

Bryn Mawr College

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### The College News 1991-2-21 Vol.12 No. 7

Students of Bryn Mawr College

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# THE COLLEGE NEWS

VOLUME XIII NUMBER 7

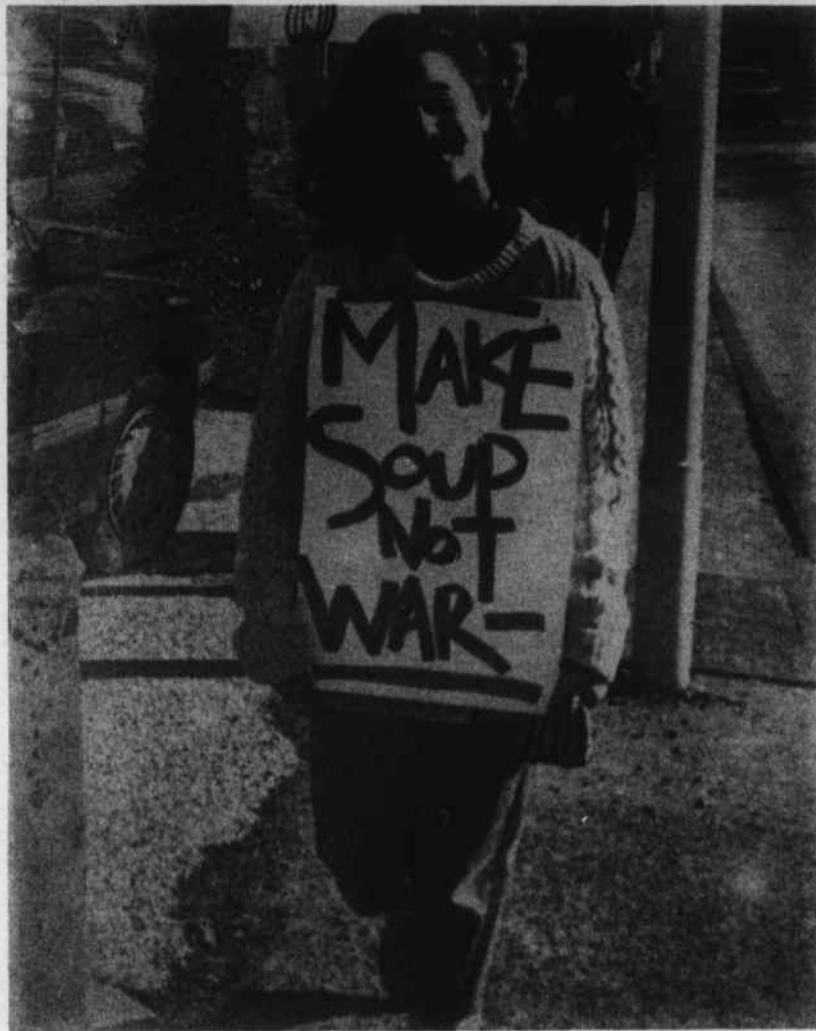
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BRYN MAWR COLLEGE

FEBRUARY 21, 1991



On Saturday, February 9, the Bryn Mawr Coalition for Peace and Haverford Students for Peace lead a silent march from Haverford to Bryn Mawr. Marchers were met with various gestures and greetings of support and otherwise from morning motorists. The groups are tentatively planning to lead marches every Saturday morning. Contact groups for further information.

## Change beginning in South Africa, but violence continues

By Jennifer Almquist

One year ago, President F.W. de Klerk of South Africa legalized the African National Congress and freed Nelson Mandela. A series of reforms have followed, and it seems that universal enfranchisement is possible in the very near future. Nonetheless, many questions still remain about the stability of the country once apartheid has been officially dismantled. John Stuart Mill wrote that democracy is "next to impossible in a country made up of different nationalities." Given this, what does the future hold politically, economically, and socially for a country that has so long based all three of these systems on racial differences?

Ilana Smith, a Bryn Mawr junior, spent last semester at the University of Cape-town. Ilana shared her perspective as a white woman in South Africa, and related a horrific story of violence that is probably not all too uncommon in the country at present. A black friend of hers from the University went into an Afrikaaner area with a busload of Sunday school kids. They entered a park which was formerly "white" but now, due to reform, is open to all. A white man saw

the children playing, and opened fire on them, killing several. Violence is especially prevalent in the province of Natal, where Zulu and Xhosa tribal tensions run high. In 1990, nearly 3500 people were killed in outbreaks of black communal violence.

Lebohang Chanza, a black African first year student, is from Johannesburg. Lebohang noted that the South African author Nadine Gordimer, who sets her novels in that setting, mentioned possible mercenary activity in the continuing violence when she spoke in Goodhart last semester. "Although South Africans have a wide range of skin pigmentation," said Lebohang, "we are lighter than Africans from the sub-Saharan region." Lebohang reported that, because the aggressors in these attacks have often been very dark-skinned, some suspect that "the violence is being orchestrated by a higher authority." Moreover, white supremacy has become a grand-scale problem. After giving a figure of 700,000 neo-Nazis or white supremacists in the country, Lebohang said, "I fear for the future. They are capable of a great deal. They can manipulate their power and authority. They have the know-how to

*continued on page 4*

## Panel indicts mainstream press as guardian of status quo

By Natasha Seaman

"The fact is, if I were still working on TV, I wouldn't be saying any of this," said Linda Wright Moore. Moore, who used to be on Channel 6 News, and is now a columnist for the *Philadelphia Daily News*, was referring to the frequent skewering of the media in the discussion at a symposium held last week on "Minorities in Mainstream Media Coverage: Can the Press Get It Right?" sponsored by the presidents of Bryn Mawr, Swarthmore, and Haverford Colleges. A fine collection of journalists who are "minorities" — two African Americans, a Hispanic American, a Lesbian, and one White woman — gathered together to take part in the panel discussion, which involved some heated open discussion among the panelists and the typically attentive Bryn Mawr/Haverford/Swarthmore audience.

Linda Wright Moore, the moderator, immediately brought forward some of the more crucial of the issues involved in the representation of non-majority interests in the media. She pointed out that the mainstream press is the voice of the status quo, and has a vested interest in preserving the current social hierarchy. The job of the press is to present to the reader some version of reality, and this reality is necessarily biased by the concerns of the majority.

She also noted that in reporting, Black and White reporters writing on the same story will often perceive what happened entirely differently. What White reporters may see as aggressive and fair reporting, Black reporters may see as racist and incomplete. This "perceptual dichotomy" comes from the experience of the re-

porter — White journalists are entirely molded by their experiences — and lack of experience — with people of Color and tend to draw directly on their learned stereotypes when reporting, rather than treating each story without bias.

Claudio Sanchez, education reporter for National Public Radio, agreed with this point, and also called attention to the situation of race relations within the organization of various media. At NPR, for instance, he noted that people of Color on the staff felt resentment at the racism that they experienced, while Whites could only express surprise and hurt that they were thought to be racist. Beyond the personnel dynamics behind the scenes at NPR, the institution itself is guilty of "geographic selectivity," according to Sanchez. This describes the prevalence of stories that NPR produces that set in mostly northern states, and areas with large White populations, to the exclusion of the inner city and Southern and Southwestern states. Sanchez illustrated this point with an anecdote about an entire series of stories NPR did on one man who was killed in upstate New York when a bridge collapsed on him, while there was no mention of the 50 or so Mexicans who suffocated in box car trying to cross the border into the USA in the same time period.

Kim Mills from the New York Bureau office of the Associated Press pointed out that to the news institutions, lives have relative values. She then veered away from the topic that Claudio had initiated to share an experience she had had covering the campaign of a candidate for legislature in New York. The candidate was gay, and she felt that because she

*continued on page 5*

## Women and slavery: Gender, race and class interconnected

By Rachel Winston and Beth Stroud

Gender, race and class are not separable parts of one's identity — they are shaped together, and must be considered together. That was the lesson Elizabeth Spelman of Smith College brought to Bryn Mawr in a guest lecture last spring, and a lesson whose implications we will be facing again at the Seven Sisters conference, "Identity Politics and Coalition Building," which will be held here from Friday, February 22 to Sunday, February 24.

Last Saturday, seven scholars showed how deeply this lesson affects the study of history at the Anna Howard Shaw symposium, "Women in Slavery and Reconstruction." Undergraduate turnout was disappointingly low, with no more than about twenty-five Bryn Mawr undergrads present at any one time. This is unfortunate, because the speakers were eloquent. The papers they presented and discussed have potentially enormous

repercussions for the ways in which even non-historians think about history in general and American slavery in particular. (Overall attendance at the symposium was between 100 and 150.)

"Slavery causes a moral disaster that engulfs everybody," noted Columbia University historian Barbara Jeanne Fields at the conclusion of the morning session. Fields' observations brilliantly tied together the two presentations preceding her talk, delivered by Elizabeth Fox-Genovese of Emory University and Brenda Elaine Stevenson of the University of California at Los Angeles.

"Their speeches are not primarily about women, they are about slavery — about power," Fields continued, noting the negative effect the institution of slavery has had on men as well as women. "Not even motherhood — especially not motherhood — is the business of women alone," she observed.

Fields' remarks came in response to Fox-Genovese's and Stevenson's explo-

*Continued on page 4*



CELEBRATING BLACK HISTORY MONTH: Challenging the white vision of history

see centers spread, pages 8 & 9

## Understanding the war in the Gulf: discussions and meditations continue

### ANTHROPOLOGY COLLOQUIUM ON PEACE

Thursday, 21 February

Jim Wright, Department of Archeology, BMC, and Veterans for Peace, on 'War, Soldiers, and Society: the Integration of Soldiers' Experience.'

Thursday, 7 March

Shams Inati, Department of Religious Studies, Villanova University, on 'Ideology within a Cultural Context: the Ba'th Party.'

### AD HOC FACULTY COMMITTEE ON THE WAR

Monday, 25 February  
Campus Center 105

A discussion with Prof. Jay Rothman of the Leonard Davis Center Hebrew University, Jerusalem

### MEDITATION SCHEDULE

Tuesdays and Thursdays 8—9am  
Mondays and Wednesdays 8—9pm  
Meditations are always held in the Women's Center

## Meditations for peace: spiritual, political response to war

By Beth Stroud

Since the beginning of the semester, I've been organizing an hour of meditation for peace every weekday morning in the Campus Center. Attendance has been low so far. One reason for this is probably the hour — it's hard for me to be there at eight every morning, and I'm a morning person. So, as of this week, the schedule has changed: On Tuesdays and Thursdays the meditation will still take place from eight to nine in the morning, but on Mondays and Wednesdays it will be from eight to nine at night.

But another reason, I suspect, is uncertainty. Some of you who know me may have heard that I'm planning to go to seminary after Bryn Mawr, and that I might become a minister some day, and it baffles you — why would a self-respecting young dyke, with a peace symbol stitched inside a women's symbol on

her jeans, be so religious? And how could she possibly think that a religious response to the gulf war will be useful? And what does she do at these meditations, anyway? I think it's only fair to try to explain what I am doing:

You can't watch the news anymore, or listen to the radio for more than fifteen or twenty minutes a day. On the few occasions since January 15th when you've bought a *New York Times*, you've only been able to skim the headlines. It's too much to take in. So all of a sudden, in the dining hall or in class or just walking home from the library, it hits you: We're at war. And you realize you haven't thought about the war for two or three days, because it comes as such a surprise to suddenly remember. Even on one of the silent marches through town, wearing a sign that says "No Blood For Oil" and hearing the cars honk as they speed

*continued on page 6*

## Message of love in response to hatred and intolerance

To the community:

By now you've probably seen the signs posted around campus: a crude scrawl stating "You witches should fry in a cauldron" and the responses to it in the form of poetry, artwork, and a reaffirmation of the power of love by members of many religious denominations. Just in case you haven't, here is a copy of the letter posted with it:

Did You Really Mean This As A Death Threat???

These pages are from a small community diary. The diary is for anyone wishing to express and share feelings with others who also write in the diary, all under pseudonyms to preserve confidentiality. The diary is not, however, intended for people to anonymously express hatred or death threats, even as a poor joke.

The members who write in this diary share one thing in common: the ability to love. Some are Jews, some Catholics, some Neo-Pagans, some Unitarian Universalists, and some agnostic or atheists; there are probably others I do not know about. Yet I think I can say that all of us were surprised and shocked to find this message left in our diary. You see here our response.

I happen to be what you would probably brand a witch, since I have participated in the worship of the divine spirit with several Neo-Pagans. I prefer not to

label myself. Is it so very frightening or harmful to you that I believe that the world is beautiful, and that all or most religions have many valuable insights into life, truth, and the divine? I do not try to impose my views on others; it would be against everything I believe in. Should I then be given anonymous death threats because I truly believe that love is stronger than hate?

You did not sign your message, so I cannot ask you what your motives were. I will sign mine, though I know this may bring hostility and more anonymous harassment onto my doorstep; and I am afraid. I wonder if you, in my position, would have had the courage to do the same.

I and many others found it very disturbing that, even after several Neo-Paganism workshops designed to eliminate fear of the unknown, even after repeated threats to the Neo-Paganism community, and even after the Administration sent out to a campus-wide mailing condemning religious persecution, anonymous threats continue to occur. I was, however, pleased that so many joined together in producing many beautiful expressions of love in reaction to an ugly example of hatred. I have submitted this letter to the paper in the hopes that our message reaches as many as possible, and in case anyone would like to respond.

Thank you and love to all  
Ellen Brundige, BMC C-939

## College's efforts to meet needs of differently abled narrow-minded and short-sighted

To the Community,

I am writing in response to the article in the last *College News* about access for the disabled at Bryn Mawr. As a partially sighted member of the community, I am encouraged by each small move toward integration of people with disabilities into our community. However, much more than building wheelchair ramps must be done if we are going to reach this goal. There are many kinds of disabilities — learning disabilities, hearing and visual impairments, physical disabilities, and others.

Many of the changes that we can make in our community are not as obvious and costly as changes in the physical plant, but at least as important. All of the following are problems that can be solved for students with disabilities: How will a hearing impaired student complete the foreign language requirement with its intensive baby courses? How will a student with a physical disability complete physical education requirements? How will a student with a learning disability deal with the time limits of exams? How will a visually impaired student complete laboratory requirements in the sciences? This last question is one that I have dealt with constantly for the past few years as a Biology major. It was very difficult at first, with no help from administrators who, with no experience or knowledge in the area, did nothing, leaving me to deal with a very stressful situation alone and question whether I "belonged" as a Biology major here. Eventually I found that most of the individual faculty members were quite helpful and interested in teaching their subject — to anyone.

Most colleges and universities have an Office for Disabled Students. Bryn Mawr's "reason" for having no one at the

college who is knowledgeable or interested in this field is that there is not enough "student mass." I would ask what is the "critical mass" and remind the administration that if we cannot offer basic services for students with disabilities, many of these students will not come to Bryn Mawr. As we continue this policy, we are not building the truly pluralistic community that we think we are. Because of the lack of individuals with disabilities on this campus, our population does not represent the realistic slice of humanity that we think it does. I would not ask for different requirements or extra help; I have come to Bryn Mawr for the challenges that it offers and the community that exists here. However, it is sometimes necessary for us to reach our goals by different paths than most other people. Since the path, especially in the sciences, is often part of the evaluation, we need the support of both the faculty and the administration to find the appropriate routes to our goals. This can often be facilitated by an individual, such as a Disabled Students' Officer, who knows something about the educational goals and how they relate to a student's abilities, and how a realistic accommodation can be made. If Bryn Mawr cannot find the money to create a position like this — even part time (yet we have someone who specializes in helping us to develop a social life on campus) — maybe we could share someone with the bi- or tri-college community, or our next new dean could be someone with knowledge and background in this area. In the meantime, we need to continue to try to understand the needs of various people and make appropriate changes in our physical environment and in our attitudes about disability.

— Liz Hare '91

## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XIII, NO. 7 FEB 21, 1991

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The deadline for the next issue is Friday, March 1 at 6 p.m. Submit articles to the box outside the College News office (Denbigh 203, above the Language Lab) in Microsoft Word 3.0 on a Mac disk if possible; disks will be returned. Come to the Thursday night meetings at 9:30 p.m. in the Denbigh office, or call one of the editors if you are interested in contributing to the News.

