this Flat, surrounded by
the U.S. 7th Cavalry (470 soldiers), com-
manded by Col. Forsythe. A car drives past,
East-coast license plates, but they don't
stop, perhaps the valley looks no differ-
ent to the previous. I am surprised, somewhere in my head, that the grass
doesn't grow greener or die sooner. The
"Meskwaki Crease" punished many Indians,
who left the vicinity of the Agencies in "Ghost
Dance" during the summer and fall of 1890.

By Jennifer Almquist

Attention all mortal Mavters: Athena, goddess of wisdom and the arts, is
standing by in Thomas Great Hall, awaiting your sacrifices. A reasonable
offering guarantees your favor in the eyes of our goddess during the
approaching exam week. Prereat yourself before her, and present your
humble reverence. Leave the price tag on.

Juan Bruce-Novoa redefines
ethnic literature classification

By Jennifer Almquist

People in academia are to some degree
necessarily involved with categorization.
In order to understand ideas, we define
tings or classify them. The study of eth-
nicity, then, opens up questions concern-
ing what it means to be of a particular
ethnic group. On November 30, the His-
panic Students Association and Depart-
ment of Spanish at Bryn Mawr brought
Juan Bruce-Novoa to the campus center
for a lecture entitled "Chicana Litera-
ture: From Ethnicity to Etnogenosis."

In his lecture, Bruce-Novoa distin-
guished his present manner of studying
ethnic literature from a more traditional
system of taxonomies. These taxonomies
compiled by academics allow "ethnic-
ity" to be treated as a noun or a documen-
tary project in which ethnic features
found in texts have been removed from
their context, "frozen," and ultimately
listed in encyclopedias. Bruce-Novoa said
"It's something like working with shards.
You classify them, draw them, make a
list of characteristics, make comparisons
between lists, and then take the most
common characteristics." In final form,
the taxonomy would inherently reflect
some of the ideas of the compiler because
it serves to set up a scale of the authentic-
ity of ethnic works.

Bruce-Novoa gave as an example
the literature of the 1960's, which tended to
reflect a radical-counter culture. By 1975,
according to these encyclopedias of eth-
nic literary traits, texts which explored
new ways of expression which were less
radical were perceived as "assimilations" and
"un-Chicano." Similarly, texts of women authors which first began ap-
pearing in the 1970's were seen as dan-
gerous in comparison to the previously
male-dominated world of literature, brackeeted by machismo in the taxono-
 mies in the 1960's. According to Bruce-
Novoa, male authors had often portrayed
women characters chauvinistically as
passive, or motherly. The women au-
thors gave images of women "as pro-
tagonists, not witnesses" he said. In
the encyclopedias, "women were charted on
the edge" of the circle of ethnicity schol-
ars had constructed.

Continued on page 6

"Unrest" on the Pine Ridge Reservation was
partly due to the reduction of beef rations
by the traders, soldiers, and soldiers
meeting the indigenous peoples of the Plains.
From 1791 when the first "American"
flag flew near the Missouri in the "All-
The-Indians-See-the-Flag-Winter" to 1891
when the last "hostiles" came in from the
Badlands. Native North American resis-
tance characterized all interactions. On
December 15 1890, Chief Sitting Bull was
killed by Lt. BullHead of the Standing Rock
Indian Police. Forty of Sitting Bull's braces
didn't grow greener or die sooner.

By Annick Barker

During the Civil Rights Movement of the
late 1950's and 1960's, Mae Bertha
Hudson and Winson Hudson were both
living in small rural communities in Mis-
sissippi. Carter and her husband were
working as sharecroppers on the planta-
tion they had grown up on in Drew, Mississippi. Hudson was living in Har-
mony, a unique community owned and
farmed by African Americans. For these
women, the Civil Rights Movement marked
the beginning of their own battle
against an institutional racism, sexism,
and classism which has pervaded every
aspect of their lives. A few weeks ago,
these two women, accompanied by
Constance Curry, a fellow at the Carter
G. Woodson Institute for the Study of
Civil Rights at the University of Virginia
and director of the American
Friends Service Committee public edu-
cation and economic development pro-
cgrams, came to Bryn Mawr to share their
experiences in a moving panel discus-
sion on "Women in the Civil Rights
Movement in Mississippi." Hudson and Carter are among numer-
ous women who initiated and organized
local movements in the 1960's in hopes of
"Unrest" on the Pine Ridge Reservation was
gaining political and economic power
for their families and communities. As
they reiterated several times during the
discussion, their fight for civil rights was
rooted in a continual struggle to secure
needs as basic as food and shelter. Carter
began by describing her experiences as a
sharecropper and an elevated form of slav-
ery in which she and her family were
most entirely dependent on the owner of
their plantation for all financial, medi-
cal, and housing needs. In 1964, ten years
after the Brown vs. Board of Educa-
tion ruling in which the Supreme Court
ruled in favor of integration, Mississippi
decided to close the schools. Carter
decided to enroll seven of her thirteen
children in the formerly all white
Drew schools. Native North American resis-
tance was met with relentless harassment
by the plantation owner and school teach-
chaseworkers. They sent out "Wanted"
papers to try and lure the AFSC to the
plantation where there was no credit
local store keepers, and acts of violence by angry Drew citizens. Word
out of this area reached the AFSC and
led to a meeting between Constance
Currie and the Carter family. During the
years following this meeting, Constance
Currie and the Carter family. During the
years following this meeting, Currie and
the AFSC would remain in close contact
with the Carters, adding political and
financial support as the children fought
in the courts to try and get a law suit to try and save the school system. All seven
children eventually graduated from the
high school and went on to graduate
school. Constance Curry worked as a
schoolteacher at the University of Mississippi.

Winson Hudson was likewise active
in fighting for education for her commu-
nity. The Harmony residents had built
their own school and it was recognized
throughout the state for the quality education it offered to African American
students. With the federal mandate for
integration, Mississippi decided to cen-
tralize its school system and to open
three large segregated schools for Afri-
can American students in Leake County.
Due to this decision, the Harmony com-
unity was forced to close their school.
Foreseeing the inadequacies of large
state-run schools and the potentially
detrimental effects, Constance Curry
and her sister Dovie filed a law suit to try
to save the school. The community uni-
versal and school teachers, but the suit
was the first of many that Winson and the
continued on page 7

Continued on page 7
By Kalyani Broderick

Pornography has been a hot issue in the feminist movement since the late seventies, sparking heated debates and raising many issues for feminists. How has the feminist movement dealt with pornography? Although lesbian-made pornography has not directly been addressed in the prominent writings against pornography, On Our Backs and its sister magazines frequently popup as topics of discussion under the guise of the condemnation of sadomasochism, inter-generational sex, and role-playing relationships. The importance of the discussion of On Our Backs in the challenge it poses to the anti-pornography movement is anti-pornography or anti-sexy? Lesbian-made pornography exposes the contradictions and gaps in the argument against pornography. The difficulty of analyzing lesbian-made erotica results from the entangled nature of the political debate on pornography among feminists. The anti-pornography movement no longer stands merely against pornography, as amorally as they defined it, but also against lesbian sadomasochism. The anti-pornography and anti-S/M arguments have merged in a way that perpetuates the subjugation of women and that which did not. Under the flag of feminism, the sexual repression of women had been reinstated. Why would a movement attempting to undermine the sex caste system revive the distinctly Victorian practice of prescribing sexuality? The answer lies in the roots of the feminist movement and its early discussions of sexuality.

Early Feminism and Sexual Politics

The greatest handicap of the early feminist movement was its base in the white, Protestant middle class, causing the movement and its agenda to be trapped in the confines of mainstream society. When early feminists drafted their political agenda, they addressed the problems they recognized as essential to liberation, disregarding all issues of race, class, and sexual identity. The WASP mentality invaded the early feminist movement and its early discussions of sexuality.

The WASP mentality invaded the early feminist movement and its early discussions of sexuality. Where is the forum of the CR [consciousness raising] group and later in feminist writings, heterosexuality and its problems came under discussion. The early analysis of heterosexuality led feminists to understand that sex was ordered by power relations, and therefore all sex was patriarchally constructed and oppressive. But some forms of sex contributed to the maintenance of the patriarchy while others attempted to subvert it. At this point, women were both attempting to take control of their sexual and reproductive lives and seeking alternative forms and methods of sexuality which did not further perpetuate their oppression.

By Rachel Winston

I just finished watching eleven hours of the public television documentary "The Civil War," and I'm scared. I do not want to go to war with Iraq. I do not want to debate the motivation behind Saddam Hussein's invasion or the morality of the U.S. serving as an "international peace-keeper." I want to talk about what it means to go to war.

In the case of the Civil War, it meant the death of 600,000 Yankees and Confederates from combat wounds, disease, and starvation. It meant plies of thousands of amputated feet and battle fields covered end to end with the dead and dying. According to the documentary, the Civil War was fought in ten thousand squares and wiped out all the young men from entire communities — a whole generation of men, gone. Certainly, women were raped and killed, though the documentation is not as readily available — it never is.

War is awful. I'm ashamed to admit it, but I've been kind of waiting. Listening, hoping some kind of answer would fall into my lap and tell me what to do. That hasn't happened yet, but the U.N. has voted to use "any means necessary" to end Hussein's occupation... I don't think this war makes a lasting change in the world. It will simply be a distraction. And just who in the hell is your leader? I just don't know. And what will you tell them when you're finally done talking? I don't think you decide whether to go to war based on U.S. citizens' decreasing tolerance for higher oil prices or power shifts in OPEC. You decide on principle and then you figure out how to make the best compromise. And yet, I've been drawn into a lull, a dreary apathy, as the Bush Administration marches lock-step towards direct confrontation. I haven't written my representatives. I haven't been outraged that Congress, along with the President, has decided to convene a special session to debate the issue of war. I haven't really talked much about the "Persian Gulf Crisis," as the media calls it, with my friends. I've been kind of waiting.
Call to protest hasty military action

To: The Bryn Mawr and Haverford college communities
From: Susan Dean, Ingrid Johnson, Ty Cunningham

December 6, 1990

War with Iraq

We are soliciting signatures for the following petition. There are two places you can post it on both campuses. Please find them at the Campus Center bulletin board, Pers West 202, Haverford Dining Center, or possibly with an SGA representative in your dorm.

We would like those who wish to help in making this effort an ongoing movement. Thank you.

Susan Dean, English, Bryn Mawr
Ingrid Johnson, Bryn Mawr Boc C-658
Tel. 326-5817

Avoid War

Susan Dean, Ingrid Johnson

November 1990

URGE THE UNDERSIGNING, fear that our country is being hastily maneuvered into an unjustified and unnecessary war with Iraq.

The United States has, under President Bush's leadership, placed itself at the head of a military movement to force Iraq to retreat from its aggression in Kuwait, and possibly to destroy Iraq's power in the Middle East. With the UN resolution passed today, the United States is given six weeks in which to find a peaceful solution. Failing that, it sets the stage for a full scale war.

We are alarmed by the failure of our Administration to consider seriously peaceful, diplomatic avenues which would make it possible for Iraq to back down. We take it for granted that, as provided by the Constitution, the United States cannot deliberately undertake war without the explicit initiative of Congress in session.

We further believe that any move to war which does not enjoy the full support of the people, will further result in disaster. We therefore:

1. Urge President Bush to match the military pressure already in place with sincere efforts to find a solution of the crisis short of war, and
2. Urge the Congress to conduct a full public debate of the issues surrounding the Gulf crisis, both as the basis for Congressional action, and to inform, and in turn be informed by, public opinion on these issues.

We reject the President's current policy of intimidation calls for solid backing by this country for its effectiveness. We assert that in a democracy, the only legitimate way to secure such support is by public debate.

Traditions

By Tracy Trotter and Courtney Gray
Hoffman-Milburn Mourners

Hello there, and welcome again to the Traditions column, where the older it is the more we like it. Today's topic is the Faculty Show and Auction.

The first Faculty Show took place in the thirties, and they followed (less than regularly) every four years, thus insuring that every student would get to see one Faculty Show during their four year tour of duty at Bryn Mawr. Faculty Show reached its greatest success during the fifties. Bearing such titles as "The Prof's in the Pudding," these performances were wonderful showcases of faculty talent and wit, and were enthusiastically attended by students. Fully costumed and propped, the show required great time commitments from its participants (some of whom are still here). The students (some of whom are also still here), will tell you that the show was definitely worth the effort. Even though they didn't make any effort.

Time crept on, as it tends to do, and Faculty Show sort of collapsed in the dust. There have been several attempts to revive it and restore it to its former glory, but with little success. In 1979, a big exciting show was put on called "Currcii, Curricula." Various portions of old shows were kicked off, Colorado, one, which took the faculty an entire year to prepare. It was a huge success as far as shows go, but as far as the Faculty Show to its four year cycle....

Three years ago, the Traditions Mourners decided that if this show was to continue, it had to fall under somebody's job description. They then realized that if the show had been happily impossible to lose its recent sort, it must be a Tradition!!! We hate them. Fortunately, the show has been in recent years with the Faculty Auction, in which faculty members auction off personal items to raise money, dinner in their private homes, which we will award to the winner of the Faculty Show's auction. If it's really neat-o, and in wonderful condition after we fixed it up, 1924 was a light blue class, so juniors get ready! This item will only be sold to a Bryn Mawr undergraduate or an alum. Dean Heyduk has also donated a bit-o-memorabilia, although this is the more recent sort. It is a framed poster, dating from the time when Mary Maples Dunn (now President) was a student of the College. It hung in her very office when she was "encouraging an increase in women's studies in the curriculum."

The show received its "proctored," but I have seen take-home exams for graduate level classes - the obvious assumption being that an older/or more advanced student is more responsible concerning cheating than the typical undergraduate would be. The Alcohol Policy is most definitely imposed upon the student body by the administration and parties at DU fraternities and sororities make local police attendance mandatory. We may be of legal age to drink but we are assumed to be too immature to partake of the substance without a police officer present.

Our rudimentary understanding of the Honor Code creates in my mind the image of a system that respects the rights of the individual including their expression verbally, mentally, and physically. The Code seemingly asks only for each member of the community to put respect at the forefront of all action and reaction. Meaning of energy spent on its implementation. Every member of the community takes on a tremendous responsibility to monitor herself and her fellow members. It may be that the Administration and parties at DU fraternities and sororities make local police their actions or their morals. The Honor Board has a difficult job, but no tougher than a person who has been called a dyke in hostility and then must confront, with all due decorum, the one who has called them. I have been in America 10 months and policy has disappeared. If you would have been quite de facto state of Israel reflects an unrealistic grasp of geopolitical/reality which might be an indication of communication and dialogue impossible.

I celebrate the effort to promote cross-cultural education and identity in Israel. This effort, however, is only hampered when insensitivity and parochialism are allowed to dictate participants in the exchange.

Peace/Shalom/plw

Parents/Families Night in the Campus Center Cafe:

- Miranda Glaser

In the midst of the excitement and preparations for this years Parent's Night, one of the highlights of the evening was the presence of the President of the University, Dr. McCorriston.

She addressed the students and parents with words of encouragement and support, thanking them for their contribution to the success of the event.

The evening featured music, food, and values-driven exhibitions that showcased the unique identity of the students.

The event was a testament to the strong community bonds that exist within the college.

Insensitivity mars effort at cross-cultural education

To the women who wrote "Middle East" at the Campus Center Cafe:

I have been in America 10 months and pooh! my country has disappeared. I am one of hundreds of students on campus who would have been quite willing to assist you in designing an Israeli flag to put up in the Cafe that night. I would have been happy to label it in English, Hebrew, and Arabic.

I am one of many Israelis who sincerely want a just peace in the Middle East and believe in the necessity of the creation of a Palestinian state next to Israel. But to hang a Palestinian flag and not an Israeli flag on "Middle East" night is at best misleading and fantastic, and at worst leads to a climate of distrust that feeds extremists on both sides.

Further, to hang a Palestinian flag next to the Kuwaiti flag (when neither country currently exists) while excluding the flag of Israel. But to hang a Palestinian flag and not an Israeli flag on "Middle East" night is at best misleading and fantastic, and at worst leads to the kind of distrust that feeds extremists on both sides.
Lesbian porn offers new expressions of sexuality

continued from page 2

by Beth Streud

At the next Arts and Sciences faculty meeting, which will take place on Febru-
ary 13th, the faculty will take a second vote on the proposed new science re-
quirement. If the requirement passes at this meeting — and it is yet to be de-
decided by the faculty of the total of three courses. Courses used made up of the total of three will also be able to satisfy the quan-
titative-skills requirement if they are desig-
nated as appropriate for that require-
ment.