**STATEMENT OF PURPOSE:** The College News is a feminist newsjournal which serves as a source of information and self-expression for the Bryn Mawr community. Recognizing that feminism is a collective process, we attempt to explore issues of interest to all women, both as members of this college and of the larger world community. Through this continuing dialogue, we seek to promote communication and understanding and to foster self-confidence and independence in expression.

# Students address need for change in Hell Week

The day after this year's Hell Week, two people began to talk together about their experiences of the Tradition. By that afternoon, a group of some twenty-odd people had gathered in a dorm living room to continue the discussion. Those of us who wished to make our experiences and opinions known to the whole community met regularly thereafter, and this letter is the result.

Rather than attempting to distill all our thoughts into a vague conglomerate, we have chosen to speak as individuals who came to consensus on the necessity for change within the Tradition. Each of us reached this conclusion via our own experiences, and our position would be too easily distorted if the personal side of Hell Week were omitted. Therefore we offer you our testimonies, and request that you read them with the understanding that none of us wants the abolition of Hell Week. We operate under the assumption that tradition is a vital part of Bryn Mawr, but that certain Traditions, if they are no longer viable in their present forms, must be altered. These are our words in their completeness: we have chosen not to limit ourselves or blend these testimonies together, because we believe that a multiplicity of voices is richer than a singularity.

Robin:

The members of this community claim to be mature, thinking adults. We claim the right to be treated with respect. We claim that we are no longer children, that we have the maturity to govern ourselves fairly. I claim that over the course of Hell Week, most of the members of this community proved otherwise.

The extreme lack of sensitivity demonstrated by many of the upperclasswomen regarding Hell Week both amazes and frightens me. Time and time again I have heard upperclasswomen justify their actions during Hell Week with some version of "the end makes it worth it," or even "the end would not be as good without it." In return I would like to ask these people a simple question. Since when have good ends justified bad means?

Can you remember back to your own Helling? Do you remember the fear or anger or frustration that you felt as you entered it? We as upperclasswomen and freshmen who have already experienced Hell Week can look back on the experience and know that our fears were needless. But we did not know that then. We did not know it, the classes before us, as they entered as freshmen, did not know it, and the incoming classes will not know it. Each one of them will see Hell Week looming on her horizon, and begin to worry, and fear, and hate.

Before you say that you did not worry or fear or hate, stop and think back. If you did not, or think you did not, remember the freshmen around you— your roommate, your friends, your hallmates— and remember talking with them about Hell Week. Remember discussing it, asking what it was, feeling frustrated because you could not get any answers. Remember the frosh around you who worried and stressed and became angry because of their fear and frustration. For some of them, if not for you, the ends did not justify the means. Is that what this college is about? Ignoring the problems of the minority because the majority decides the minority's problems are not important to it?

It is very difficult to speak out against Hell Week. It is difficult to fight the weight of the majority, and difficult to fight the weight of the label "tradition," which in our community makes a thing sacrosanct. This is why I am writing this. I hope that my voice will be heard. I hope that those who have not had the support that I have will accept my support, and will also speak out. Our community has turned a blind eye to the needs of the few. Please,

if you are one of the few (and there are not so few of you as you may think), write to the *News*, speak out, **MAKE YOUR VOICE HEARD**. Your experience was valid. Help make others understand that.

Talya:

I am writing this from the point of view of someone who did not have an especially traumatic Hell Week. I had a good time with my Taskmistress, had fun dressing up, and enjoyed the celebratory end to the week. I do not think that as a tradition Hell Week should be completely abolished, but I do think that many revisions are needed before it can be assumed to be harmless fun.

The source of my problem with Hell Week was the sense that the freshmen were no longer considered adults or even human. I did not like being told "trust me, it will be O.K. in the end." People who have had bad hazing experiences before, or who find the idea of Hell Week offensive should be given the feeling that their fears or concerns are being taken seriously, not disregarded because the upperclasswomen know how everything will turn out in the end. Before the week started I was told by many people that I would never be forced to do anything. This was very reassuring, but I think that a lot of people were not given any options and this contributed to a feeling of stress and helplessness.

I know that there are people who enjoyed Hell Week this year and I am glad they did. But there were enough people in tears from humiliation (or rage) this year, and in the past the reactions have run from feelings of betrayal to serious medical repercussions, to warrant a revision of this tradition. The very fact that the discussion at the SGA meeting was so heated, and that there are so many people who were upset or hurt, shows that something needs to be changed.

Elleanor:

I speak from the viewpoint of someone who was not demoralized or traumatized by Hell Week or the ensuing shower of reptiles. At no time did I feel disempowered, violated, or betrayed.

However, I can honestly say I found a lot of it damn annoying. For example: I like my sleep. Naturally I didn't get much. Also, I thought a lot of it seemed like a lame-brained and silly waste of time. Dances with the Villanova basketball team? Get a life! Finally, I saw my friends getting upset, scared, and weeping all over the place, which upset me. Sure, I got a kick out of my lizards, I "bonded" with my friends afterwards, but it was at the expense of a week of being irritable and hostile to all the upperclasswomen who I was sure were all lurking about, trying to make me do yet another stupid and counter-productive activity in the name of a good time.

This year, I was part of the 75% of the campus who had a clue, and I began to see people getting more upset than I thought was worthwhile. I also realized that not everyone deals with it by telling sophs to take a long walk off a short pier, or more graphic variations thereof.

Just because I survived it, doesn't mean it can't be changed or improved, for pragmatic reasons or otherwise.

Christie:

When I was a prospective student in April '89, I liked most of what I saw here. One thing which bothered me, however, was a list of tasks from Hell Week '89, posted next to someone's room. I asked about it and was told a little about Hell Week. I was apprehensive about it. Although I was almost ready to come here, I decided to check out another college the next weekend. I ended up choosing Bryn Mawr.

I was told in December that I would have to participate in Hell Week, despite

the fact that I was morally, ethically, and personally opposed to it. I protested, but I was left with the impression that Bryn Mawr would kick me out if I refused to participate. I worried about it over Winter Break.

When I saw the schedule to be copied, I cried. I was upset the whole time. And during Calisthenics, I had heart palpitations, resulting in someone taking me to the Health Center.

The consequences of Hell Week continued. For the past year, I have had chest pains on a semi-regular basis. Often I cannot sleep, even if I am exhausted. I never know when I turn off the lights whether I will sleep that night. These and other repercussions have affected my ability to function. I have seen three doctors about these problems; they all say there's nothing they can do.

And I did not realize until this past Hell Week that I have not dealt with it emotionally until now.

People have been told that their problems resulting from Hell Week stemmed from problems they had before they came here. But even if that were true (and for some of us it isn't), no one is able to tell how Hell Week will affect someone.

Hell Week has been and is with me every day of my life. Every time I have chest pains, every time I stare at the ceiling all night, I am living it over. One warped Tradition should not have the

power to affect someone's life like this.

Elizabeth:

Hell Week is a good idea that got messed up somewhere along the line. People view Hell Week as a community event that provides a forum for meeting others in their dorm and in other classes. We need to maintain an event meant to build and strengthen community. Unfortunately, too much emphasis is placed on the "Hell" of the "Week" (one person suggested having a Fun Week to solve this problem). Too many people are left physically and/or psychologically hurt, angry, or simply confused after Hell, and as a community we can not allow one person to be hurt in the name of an alleged higher goal.

More than once during discussions on Hell Week reform, people have said, essentially, that they had a good time and that therefore nothing should be changed— "Chill" tends to be the operative word. As difficult as it may be, I would ask people to look beyond their own private universe for a moment at others who must be convinced/coerced to participate in Hell Week (because they'll regret it if they don't), who are not allowed to leave some events (such as Bedtime Stories) they are uncomfortable at, who suddenly find their decision-making power frighteningly abrogated,

*continued on page 7*

## Celebrate Semana Latina Thursday, Feb. 21 - Friday, March 1

The Bryn Mawr College Hispanic Students Association invites the entire community to join us in celebrating Semana Latina, Thursday, February 21 to Friday, March 1, 1991. Events will cover various aspects of Latino and Hispanic cultures and histories and are free to the public.

**Friday, February 22 • 7:30 pm**

Opening Reception

Circulo de Cultura Latino-Americana (Haffner Spanish)  
Refreshments and music will be provided.

**Sunday, February 24 - Thursday, February 25**

An exhibit at Thomas Great Hall celebrating the richness and diversity of Latino and Hispanic cultures will be on display.

**Sunday, February 24 • 12-2pm**

"Latinas in professional roles: the Hispanic/Latino Population"

A panel discussion. Campus Center 105\*

Refreshments will be served.

**Monday, February 25 • 7-9pm**

Movie: "Hombre Mirande Sudeste"

Circulo de Cultura (Haffner Spanish)

**Tuesday, February 26 • 7-9pm**

Movie: "Romero"

Circulo de Cultura (Haffner Spanish)

**Wednesday, February 27 • 3:30-5pm**

"Chicano Anthropology"

a lecture by Professor Miguel Diaz-Barriga

Campus Center 105\*

**7-9pm**

Movie: "The Ballad of Gregorio Cortes"

Circulo de Cultura (Haffner Spanish)

**Thursday, February 28 • 7pm**

Theater Production: "La casa de Bernarda Alba"

(students interested in attending should contact Lucia Flores, HSA president)

**9pm**

Reception for "La casa de Bernarda Alba"

Goodhart Green Room.\*

Open to everyone. Refreshments will be served

\*all locations are tentative

## Synopsis of recent events in South Africa

Sept. 6, 1989

President De Klerk legalizes peaceful demonstrations and opens segregated beaches.

Oct. 15, 1989

Six ANC leaders released from prison.

Feb. 2, 1990

De Klerk lifts ban outlawing ANC and other political groups.

Feb. 11, 1990

Nelson Mandela freed after 27 years of imprisonment.

May 2, 1990

ANC and government hold first formal talks and agree to negotiate a new, non-racial constitution.

June 7, 1990

De Klerk ends national state of emergency in most parts of the country.

June 19, 1990

Parliament repeals Separate Amenities Act, opening formerly whites only public facilities.

Aug. 6, 1990

ANC agrees to suspend "armed struggle."

Feb. 1, 1991

De Klerk asks lawmakers to dismantle last pillars of apartheid. He asks that the Group Areas Act (segregating black and white residential areas) be repealed and that the government phase out the Population Registration Act (requiring that all people register by racial group for political and economic purposes.)

SOURCE: *Time*, Feb. 11, 1991

## De Klerk's policy of change marked by loss of white support; future uncertain

*continued from page 1*  
start a civil war."

Often, the perpetrators of the violent activity are quite young. There are an estimated 5 million youth between the ages of 10 and 30 in South Africa, and many of them are school dropouts or wholly uneducated. Often, these young people join the ranks of the ANC, Pan Africanist Congress, or the Inkatha freedom party. Since 1976, when school children staged a protest because their lessons were being taught in Afrikaans, youth have been the backbone of the freedom struggle. These young people, many of whom have no notion of a peaceful world, are capable of killing. In fact, teens often take control of the streets, executing supposed traitors to the cause, sometimes by throwing a burning tire around the neck of the victim in a process called "necklacing."

Both Lebohang and Ilana lament the lack of a decent educational system for black youth, a contributing factor to their propensity to roam the streets and participate in violence. Ilana employed the term "double-exile," which she heard often during her stay in Capetown. Those blacks who do somehow manage to make it through school amongst the riots and constant strife, "are citizens of country where they have no power," Ilana said. "They have been alienated from their own community too" because they are primed with a Western education. Finding transportation to an integrated school far from home is almost as difficult as finding the will to attend school in an educational system which is non-compulsory for blacks. All in all, should enfranchisement become a reality, there will be scores of young black people completely unprepared to attain economic power or make contributions to society.

Although well-to-do blacks have been moving into the suburbs for the last decade according to Lebohang, it is quite evident that even the repeal of the Group Areas Act will not provide immediate impetus for the integration of neighborhoods. With seven million blacks living in squatters camps, and small children

begging in the streets, the country is not ready to dole out a sizable chunk of its wealth to instill a greatly needed economic equality that would be necessary for living arrangements to change.

For all of these reasons, what can the future hold for South Africa? Lebohang called De Klerk's actions a brave first step. She said, "I appreciate him for daring to do what so many others have never dared to do for the past 300 years." And yet, both Ilana and Lebohang spoke of a slogan heard all over the country. People continue to talk about a "New South Africa," but with factioning within the ANC, massive outbreaks of violence, and an uneducated black youth, Ilana predicts that the "New South Africa" will be "a lot of violence and no established political leadership at all...typical third world instability." Lebohang feels that the largest hindrances to black advancement are the poor educational system and economic situation of millions. Things are changing at a fast pace, but according to Lebohang, "the people who will be affected most are being neglected by everybody. Democracy has to be maintained."

De Klerk is making changes, indeed, but is losing white support and entering an unknown political future in the process. The United States may lift economic sanctions against South Africa, especially because a recent stride was made in negotiations regarding the estimated 3000 political prisoners still being held captive. On February 15, the government agreed to expedite the release of these prisoners as long as the ANC agrees to cease guerilla warfare that continues the violence in the country. According to *Time*, political analysts say that elections could be held under a new constitution by late 1993, but violence perpetrated by blacks against blacks may delay this considerably. The problems in the system go much deeper than the letter of the law, and the spirit of the last few hundred years is quite thoroughly ingrained. Lebohang maintains that "so long as things continue to be determined in terms of race, we will have the same problems we have always had."

## Women and slavery

*continued from pg. 1*

rations of slavery and motherhood in their speeches, respectively titled "Ghosts and Memories: The Legacy of Slavery in Women's Imaginings" and "Miss Sarah Ann was uh fine woman, even if she was uh slave owner": Female Slaves' Gender Conventions and Their Convictions about Slaveholding Women."

Fox-Genovese, a Bryn Mawr alumna, gave a comparative analysis of Toni Morrison's novel *Beloved* and the slave narrative of Harriet Brent Jacobs. She contended that, while Jacobs' was a deliberately plotted narrative, intended for a primarily white abolitionist audience, Morrison geared her novel toward a twentieth-century audience, both Black and white, and thus freed herself to explore the unspoken effects slavery had on antebellum African-American motherhood.

Fox-Genovese paid particular attention to "the slavemother's story" and the woman slave's identity-searing struggle to "define herself as mother, not as breeder." In Jacobs' narrative, the figure called Linda Brent always speaks conventional white English—only the other slaves are represented as speaking dialect. The worst physical abuse is never presented directly, but is always reported second-hand. In order to gain the support of her abolitionist audience, suggested Fox-Genovese, Harriet Brent Jacobs presented herself as a virtuous woman according to white, middle-class, Northeastern standard of virtuous womanhood. She refrained from a candid exploration of a woman's own story. Her anger, however, is barely masked; it can be "teased out" from her formal, acceptable words.

In *Beloved*, on the other hand, Morrison pulls no punches. Brutality is not a rumor, but a searing part of the life of the characters. Morrison's protagonist Sethe is driven to kill her own child in what some see as the ultimate moment of dehumanization, but Fox-Genovese understands as a desperate act of self-definition as woman and mother.

Brenda Elaine Stevenson's paper clearly underlined the different gender expectations female slaves had for themselves and for slaveholding women. The title of her paper ("Miss Sarah Ann...") was a direct quotation from Fanny Barry, a female slave, describing her mistress Sarah Ann Abbot; Stevenson pointed out how her words pointed out the perceptions she held about the role of elite white women in the slavery system. Slave women, Stevenson argued, had an acute perception of the limitations on white women. On one hand, they literally had no power to prevent their husbands from abusing or selling slaves, or from raping them; on the other hand, they were ideologically hemmed in by gender expectations and class allegiance. Fanny Barry judged Sarah Ann Abbott according to the gender conventions of the time and of her class.

Slave women had much different expectations of themselves. Their ideal of womanhood included such virtues as self-reliance, self-determination, strength, and protection of dependents. These qualities were appreciated in slave women, but not in slaveholding women, who were seen as having the resources to follow a more conventional ideal of womanhood.

In the afternoon session, Nell Irvin Painter of Princeton University presented a paper called "Sojourner Truth: Auto/Biography of the Emblematic Slave Woman." Sojourner Truth has come to be seen as an emblematic Black woman "piercing the veil of hypocrisy" in her speeches, said Painter, and a "trope" of the inseparability of race and gender, on the basis of her famous "Ain't I a Woman?" speeches.

Painter is in the process of writing a

biography of Sojourner Truth that points out how the historical Truth manipulated her image and life story to make them emblematic and to achieve her political goals. While Truth was illiterate and never wrote an autobiography, much of the biographical material is in fact autobiographical, as the primary sources were Truth's own public speeches in which she used her life story to argue for women's emancipation.

Her task, she said, is that of "problematizing" a fixed symbol. Not only are Truth's own alterations of her life story there to contend with — at one point during her public career, for example, she added ten fictional years in slavery to her lifetime, and she also said that her own children had been sold away from her (thus incorporating her mother's experience of slavery into her own) — there are also the historical and political factors that shaped Truth's career. Truth was not the only Black woman on the anti-slavery lecture circuit, but she was the chosen symbol of the white feminist abolitionists. Painter suggested that the white women chose her because they were less threatened by a very dark-skinned, uneducated and hard-working Black woman, whom they could use as a symbol but continue to see as radically Other, than they would have been by a light-skinned, educated Black woman who might seem dangerously close to them, even a potential sexual competitor.

Drew Gilpin Faust presented the fourth paper, "Trying to Do a Man's Business: Lizzy Neblett's Texas Plantation During the Civil War." This paper was an astonishing study of the dynamics of oppression and race control under suddenly transformed gender expectations, in the microcosm of a single Texas plantation during the Civil War, when the white male head of the household had gone away to join the Confederate army. The institution of slavery, Faust argued, was not only held in place by a huge political structure which allowed it, but also by innumerable daily, particular power struggles which enforced it.

While Lizzy Neblett believed in the institution of slavery, and was certainly not gentler or kinder because of her gender, she was unable to enforce the systematic oppression of the slaves because the direct use of power was seen as unacceptable for a woman. She contracted with male neighbors to enforce control, but found that she couldn't enforce any limitations on the brutality of her male neighbors, either.

Slavery depended on physical force, and in white culture, physical power was gendered. Lizzy eventually became so frustrated with her incapacity to enforce "order" that she turned against her own children, even abusing her ten-month old baby. Faust saw the abuse of the baby as evidence of Lizzy's self-hatred: if one notes, she suggested, that she described the baby as "cursed like her mother with the female sex" and that the baby bore Lizzy's own name, the psychological implications are frightening.

Eric Foner of Columbia University closed the program by remarking on the maturity of the field of women's studies. The fact that Nell Painter is able to "problematize" an established figure, for example, presumes a certain degree of confidence and creativity: women's studies is now established enough to question its own heroes. Drew Faust's study of Lizzy Neblett shows that no "ahistorical sisterhood" of women can be presumed — Lizzy accepted the justice of the slave system, and was not in any way a "sister" to Black women. And Harriet Brent Jacobs' careful framing of her narrative suggests that even Black and white abolitionist women cannot necessarily be sisters.

# Soviet presence in Baltic cause for resentment

By Amy Wilson

The Baltic Republics of Estonia, Latvia and Lithuania have a long history of tension and violence with the Soviet Union. Even before the Russian Revolution and the creation of the Union of Soviet Socialist Republics the area had a rocky relationship with the Russian Empire. Either aligned with, controlled by, or independent of the old Empire or the Soviet Union, relations between the two have been stormy. Traditionally symbolic of the West, the peoples, religions, languages, even the architecture, of the Baltic region are distinctly European in origin and therefore, though Soviet, not Slavic or Russian. Once again, the Baltics have become known for their renewed desire for independence — national, economic and political self-determination.

The recent violence in Vilnius, Lithuania and Riga, Latvia, is the latest outburst between the Soviet government and Nationalist separatists and it reflects the conflicts between the Baltic region and the Soviet Union that have been building for the larger part of the twentieth century. January's incidents stem from tension over controversies surrounding draft dodging and desertion from the Soviet Army by nationalist separatists in the Republics, most specifically in the Baltic region. (The word separatist is confusing in this context; although it implies a minority, public opinion reveals that more than fifty percent of the population of the region support independence. However, the groups are considered separatist because they oppose the Union.) More and more, the republics have opposed not only the compulsory military service imposed by the Soviet government, but also the mere presence of troops in their country. National groups believe that inherent in the definition of political/national independence is a country's right to raise its own army. Therefore, the presence of the Soviet Army is a powerful reminder to the republics of their continued oppression by the Soviet centralized government.

In late December of last year, when the situation was particularly volatile, the Minister of Defense, Dmitrii Yazov, with Gorbachev's permission, ordered the Soviet Army to use force "if necessary." And so, the Army, assisted by its special forces unit known as the Black Berets, was given authority to patrol the republics in which there has been a lot of unrest or anti-Soviet activity. This declaration was especially surprising and enraging to the republics because it empowered the Army, who, up to that time had played only a passive role in the conflict. Up until then, the control of ethnic/national separatism was the job of the police. Therefore, the decision not only reflected the desperation of the Soviet government, but it also affirmed suspicions that the local police forces had become sympathetic to the separatist movements and were no longer to be trusted.

The Soviet Army is highly resented for its presence in the Baltics, and there have

been so many incidents of violence against soldiers recently that troops are essentially restricted to their barracks for their own protection. Many measures have been taken by the republics, especially Latvia, to protest the existence of Soviet soldiers, garrisons, depots on their soil. For example, soldiers cannot buy any rationed foods (such as sugar and flour), nor can they send their children to Latvian schools. Most recently, in response to Yazov's declaration, Latvia threatened to cut off water supplies to Soviet bases. Understandably, the young men who serve in the Army were agitated and losing their patience as well as their ability to act rationally. Yet, the Soviet government gave its troops permission to use force against civilians "if necessary." Also, there has been an increase of vandalism of Soviet monuments and government buildings. Separatist groups claim, however, that those incidents were staged by the local communist party as a means to justify any violent actions taken by the Soviet Army. After the events in Riga during the week of January 13, it is now believed that the Black Berets were actually bribed by the Latvian Communist Party, who effectively capitalized on the fear and anxiety of the Soviet troops. Regardless of who started what, it is clear that the atmosphere has been more than tense, and it has already claimed the lives of at least seventeen people.

Where does Gorbachev fit into all of this? In his attempts at reform, he has made many concessions to the Republics, including allowing them to hold their own elections and run their own national governments. As a result, and not surprisingly, the Baltic republics have elected non-communist governments that have advocated independence. Last May, in fact, the Latvian government announced that it had never truly been an official part of the Union of Soviet Socialist Republics and therefore was withdrawing from it. To the Soviet government, this was flagrantly unconstitutional. (There is, incidentally, a process by which a Republic can cede from the Union. However, it is relatively complicated and the Soviet government has managed to keep the republics from succeeding at it.)

Gorbachev has introduced proposals that would give the republics more autonomy, but still maintain the Union. For example, Republics would gain the right to free elections and the right to circulate a national currency, as well as to have increased representation in the central government. In exchange the Union would remain intact (in the form of Autonomous Republics) and that government would continue to control natural resources, transportation, and defense. Unfortunately, Gorbachev's brand of autonomy was not sufficient, for the republics want complete independence from the Union, and are uncompromising about the issue of an army.

Gorbachev is in a particularly sticky situation as Yeltsin is using this specific issue to gain leverage in his own political campaign. Yeltsin has advocated that as

President of the Russian Republic, he should have the authority to raise a Russian Army as well as the right to declare war. In asserting this, he is implicitly advocating it for all of the republics, making Gorbachev out to be the "bad guy" who wants an omnipotent, centralized government. Of course, when the Union is so weak and the economic situation worsening with what seems to be every day, it makes sense that Gorbachev would be reluctant to allow republics to raise their own armed forces.

The obvious fear is that all the republics would turn against the Union.

Unfortunately, the conflict is tremendously complex, as it encompasses not only political, but also ethnic, issues, and further, because it takes place in the Soviet Union, where nothing is exactly as it seems. Gorbachev denies that he is abandoning his constitutional reform. However, the prospect of reform or even peaceful resolution with the Republics, in light of the Soviet Union's myriad problems, is doubtful.

## Journalists of Color express their views of the media

continued from page 1

was gay, she was under a lot of stress to give coverage to the candidate that would be fair to him and fair reporting. When she received a mailing of a "hot, horny and hunky" men's magazine and a card where she could send away for free condoms courtesy of the candidate's campaign, she felt obligated to report the candidate's tactics. She noted that she came under fire both from gay groups and the AP for reporting this. Mills then stressed the need for minorities to cover minority issues fairly, so that they do not fall in the same trap as the mainstream media of not being objective. Leslie also objected to the current trend that she perceived that "not getting stories right" in terms of minority issue was "not getting it PC [politically correct]."

Michel Marriot, education editor for the *New York Times*, quickly took up this issue, saying that there has recently been a backlash on reporters who express opinions, and he felt that in much of the media, one could either "lock into the world view, or not write." He described certain issues as "lightning rod stories," or stories that attracted the most attack from mainstream sources. One of these is "the opening of the academy" to people of Color, and any other story that challenges the status of the ruling majority. He also noted that while the number of reporters and editors who are of Color is on the rise, one still doesn't find women or people of Color in the "epicenter" of power: the very highest editorial positions.

Linda Wright Moore responded to this, expressing fear that Black reporters now are too often getting tied to doing "Black Stories," and not given much freedom to cover what they wanted.

Leslie Whitaker, from *Time* magazine, noted at this point that *Time* was essentially the exponent of all the negative characteristics that have been mentioned so far, but she felt that the demographics of who is reading *Time* is changing, and that *Time* will have to respond to this change. Whitaker gave an example of necessity of this change in consciousness; she told of what happened when Happy Land Club, a bar in Brooklyn, burned down last fall and 80 or so mostly Hispanic people were killed. The *New York Times* only had three Spanish speaking reporters to cover the story, despite the fact that New York is 25% Hispanic. The buzz at the time, however, was "Thank God we had those three reporters — if this had happened last year we would have only had one!"

Linda Wright Moore highlighted again the marginalization of non-mainstream people in TV news as well — she said that despite the fact that 33% of the people in the armed forces, and 40% of those soldiers on the front line are of Color, one rarely sees minority soldiers on the news. 44% of the women who are currently in the Gulf are women of Color, and one sees even less of them in TV coverage.

Michel Marriot then opened the issue of language used by the press — one term he finds particularly amusing is

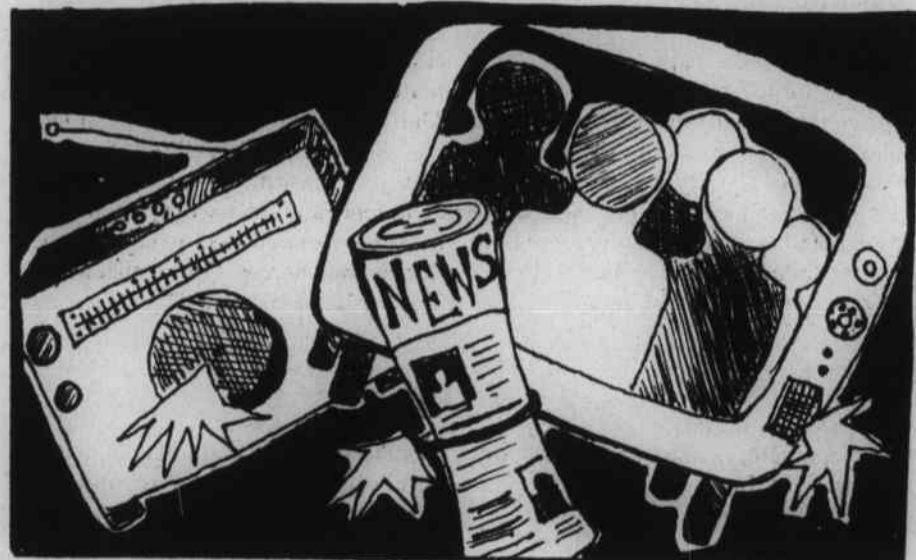
"Black Africa." "I don't know what you all think," he said, "but I find that rather redundant." Claudio Sanchez agreed, mentioning that "emigré" is the word which applies to Eastern Europeans, while "alien" is always preceded by "Mexican" or "Latin American." "Words have a very subtle subliminal power in shaping our conception of the world," he said.

Mary Patterson McPherson then posed her question of the day, wondering how much financial questions were affecting what sort of coverage the media were giving various issues. Leslie Whitaker answered, saying that money concerns were very present in editorial decisions. She noted that there was a fair amount of dissent when *Time* decided to have a cover story on heterosexuals and AIDS, when they are the smallest minority of people with AIDS. The editorial response was that the majority of the people with AIDS — drug users and ethnic minorities — were not the readers of *Time*.

Michel Marriot mentioned that this is also a large concern for city newspapers, and that many editorial decisions are business driven. Linda Wright Moore concurred, saying that there is a whole dynamic of pleasing people that is difficult to manage. Often readers of the *Inquirer* complain that the paper concentrates too much on the inner city, while readers of the *Daily News* think there is too much on the suburbs. The general sentiment, according to Moore, is "I want to hear about my stuff." She lamented a lack of universality in readership, which Michel Marriot agreed with, stating the need for people in general to think more globally and be more open to learning about other's experiences.

After the discussion ended, I joined a group of students who had cornered Michel Marriot against Wyndham's usual cram of folding chairs, and I asked him what he thought of being cast as a potential "thought policeman" by the mainstream media, since he was a person of Color in a powerful position. Mr. Marriot had a few words on this issue. First of all, he hates the phrase "Politically Correct." He thinks its just another way for the mainstream to try to silence the voice of women, people of Color, and gays. He objects to the use of the term "P.C." because majority writers tend to apply it to all arguments that threaten their hierarchical position, making the term synonymous with "faultily argued" and "shallowly interpreted" so that the argument can be discounted.

This is an issue which is surely worth discussion, given our communities' predilection for throwing the "P.C." phrase around without much meaning. Further, since the *College News* was charged with some of the same exclusion of minority — or majority — voices on campus as the mainstream media was in this panel, it would be interesting to discuss some of the themes raised by the panel in reference to our own newspaper. Any takers? Our newspaper's scope and inclusiveness, unlike the *New York Times*, is open to, and depends on, your input.



## A moment to face anger and fear, and to gather strength

*continued from page 2*

by, your awareness that you are actually protesting a war — that bombs are actually falling — falters.

Or maybe the war is everywhere for you, and you can't forget it. Even when you're not actively reading or talking about the war, your awareness of violence is heightened. Everything you see and hear and read seems to be about exploitation and abuse. It's exhausting you.

I've been having both of these reactions. They seem to alternate from week to week, even from day to day. The war is a spiritual crisis as well as a political one. I don't mean to diminish or trivialize the war by calling it a "spiritual crisis," though, because I see the spiritual and the political as intimately connected — at heart, perhaps, even the same. The anguish we feel when our efforts to mobilize against the war seem so small and futile is political anguish — but it's spiritual, too. The anger we feel when Bush invokes religion to justify the war, suggesting that God is somehow on our side, is spiritual anger — but it's also political.

I don't see the hour of meditation as an escape from the war. I don't believe that if we pray for peace, everything will be fine. I see the hour of meditation as a moment to deliberately remember the war we may have momentarily forgotten — not to be reminded accidentally by a newspaper headline, but to choose to remember, to choose awareness over ignorance. I see it as a moment to face our anger and fear, in community rather than in isolation. And I see it as a moment to

gather strength — to use the example of Dorothee Soelle, the German peace activist and theologian, it is a moment to know that we are part of the same power that helps a blade of grass push through a seemingly impenetrable concrete sidewalk.