On Our Backs

Many of the photographers do erotic power outside of the missionary

The new requirement will not make any difference in science majors' pro-
grams, as science majors are already required to take courses. Our Backs foreseen to deal with questions of sexuality within the feminist movement. Righty so con-
tinues, you must use anti-pornography feminists such as WAP to increase the sense among feminism that sex is dangerous, thereby upholding the existing definitions of pornographic Correct and Incorrect sex, and the existence of flavors. In the case of pornographic

Although these arguments revolved around the issue of S/M, in retrospect the arguments made by the feminist discourse of sexuality, WAP represented the puritanical ethos that all sexuality is pornographic. But, S/M feminists argued that the reality was that women are portrayed as whores in mainstream pornography. Nevertheless, WAP portrayed sex as being "feminist pornography," because of its positive portrayal of the lesbian community, and are often friends, lovers, or co-workers of the staff. And, lastly, anti-pornography feminists have yet to show whether anti-pornography lesbian-made porn depicts or causes violence against women within the terms of their analysis, or whether there has ever been such a case of a sex crime committed against a lesbian by a lesbian because of the influence of Our Backs... For these reasons, careful consideration should be given to the definition and applications of the terms erotic and pornographic for pleasure, not money. Although they are attempting to widen the range of culturally defined female sexuality, and especially lesbians, they have no access to the institutions which sanction and define female cultural imagery. On Our Backs is so frequently bannoned from feminist bookstores that it is no longer even considered a new definition of female sexuality. These magazines do not use physical force, economic coercion, or any sort of pros-

Establish a science requirement near completion

S/M, is constantly at-tacted for being filthy, disgusting, and

the common practice of consorting On Our Backs by feminist bookstokers stems from the confusion between legitimate erotic magazines with the use of anti-S/M Ma-

Our Backs is dedicated to portraying lesbianism and the stigmatization of women in general. In the end, it will only hurt the anti-pornography and anti-S/M feminists when they find that they have no freedom to express their sexuality within the feminist movement, and are often not even able to pay their staffs. Our Backs is a form of expression.
continued from page 2

I wear two hats, the hat of the editor-in-chief of "The Howl," and that of a rape counselor. I've been a rape counselor for five years. At the same time, however, I am afraid that I have neglected humor, and rationalized too much of the bad attitude and negative experiences that I had. It's time to take a stand.

"The Howl," I think, is a product of the neighborhood. We who are working in the neighborhood, I think, we are working in the neighborhood as a whole. I know if I can write well enough to say something that is true, I can also say something that is beautiful. I am saying there is something that is truly beautiful in the community, and that we need to bring that beauty to the world. I am being absolutely, one hundred percent serious: consider this a sincere invitation.

As a matter of fact, I want to thank you for making this exchange public, because now I can extend this invite to the rest of the Bryn Mawr community — funny as it sounds, Humor will die here if it isn't taken seriously. Bryn Mawr humor is dazzling, and takes many shapes. It is also deep, and not simple. We need to step single one of you to write, draw, prophesy, or help others, and get others to do theirs.

One last thing... Get a clue! Didn't we leave that back in seventh grade? I can't preciate the fact that this time you didn't scrawl your response all over the poster itself, but let's be adults. The next time you have something to say to "The Howl," or to me in particular, give a clue yourself. We may not agree now, or ever, but like it or not, I am here, I am laughing like a maniac, and I'm not going anywhere soon.

And your sister.

Sincerely,
Karen Rebecca Tolchin, '92
Editor-in-chief, The Howl

Mr. Hank

I have the worst case of writer's block in the world. When I have a paper due, it takes me two days just to start the first paragraph, I don't know if I have anything worthwhile to say. I never know if I can write well enough to say anything worthwhile if I thought of it. All the professors in my department think I'm a fuckwit. I know. What should I do?

Distressed & Confused

Dear DeC.,

Oh, the homophile white supremacist patriarchy has done it again — it's convinced you that you have nothing to say, and you are not intelligent enough to use your voice, and/or painful chore. You have internalized the oppressor to the extent that you reproduce your professor's critical evaluations before you even get the first word on your paper down on paper. But you won't do. You deserve much better.

What you need to do is get in touch with your true self, and speak to this with every letter she answers, every paper she writes, every exam she takes. And this doesn't necessarily mean you should have wild passionate sex right before you plug in your electric typewriter, or head down to the Computer Center (though I do recommend exactly that in certain situations, when it's not the first time). It does mean, however, that you should be aware of your deepest and strongest feelings when you read and write, and that you should learn to value and use them.

Audre Lorde — who has articulated this idea more articulately and beautifully than any writer I have ever read — writes, "Within the celebration of the erotic in all our endeavors, my work becomes a longed-for bed which I enter gratefully and from which I rise up empowered." From "Uses of the Erotic" on page 55 of Sister Outsider. Uses of the Erotic is also being published in Weaving the Visions, an anthology of feminist and women's writing.

The trick is not to be smart and rational and incise—if you try too hard to be all those things you will only be dis pointed and alienated and all kinds of other bad things, and your writer's block will never go away. The trick is to love what you are doing, to love yourself and your work. Work your work. The rest will follow. And when you have finished your paper, go dancing.

Death to the patriarchy,
Ms. Hank

Dear Ms. Hank,

I'm ready to emerge from a closet, from behind two frightening heavy doors through which I walk every day, the doors of the science building. I'm coming out as a science geek. Here's my dilemma: I live for lab, equations... continued on page 15

continued from page 3

printing funds for a re-emergence of The College News (see pages 2, 5, 6), and encouraging plans for a women's center in the soon to be created Campus Center. That's what Dean Heyduck said in his letter to you. And if that's not enough to convince you, he adds, "In eight to ten more decades the frame will be an antique!" If those things aren't old enough for you, then you can bid on The Arecology Kit donated by Professor Ridgway. Or if you are more into modern life but just can't figure out those newfangled computers, you can bid on Tom Warger's generous donation of two two-hour computer tutorials! George Pachol

continued on page 15

Professor Lewis. I'm sure all of you will be very grateful to discover, under his guidance, the Best Secret Rooftop View of the City. For those of you with an imagination, you may have the opportunity to bid on a private parking spot! Right by the Campus Center! Anyone who will win the bid will get to call that parking spot their own. And finally, those of you who attended the Faculty Show and Auction last year will remember that we also have an item for you: the Son of a Stormy Petrel who went on the Slammer Party for 50 in the Campus Center. With six movies and a computer game, this item will cost you because you can bid on it again this year! From dusk to dawn, you and 49 of your closest friends can watch movies and chew down.

So when is it? December 7th. That's this Friday, you know. This time we've added some additional listed items and more, AND you can see your beloved professors, staff members, and students on stage! We've added two exciting events in one! And please, let's be there when we're up on stage. We didn't realize that it was the job description.
Personal situation of Chicanos dictates visions of ‘tamale’

continued from page 1

In the 1970’s, Bruce-Novoa found that Chicano texts shared in common “an underlying structure in response to a perceived threat.” The authors were resuming from history (and from the encyclopedia) various symbols of their culture in order to construct the text, a new presence of the object. This serves as an external memory device. Bruce-Novoa explained that “a poem becomes the re-incarnated body of departed culture” giving the members of that culture the feeling of centeredness every group desires. That which centers the ethnic group is what Bruce-Novoa refers to as an “axis-mundi.” A syllabus, for example, attempts to center you into a group for a period of time and set up a recommended hierarchy of value. If you do not follow the syllabus, you will experience a displacement, and thus be thrown off-center. When a person of a particular ethnic group is made invisible within the context of the dominant culture, he/she might set out to recuperate visibility and centeredness by assimilation and acceptance of the dominant culture, thus “negotiating a battle” to get in touch with his/her people and cultural roots. As authors recuperate symbols through their works, they often rely on history of Mexico. Although it would seem that history cannot differ, Bruce-Novoa said that many similar elements may be observed in different texts, but that authors living in different parts of the United States may reinterpret the symbols differently. For example, many Chicanos may know that they like tamales or other traditional food, but might not know how they are made. The tamale is made in New Mexico or California, and as a symbol in literature the tamale would differ from text to text. These foods may be used to recuperate Mexican culture, but this re-creation is subject to the situation and knowledge of the tamale-maker. Thus, an author is subject to his or her situation as a Chican in reworking culture as symbols of strength in opposition to a perceived threat. Bruce-Novoa terms this as ethnogenesis.