As for what happens at a meditation, it's very laid back — it's not much like a formal religious service at all. We usually light a candle. We read things aloud — we've read prayers from a Roman Catholic prayer book, passages from the Bible, poems by Denise Levertov. We've attempted to sing "Dona Nobis Pacem —" but there weren't enough of us who knew it. I've been reading a lot of poems by Ellen Bass, a poet whose work has come to mean a lot to me in the past few weeks — she shows the links between the systematic violence of war and the systematic violence against women and children in our society. We talk — we mention the ways in which the war news has frightened and angered us in the past few days. And we don't exactly pray, but we sort of fall silent and stare at the candle sometimes.

Everyone is welcome. We meet in the Women's Center. If you'd like to come, just show up — don't feel awkward, there have never been more than four of us so far and we'd be happy to see you. If you have a question, call me — my extension is x7519, and my mailbox is C-1515. Bring anything you'd like to read — from your own religious tradition or from any other source. Bring an instrument if you play.

But come.

## The Storyteller creates magical atmosphere for listeners

By Naomi Calvo and Sara Rubin

Master storyteller, ceremonialist, and rabbi, Lynn Gottlieb held services, workshops, and storytelling events from February 14th through the 16th for Bryn Mawr and Haverford students.

Ms. Gottlieb realized the power of story telling in creating community, transmitting values, and caring from a very young age, as her mother was a puppeteer. And because Ms. Gottlieb grew up in the Jewish Reform Movement, she was able to conceive of becoming a rabbi, and she eventually became one of the first women rabbis. She studied at the Jewish Theological Seminary in New York City and at the Hebrew Union College before being privately ordained by several rabbis including Solomon Schechter. She worked with a deaf congregation in New York City from 1973 until 1982, when she moved to Albuquerque and began an alternative congregation there. Since 1973 she has toured throughout the United States, Canada, Europe, and Israel, telling stories, holding workshops, and performing in theaters, synagogues, churches, universities, public libraries, schools, conferences, and folk festivals.

Rabbi Gottlieb began the events at Bryn Mawr on Thursday night with a Rosh Chodesh ceremony (New Moon Ritual for Women). She incorporated storytelling, music, song, dance, and group sharing, among other ritual aspects, into this ceremony (as well as the others). Although the ritual is from Jewish tradition, she made it accessible

and meaningful to the women of all religious/spiritual backgrounds who attended. Friday night Hillel Shabbat Services were also led by Rabbi Gottlieb. Both Jewish and non-Jewish students participated in this non-traditional, but very exciting and original service. "Remembering Her Name," a Creative Ritual Workshop for Women was held Saturday afternoon, where women rediscovered the long history of women's ceremony, which has too often been silenced. Then women were encouraged to create new rituals for life cycle and seasonal events that they felt needed to be ritually observed.

This workshop was followed by an intense evening of storytelling. Rabbi Gottlieb relied on song, drumming, chanting, and sign language to bring each of her personas to life. Her stories were composed of woman-centered Jewish and Middle Eastern folklore: she spoke as the first woman (Lilith), an ancient Goddess, an old wise Russian grandmother, and a Palestinian grandmother in Israel whose children had been killed in the Intifada. She evoked powerful emotions, from laughter to tears. By the end of the evening, she had everyone ululating and singing songs to their vulvas.

The turnout of both Jewish and non-Jewish students was very high, as was the turnout of Philadelphia community members. Judging from the overwhelmingly positive remarks and praise by those who met Lynn Gottlieb, her events here were extremely successful, and many would like to see her return soon.

## Support programs at the Counseling Center

Starting this semester, the Counseling Center will be leading the following groups on weekly basis. The groups meet in the Counseling Center waiting room. Please contact Dede Laveran at 525-1683 if you have questions or concerns regarding any of the groups.

**Children of Dysfunctional Families**  
Thursdays 4—5:30, starting Feb. 14  
Information: Cathy Barlow, x7360  
Kathy Donner, x7368

**Sexual Abuse Support Group**  
Mondays 2—3:30, starting Feb. 11  
Information: Dede Laveran, x7362  
Jean Marie Barch, x7363

**Seniors Only Support Group**  
Mondays 4—5, starting Feb. 11  
Information: Scott Stehle, x7360

**Eating Disorders Group**  
Tuesdays 12—1  
Information: Jean Marie Barch, x7363

## LesBiGay Pride Week offers information, support, and fun

By Vicky Maxon

LesBiGay Pride Week—a multimedia extravaganza! How could you not notice the shocking pink/purple/magenta flyers strewn all over campus? There's no excuse for missing out entirely, because it lasts until Friday, 22 February.

Though the dances and some of the other activities have passed, you still have the chance to attend author Christie Balka's talk about building lesbian and gay Jewish communities (co-sponsored by Hillel), movies at the Haverford Women's Center, and Jeans Day.

Coordinated largely by three Haverford students, Pam Mery, Jon Novick, and Erik Oliver, the week's activities are sponsored by their organization, the Bi-Co Bisexual, Gay and Lesbian Alliance (BGALA), to heighten the community's awareness of their presence and pride, and to generate some of their famous parties.

I spoke with BGALA head Pam Mery, who budgeted the series and planned many of its events, and who explained what coordinating this project entailed. "Almost every progressive college I know of hosts a Pride Week at some point, and Haverford's has been held regularly for the three years I have been here, and longer," because of a core of dedicated students.

She said one of the reasons most of the events are held at Haverford is because BGALA, while officially a Bi-Co group, has more active participants outside of BMC: "Unfortunately the Bryn Mawr half of BGALA has to a point fallen apart because there was no one groomed for the head position" after senior leadership graduated. "It's also hard for us to keep the group active on both campuses because their issues are so different... I'm more concerned about Haverford, as homophobia there is more blatant."

As we concluded our interview, Pam

received a call informing her of another incident of removal of LesBiGay advertisements. "This is the second time our table tents were the only ones to be removed, out of the four organizations advertising in the Dining Center." In this case, a pile of the fliers was found on the floor of the Haverford DC, stained with food and grease.

An informational and thought-provoking series, the happenings this week were designed to be at the same time entertaining and engaging. According to Pam, another motivation for Pride Week is purely supportive: "coming out, even on Bryn Mawr campus, can be very hard. People always need a sympathetic ear, need to feel that what they are experiencing is not strange."

Aside from table tents and fliers heralding the movies, dances and lectures of this week, Pam, Jon and Erik distributed poems and cartoons on both campuses. If you haven't already memorized the schedule of the rest of the events, check this issue's Dates Women Make for specific times and locations.

The Gay Peoples' Alliance Lounge, in the basement of Jones on Haverford campus, is open Tuesday 3-5pm, Wednesday 2-4pm, and Thursday 4-6pm this week. Contact one of the coordinators if you would like to visit on any other day or have any other concerns. Pam Mery: 526-7584; Jon Novick: 645-9659; Erik Oliver: 645-9932.

In the coming semester BGALA plans to engage renowned lecturer Amanda Udis-Kessler to speak about bisexuality. Pam also reminded me that the Penn dance, first on the LesBiGay schedule, is a monthly occurrence that would like to see a larger lesbian presence, and that of the Bi-Co community in general. This also holds true for BGALA meetings at Haverford and Bryn Mawr: "Get involved and come to meetings—we need to hear your voice!"



# Exploring the political and social implications of Hell Week

continued from page 3

who have moral/ideological/personal objections to what is essentially hazing. I would urge people to think especially of those women in our community who have been abused or smothered or generally silenced throughout their lives and suddenly find themselves in the same situation during a "fun" event at a place they had hoped would be different.

This community should never condone anything that may hurt someone, whether it be a 5 AM wake-up riot or a "mandatory" schedule-copying. There are too many people hurt by Hell Week (for the record, I enjoyed Hell Week my first year, but I do not like what I see happening around me). This tradition must be remolded so the community can enjoy a non-divisive, unagitating experience which will leave every woman with fond memories.

Melissa:

Whether or not we want to admit it, the population of this college is an artificial family of sorts: we live together, eat together, work together, make varied attempts at learning together in a way similar to families. And, like a family, we can pass the patterns of our forebears onto those following us. Many of these patterns are formalized in the construct of the Traditions, and they can be beautiful, like the voices-out-of-darkness on Lantern Night and the circle-dancing on May Day.

They can also be abusive.

At Hell Week last year I was a relatively uncomplaining initiate. I knew what was expected of me and swallowed it hook, line, and sinker. I was dutifully submissive to my Taskmistress, wide-eyed and innocent at Trials, quietly resigned during Confinement, properly exultant after Hell Week was over. I savored the freedom which never should have been taken in the first place.

My passivity did not end this year when I played the role of sadistic sophomore to the hilt. Again I let the parrotlike cry of "Tradition!" exempt me from responsibility for the consequences of this role. I put on my black-and-white makeup for Trials to signal that this was as it always had been and always must be: a mass of transformed sophomores humiliating the people who the day before had been their hallmates, customs groups, friends. I screamed "Guilty!" as loud as anyone else, got up at 4:00 AM to paper doors and wake the freshmen with garbage can lids and hard-core music, spent hours setting up the finale of Hell Week, led Calisthenics. I was an even more enthusiastic participant in this Tradition than I had been the year before.

When, during Bedtime Stories, my Taskee got up and demanded that she be able to go to her room for some ibuprofen, I stopped her and said I would get it for her. Again she insisted that it was her right to do something for herself without asking my permission. So she went, escorted by another sophomore, and I sat down, feeling like I was in an invisible straitjacket: the same precious Tradition which forbade my friend from getting her own medicine forbade me from behaving in even a remotely respectful way toward her.

For the sake of an exalted "joke," we fall every year into the roles of abused and abusers: our artificial family is comparable to those families who have patterns of abuse carried from generation to generation. This is not far-fetched; we're simply calling our pattern a Tradition, which we'd like to think makes it all right to shit on our sisters. Neither is it funny. There is nothing funny in treatment of 300 women as if they weren't human. There is nothing funny in the pain of even one woman traumatized by Hell Week. If we think this pain is mitigated by the end, then we are lying to our-

selves.

For these reasons, I will say and say again: I can detach from abusive circumstances in the family of my birth, but I cannot and will not detach from abuse in the family of my choosing. I will not be victimized or victimizer any longer. The period of denial and passivity is over for me: the chain breaks here.

Abigail:

The *Universal Declaration of Human Rights* begins with these words:

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

It continues on from there to talk about, as you might guess, the basic rights of all human beings and their inalienable dignity. A list of what constitutes basic human rights is given. Hell week runs afoul of several of these, namely Articles 1, 5, 9, 11, and 26. We must ask ourselves if we — as enlightened, caring, women who supposedly came to college because we were interested in our own human intellectual dignity — really want to take in an activity that is opposed to the basic ideals of human rights.

There are those who find this a little overdramatic; they say "chill" or "lighten up;" good advice it is true, but hardly helpful. They seem to assume that if someone gets hurt or suffers because of Hell Week it is her own fault. I would hope that such advice would never be given to the victim of date rape or a "gang bang," yet it often is. There are people who go through Hell Week and have a wonderful time, regardless of how resistant they were in the beginning (somewhat like the heroines of romance novels who object to sex but then enjoy it after the man ignores their objections). However, there are people who come out of Hell Week feeling like their minds and feelings have been raped, their trust and feelings violently abused.

So what, people say, if it was only one person, or ten, or twenty, so long as the rest of us had a good time. Would they say that if the numbers referred to rape victims on this campus? Or victims of torture anywhere? Or would it be O.K. so long as it wasn't them suffering? Are we being "too damn oversensitive?" Maybe so, but then so is anyone who suffers because of slurs against their "innate human dignity." I believe this to be a community that is concerned about innate human dignity: we say *women* not *girls*, *chicks*, or the like; we say *people of color* not *niggers*, *chinks* or *spics*. We try not to be deliberately hurtful to people because of their beliefs and feelings, except for one week in February.

Perhaps people may think I am being overdramatic because "Hell Week is just a joke." As a joke, being all in good humor, it doesn't offend human dignity, it could be said; human dignity isn't involved. I will agree that it certainly is difficult to define a term like human dignity, particularly in a situation like this. So each individual must define it for herself. For me and many others, Hell Week in its present form is and was a violation of our human dignity. We got hurt and we do not wish for anyone else to be violated in this manner.

That is why we are trying to reform Hell Week, ditch the hurtful parts and keep the good. We are not alone in seeing this need for change; even the Traditions Mistresses themselves are working towards reform. Just because something is traditional does not mean that it is good. After all, the subjugation of women is a longstanding tradition.

To those of you who think we are being over-sensitive and trying to destroy (not reform) a wonderful tradition, all I can say is "lighten up." The Geo field trip has been going on for longer, thus is

more traditional, but I don't see people idolizing it.

Jennifer:

Bryn Mawr traditions are very important to me. Traditions give the College many things, including a sense of community, a sense of history, and a sense of the future. However, this year I saw several freshmen getting extremely upset. My own reaction to Hell Week was one of anger and frustration, and yet, I still felt completely unable to help these freshmen through Hell Week. Before this year's Hell Week, I thought that my experiences might help to ease the difficulties of these freshmen. It did not, because the women who get upset have good reason to feel that way.

There are many ways that Hell Week is hurtful. One day, your friends become your masters (or mistresses, as the case may be). They can tell you what to do, when to do it, and how to do it. Then they blindfold you, begin to hiss, boo, and yell "crawl!" at you. They say, "It's all just for fun. You'll love it when it's over." This is not fun for everyone, and the end does not always obliterate the rest of it. And yes, I did participate this year. I yelled

and hissed along with everyone else. The responsibility does not belong to "them" or to "you," it belongs to me. Maybe I am overreacting, but I never want to see another friend of mine humiliated, dehumanized, or generally treated like a slave.

I think Hell Week is important as a tradition. We need a freshman initiation; a welcome. But, the way that it exists now leaves too many opportunities for abuse. The Traditions Mistresses and the Sophomore Reps do all that they can to make Hell Week run smoothly and calmly, but they cannot concentrate on every individual. Also, the notion of a Taskmistress creates a mistress/slave relationship that can become difficult to control. It is also difficult to draw boundaries of proper behavior. There are guidelines set for the upperclassmen, but there is little internal support for stopping abuse once it has begun. Abuse also becomes a part of the group as a whole, like during Trials. The theme of Hell Week tends to concentrate on abuse and humiliation, and this disturbs me.

Bryn Mawr's traditions belong to her students. Why can't we make Hell Week

continued on page 15



Gerd Naydock, inactive reservist with the Marines, is the first member of the Bryn Mawr community who has been called to duty due to the Gulf War. He is currently stationed at Camp Lejeune in North Carolina.

## Bryn Mawr student and employee called to military service in the Gulf

By Mya Lane Anderson

On Wednesday afternoon, February 13, students and faculty gathered in the Russian Center to thank Gerd Naydock for his work in the department and to wish him a safe return to the Bryn Mawr community. Naydock, who had been classified as an inactive reservist with the United States Marines, was called to active duty last Thursday as a result of the war in the Gulf.

For the past two years, Naydock has worked in the Russian department as administrative assistant while also attending the graduate school of Social Work and Social Research at Bryn Mawr. He joined the Marines as an undergraduate at Villanova University and remained an active reservist for five years and three months. This status required Naydock to serve once a month during the academic year and two weeks during the summer. In 1986 Naydock became an inactive reservist and decided to enter graduate school at Bryn Mawr. According to official terminology, inactive reservists are held in an "administrative pattern for emergency manpower reserves," and the U.S. government may call these inactive reservists to duty for a minimum of six months and a maximum of one year. The president, however, has the right to extend the term of service to two years in

cases of escalating national emergency. Naydock is amongst the first round of inactive reservists to be called to duty and shares the growing opinion that summoning inactive reservists is the last measure by which President Bush can delay reinstating the draft.

Naydock reported to duty on Thursday, February 14 at Camp Lejeune in North Carolina, where he will serve in an administrative capacity for an undetermined period of time. "I will most likely be doing the same kind of administrative work that I have done here," he said.

Naydock said he feels ambivalent about the task before him because he is opposed to the war in the Gulf, believing that American economic interests are at the root of the aggression. "And, philosophically, I am not the same person that I was when I was eighteen," he added. Friends at the Russian Center on Wednesday complimented Naydock on his regulation-length haircut, told him to "keep the intellectual life alive," and expressed gratitude for his cheerful contributions to the Russian department. Naydock responded with thanks, saying, "If we must serve, then it is wonderful to know that people are supportive. Let's hope that the war is over soon so that we can all get back to daily business."



# Black History: the pain of igno

## Asadi and Asante point out problems inherent in issue of making reparations to Black community

By Sara Rubin

The issues of reparations to the Black community and Afrocentricity were addressed at a Haverford forum on Saturday, February 16th, sponsored by the Black Student League, Nation of Islam Minister Haleem Asadi and Temple University African Studies Chair and Professor Molefi Asante spoke on these topics to a relatively small turn-out of students and faculty.

First, Minister Haleem Asadi spoke on the topic of reparations to the Black community and informed the audience of Bill HR3745 which seeks to give monetary reparations to the Black community, and is currently being debated in Congress. This bill was introduced by Rep. John Conyers (Michigan) to the House of Representatives on November 20, 1989, to acknowledge the fundamental injustice and inhumanity of slavery in the original thirteen colonies and as it existed in the development of the states. Further, the bill proposes the establishment of a commission to examine the institution of slavery and discrimination against African Americans, and specifically to examine the impact of racial and economic discrimination on African Americans today. The bill proposes to give \$4 to \$6 trillion of reparations in the form of healthcare, welfare type services, and education.

One problem with this bill, said Asadi, is that Black people really need the money to be

used to pay off their current debts and to help them become economically and politically independent. This is an example of policy makers' narrowmindedness in thinking that channeling money into welfare and affirmative action programs without addressing and changing the inherently racist legal, political, social, and economic structures will significantly alter the problems faced by African Americans today (which is not an argument against welfare and affirmative action, but rather an argument for additional significant structural social change). Another problem with the bill is the discrepancy between its given dates of slavery (1619-1865) and the slave trading ship records documentation of the trade as early as April 1555. Furthermore, this bill calls to authorize \$8 million to establish a commission for study. Asadi wonders why so much money would need to be spent on the forming of a commission and the search for pertinent information when there is an abundance of information and previous studies readily available.

Asadi pointed out that the United States was not the only country involved in the forceful and brutal stealing, shipping, and routine separating of African families at the auction block in the New World. Therefore, the other European countries which were involved in this (France, Britain, Portugal, Belgium, the Netherlands, Spain) should help in monetary and land payments to African Americans. Asadi certainly made it clear that

these problems will not go away by themselves and that we need to responsibly deal with them now while we still can peacefully because, "Black people are tired of whites in the best positions, the best schools, the best homes. Tired of being the lowest people on the totem pole." African Americans may not always be so patient and peaceful.

Next, Professor Molefi Asante spoke on Afrocentricism. He introduced the topic with three propositions. First, that no school in America adequately prepares Black or white students with the history of Africa or Africans on this continent. Asante noted that when he travelled to different universities around the country, most professors could not name five cities on the African continent with populations larger than six million, or five African or African American intellectuals of this century, for example. Second, that all students matriculate from the "white supremacist educational system" not only with a gross lack of knowledge of Africans' and African Americans' contributions to Western history and development, but also with hostility towards and ignorance about Africa and Africans. Third, in order for African Americans to succeed in schools (make good grades, get tracked in the "success" or honors routes) they must accept information of "great" people and historical events which were/are racist—"which hate Black people."

Professor Asante explained that the concept of Afrocentricity is a very simple and straightforward one: namely, that in order for African and African American people "to have a clear focus on life and life experiences, it is best for them to see these experiences through their own eyes ... to center Black people in a historical reality rather than in a marginal context." Although Africans need to move away from an Eurocentric view, said Asante, Europeans don't necessarily need to alter their view. Europeans do, however, need to look at the ethnocentrism which has been woven into their view, and has historically been reinforced by language (Shakespeare as the best writer who ever lived, European concert music as "classical," etc.) and by political and economic force.

Professor Asante ended his lecture with the extremely astute observation that although whites feel that we shouldn't be held accountable for what our forefathers and foremothers did before we were born, we are still enjoying the special privileges of racism and the benefits of slavery which have been woven into our legal, political, social, and economic institutions.

Both speakers expressed their desires to return to Haverford/Bryn Mawr to speak again. Perhaps then more students and faculty will take the time to come out and hear them, as well as begin to think about what they are doing/are going to do to address these issues which undeniably affect all of us.

### Nigger Fall

Look at the sky, brot  
You see it blue, I kno  
Don't cut yourself fo  
You bleed red, I know  
Keep running throug  
Escape has not ended  
Hear those dogs behi  
reaching for the back  
They see color.  
I know they see color  
They are only biting  
Keep wavering and s  
Don't paint yourself  
Don't hide yourself t  
Feel, brother.  
You cry, I know.

But, I can't run no m  
You make me weak, I  
No, you weak, brothe  
I must, I'll hold you a  
I'll live for us both.  
I'll die, I know.

## Pervasiveness of painfully clear in

By Anita Dalton

Now that I look back, I can see many instances from my childhood which can be attributed to racism, from my friends not being allowed to attend a sleepover that was being held for my seventh birthday to being placed in the principal's office for disagreeing with something my fifth grade teacher said in Social Studies class, but the event that brought my attention to this pressing issue occurred when I was thirteen years old.

I had just moved to a new town where there were only three or four African American families living. Yet, I felt right at home. I quickly became a part of the student council, the honors' program, the basketball team and many other activities. I made many new friends and became modestly popular. I suppose that is why I was so astonished at that year's turn of events.

Altogether, there were four African Americans in the school; two males and two females. The others, like myself, were very active and popular. Being related to one another made things easier for them when the tables turned but things still remained intense for all of us after the "free period showdown".

Everyday, the school had a free period in which students could eat lunch, go outside, or simply hang-out. Needlessly said, this was one of my favorite periods of the day. That all changed when a person whom I felt was a very good friend of mine shouted a humiliating remark to one of the two African American males who attended the school.

A small group of girls, including myself, was standing around talking during free period while a group of boys were playing football at the other side of the lot. Not long after the beginning of the period, we stopped talking (except for a few snide remarks) and were watching the guys play. A boy which one of my "friends" had a crush on was running the ball. He escaped a few initial tackles before he was brought down in the open field. While some of us laughed at his clumsy display, but my "friend" shouted, "Get off of him you ugly nigger!!!"

I stood in amazement as the words rang through my head over and over again. My parents had told me stories about this sort of behavior. They had warned me time and time again to be careful when choosing my

## Knowing history of Black History Month sheds light on future

By Farah J. Griffin  
Dissertation Fellow-in-Residence and Instructor in English

Black History Month used to be: Black History Week, centered somewhere in the middle of February, water colored sketches of Frederick Douglass and George Washington Carver on classroom bulletin boards just below those black strips with handwriting samples, a shelf in the front of the library with twelve black books, Black History Comic Books, Monday morning assembly meetings where everyone sang "Lift Every Voice and Sing" and "Swing Low Sweet Chariot" and where some boy recited part of the "I have a Dream" speech and some girl recited a Langston Hughes poem ("Mother to Son" was always a crowd pleaser), and special issues of *Ebony* and *The Weekly Reader*. Before that, Black History Week was Negro History Week, founded by Dr. Carter G. Woodson. But that was in my mother's day.

Now we have Black History Month and in between Douglass and Carver are Sojourner

and Harriet. Even fashion magazines have "Black History Month Happenings" — lists of events in your area to celebrate the accomplishments, achievements, and contributions of America's Black population. Because it so nicely fits in with Dr. King's birthday celebration we actually have about six weeks of Black History.

We spend our other eleven months of the year challenging canons to be more inclusive or threatening to explode them all together. We spend the rest of the year in search of more people, pasts, texts and paradigms all in hopes of shifting the margin to the center. We spend March through January building an archive and honing our arguments, all the while trying to convince someone that Black History is American History is World History and so on. We do this in order to avoid having some Miss America make Black History her special project during her reign. We do this so we might alleviate the need for a Congressionally designated "Year of the Black" located somewhere on the edge of the century, just after the commemoration of Columbus' discovery of America.



# ...ance, the power of knowledge

## The Black History Month Contest: because knowledge is empowering and a puzzle is polite

By Basheera Abdus Sabur

I was sitting in my room one day, studying a calendar of events for Black History Month planned by the Sisterhood. I realized that the majority of these events, besides an occasional party, would probably not be attended by most of the campus. "Hmm," I thought, "I wonder if people really like to waste their money on paying for events that they don't go to, or if some other force is at work here." After considering the options of lack of interest and not having time, I came to the conclusion that people probably are not inclined to celebrate the Month out of ignorance. They simply are not aware of how much Black people have contributed to this country's technology, culture, construction, and everything else.

Then I realized that not only are most Mawrters ignorant of Black History, they know very little about the history of Africa and people in other places in the diaspora. Well, I'm still learning myself, but I find that attitudes towards Black History at Bryn Mawr are consistent with American attitudes, which regard this subject as either a bit of curious trivia, or the more popular option, the mysterious history of the "other." The most oft used reason outside of this community for distancing oneself from the history of African-Americans as a viable subject worthy of study, is the assumption that Black History is separate from American History. I do not want to go without noting the efforts of some administrators and teachers to change the trend in education of exclusion by enhancing their respective curricula. The ability of their predecessors and colleagues, so-called historians and education policy makers to remove

a population of people and their contributions from the history of a country at first struck me as incredible in its boldness. Then I remembered that these are the same people who had de jure segregation on the books until very recently, and have done their damndest to keep de facto educational oppression alive.

Black History is neither trivial, separate, nor exotic. It is an integral part of American History, which along with the histories of other People of Color in America, has been excluded from the textbooks and cultural learning of mainstream America. I happen to believe that knowledge of your history is essential in developing your perspective of your place on this planet. While it is necessary that the absence of truth in the accounts of our history and the oppression of People of Color must remain if the present power structure is to be kept intact, it means that most of mainstream America has only a thinly shelled barrier protecting them from reality. As much as my faith in human decency would allow me to assume that those in positions of power (i.e. not People of Color) will act accordingly, I fear that they, as half empty people, will make the mistakes of the past two hundred years all over again - to the detriment of future generations. Recent regressions in civil rights laws helped to reaffirm this notion in my mind.

My thoughts moved from intellectual pondering to action. Should I be polite in my approach, or.... not? Which would be better for achieving my goals of raising an interest and broadening the definition of Black History from the acts of a few actors to the collective acts and experiences of millions of people? How do I present the information so that

people can then weave in this thread to what they already know? THEN, it hit me that I probably don't know as much as I should, and cannot try to motivate people with partial knowledge (Got it by now?- Knowledge of self is empowering). I decided to do research. Then I would attack by figuring a way that everyone can learn what they should have learned in elementary school.

On page 10 is the result of this effort — a crossword puzzle based on the history of African Americans. After much struggle over whether or not to present the information in a "fun" way or not, I decided that I would have to be satisfied with the impact of this exercise coming from the power of the information and not the conduit.

Please answer to the best of your ability. please submit entries to Box C-1716. All entries are due by Thursday, February 28. Need more incentive? The winner will win a copy of the latest edition of Denise Dennis' *Black History for Beginners*. And if everybody wins, there will be a whole lot of intelligent Mawrters running around.

Hey, I figured that all I needed to motivate me was a focus and getting rid of a little bit of laziness. So what's keeping you in the chair? And if you think it's not worth your time, sit for ten minutes and see how many answers you can come up with. I thought so (smile) — it took me a lot longer too.

Just a closing word, the people who know this history the best are those who have worked the hardest to keep it from you and me. I wonder why they are so afraid....

ner.  
w.  
me, brother.  
v.  
h the woods.  
l, never.  
nd you,  
of your love, strength.  
  
my brother, you.  
waying and swimming.  
to hide.  
o paint.  
  
pre.  
brother.  
er.  
bove ground.

— Anonymous

## racism becomes n single incident

friends. I guess I ignored their advice because I felt as though that sort of thing only happened in the olden days or in the deep South, but here I was in Ohio — The Heart Of It All — and it was happening to my friend in front of me.

Some people who were with us laughed, others simply looked, but no one said anything to her ... not even me! I could only stare. I could not believe this was happening to me. I could not believe this was one of my friends. She began to apologize by saying that she was sorry and that she "forgot that [I] was black." She said many other ignorant comments as I began to walk away. I was walking away because it was too hard to figure out what to say to her when all I really wanted to do was to hit her as hard as I could. Finally, it came to me! I turned around and shouted, "It does not matter if I am black or not. What matters is that you're a bigot!!!"

For weeks after that incident, I had problems at school and in my neighborhood. Even my younger sisters and brother were harassed by troublemakers. My father was forced to drive us to school every morning because of fighting that occurred on the bus and we walked home every afternoon. Yet the harassment did not stop. There was one boy in particular who I will never forget. He lived on our street about two houses up. One day, he went so far as to run my little sister off of the road while she was riding her bike. From that point on, we could not go anywhere outside of our house without having someone with us. I can honestly say that our family did not have a moments peace from the town's torment until we moved nearly a year and a half later. Even then, things never returned to normal.

From that day during free period up until now, I have been forced to live with the ideologies that the United States' culture has placed upon me, because that day, when I said those words, I became as bad to some people as my "friend" appeared to be to me. Yet, I am hopeful that one day, by the grace of God, that no child will have to take on the burden of racist ideology. One day, people will come together and to take Public Enemies' statement from their *FEAR OF A BLACK PLANET* album a step further, "All of the brothers and the sisters of the world are gonna work it out!"

## Sisterhood formed in response to racism

By Anita Dalton

The founders of Sisterhood were accepted to Bryn Mawr with full scholarships and allowances. Yet, very racist and inhumane incidents that occurred on Bryn Mawr's campus would not allow these African American women to fully participate in the community. Therefore, in the 1960's, the formation of the Sisterhood was essential.

The African American students on campus had been faced with racism, if not institutionally, overtly, every day. These students were labelled "unconventionally qualified." They were called fuzzy heads and asked if they had tails, but the founders said that it was not so much the name calling; it was things that happened in print which necessitated the founding of the Sisterhood. Aunt Jemima and Sambo pictures appeared on various

students doors. Mail was being opened before it was delivered. They were accused of selling drugs. One woman was told, "The only reason that you are here is so the other students can learn about [blacks]." Furthermore, medical attention was out of the question. Anytime the African American students went to the infirmary, they were told they must have syphilis or they must be pregnant.

One woman was told that she had a problem dealing with white people and that if she did not go to see the psychologist she would have to leave. Therefore, the student consented to the visits. The psychologist sexually harassed and attempted to rape her. She felt as though she would not be believed and she knew that she could not sue him because of financial circumstances. What could she do?

Another incident of interest was the fact

that one woman's stepfather died and the Administration would not permit her to go home. She went anyway and was forced to deal with the circumstances. Apparently, the organization was not enough.

The group got together and established a set of demands. They took it to the Administrative building and were prepared to have a sit-in. A few things occurred and Perry House, along with other stipulations, was granted to the organization in 1973.

To this day, things still occur on campus which resemble these acts. An Aunt Jemima button was hung on a door in Pembroke East last year. The questioning of such subjects as hair and other cultural differences still cause some students to feel uncomfortable and out of place. Perry House is still essential to many of the African Americans on this campus.





ACROSS

17- Bessie \_\_\_\_\_ - blues singer of early twenties. Her greatest hit, "Down-Hearted blues" (Alberta Hunter, composer) was released in February of 1923 and sold over 780,000 copies in first six months. Credited with urbanizing the blues sound. It has been estimated that Columbia records made between eight and ten million dollars on her.

3- \_\_\_\_\_ Dunham- this ethnologist and anthropologist is best known for her vast contributions to the world of dance. An exquisite artist, this woman established her own school of dance first at the University of Chicago, and her own dance company would later take the world by storm by introducing Caribbean and African-American dance forms to the industry. Hint- she and her dance troop appeared in *Stormy Weather* and- *Cabin in the Sky*.

6- Ida Wells \_\_\_\_\_ - Representative at founding conference of NAACP. At the conference, she stressed the need for reform in federal laws to acknowledge lynching as a federal crime, based on the 3,284 lynchings that had occurred in the period from 1884-1909. She tried to persuade the organization (which had only one black officer at the time— W.E.B. Dubois) to act to make lynching a federal crime. This was too militant for the almost exclusively white run organization, which did not push for the federal anti-lynching law until ten years later.