Ethnogenesis is not just the sum of history, but rather a history that is performed or told in terms of the author’s situation. Bruce-Novoa likened this to walking through a part of town and then suddenly crossing into your own neighborhood. Your walk may begin to change with the new situation. In literature, the author might respond to stereotypes of Mexican culture by calling upon Mexican heroes. In this way, “responding from your reservoir determines what you recuperate, what your inventory from the encyclopedia will be,” said Bruce-Novoa. As you invest or borrow from others’ groups and use that in the dominant culture, the literature serves as an act of ethnogenesis, opening up new ways the culture can express itself by the way the told or performed story incorporates bits of the culture. “If you see something you are, it’s something you perform,” asserted Bruce-Novoa.

In closing, Bruce-Novoa explained that “I hope you will see that my talk is an act of ethnogenesis, not an independent ideology. My criticism is useful in creating space to exist in.” He explained that, because there is no such thing as a non-ethnic person in the United States, we must all practice our performances. “In a postmodern, consumer society the rest of the world can reconstruct your image almost as fast as you can enunciate it,” Bruce-Novoa said. In choosing what we will take from the invention of history, stereotypes, and even the text itself, we learn the centerlessness that we, as authors, speak for our group, and convert our weaknesses into strengths.

By Kathleen Hestad

Sawyer discusses sex myths and the ‘ethnocentricity of sex’

We just do not talk about sexuality enough. But last Tuesday, in Goodhart music room, Ron Takaki did. He covered a lot of the topics which are not frequently discussed in eighth grade sex education class...or ninth grade...or twelfth grade...or life. He talked about societal sex stereotypes, sexed patterns, lack of communication before, after, and about sex, the lack of sex education in our country, hang-ups and excesses about sex and sexuality, the idea that ‘all that-there-is’ is: menstruation, monstrosity, and, naturally, masturbation. Needless to say, the hour and a half flew by.

He opened things up asking us what we thought about our parents having sex. We said, “they don’t.” Then he gently reminded us that we’re not the only sexually active people in the world. People have had sex before us and they have had to deal with a lot of the same situations and got us explained that we were uncomfortable with the idea of our parents doing it in most families sex is a taboo subject. So we come to college believing everything we heard not from our parents but from other kids in the bathroom and from messages of the media. We don’t know how to say no, thank you or ‘get your (insert body part of choice here) out of my ear’ because that’s not how actresses or sex on the big screen is presented. I came away from his talk with a much clearer understanding of the extra-marital influence society has on the most intimate moments between people and a very sad understanding of how sexually repressed the society sending the messages is. The shuttering effects of the repression and the messages are sexually confused.

Takaki’s conversation with our class came back to Bryn Mawr in the spring. If he decided to come, it would be for the establishment of Ethnic Studies at Bryn Mawr rather than the personal impact he would have. I came away from his talk with a much clearer understanding of the extra-marital influence society has on the most intimate moments between people and a very sad understanding of how sexually repressed the society sending the messages is. The shuttering effects of the repression and the messages are sexually confused.

Ron Takaki urges students to challenge institution to diversify

By Eleanor Chin

Ronald Takaki, Ph.D., Chair of the Ethnic Studies Department of the University of California at Berkeley was here at Bryn Mawr on Monday, November 12 to talk to the administration about curricular reform. In addition to meeting with President Max Prather, the dean and other notable, Mr. Takaki was also asked to spend some time informally with a group of student activists.

Jean Wu, Dean of the Division of Special Studies, was primarily responsible for bringing him to campus. Dean Wu is also teaching a class entitled “Breaking the Silence: The Asian Experience in America.” The main historical text for the course is Strangers from a Different Shore: A History of Asian Americans, by Ronald Takaki. Dean Wu persuaded Mr. Takaki to talk with the class, so we could meet our textbook in the flesh, so to speak.

Ron Takaki is a very enthusiastic and occasionally opinionated speaker. Sometimes he would take his answers to questions on protracted anecdotal tangents. However, listening to him talk was more than enough fun that it wasn’t noticeable until he suddenly brought himself back to the topic at hand and answered the original question.

Mr. Takaki told us about his personal history. His parents were Japanese plantation workers in Hawaii. His father was an immigrant and his mother a Nisei, a second generation Japanese-American. His father died when he was five and his mother married a Chinese, so he grew up speaking Cantonese. He confessed that when he was young he was academically inclined. Instead, he was a surfer: “Tom Takaki.” When he came to the mainland to attend Wooster College in Ohio in the 1950s, he was the only Asian on his campus. He was frequently asked “how long have you been in the United States,” and “where he had learned to speak English so well.”

He also talked about the process of writing books. He has written several, including Pull Asian, a history of plantation workers in Hawaii. He informed us that for inspiration we should all go and drink beer in the backyard with our uncles, which is how he came to write Pull Asian.

The most interesting parts of Mr. Takaki’s conversation with our class came when he talked about change; changing society and challenging it to become a more diverse and accepting context for the Asian American community as a whole.

A topic which Robyn Sawyer spent a lot of time on was what he referred to as the “ethnocentricity of sex.” Is it the societal definition of sex as peno-vaginal intercourse only. His point was that we all learn that anything else is only a lead up to sex or “making out,” so peno-vaginal intercourse is what all our attention should be focused on. This is a standard which I personally believe has enormous impact on our sex lives. We get hung up on the importance of the one thing that we are unable to communicate with the other wonderful sexual touches.

Although Mr. Takaki only briefly touched on homosexuality and bisexuality as it’s sexuality, the talk was not exclusive to heterosexual sex by any means. The professor talked about communication, embarrassment, and misinformation apply to anybody who has ever thought about having sex. But that adds an extra element to the stress to the game. We’re bombarded with sex myths such as this from the time we’re old enough to understand sex, and that adds an extra measure of guilt to the game. Unfortunately, that is the typical development of sexuality in the college age student.

I cannot say I learned any new facts from Robyn Sawyer, but learning where most of the sex-related problems I’ve seen first-hand come from was enlightening. I came away from his talk with a much clearer understanding of the extra-marital influence society has on the most intimate moments between people and a very sad understanding of just how confused and confused the society sending the messages is. The shuttering effects of the repression and the messages are sexually confusing.

Robyn Sawyer teaches courses in human sexuality and adolescent health at the University of Maryland.
I notice that the word ‘massacre’ is new

South Dakota

December 28, 1890, without a struggle, Chief Big Foot surrendered to the U.S. 7th Cavalry (March 29, 1868; March 26, 1899), and so began a tragedy in five miles north of here. The Band was then escorted to Wounded Knee, camping that same night under guard.

The Lakota (Sioux) nation migrated westward in the seventeenth century, driven out of their woodland home by other Native North American groups recently armed by the French and Brit-

ish. They took to the Plains, stealing horses to transform their semi-

nomadic life into a pastoral economy. They were already warlike, dis- sidered as one of the great buffalo herds and successive generations of soldiers and cavalry. Today, we would call it an ambush.

Lost soldiers and Indians were encountered. Their surrender was

negated by missionary zeal. It was a time of real isolation and
government or brutally discouraged. Many traditional ceremonial

activities, and made for the Reservation.

The Great Sioux Reservation, and in con-

vention with land guaranteed as Indian

territory it covered parts of present day

Wyoming, Montana, Nebraska, North

and South Dakota. In 1867, after the
discovery of gold and the continuing west-

ward push, the U.S. government ille-

gly accepted this exchange because it was

lawful but not planned, this was an

accident. The positioning of the sol-

diers indicates to most military experts

that an ambush was not planned, this

was a consequence of the force

ment was not initially perceived as a

threat by the U.S. Government, but when
the Lakota failed to return at the end of
the summer the troops were sent to
Wounded Knee. Pursuit by the 7th Cavalry resulted in the

killing of more men, women and children,

and this was to be known as the

"Wounded Knee Massacre."

Some dancers surrendered and returned but others refused and continued to

fight. A list of so-

called hostile chiefs was drawn up and

troopers for their arrests were

issued. The death of Sitting Bull panicked many

Ghost Dancers and they fled the reserva-

tion, hoping to find safe haven with Red

Cloud — a mainstay in Lakota resistance and one of the most influential men of his
time. (One hour later, 165 people were

killed and children lay dead in the

Wounded Knee Valley. The bodies of many of those who
died were found that night along a distance of two miles from the scene of

the encounter. But without the necessary

procedures and permission, their excur-

sions off reservation land was bound for
disaster. Big Foot’s followers were within

twenty miles of Pine Ridge when they

were encountered. Their surrender was

peaceful and the promise of blankets and

food was kept.