9- Josephine St. Pierre \_\_\_\_\_ - organizer of the first National Conference of Colored Women in Boston in 1895. Suffragist, abolitionist, and activist. Publisher of journal, *The Women's Era*. The founding of this organization was significant because it started a movement for the self determination of African-American women. She, like many others, was tired of the exclusion from jobs and women's organizations based on opinions of inferiority from racist employers and white women.

11- Lillie G. \_\_\_\_\_, woman who in 1869 won lawsuit against Claiborne County Louisiana company over her oil and gas land, valued at no less than \$20,000,000 at the time.

12- \_\_\_\_\_ - one of the South American countries that James Weldon Johnson served as U.S. diplomat to under the Roosevelt (Theodore) presidency. (Hint— not Nicaragua, the other country). Johnson, born in Florida during Reconstruction, was the first Black attorney in the state. He was also a noted poet, novelist, and writer of Broadway musicals. Composer of Negro National anthem, "Lift Every Voice and Sing."

8- Constance Baker \_\_\_\_\_ - first Black woman Federal judge, first Black woman elected to the New York State Senate (only woman among the session's 58 members). Used law as a tool to fight civil rights violations.

13- \_\_\_\_\_ Bank and Trust Co.- Bank created in Richmond, VA in 1903 by Maggie L. Walker, first woman bank president of America.

14- \_\_\_\_\_ Wheatly - this woman, stolen from the Senegambia at the age of 8 in 1761, was able to read English in 16 months. By the age of twelve, she was studying Latin and was soon able to translate the *Ovid*. At age of seventeen, she was an accomplished poet, whose works would grace the pages of newspapers in Boston, Newport, Philadelphia, New York and London. Her writings on the American Revolution gained her a meeting with George Washington, who shortly afterwards reversed his policy to allow Black men to fight in the army.

15- Fannie Lou \_\_\_\_\_ - pillar of Civil Rights Movement. Co-Organizer of the Mississippi Freedom Democratic Party. Served as field secretary for Student Non-Violent Coordinating committee. After a brutal beating she received in retaliation for her voter's rights organizing activities, she walked with a limp and suffered poor health for the remainder of her life.

20- Last name of woman in 14 across.(this is a gift from me to you).

22- Fannie \_\_\_\_\_-(1837-1913)-one of only Black delegates to World Columbian Exposition in Chicago, 1893, an exposition of America's achievements since "discovery." The fair was represented by leaders all over the world, but the requests of Black men (including Frederick Douglass) to attend were denied. This woman was in the exposition's Congress of Representative Woman, and with two other African-American women, was able to address the audience. It was the first time that a significant number of Black women had the education, resources and political savvy to make an impact as a group. This woman, born a slave, received a scholarship from a benefactor to attend Oberlin College, where she graduated with honors in 1865. The exposition inspired initial discussions among women of a national women's club.

DOWN

1- Grace Towns \_\_\_\_\_ - elected to the Georgia legislature in 1965, making her the first African-American woman to hold a legislative seat in the South. Served in office until 1984.

2- \_\_\_\_\_ - This major American city was founded by this Black man, who came to the Mississippi Valley with French Explorers.

4- Lucy \_\_\_\_\_ - a slave woman who won police protection of her family from the state of Vermont, sued Williams College for not admitting her son on the basis of race, won a case in the United States Supreme Court for her family's land rights.

7- African \_\_\_\_\_ Theater- Theater established in 1821 by New York Black people (including Black women) which put on Shakespearean plays, operas, and musicals.

10- Sissieretta Joyner \_\_\_\_\_ - International Opera star of the 1800's. Paved the way for Black opera singers and later Black prima donnas.

11- \_\_\_\_\_ - River that Emmett Till, 14 year old boy from Chicago, Ill was tossed into, after being murdered (and weighed down by a 75 lb. cotton gin tied to his neck with barbed wire ) because he allegedly whistled at a white woman.

14- \_\_\_\_\_ - Crystal Bird Fauset, the first African American woman to be elected to a state legislature in U.S was elected to this state assembly in 1938. She was also the first Black woman to *serve* in the State Legislature when she was appointed in 1927 to complete her husband's term in the West Virginia legislature.

16- Carter G. \_\_\_\_\_ - "Father of Black History."- born in 1875, editor of *Journal of Negro History* for 35 years. This publication was one of the most influential in chronicling the heritage of Black people and dispelling misconceptions in academia.

18- Madame C.J. \_\_\_\_\_ - Entrepreneur, business woman who from 1900-1919, pressed a fortune out of her beauty culture schools and products. First female Black millionaire, first Black person in modern times to build large manufacturing enterprise.

5- \_\_\_\_\_ - tool of activist Reverend John H. Johnson of New York City. Rev. Johnson used these to organize community to protest job discrimination of Blacks during the depression. Motto was "Don't buy where you can't work." (1933)

19- \_\_\_\_\_ - Invention of Garret Morgan, scientist from Cleveland, Ohio, that saved the lives of many allied troops in WWI.

21- Jane Matilda \_\_\_\_\_ - became first black woman judge in the united states. Graduated in 1928 from Wellesley at the age of twenty, Received Law degree from Yale Law school in 1933. Her advances in the field of law opened the door for other African-Americans.

— created by Basheera Abdus Sabur

# Dykes To Watch Out For



# ARTS AND

## Sellar and Radbill offer dynamic interpretation of Stein piece

By Mini Kahlon

Gertrude Steins' works lend a lot of room for a director and stage designer's interpretation/imagination. Tom Sellar and Amy Radbill seemed to have combined their skills optimally in 'Saints and Singing': the action is crisp, dynamic and strong, and the settings help modulate all that is happening on stage. The Goodhart music room is used for its depth, thus allowing a variety of movement patterns, and enhancing the audience's perception of a space



with myriad insinuations.

Stein's play is about saints and singing, singing saints, and why saints sing. At one level it is about religion as an institution that draws one in with the promise of a passionate affair - but that finally leaves us with a mindless game. One is captured by a mysticism which when clearly looked at is merely ... singing, chanting, repetition. Enough repetition of anything can lull your mind, transform it into a near zombie-like automaton. All this is made clear in the play by the use of Steins' language - word twists

and manipulations (now you see this, and now you don't) and strings of thought though seemingly unrelated, that mesh to create a tapestry of little moments/lines/ideas.

Stein uses her word plays (apart from as an idiosyncratic method of communication) to comment on the structure of language and meaning, and on the nature of our interactions with one another. Where the method is most striking is in her elucidation with what seem like 'unusual' words about how we deal with each other as human beings. These interactions may seem complex and deep when we think of them, but essentially we are 'translating', 'choosing', 'mentioning'. Hence, she says: "If there is in

between if there is in between the tradition, if there is between that tradition the tradition of laying of lying across the pieces of translations. Translate everybody" "And now mention me/ I mention you to him and to her/ I mention her/ I mention him. I mention him." "I choose you, and what do you choose/ I choose the rest."

The play begins with a statement that frames the piece: "We have been baffled by harmony". Saints and singing implies harmony, harmonious singing, harmonious thought (as in religion) - and yet, it is true that such harmony is baffling, unnatural... What is baffling is our attraction to this enforced harmonizing in

## D A T E S   W O M E N   M A K E

### Wednesday February 20

Christie Balka speaks in Chase 104 (HC) at 4:15p.m. "From Twice Cursed to Twiced Blessed: Building Lesbian and Gay Jewish Communities" (Les-BiGay Pride Week)

John Ashbery reading from his poetry in Goodhart Hall 8p.m. Reception to follow in the Ely Room, Wyndham.

### Thursday February 21

My Beautiful Launderette 7:15p.m. Kiss of the Spider Woman 9p.m. in the Haverford Women's Center (LesBiGay Pride Week)

Yolanda Sanchez, President of the National Latinas Caucus speaks in Chase 104 at 7p.m. "Political Participation and Latina's Power" (Latin American Women's Week)

Seyla Benhabib, Assoc. Professor of Philosophy and Women's Studies at SUNY, speaks in Gest 101 (HC) at 8:30p.m. "Feminist Theory and Hannah Arendt's Concept of Public Space"

"Cosby night" at Perry House. 8-9p.m.

"Crisis in the Gulf- In Whose Interest?" A roundtable discussion at the International House, 3701 Chestnut St. at 5:30-7:30p.m. Free.

### Friday February 22

Sisterhood Party! Perry House. 10p.m.- 2a.m.

Linda Goss, Philadelphia's Official Storyteller, gives a performance for children and adults at the Community Education Center, 3500 Lancaster Ave. 4-5p.m. \$2 adults, \$1 children (Call 387-1911 for more info.)

The Body Politic- a feminist film focusing on women's body image and standards of beauty. Also at the Community Education Center. Two showings at 8p.m. and 10p.m. \$5 gen. admission, \$4 students.

The Bi-College Student Theater Company presents the play *On The Verge*, E. Overmyer in Goodhart Music Room. Time TBA.

### Saturday February 23

*Are You Ready to Rock?* by Sapphire, a play presented at the University of Pennsylvania as part of the Women's Theatre Festival. 8p.m. (for more info. call Annenberg Box Office 898-6791)

Wellness Seminar: "Relationships and Negotiations" with Chuck Heyduck from 10-12 a.m. in Petts Studio in Schwartz Gym.

Second performance of *On The Verge* by in the Goodhart Music Room. Time TBA.

Haverford-Bryn Mawr Symphony Orchestra Concerto Winners Concert in Marshall (HC) at 8p.m.

### Sunday February 24

School of Social Work Bazaar (Black History Month)

UPenn's Women's Theatre Festival continues with three plays: *Give Me*

*Grace*, Anna Brown; *Redress*, Julie Laffin; *Lady M*, Colin Campbell. 8p.m. (see above)

### Monday February 25

"House Party" showing in the Campus Center, main lounge at 8-10p.m. (Black History Month)

### Wednesday February 27

Black History Month Dinner in all Bryn Mawr dining halls.

UPenn's Women's Theatre Festival: *Voyage to Lesbos*, The Five Lesbian Brothers. 8p.m. (see above)

Organic Grower's Conference on Bio-Dynamic Farming. Presentations by Rod Shouldice and George Whiteside. 7-9p.m. at Arrowroot Natural Foods, 834 West Lancaster Ave. Free.

### Thursday February 28

"Issues of Affirmative Action," a panel discussion in Perry House from 7:30-9:30p.m. (Black History Month)

Froma Zeitlin, Department of Classics at Princeton, speaks on "The Origin of Woman and Woman as Origin: The Case of Pandora" Chase 104 (HC). 8p.m.

Repertorio Espanol presents Garcia Lorca's play *La Casa de Bernarda Alba* (in Spanish) in Goodhart Hall at 8p.m. \$8 admission. For reservations call 526-5210.

UPenn's Women's Theatre Festival: *Zora*, Cathy Simpson; *But Only If Things Get Hot Enough*, Coalition Theatre. 8p.m. (see above)

### Friday March 1

UPenn's Women's Theatre Festival: *Reclaimed*, Judy Gebauer. 8p.m. (see above)

Rachel Bowlby, Senior Lecturer in English at the School of Cultural and Community Services at Sussex University, speaks on street-"walking" women and women's issues in literature in the 19th century: "Walking Women and Writing." English House Lecture Hall. 4:30 p.m.

### Saturday March 2

UPenn's Women's Theatre Festival: *All My Hopes and Dreams*, Lisa Kron; *Of All The Nerve*, Deb Margolin. 8p.m. (see above)

Wellness Seminar: "'Women's Worries' Common Women's Health Concerns: Yeast Infections, UT Infections, Breast Diseases" with Shelly Fitzgerald and SAPHE. Schwartz Gym from 10 to 12 a.m.

Bryn Mawr-Haverford Chamber Singers Concert in Goodhart Music Room at 7:30p.m.

### Sunday March 3

Chamber Music Society at Bryn Mawr Student/Faculty Recital in Goodhart Music Room at 3p.m.

— Compiled by Tanya Dean

# ENTERTAINMENT

## "Footlights" stages original works in innovative setting

By Alessandra Djurklou

Last semester a brand new theatre company was founded on this campus; one by the name of "Footlights." On the second week of the semester, this company's bright, multicolored posters entreated those students interested in writing plays to come forward and submit their original, unpublished scripts, so that they may be staged by the company in a casual (yet creative) manner in spaces not usually used for theatrical productions on this (and Haverford's) campus.

One such production, named a "smoker", was performed two nights, the first night in Lunt cafe, the second in Rhoads living room, and staged two short plays, "General Store" by Mitch Cohen, class of '92, (directed by Alexandra Milo-



nas, class of '91), and "Nonsense Hugo!" adapted from a script by Elisabeth Robart, class of '93 (directed by Mav Cordaro, '93, and Ali Djurklou, '93). The shows, which were performed for the first time ever on a Tuesday and Wednesday evening, met with considerable approval from their audiences.

This "smoker" format demanded a completely different approach to staging a production: sets, costumes and props had to be kept to a minimum; lights were a row of desk lamps at the front of the stage (the footlights) or on the sides on small tables; sound was a stereo with speakers. A backdrop made out of several yards of black cloth clad the walls. To complement the casual atmosphere, the audience sat on the floor on pillows, and during intermission were provided with free refreshments. Though it sounds primitive, it worked very well. Light effects were achieved with different colored bulbs, and light strips and a dimmer served the same purpose as a light board.

One of the main differences between "Footlights" and other theatre companies on this campus is that "Footlights" only does unpublished, previously unstaged material. Naturally, then, there is more of a risk involved when one is doing untried, untested material; however, there is also the satisfaction of knowing that one is the first to have tried something new, that there is only one first time for this, and that everything

after that will refer back to those who did it first.

Another important point is the chance "Footlights" gives directors to work directly with the playwright on the material she or he is staging, so that they may get more of an understanding of the playwright's vision of the piece. Since the material has never been staged before, an extra effort is going to be made to fulfill the playwright's intentions, while at the same time not undermining the director's interpretation or creativity. The smoker format, in its very simplicity, focuses a lot more on the actual text, acting, and directing, which challenges those involved to put forth their best effort and not hide behind the decorations of theatre.

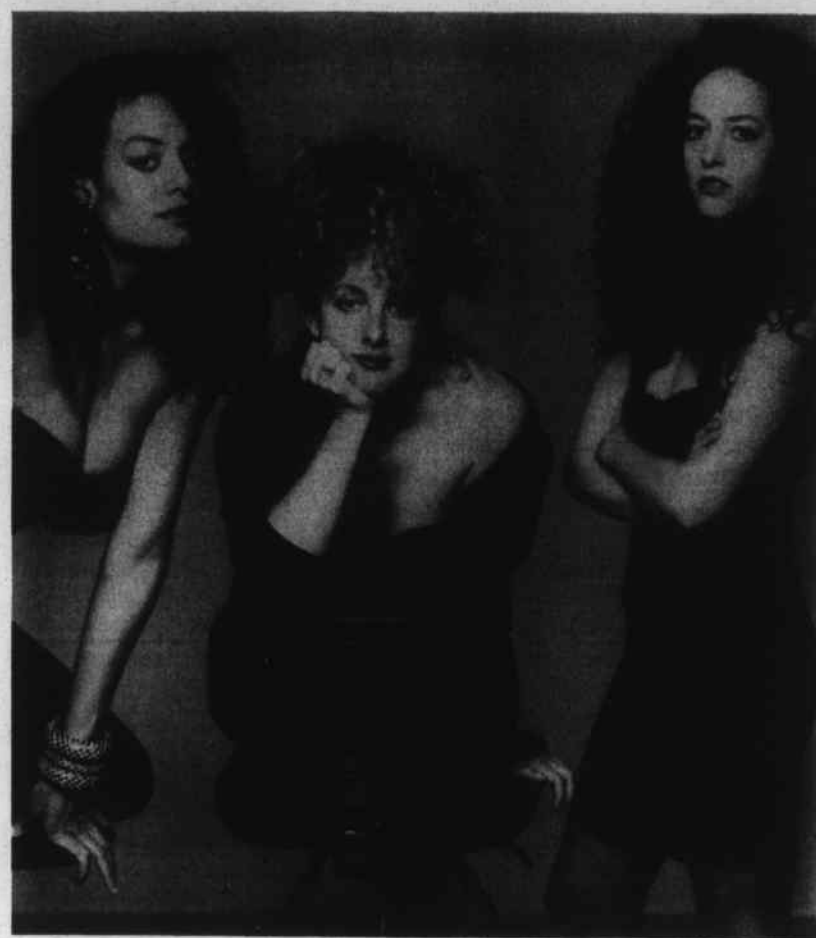
"Footlights" will back anything that has appeal, that has ideas, and fosters creativity. This means not simply staging plays of a specific genre; the smoker format adapts itself to the conventional and unconventional, as long as neither demand too many technical effects. To techies "Footlights" offers this challenge: how to rig up the best sound, set and lights in a small space and on a limited budget?