Fenelon was still posted at Red Cloud’s

Hills) and reduced the size of the reser-

vation by more than two thirds. A

shoe was fired, and all hell broke loose. The troops

fired a deadly volley into the Council

survivors, killing nearly all of them. A

woody hand-to-hand struggle followed, all the more
despite since the Indians were armed mostly

with clubs, bows, and arrows. In

1889, in keeping with the Dawes Allotment Act,

the Great Sioux Reservation was broken into

seven sections. The Lakota, I know, have

not forgotten where they were being

removed. They were encouraged to

walk their sacred tree is dead.

and for the Reservation.

A battery of four Hotchkiss guns were

placed on the hill 400 feet west of here, over-

looking the valley of the Badlands. The Big Foot

band was encircled at 9A.M. am by a line of foot

soldiers and cavalry. Thirty-five men were killed, and 141 wounded. The

battle was over.

Wounded soldiers and Indians alike were taken to Pine Ridge Agency. Many

counts exist to explain the exchange.

The resulting exchange was a consequence of the force

assassinated and the ignorance of the sol-

diers, who still thought of these people

as savages, and made for the Reservation.

The Ghost Dance

"Battle." It is a different shade of green

from the ridges overlooking to silent

valley, the bodies of the slaughtered

Indians were grotesque little figures

against the snow. Frozen stiff and
covered with snow the bodies were dumped

without ceremony or casket, into the open

hole. No prayers were said. In the following

year that this mass grave was marked.

"Ghost Dancing" ended as a consequence of the force

assassinated and the ignorance of the sol-

diers, who still thought of these people

as savages, and made for the Reservation.

The Ghost Dance

"Battle." It is a different shade of green

A trench was dug — fifty feet

long, six feet wide and six deep — and

erected with blood, they had a look as un-

against the snow. Frozen stiff and cov-

ered with snow the bodies were dumped

without ceremony or casket, into the open

hole. No prayers were said. In the

following year that this mass grave was marked.

"Ghost Dancing" ended as a consequence of

the force killed and scattered all along the crooked gulch as

as plains as when I saw them with eyes still

young. And I can see that something else
dead there in the bloody mud, and was buried in the

blizzard. A people’s dream died there.

There was a beautiful dream… [but] their

hoop is broken and scattered. There is no
centre any longer, and the sacred tree is dead.
Exploring creativity and individuality
outside Bryn Mawr

By Michele Taft Morris

I like to think of my year off from Bryn Mawr as the year I got to know myself. I learned more in my nine months away from school than I did in the five semesters I've been in. I don't mean I learned more about Derrida or sociological theories of deviance or Freud's approach to dream analysis. I learned more in my nine months away from Bryn Mawr as the year I got to know myself. I learned how to manage the stress of commitments that racked my brain as I drove away. I experienced when I drove back to school at the end of January to pack my stuff and tell the people in my classes? These are all questions that I asked myself despondent if I don't do well. I just don't let myself admit it. Instead, I let my grades dictate my enjoyment level. This kind of thinking meant I was miserable while I was at Bryn Mawr, when in fact, I could have been fairly content.

I care about receiving good grades like most other Mawrtyrs, but I no longer make myself despondent if I don't do well. I just figure out how to do better next time and move on. Dear Dean Timson once told me that Mawrtyrs put themselves down twice for receiving low grades — once for the grade itself and another time for caring. In my experience this has proven very true...and it's a rather self-defeating attitude. It's all right to care about getting a low grade, so long as you don't beat yourself over the head with it. Ask yourself why you got the grade you did and how you might do better in the future.

Finally, there's more to life than grades. Ideally, Bryn Mawr should be able to convey this idea to its students. But it doesn't. I think the problem has something to do with trying to build a supportive community
I left for two years between my freshman and sophomore years; I was in Maine, college was not for me. My parents, who used to steal radios in his youth who they knew to go to a pro-choice demonstra-tion, or go ahead and eat that last 10 cents. I have found that in terms of making the decision to leave the last year and a half. I was in Maine when I wondered if I was loved with people I really liked. I went hiking and my head. I think that some psychological

I wasnt sure if or how I would be able to get away; I had two exams the next day. I was in a state of complete flabbergastedness. I hadnt realized what the benefits and drawbacks of taking time off would be. I probably would have rejected the idea if I had approached it so rationally. But I know now that it was undoubtedly the best thing that I could have done. I could have struggled through four years straight; I could have consolled myself with images of the time that I would have after graduation. But the space that I gave myself halfway through gave me a much better idea of what I want from Bryn Mawr and from my education, and an understand-ing of how to get it. Of course there were times during the year I was in Maine when I questioned if I was doing the right thing; there have cer-tainly been times in the last year and a half when I thought that I had graduated in '90 (usually when I just do not feel like writing my next English paper.) But my uncertainties are brief and fleeting; the time that I spent away from Bryn Mawr was and is an ex tremely important part of my life. I dont know of many people who would benefit from some time off. The uncertainty and hesitation that is involved in making such a decision is a very valid and important reac-tion. But its also very important to realize that life does not end if you leave Bryn Mawr, somethat the benefits and drawbacks of taking time off would be. I probably would have rejected the idea if I had approached it so rationally. But I know now that it was undoubtedly the best thing that I could have done. I could have struggled through four years straight; I could have consolled myself with images of the time that I would have after graduation. But the space that I gave myself halfway through gave me a much better idea of what I want from Bryn Mawr and from my education, and an understand-ing of how to get it. Of course there were times during the year I was in Maine when I questioned if I was doing the right thing; there have cer-tainly been times in the last year and a half when I thought that I had graduated in '90 (usually when I just do not feel like writing my next English paper.) But my uncertainties are brief and fleeting; the time that I spent away from Bryn Mawr was and is an ex tremely important part of my life. I dont know of many people who would benefit from some time off. The uncertainty and hesitation that is involved in making such a decision is a very valid and important reac-tion. But its also very important to realize that life does not end if you leave Bryn Mawr, somewhere in the middle of your four years.
Photo of men kissing sparks homophobic reaction at Rutgers

By Kelly Farrelly

Oct 22, 1990. National Coming Out Day saw some interesting coverage in the Rutgers University Daily Targum. The major student paper of the University printed a picture of two male students kissing on the first page next to a piece on an AIDS Walkathon, no less. A brief article about the students actually appearing on the front page was nothing less than sensationalism. Anthony Ditchkus, a graduate student, states the photography was on the same level as "The New York Post." Some students, like Angel To, felt that placing the picture next to an AIDS article was "in poor taste." Many students responded that they were uncomfortable with such a public display of affection. (Daily Targum, Oct 22, 1990)

Some of these responses demonstrate pointed homophobia. One particularly inflammatory letter was submitted to the Targum by Michael Tortajada. He says, "I hope that if Oct 11, is "Coming out" day, the other 364 days of the year is 'Going Back In' days." This statement comes from an individual who "fully understands[ ] that all people have rights. But...thinks[ ] that some people have forgotten that in a democracy, the majority rules." (Daily Targum, Oct 22, 1990

He goes on to say he "believes[ ] that gay people should have all the same rights as any other human beings," but he does "not think it is necessary for anyone to coexist in such a way that offends so many others." (Daily Targum, Oct 22, 1990

Several students objected to the negative comments in Tortajada's letter. Student David Greenburg is "upset" by "the community flaunts its sexuality on every page. The community is afraid to speak out. We are bound by silence — a silence — Rose Corrigan

Health Center Programs

Eating Disorders Support Groups

Tuesdays, 12-1 p.m.

or

Fridays, 12:30-1:30 p.m.

Adult Children of Alcoholics

Mondays, 6:15-7:15 p.m.

Making Connections:

Relationships and Closeness

Thursdays, 4-5:30 p.m.