This semester, "Footlights" will stage another smoker, plus a "smoker on the green" when the weather turns warmer. This "smoker on the green" will take place on a Saturday and Sunday afternoon, at Bryn Mawr and Haverford, respectively, on Denbigh and Founder's green. The audience will sit on blankets and will be provided with refreshments and entertainment for about an hour's time.

"Footlights" is looking for both scripts and directors for this second production, and asks that you please submit any bids to box c-883 or contact Ali, x 7760 if you have any questions. There will also be a meeting in Pem West living room Thursday, February 21st at 8 pm for anyone interested in working with "Footlights".

"Footlights" is also sponsoring a staged reading (or ARS THEATRICA) of a work in progress by Robin Bernstein ('91) entitled "There are no secrets here" in Pem. West at 9pm on Sunday, February 24th. Everyone is welcome, especially directors interested in directing an unpublished production.

"Footlights" was started to give playwrights a chance to see their work as its nature intended, but also to give actors, directors, and anyone interested in any area of theatre to take a risk and work with something that gives them a chance to be truly creative with somewhat limited resources.



BETTY will be playing at Founders Hall on Thursday, March 21 at 9:00. BETTY appeared two years ago and was deemed best act of the year by people who should know.

## Ghost of a Dog: stirring music, intriguing lyrics, odd moments

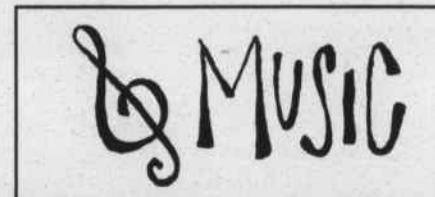
By Patricia Savoie

Dogs abound on Edie Brickell & New Bohemians' latest release, *Ghost of a Dog*. Perceptive folks will find this ghost not only in the title track, but popping up in nearly all the songs, lurking in the physical manifestation of Brickell's poetry. This fascination with deceased canines is not the only bizarre element of this album, and I thought the collection a bit too bizarre the first time I listened. But having become very attached to their first album, *Shooting Rubberbands at the Stars*, I should have known that it is everything odd and unpredictable in this music — the sudden and surprising shifts in tone and rhythm, the unusual quality of Brickell's voice, the ingenious lyrics — that would eventually captivate me. I'm now even more enthralled by this album than the first. *Ghost of a Dog* seems to me to be the natural extension of *Shooting Rubberbands*, a further demonstration of Brickell's passion for play within both the spoken (or rather sung) and the written word, of her love of the language in and of song.

It's hard to know exactly who to praise or criticize; there has apparently been a great deal of controversy between the band and Geffen, their recording company, over whose name goes on the albums. After *Shooting Rubberbands*, the band was planning to drop Brickell's name, and call themselves simply "New Bohemians." Brickell was in total agreement. The record company wasn't. If anything, they wanted only Brickell's name printed on the next album. The result was that nothing was changed. Given that Brickell herself wrote all the lyrics on the *Ghost* album, and also wrote all the music, either alone or in collaboration, I tend to picture her while I'm heartily singing along. But I do realize that the music that I love so much is the work of these mysterious New Bohemians, and I want to give them the credit they deserve, credit that Geffen apparently isn't

too concerned with.

It's difficult to choose just a few songs to talk about, because each is a very important component of the album as an artistic whole. These songs lack the polished sheen of mainstream tunes, many of which are so slick as to slide readily along the auditory nerves in and back out of my memory. But as with the first single released from the first album, *What*



*I Am*, their latest release, *Mama Help Me* has been readily received by most pop rock stations, as well as by alternative stations. The two songs share a rocking beat that is provoking and intense yet accessible, and intriguing lyrics that are energetically delivered by Brickell.

*Black & Blue* is one of my favorite songs on the album (but don't be fooled; I have many). It's an extraordinarily sweet song, but not in the soft and sappy tradition of most love songs. The music is spirited and Brickell is forceful and passionate when she sings "oh the world has got you down cry your heart out on the ground/give me strength to pick you up keep you from dying/give me strength give me love/i can never have enough/all i want is someone who will never stop trying." That's all I want, too, Edie.

Many of these songs are about (surprise, surprise) love: falling in love, falling out of love, being in love, wanting to be in love. But there is a chord of personal strength and self-reliance that can be found even in the loneliest and bleakest of the lyrics. The music weeps long and hard in *Stwisted*, and Brickell's voice is sad but resolute: "got a strong case of weakness — a rich worthless love/ tell you straight out that it's twisted/ ... i

continued on page 14

CONCERT  
TONIGHT

Joanna Ho

Wednesday, February 20  
8:30 p.m. in the  
Campus Center

# Kilson responds to war as historian and activist

By Beth Stroud

First in a series of professors' reactions to the Persian Gulf war

The study of imperialism and its after-shocks is Robin Kilson's academic specialty. In the Persian Gulf war, she sees imperialism's effects working in at least three different ways. First, because the borders of Iraq were, in fact, drawn artificially by Britain in order to facilitate colonial administration, Saddam Hussein can use this colonial division as a justification for his actions. Second, the old colonial powers are following what has almost become a reflex to attempt to preserve order in their former empires—hence the speed with which the United States was backed by France and Britain in this military venture. And third, the United States is affected by imperialism to a degree we dare not ignore.

"I think President Bush is a particularly odd specimen of American," says Kilson, "who feels, in his heart of hearts, that it's unfortunate that America never had an empire." This feeling, Kilson senses, is part of what leads him to play "world policeman" — he seems very sincere, she says, in his conviction that he knows best what the world order ought to be.

This combination of factors, Kilson says, will insure that the Arab world looks on the U.S. action as an attempt by the Western powers to regain imperial control over the region. "That fact alone should give our leaders pause," she says. "The ill will generated by this war will probably last for hundreds of years."

She calls the war a "general destabilization nightmare," but is reluctant to assess costs before we know the Allies' postwar strategies. "I'm afraid of what we may have promised some deeply unsavory people to get what we want," she says, referring to our alliances with Syria, Turkey and the emir of Kuwait. "Our partners are some of the biggest human rights violators the world has ever known... which basically means that America is running true to form." Citing South Africa and El Salvador as examples, she says that it seems to be United States policy to make alliances with heads of state who are no respecters of human rights.

In any case, Iraq and Kuwait will have to be totally rebuilt. Enormous sources of information about ancient civilizations may also be wiped out. The archaeological sites of Nineveh and Ctesiphon, while currently reported to be safe, are certainly in danger. So is the Baghdad

museum, which contains thousands of cuneiform tablets, many of which have yet to be deciphered.

"I worry about whether or not people understand what war is," she says. The Iraqi people are now facing a crisis most Americans cannot even imagine. Kilson fears that most Bryn Mawr and Haverford students have no idea what it is like to have no whole housing, for example, and to have basic services interrupted—the disruption of water service in Baghdad alone, she says, has the potential for enormous effects on health.

It is also too easy to forget that, for the American troops, the crisis is also acute. This war will tax them to the absolute limit. Death and capture are real possibilities for the soldiers now, and as soon as the ground war begins, the casualty figures will soar.

"The war is very far away from us," she says. "It's not something that touches us personally, unless we know someone who's out there... I think the tendency to see this as something that's happening on a TV screen and not in reality is unavoidable." She includes herself among the people who find it difficult not to pretend that it isn't happening, as she finds she can't spend more than an hour a day confronting the war news: "My tolerance for the media has gone way down... There's only so much of this that I think most people can stand and maintain any sense of balance."

Kilson was active in the anti-war movement during the Vietnam War, and she sees peace activists facing many of the same problems in 1991 that they faced in 1968. The movement's initial strength is going to be tested. One of the biggest problems, she says, is that objection to war is still associated with cowardice and lack of patriotism. "The majority of American people believe that once a war is on you have to see it through to the end. It's going to take a lot of work to convince people that you can say No to a war with honor." The peace movement has to get much bigger than it is now, she says, and that will take time.

Just as the commitment of American peace activists is going to be tested in the coming months, however, so is the commitment of Americans who support the war. "I suspect that there are towns all over the country decorated in yellow ribbons," she says. "We won't know until the ground war starts, though, how committed the American people are—whether their commitment can survive the casualties that will be sustained."

"This is not Vietnam," she adds. "There

is an enormous difference between the two experiences. For one thing, I don't suppose we could have had this particular conflict—or our reactions to this particular conflict—without Vietnam. The experience of defeat does funny things to nations... There seems to be a political need in this country to achieve some kind of victory.

"There's nothing I can say... that's going to help people internalize what's going on over there. Coming to grips with this situation is something that each of us has to do for ourselves, and that's not going to be easy."

Students are in a special position to react, feels Kilson. When she compares her own reactions to the Persian Gulf with her reactions to Vietnam, she says, "there's not the same sense of immediacy. Or there is, but it's only because I spend as much time as I do with young people, with the people who are most immediately affected by this... Every time I look at one of the men in my classes, I wonder where that person is going to be a year from now. And if this war persists, it seems that some of them are going to be in Saudi Arabia."



## The Stranger

Is she made of steel  
with the supple strength of living trees?  
This is not clear.  
I only know that her skin is velvet in my hands,  
soft with the tension of undisturbed sands.

— J. Booth

## Reviewer reveals bias: sound of Brickell's voice melts her

continued from page 13

ain't gonna kill myself loving you/ i ain't gonna break my own heart/ ... i know i'll be fine just as soon as i let you go." In *Wohayo*, one of many excellent driving songs on the tape, the music is free and wild, as Brickell is looking to be herself. Haven't we all sometimes just wanted to get as fast and as far away from the established pattern of our own lives: "sing songs sing them loud roll that window down/ high on the highway/ my heart beating fast running from the past/ times we had."

Two of the songs, the title track and *Oak Cliff Bra*, aren't like any other song I've ever heard. They're strange. Imagine poetry by William Carlos Williams set to music and sung by a grinning Brickell sitting on a big front porch in a very small town. She's just hanging out, watching a few cars go by and "a lady with a baby/ with only one shoe/ walks by/ where's his other shoe?" The English major in me can't resist trying to analyze these odd collaborations of cryptic verse and simple tune. But I have begun to suspect that they are best taken as they first appear: endearingly odd.

Okay, okay. I could go on and on about each and every one of the songs. I'll spare you. But I've got to tell you about *Me by*

*the Sea*. Yeah, so I've got a thing about the ocean. But I think that everyone will appreciate the simplicity and honesty of this song. She's alone on the beach, playing in the sand and seaweed. And she likes to be alone there. But she wishes she could be alone with someone else: "the moon is nowhere almost time for the sun/ the voice of the waves sounds anciently young/ i'm a prisoner of freedom ten toes in the sand/ & man i wish i had a hand to hold." Brickell has a well-developed understanding of the interdependence and play of words; these songs are poetry set to music.

I love this album. And as you may have guessed, I'm also pretty enchanted with Edie Brickell herself. I know little to nothing about her "real life" or her personality; it's her voice that does something to me. It's strong and distinctive, and she is one of the most expressive female vocalists I've heard. Please let me know if you hear of any live performances by Edie Brickell and New Bohemians anytime, anywhere; I'm willing to travel.

(By the way, I wasn't kidding about this "ghost of a dog" being quite literally spread through most of the songs. Check out the lyric list carefully.)

## Student production of *Saints and Singers* intoxicating

continued from page 12

institutions such as religion. Sainthood is seen in this context as the final recognition of one's ability to harmonize (bring together, negate differences) by using strong rhetoric that can pull the unthinking into a trance-like belief that is molded and adjusted by the saint.

Steins' plays defy any simple solution or explication of a singular train of thought. One's experience is personal, but there were sparkling moments that even outside of the play's context were pure entertainment. The actors/actresses deserve praise—their work was exemplary. Mark Gillman is an accomplished actor, with several semesters worth of acting under his belt. His work in *Saints and Singers* clearly shows the careful nurturing and development of a talent. His performance was polished and controlled. Olivia Smith and Katherine Jackson also worked well together, contributing to some of the scintillating moments mentioned earlier. The surprise was Amy Ogden, who at least to my knowledge has until now been one of the

Theater Departments evergreen 'techies' working backstage in nearly all of the departments productions. In this performance she has shown that she is an actress of some stature: she had an excellent sense of emotion, timing and the overall structure of the piece. Her little interlude with the word-plays on 'exercise' (exercise and exorcise) was only one of the instances when she stole the limelight. The production team also included Lisa Ryder as stage manager, Abby Kay as production assistant, and Kate Dailinger, Margot Hipwell, and Debbie Swedlow.

If Poetry is Prayer as Beckett says, then we were similarly intoxicated as we moved with the poetry of this piece. The visual imagery, language and sound produced a riveting tableaux—never stationary, never dull. If you missed the show—you missed an excellent production. If we (students) can produce work of this calibre more often, we will have theatrical offerings of a quality not often seen at the college level. Tom and Amy: Bravo!



# Critics of Hell Week offer solid, realistic revisions

*continued from page 7*

a secret initiation rite that does not hurt anyone, either emotionally or physically? If we are truly doing this for the freshmen, then why not eliminate the pain? Every woman at Bryn Mawr has a different history and a different set of goals, but every single one of us has to make this her home while she is here. Let's find a way to welcome each woman without causing pain or anger.

Alisa:

At the beginning of Hell Week, I had planned to enjoy myself. I couldn't understand why my roommates were so unexcited by the whole idea—it's not like hazing, I told them. It's fun, it's just a part of the traditions. Don't worry, I said. It's not that big a deal.

As I became more immersed in Hell Week, however, I began to feel less and less comfortable. I began to think about what was going on around me, and to ask questions.

Hell Week made me think about power. I went into Hell Week very certain about my boundaries. I knew that I didn't have to do anything that didn't feel safe to do, and I made it clear that I was going to either modify or refuse to perform any task that wasn't comfortable for me. The idea that anyone would ask me to give up my power in myself was ludicrous to me. And yet, I saw people around me who didn't seem sure of this at all. I saw too much anxiety, and stress, and fear—so many of us were so willing to do exactly what we were told to. Hell Week seems to create a situation in which freshmen forget that they do in fact have control over themselves. When a freshman may not be able to articulate her boundaries very clearly, and upperclasswomen aren't sensitive to each person's individual boundaries, serious problems arise.

In addition, Hell Week also sets up a situation in which the voices of people whose boundaries are violated, or who feel uncomfortable for any reason, are silenced. Our concerns are dismissed with "Oh, don't worry, it will all be okay," or "Lighten up," or "You're overreacting." Voicelessness on top of powerlessness is quite a heavy load. During Hell Week, Bryn Mawr easily becomes an unsafe place.

I noticed another aspect to the power-confusion that went on. At the same time that Hell Week creates a situation in which a whole section of the community is rendered powerless, it relieves those in power of responsibility for their actions—because it's all part of the "tradition." It was as if sophomores got amnesia about

what it was like for them as freshmen — or perhaps they were acting out of their own anger at their previous powerlessness. All Taskmistresses did not mysteriously transform into demons during Hell Week, I realize, and my Sophomore Reps did a great job of ensuring that the experience was safe and fun for us. But the way Hell Week is set up makes it easy for things to get out of hand, and for people to get hurt.