All discussion groups are held in the Counseling Waiting Room of the Health Center. Questions, please call x7360

continued from page 1

community would bring to court. In addition to challenging the Mississipi educational system, Watson wrapped a two year battle with local authorities to procure her right to register to vote. During the discussion, she described an incident in which she walked into a courthouse and demanded that she be allowed to register. The courthouse clerk responded by giving her an application and an article of the Mississippi constitution which she was to copy and then interpret. Hudson, who was accustomed to the tactics used to discourage African American citizens from registering, returned the application with her interpretation that the constitution "said that blacks meant it and it meant what it said." With that, she was registered and left the courthouse, pushing her way through a group ofKKK members that had blocked the exit. Hudson and her family were also continually being threatened and harassed by white citizens and authorities. She nevertheless continued to work among youth. Hudson remarked that "young people today don't know what we went through to get where we are now. And we still have a long way to go.

To some members of the audience, these women's experience seemed very far removed from the Bryn Mawr Campus. To others, their stories were all too familiar. The inequities in education these women have fought for so long, however, are clearly connected to Bryn Mawr's own problems regarding broadening education.

There are some problems around here. Not only the statistics that are by now well known — that the next time women will be raped in their lifetime (FBI report) that one in eight college women are raped (the Ms. study on sexual violence on college campuses); that 84% of college women are survivors of rape or attempted rape knew rape was not such a stir created when a heterosexual couple was kissing on the cover of a "Valentine's Day Issue of the Daily Targum.

He writes that two people kissing on the front page of a school newspaper raised such controversy "probably because the two people were of the same sex." (Daily Targum, Oct 22, 1990)

Melissa Hyman, a senior at Rutgers College states "the intense reactions" causes by this picture strongly supports the reason for its publication. "Apparently, though," she writes, "some members of Rutgers' heterosexual community would rather continue living in a fantasy land where lesbians and gays don't exist." Some members of the community "call a kiss (not so different from any heterosexual kiss) tasteless, blatant, offensive." (Daily Targum, Oct 22, 1990)

Hyman finds such ideas "not acceptable." She writes, "We as gays are your friends and family, your classmates and members of your organizations, part of your churches and synagogues, community members everywhere you go. We are one person in 10, though you may not know us, and we hear what you say. And no, it is not OK that the heterosexual community flaunts its sexuality on every billboard and street corner and then dares us to display it even mildly in our expression." (Daily Targum, Oct 22, 1990)

Hyman believes that the problem is not the expression of homosexual affection, "but rather society's dread fear" of such affection. She states if individuals "were not so hung up on homosexuality they would react the same way that offends so many others." (Daily Targum, Oct 22, 1990

Hyman continues, "any person comfortable with their own identity, should not have any "difficulty allowing others to coexist on equal terms with themselves." (Daily Targum, Oct 22, 1990)

Melissa Hyman answers her letter with a question: "If the open affection of a couple of lesbians and gays makes some people so upset, maybe they need to ask themselves: why are they so upset if it has so little to do with them?" (Daily Targum, Oct 22, 1990)

One graduate student summarizes his experience with the negative comments generated by the photograph. In a brief letter to Yasmine, she "got a lot of things to say to anyone who was annoyed by The Photo." You know it, and you survived. So stop whining." (Daily Targum, Nov 5, 1990)

No one is responsible for being raped. No one can control another person's behavior. No one "asks" to be raped, "wants" to be raped, or "deserves" to be raped.

People who rape count on our silence to protect them, and to allow them to rape in our community.

There are many in our community who rape.

We know who some of them are. How many more of them are there that we DON'T know about?

Only by standing together and joining together as survivors can we overcome the threat of rape that follows us every day.

Frightening enough, there is more.

There are lots of reasons why we shouldn't speak about issues of rape on our campuses. Like threats of lawsuits, or of more violence, or the fear that we will be ridiculed, or become known as "the one who got raped." Fears that our friends or family will be embarrassed or disgusted, or that our lover might reject us, or that talking about our experience might make it worse — if no one knows "it happened, maybe it will go away.

We, as a community, are afraid to speak.

We DON'T know about?

Hudson & Carter: educators who "never wore a cap and gown"

continued from page 1

ticed. In describing what she fear her role has been in her community, Hudson stated, "I've named myself the educator that never wore a cap and gown." Throughout the discussion, Hudson and Carter stressed the importance they placed on equal access to quality education for all students. They also stressed that there remain many problems with the current educational system. Hudson noted that despite the relative success of integration in Mississippi schools, she now sees a disproportionate number of African American students being sent home from school. "They are suspended for minor incidents," she explained. "Right now we can't get to the root of the problem of sending kids home." The women added that they were concerned about the apparent lack of activism among youth. Hudson remarked that "young people today don't know what we went through to get where we are now. And we still have a long way to go.

To some members of the audience, these women's experience seemed very far removed from the Bryn Mawr Campus. To others, their stories were all too familiar. The inequities in education these women have fought for so long, however, are clearly connected to Bryn Mawr's own problems regarding broadening education.
December 6, 1990

The College News

Page 11

Wild nights
Wild nights
Were I with thee
Wild nights would be
My Ecstasy

Emily, Emily darling
Emily, Emily dear
Come close to me
Whisper words in my ear
My history

Wild nights
Oh sweet delights
Were I with thee
All would be
My Luxury

Emily, Emily darling
Dare to near
Come close to me
Palm to palm must be
My key

Wild nights
Stolen delights
Were I with thee
All would be alright
My truth
My grave

"It should be noted that this has a lot to do with Emily Dickinson's poem 249*

— Abigail Carlton

I AIN'T GOT HER NO MORE

I got me a woman,
Who says it's a shame,
That I gotta beat her,
With a knife and a chain.
But she don't understand,
Its the nature of the game.
The way it is between a woman and a man,
And the way it's gotta remain.

A man's born to rule,.
King of his own world.
Or else he's a fool.
No man at all; I've seen.
I melt into you and suddenly I am
More purely me than ever before.

— Abigail Carlton

Violating the Alcohol Policy may provoke tighter restrictions

By Christine Kourtides

Recently, I confronted a student at Haverford who was walking up dorm stairs carrying an open beer can. I asked him if he knew that what he was doing was against the Haverford Alcohol Policy. He said he was not aware he was doing something wrong and would not carry an open container of alcohol outside the designated areas again.

Violations of the alcohol policy are becoming more and more frequent on both campuses as the year progresses. At this point it is not uncommon to see students wandering to parties with drinks in hand from those that they just left. Any one attending the barbecue on Barclay Beach a few weeks ago could not but help notice that there whole cases of beer being consumed outside.

The problem is not limited to Haverford's campus. Bryn Mawr parties have had numerous violations as well. Unfortunately, the crowds at many of the larger alcoholic teas have felt more than comfortable bringing their drinks with them when they go outside for a breather. It is almost as if we are testing the waters to see just how much we can get away with. It should be enough that the administrations allow alcohol on the campuses at all. The country has obviously been on a decidedly conservative binge over the past decade and it is not inconceivable that it reach Bryn Mawr and Haverford Colleges. Villanova University is dry because the students there did not drink responsibly. Does that have to happen here too before we realize how stupid we have been?

Everyone who drinks on campus has to follow the guidelines set out in the Alcohol Policy or we soon will not have one at all. Listed among the areas on campus where alcohol cannot be served or consumed are "all corridors, stairwells, landings, basements, out-of-doors on College grounds." There is no valid reason to drink in areas that have been called "public spaces" anyway. We can drink anywhere not specified by the policy. This allows plenty of room. We can drink in individual dorm rooms, suits and living rooms.

Why then are people flagrantly violating our policy? Is it because they really do not know what it says? If this is the case, we must make certain that every student that drinks is aware of what the policy states. A biannual open question and answer session should be held on each campus to remind first year students, students returning from abroad, as well as the rest of the community the importance of adhering to The Alcohol Policy.

Customs people should include a meet-
ting on the alcohol policy along with their talks on race relations and sexual orientation.

These simple measures can be imple-
mented easily and will hopefully spread the word that with this privilege comes certain responsibilities. More important, it is imperative that we, as individuals, think about the long-term consequences of continually violating The Alcohol Policy before the right to decide upon a policy for ourselves is taken from us.
By Vicky Maxon

"Thursday, November 29 (Moon in Aries to Taures 11:35 a.m.) The current cycle emphasizes cooperation and part- nership. You'll be more aware of public relations, popularity, your image and appearance. You could be asked to at- tend an autograph party. A woman celeb- rity actually pays you a meaningful compliment. Cancer is the sign to watch."