I feel now that all that time I spent trying to convince my roommates of the okay-ness of Hell Week was really spent convincing myself. While I did have fun during parts of it, and while I didn't end

up feeling as humiliated and betrayed as some people I saw, I was still left uneasy about the whole thing. I love the traditions of Bryn Mawr—they are a big part of why I came here, and why I love it here now. But this tradition can hurt people, mentally, physically, and emotionally. And any tradition which hurts people is a tradition which I can't be a part of, and which needs to be changed.

Ellis:

I was told later they got up at four to wake us all: thrash music and trashcan lids. The noise snapped me out of sleep, but didn't wake me. I pulled the covers

over my head; I hid and shook. The sound went on. I had forgotten how to get out of bed, open the door, shut off the stereo, go back to sleep: there was nothing to shut off, only noise and fear. "It just doesn't stop," I dragged the words out of my body and, as I finished waking, remembered I was a sophomore.

As if my year mattered. I was still woken, still frightened, still hiding. And if I'd any more energy or class spirit, I'd be the one turning on the music and banging the walls with as much glee as I'd had for screaming at trials the night before.

What made the line—between being hurt and being one who hurt others—so easy to slide across was my ability to comply, to lie, to lie still, take it all. I don't like that.

We are complicit in hurting and lying to one another.

We are complicit in betraying one another and ourselves.

The end of Hell Week as it stands comes as no gift, but as an apology for the lies we tell, the hurt we deal, the betrayal we effect.

It's a sop, a way of begging back the trust we were given and which we broke.

For many of us the facts of Hell Week come as no surprise.

Many of us have already met with injustice, terror, and humiliation, thank you, from our schools, from our parents, from our peers.

For many of us initiation rituals, hazing, come as no joke, but as a fist and a slap in the face from the past.

For many of us, it's no easy comfort to remember we're here now, safe, inside a joke. For many of us Hell Week is already out there.

Thank you for making it to the end of this letter. All of our voices have something to say, and differently, but we all share a belief in this community and its traditions, our fellow students, and in human dignity. We share a commitment to changing Hell Week, to positive change. Please help, please continue this by writing to the *College News* or by contacting us. We want to pass on a tradition we're proud of.

Melissa Demian '93  
Jennifer Uttley '93  
Elizabeth Murray '91  
Abigail Carlton '92  
Robin Meyer '94  
Alisa Conner '94  
Christie Stern '93  
Talya Sheinkman '94  
Ellis Avery '93  
Eleanor Chin '93

## Suggested alterations to the tradition of Hell Week

- Take the emphasis off frosh humiliation and refocus it on the pageantry of Hell Week. Make Trials a performance by upperclasswomen for freshmen, i.e. no blindfolding, crawling, kneeling, virgin/whore imagery, booing, hissing, screaming "Guilty," kangaroo court. Each customs group could be tried together to minimize individual embarrassment.

- Instead of the Taskmistress and Taskee roles, which are far too conducive to power-tripping and too reminiscent of *very real* power imbalances throughout history, create a role of guide or companion for the sophomore, and an additional role for juniors (frosh would sign up for one of each). The collective imagination of this college ought to be able to come up with something other than turning freshmen into slaves.

- Make it absolutely clear that activities on the schedule are optional.

- Get rid of the early-morning wakeup. Aside from falling under PA state laws against hazing, it puts everyone in a bad mood for the rest of the day. We all lose enough sleep as it is.

- Let it be known, perhaps, that there is a mystery which will be revealed at the end of Hell Week. Face it: this Tradition has come to be an initiation ritual, and such rituals have always been most enthusiastically participated in if the initiates think there will be some benefit to them at the end.

- Start preparations for Hell Week much earlier, simply to take stress off the Soph Reps and their helpers.

- Create safe places within each dorm—upperclasswomen who do not choose to participate, like Switzerland, i.e. nonparticipation is an activity, not passive disgruntlement.

- Dress up *all* the classes. (Again, Hell Week ought not to concentrate solely on singling out the freshmen for abuse.)

- Hold Confinement for *all the frosh* in Thomas—a large space where no one will feel severely restricted, but still bound to one area of activity. There can be separate places for quiet study, movies, food, perhaps a cabaret for the freshmen put on by the deans?

- Keep the very end of Hell Week. If enough changes are effected, maybe this will be a good experience for everyone next year.

## Dear Ms. Hank



Dear Ms. Hank,

This may seem trivial to most, and even rude and obnoxious to others, but for us it is a very real and difficult problem. We're both second semester seniors, struggling under massive loads of academic work and the strain of graduating in less than three months. We're both in constant states of internal chemical flux induced by stress and fear of the unknown. And we're falling in love. Not with each other. With two other second semester seniors. That's four second semester seniors we're talking about. And our aforementioned internal chemical imbalances are being further upset by skyrocketing hormone levels.

Okay, okay. So falling in love is a wonderful thing, and we are very, very happy. Maybe we shouldn't be complaining. But we're not getting anything done. We're always busy doing something, but nothing gets done. We can't sleep at night, even when we're alone.

Especially when we're alone. There just isn't enough time to do everything. There isn't enough time left. We don't mean to sound like it's the end of the world, but what will happen to us? We want to leave now, to run away with our respective second semester senior loves. But then again, we never want to leave. We're very confused. The world seems much brighter and kinder than it did before; but it also seems to have turned upside down. We're just a bit seasick.

What should we do? How are we going to finish our degrees? What will our worlds be like when Garden Party is over? We're very happy. But we're a bit overwhelmed. Help.

— Overly Sexed Second Semester Seniors

Dear Overly Sexed,

Pleasure is a heady thing, I know. And

you know I know. While you are strolling in the moonlight, laughing your joy at the world and the two arms that hold you close, the past and the future seem like two twinkling roads. Then you come home to your four walls, and the iron bars crash down around you. Life is full of such contradictions.

I suppose I could very sensibly tell you to throw away your new-found happiness and enfold yourself in the equally willing, if somewhat stiff arms of Canada-day library, but I have a feeling it wouldn't wash. When love calls, who but the most vigilant is not distracted? To my mind, you should concentrate on that part of your life which is causing you stomach flip-flops and secret smiles. The degree will be given you, in due time, and I have every confidence that you have been well enough trained by this beloved institution to complete the required work, although perhaps a bit more mechanically

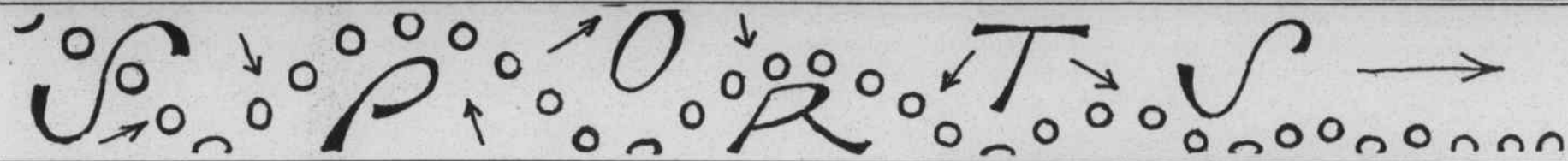
than in former days. As to "Life after Garden Party," remember that the future is only the sum of the moments which make up the now. As your now seems to proceed fantastically, I have few fears about your future.

Whenever you begin to feel as if you are slowly being unraveled, take a walk—by yourself (remember, it is important to retain at least a modicum of autonomy)—and go to a good quiet place. Watch the trees shimmering in the sun. Eat some dirt. Get in touch with Nature. Commune. Then stomp back here, and figure out what you need to do. It'll all work out—with love by your side, how could it not?

Death to the Patriarchy,

Ms. Hank





## P E R S O N A L S

Ganoosh: Be strong — not all days will be so full, and once upon a time you will roll down a hill and dance with space.

AIE: The sun goes up and the sun goes down, while every moment the earth spins it's silent way around. Through our distance words are like turtles' backs, living stepping stones which may at any time give up the ghost. I love you — Jessibeth

Lena: I meant it about dinner — when? you're a darkroom chemical beauty.

A compliment for Lisa from Thea as formulated by Jessica:  
Pixie eyes  
They snap and glow like dimstore firecrackers;  
Heavy black boots that skate decorously on the ice.

Dear Patti: When you first arrived in the world like a star shot from a cannon, we all fell on our knees. So it is now — you are the queen of roller skating, bruised knees and marigolds. Take pride in the fantastic. Only drink fresh squeezed OJ and always have a fish by your side, and the world will sing only words of praise. — Your true disciple

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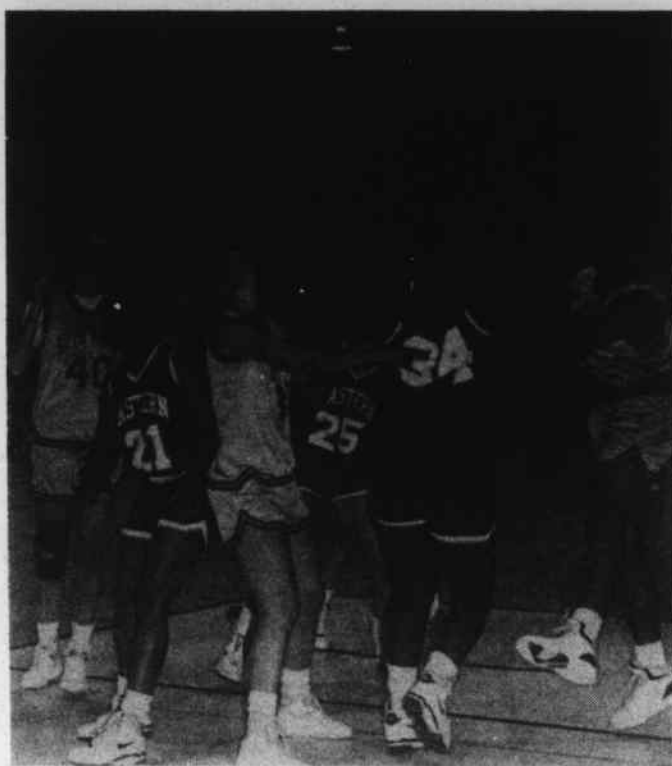
Alright, babe cakes. You stood me up once already. Give me a break will ya? Call me. Your gym registration buddy.

Yo womon with my (your) hightops. Are we EVER going to have that walk-talk thang? Have I been neglected along with my purple converse?

Hey sweet thing. Would you and your beautiful red brown eyes and sexy pouty lips care to join me for a date? Some Thai and roller disco perhaps?

Mary Ellen, GO FOR ARIZONA. You know you want it.

To the beautiful people who made me organic soft pretzels, my palate will never be the same. Lisa



## Bryn Mawr basketball off to strong start with three wins

By Miriam Cope

At Bryn Mawr, there is more to Women's Basketball than suicides and power drills. The members mix dedication and concentration with skill and humor to form a solid and cohesive team. The '90-'91 season's team is led by co-captains Julie Demeo and Lisa Wells, and coached by Raymond Tharan.

The season began incredibly well with the Mawrters chalking up three consecutive wins. In the first game, Bryn Mawr rose to beat Delaware Valley by a score of 63-29. After that, Bryn Mawr never picked up the dribble, winning two more against Goucher and Neumann. Against Goucher, sophomore Erin Adamson scored her personal game high of 27 points. And regardless of what might have been a record turnout of fans for the Mawrters' opponents at Neumann, Bryn Mawr came through with an upset vic-

tory of 56-48.

In spite of finishing seventh (out of 8) at the Seven Sisters Tournament, the Mawrters proved to be a team to be reckoned with, and will continue to be over the next few years. While supplying the Northampton WENDY'S with the funds to build a new Taco Bar, Bryn Mawr went on to win their third game at the tournament over Swarthmore by a score of 68-37.

Other members of the team include Senior Lucinda Kerschensteiner, playing in her first season. Sophomore Mary Beth Janicki has proved to be another key member of the team; she is aggressive under the boards and a menace to her offensive opponents. The freshmen of the team, Ellen Benson, Jen Ducios, Amanda Garzon, and Gretchen Taucher bring with team a wide range of talents which have also contributed to the success of this year's team.

# Madame Zeldá

### Romance and the Libra Mawrtyr

Libra Mawrters are usually more gentle and even-tempered than they look (some of them even look so at times), and this is important since they are traditionally supposed to be the "peacemakers of the Zodiac". Deliberate malice and cruelty simply aren't part of their chemical/emotional make-up. They aren't happy watching people quarrel or hurt each other, and never intentionally hurt people themselves. Libra Mawrters are also extremely romantic and prone to fantasizing about silk, soft music, cuddling, moonlight, people and roses (often in that order). Some of them are shy about admitting it, however. (Okay, okay so they *can* be a trifle dramatic at times and have a tendency to flirt like female Casanovas—but this just adds to their charm. Right? Right?)

Well, it seems as if most of the qualities listed above are important for the success of a relationship. Right?

Right.

So why is it that a large number of Libra Mawrters often moan about their love-lives?

It's simple. When it comes to romance they become quite demanding. When it comes to true love they turn into perfectionists in a "Jekyll-Hyde" fashion. Most Libra Mawrters are also more practical

than they look except when it comes to love. Try telling a Libra Mawrtyr who is intensely frustrated about her latest relationship (she wants one, but often has many) that love can't be moonlight and roses and etc. all the time, and she'll probably respond with a sigh and a "Oh ... I know, but ... (she gets a dreamy, half-puzzled look in her eyes) ... why not?"

It's because perfectionism needs to be achieved by *effort*, my dear. I can almost hear the Earth Signs cheering at the mention of that magic word! (Libra Mawrters reading this have probably switched off their famous smiles). Though most Libra Mawrters are extremely hardworking when it comes to shopping or academics, they are also amazingly good at ignoring the negative aspects of their relationships. This is a real pity because if they could accept their own failings, and also those of their partners, they would be happier than if they kept brushing them under carpets and rugs—the failings, not the partners. I wish they would start smiling again—deep down inside most of them know that achieving true love is not difficult. Especially if one stops hiding from it.

### Romance and the Scorpio Mawrtyr

Sexy? mmm yes.  
Possessive? Ah yes.

Jealous? Yes. Intense? Yes!  
Passionate? Yes! Oh yes! Oh YES!

Please excuse the orgasmic nature of the introduction, but keep in mind that we are dealing with the *Scorpio* Mawrtyr. In fact, the title of this horoscope should be "Sex, Romance, and the Scorpio Mawrtyr". I mean, come on, is it *my* fault that Scorpio is the sign that governs the area of sex? (It's pretty damn good at governing that area, but Scorpios know that. Even those who are virgins.) In fact, there is precious little about herself that the Scorpio Mawrtyr doesn't know. Sorry ma'am, but I have to write the horoscope anyway.

She has the ability to love you like no-one else can. No, I didn't get that line from a romance novel. Few people can understand or appreciate the intensity of the Scorpio Mawrtyr's love—which is precisely why she loves very few people. If you're one of them you are more remarkable and more lucky than you think you are (I hope all you "over-modest Cancers" out there are reading this!).

Of course, just because she may begin to love you like no-one else can doesn't mean that she is right for you. Especially if you turn out to be an unfaithful, inconsiderate, weak-willed, highly promiscuous type that doesn't take her and/or her love seriously. Don't worry, in that case

you won't be stuck with her for long. She'll lose respect for you, tell you that you are not worthy of her love, and leave you ... just as you begin to stammer your apologies. And I'm sorry, but if you have somehow managed to hurt her badly enough, she'll never "bring back that lovin' feeling"—even though you may want her to. Heaven, Hell, Earth, Pluto and Purgatory can all freeze over ... she won't love you again.

That may have sounded extreme, but then it was meant to. Part of this may be because Scorpio Mawrters have memories that are better than those of a herd of elephants put together. They don't forget injustices, cruelty, kindnesses, intense moments, things they learn for art-history—they just can't forget certain things. If they could "forget at will" they would want to forget certain things like the names of their former flames! Former furnaces rather!

However, if your relationship with a Scorpio Mawrtyr is deep and rapidly turning permanent (she doesn't shrink from that word like some people do) it's a matter for celebration. Pull out the champagne (or apple-cider or whatever) and toast your mutual love and loyalty. And passion. Don't forget to toast the passion.

— "Libra '92"