I wouldn't be excited about going to an Indigo Girls concert? I wish I could easily translate my experience of that night onto the page for you. (For those Maweters who actually aren't there, I mean — could that be you?) How to make real for you my anticipation of seeing one of my absolute favorite groups live for the first time, how to describe my total satisfac- tion after a show of almost two hours and twenty songs? I was just hoping Amy Ray was a Cancer.

Truthfully, though, to make the good parts believable, I should also reveal the not so good. I would have loved to hear more songs from the Strange Fire LP besides "Crazy Game" and "Land of Canaan" and I would have appreciated better tickets. But what can you do, to offer paradise you have to make some sacri- fices — Amy and Emily gave all they could and more.

As they walked on to the dimly glow- ing stage you could hear the hollow bird calls that begin "Welcome Me," and I wondered if they would perform with just their guitars or if they would have a larger band to attempt to do justice to the variety of instruments used on Nomads- Indians-Saints. They certainly did the material justice, but with no other instru- ments than their guitars and their obvi- ous sincerity.

According to Emily the second song would be a happy one written by Amy, and I knew it would have to be "World Falls." I first saw them perform this one on a folk show on WHEJ, and it is one of my favorites of the latest album. Since the tour is named for this same album, it was logical that the set would consist of songs mostly from it, but they surprised us once again by next playing an im- pasioned rendition of "Love's Recovery." From their self-titled album. In fact, there were so many requests being shouted from the audience that Amy and Emily held a little conference up on stage and Emily said "You know, we had this set list we were going to play, but I think we're changing it a little," to the roar of the crowd.

With so many songs to play you might think there wouldn't be much talking, and you're right; they could have spoken more — especially Amy. The stories they did tell were quite illuminating, like Amy's (pointless but funny) story about jogging along the SchoolyKil, or Emily's intro to "Love of the Common People": "You might like this one — here's a song a man taught me. That's another thing I liked — they didn't stick to songs from their own albums, but played favorites of their own, and those with emotional value. One of their encores was a James Taylor song Emily said they'd learned back in high school and they introduced "Land of Canaan" as a song they'd been performing for ten years.

Though this was a sit-down concert, the audience was quite excited, and got involved in the songs when they were asked, and on their own. On "Kids Fear," we sang the part REM's Michael Stipe contributes on the album, and they had us sing much of the chorus to the long-awaited "Closer to Fine," which received a standing ovation.

The energy in The Tower was at an amazing level, in total response to that given out by the Indigo Girls. They were having as much fun as we were, and it showed. Emily's solos were inspiring, at times with Spydian classical overtones. Amy's emotion was palpable, and especially noticeable when she performed her solo number, a raw and beautiful cover of Dire Straits's bal- lad, "Romeo and Juliet." She left me speechless as she stood on her toes, look- ing as if she was reaching for something, her eyes closed.

Midway through the show Emily mentioned that they recently "did a TV thing" where they were asked to per- form a Christmas song. They of course responded with "In the Black Midnight". Repeating a common theme that I've read about in their earlier interviews, Emily said that they changed the lyrics slightly to make them more universal, more applicable for "our friends of dif- ferent faiths." So now that we've totally bastardized the song... they proceeded to play it, and we loved it.

There seems to be some controversy over whether there is a specific reason they write such universal lyrics. The crow was certainly mixed Thursday night, with a fair number of both hetero- sexual and gay couples in evidence. A conversation overheard by a friend of mine sums up what some people think: "Well Eileen called me up, and she asked me how one chooses to go to an Indigo Girls concert. I told her, Eileen, they're lesbians, you can wear whatever you want. "Later in the show, someone yelled out, "Nice skirt Amy!" commenting on her blue tie-dye skirt she wore over black tights and combat boots. Emily wore her usual jeans, cowboy boots, and blazer.

But the clothes didn't seem to make a difference to the rest of the crowd or the musicians, who closed out the show with two encore, "All Along the Watchtower" and a love song by James Taylor which I think is called "Daddy's Gone." I was all— over too soon, but at least my horoscope was fulfilled: about five songs before the end. I and a friend slyly made our way to the front of the auditorium, and before they left the stage for the last time, Amy came to the edge and touched our hands. I just know she's a Cancer.

Healthcare available for performing artists
By Mary Renzo

Medical care for performing artists has come a long way since the 1960's, when pianist and composer Robert Schumann, under the advice of his physician, used to thrust his hands into the steaming en- trails of freshly slaughtered animals at the local slaughterhouse in order to help ease the suffering of his aching fingers and joints that interfered with his per- formances.

Today, a new medical field called Per- forming Arts Medicine caters to spe- cial health care needs of artists by pro- viding preventive training, injury treat- ment and rehabilitation services. The International Arts Medicine Asso- ciation is a non-profit organization dedi- cated to studying and serving the health care needs of performing artists. The association organizes and disseminates information and provides a forum for communication for those interested in the interrelationships between the arts and medicine. The International Arts Medicine Association's (IAMA) comprehensive model of arts medicine recog- nizes that it is vitally important to pro- mote the health and performance capa- bilities of artists, for in so doing we pro- tect a valuable creative resource. IAMA is forming a Student Division. Some of the Student Division's activities will include organizing arts medicine symposia, coordinating benefit concerts and disseminating information on arts medicine to university music depart- ments, conservatories and other arts centers. For more information on IAMA and IAMA's Student Division, contact Mary Renzo, '91, HC/CM.
Benefit for children with AIDS to take place on December 9

The Haverford-Bryn Mawr Orchestra, conducted by James Meyers, will present its final concert of the semester on Sunday, December 9, 1990, at 3:00 p.m. in Haverford College's Roberts Hall. This performance will mark the third concert the orchestra has given to benefit children with AIDS. With your support in the past, we have had great success in helping children afflicted with HIV. Optional donations will be accepted at the door to benefit the Pediatric AIDS Program at St. Christopher's Hospital for Children with AIDS. The Haverford-Bryn Mawr Chorale will join us in performing Handel's Messiah. Other works on the program include the Grieg Holberg Suite and Mozart's Exultate Jubilante motet. We look forward to seeing you on December 9th!

— Mary Rorro

Uneven writing helps to capture woman's experience in El Salvador

By Ellis Avery


Isabel Rojas died a riddle. A woman in the town of Santa Ana respected by all as a pious, upright mother and doctor's wife, she left her daughter Carmen a notebook: not hers, but written by the man with whom she'd had an affair, Frank Wolff. Why did she leave me this diary? what moved her, after holding in her heart untold secrets all these years, to pass this to me wordlessly, with no explanation, like a sudden slap in the face from the other side of the grave?

In this story, one has the sensation of being trapped in something far larger than oneself: this small town in El Salvador beneath the volcano Izalco, fixes in time such that its people are caught in amber, or— like those of Pompeii— ash. Prose jars one, setting luminous phrases in tandem with embarrassing cliches: Obasan, of Joy Kogawa's *When the Lanterns Are Full* is an example. *Ashes of Izalco* book is short and rich. It is more graceful in Spanish, or is the periodic ungainliness of the piece more than skin deep? I'm not sure: the prose jars one, setting luminous phrases in tandem with embarrassing cliches: "He was weeping, but I couldn't, not even when they lowered the coffin, slung in the vast hole." Part of the enjoyment of the story is that it's not without reason I'm wasting your time: bound into the cliches and the self-pity are phrases, pages, chapters that are beautiful, that make one say, "Yes, here I am; this is the experience of being caught here, of being a woman in El Salvador. The authors (when they care to use it) have a gift for distillation: the book is short and rich. Isabel Rojas would not run away with Frank Wolff. He thought this was because she was afraid to escape from the mold of Santa Ana, from the roles she had grown to. Carmen understands, talking at Frank in her musings, that this was not the case: she was smart enough to know that "you had invented her... the ungenerous drunk and the immortal whirlwind..." She may have been caught, but she wasn't going to fly to someone else's trap. Maybe Carmen has hope for release, maybe her mother managed to give it to her by passing on Frank's diary, to say, I wasn't who you thought I was; I can escape, even, for a little space: go do it. But *Ashes of Izalco* are popular, thus more must be grown— even young weight-conscious women eat sticks of rutabega— soaked in water pristine vegetable— so fine in a stark white Oslo apartment. Rutabegas are popular, white gulps of rutabegas spewing out small, calculated pieces not as tasty as those I once cut.

whole gulps of rutabegas swallowing years later, there are no cousins chopping.

But rutabegas are popular— thus more must be grown— even young weight-conscious women eat sticks of rutabega— soaked in water pristine vegetable— so fine in a stark white Oslo apartment. Rutabegas are popular, white gulps of rutabegas spewing out small, calculated pieces not as tasty as those I once cut.

Rutabega Revolution

On my father's cousin's farm in Frogn, rutabegas are ubiquitous. I chop them up with cousins who help me learn Norwegian songs as we slice into smooth yellow-green spheres coated in purple

End-of-Semester Special

Copies of Joanna Ho's

Late Afternoon & Sunset Blue

are on sale for $6 if bought as a gift for someone back home. Send check or cash to Joanna Ho, Box C-1333. Become an agent in the distribution effort!

(If you would like copies for yourself, it's only a dollar more!)
"Well, I got carried away . . ." —Neal Abraham

Match each of these profound and poetic quotes to the philosophizing Bryn Mawr professor who said it. Some of the more loquacious professors have more than one quote. Answers on page 13

<table>
<thead>
<tr>
<th>Quote</th>
<th>Professor</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Now that we’re grownups, how do we state equipartition?&quot;</td>
<td>A. Diane Elam</td>
</tr>
<tr>
<td>&quot;You’re up a creek with a phallic paddle.&quot;</td>
<td>B. Michael Lewis</td>
</tr>
<tr>
<td>&quot;Party pants — is that what you call them?&quot;</td>
<td>C. David Schaffer</td>
</tr>
<tr>
<td>&quot;I think the movie’s about an hour and a half . . . no, maybe it’s shorter, maybe just 90 minutes.&quot;</td>
<td>D. Robin Kilson</td>
</tr>
<tr>
<td>&quot;But propose I don’t care . . .&quot;</td>
<td>E. Arthur Dudden</td>
</tr>
<tr>
<td>&quot;Does a building have a soul? Does a building go to hell if it commits a sin?&quot;</td>
<td>F. Xavier Nicholas</td>
</tr>
<tr>
<td>&quot;I don’t think I would have become a historian if it hadn’t been for TV.&quot;</td>
<td>G. Paul Grobstein</td>
</tr>
<tr>
<td>&quot;The trouble with the real world is that everybody only lives one life.&quot;</td>
<td>H. Neil Abraham</td>
</tr>
<tr>
<td>&quot;It’s Friday and I’m in a punishing mood.&quot;</td>
<td>I. Nick Patruno</td>
</tr>
<tr>
<td>&quot;So you’ve got this pelvis, and you’ve dated it . . .&quot;</td>
<td>J. Rick Davis</td>
</tr>
<tr>
<td>&quot;[of Socrates] He’s just a reactionary jerk, that’s all.&quot;</td>
<td>K. Joe Kramer</td>
</tr>
<tr>
<td>&quot;Katharine Hepburn has a great chin — the kind you just want to eat up . . . sexual cannibalism.&quot;</td>
<td>L. Al Albano</td>
</tr>
<tr>
<td>&quot;What is Gulliver? A tiny dildo?&quot;</td>
<td>M. Robert Dostal</td>
</tr>
<tr>
<td>&quot;What’s physics? Well, I don’t know . . .&quot;</td>
<td>N. George Pahomov</td>
</tr>
<tr>
<td>&quot;We’d all be the common denominator — the mean, the average, the mush!&quot;</td>
<td>O. Peter Beckman</td>
</tr>
</tbody>
</table>
Time off a disruption?

continued from page 8

There have been a few difficult consequences to taking time off. Especially now, I do not feel like I am a member of a class. The group I started with, the class of '90, is mostly gone, and while I have a lot of friends in '91, I don't share the same sense of history with them as I did with the class that finished in May. There are advantages to graduating late, though. I am grateful for the extra semester to spend with those friends I do have in the classes of '91 and '92, and, as corny as it sounds, I've made new friends, and strengthened friendships that had begun last semester. In some ways I feel like I'm starting over. This semester my study group has given me extra time to spend with people here at school.

It's hard to say whether it's good or bad, but it's certainly odd to be one of only a small number of people graduating in December. The people around me are sympathetic to my qualms at facing "real life." Most are living in anticipation of winter break, and many are wishing that they were still in college

Ms Hank continues to offer profound advice

continued from page 5

send me into bliss, and my heart races

Ms. Hank continues to offer profound advice

hours I just spent doing three problems that I tell them I was really napping on the couch in the science lounge. I don't want to be ostracized for being a workaholic, but I can't go on living this scientific utopia. What's a lab rat to do?

Signed, Not Your Standard Deviate.

Dear Inversive Deviant,

You are a woman screaming for affirmation. All your work is not in vain, and hard work is probably not as uncommon as you think. If you love it, as it appears you do, keep plugging away. Too many students cannot claim the same passion for their academic subject as you profess to feel. Consider this a blessing, not an albatross.

Women in math and science, since the big bang, have been challenged by sexist professors, rigid institutions, and chilly climates (not to mention the material itself). With all these factors working in your anti-hero, you've tried to chuck the headachy stress of being ashamed that you are working hard. You are not alone. I ask you this: If your friends claim they hardly do any work, then who writes their papers and takes their exams?

Be proud that you can grind and love it. And for some parting advice: Although the common stereotype of the mathematician and scientist as sexual nerd is not true (since I speak from a canonical ensemble of experience), don't lose sight of life outside the lab you love so much. Go ice skating, bake bread, have sex, buy your lover roses. Work hard but play harder.

Death to the Patriarchy,
Ms. Hank
The Bryn Mawr soccer team in practice near the end of their season.

—Photo by Jessica Booth

Strength of this year’s soccer team

By Debbie Murphy

A few suspenseful 1-0 wins, flying apple cores, the first ever Alumna game, shovel-wielding and whistle-blowing coaches, Seven Sisters at home, more than a couple full moons and many other memories brought a close to the soccer season this fall. Finishing with a record of 7-7-2, the team built itself over the two month period into a stronger and more consistent team and with a large first-year and sophomore contingent, the squad could be a formidable opponent in the seasons to come.

Despite hard losses at Seven Sisters early in the season, the team regained confidence with some hard training and wins over NE Christian, Muhlenberg, and Goucher late September. A little stronger and wiser, the team then tied Haverford in a close game early October. A week later, hard work paid off against Swarthmore. Having lost to the Garnet 2-0 a month earlier in a frustrating game at Seven Sisters, the team walked away with a well-deserved victory and what may have been the upset of the season.

Coaches Ray Tharan, Neal Abraham and Nick Patruno worked with the team to condition, build skills, and design plays that lead to the even record. They excelled not only in coaching the team through some well-deserved wins, but also in increasing the team’s capacity to compete in the Sports category of Trivial Pursuit and in demonstrating the fine art of rock-digging. Ray’s salesmanship served him well as he promoted those lovely bags for which one could pay twenty dollars and “get to keep them, too!”

Seniors Dee Warner, Karen Leonard and Rachel Winston will be missed next year for both their skill and leadership, however they could well be seen out on the field next season as the Alumna game. Begun this season, the game will hopefully become a tradition in which old graduates return to their alma mater only to lose to the young upstarts of the present team.

Special mention goes to all of the First-years on the team. Comprising most of the starting fullback defense and reinforcing the midfield and offensive lines, these ten players played hard and contributed much to the team’s success, while still learning the ropes of Bryn Mawr.

For all those interested in playing soccer, indoor soccer is at Schwartz gym on Sundays 3-5 p.m., and at the Haverford Field House 10 p.m. to midnight on Thursdays. Anyone and everyone is welcome to attend.

If you are concerned about the situation in the Persian Gulf, and would like to urge Congress to continue to press for a peaceful resolution to the conflict, please call your local congresspeople:

U.S. Senators from Pennsylvania:

<table>
<thead>
<tr>
<th>Senator John Heinz</th>
<th>Senator Arlen Specter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pittsburgh office (412) 562-0533</td>
<td>Pittsburgh office (412) 644-3400</td>
</tr>
<tr>
<td>Washington (202) 224-6324</td>
<td>Washington (202) 222-4254</td>
</tr>
</tbody>
</table>

13th district U.S. Representative (includes Bryn Mawr):

<table>
<thead>
<tr>
<th>Congressman Lawrence Coughlin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local office 277-4040</td>
</tr>
<tr>
<td>Washington (202) 225-6111</td>
</tr>
</tbody>
</table>