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3-7-1991

### The College News 1991-3-7 Vol.12 No. 8

Students of Bryn Mawr College

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# THE COLLEGE NEWS

VOLUME XII NUMBER 8

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BRYN MAWR COLLEGE

MARCH 7, 1991



Gaiashkibos, tribal leader of the Wisconsin Lac Court Oreilles band of the Chippewa, came to Bryn Mawr February 23 as part of the Peace Studies Mission's preparation for their coming trip. He spoke about conflicts in Wisconsin between Tribal Rights groups and White Supremist groups concerning land and water use.  
Photo by Lena Kopelow

## Peace Studies Mission to Focus on Native American Issues

By Patricia Savoie

The 1991 Peace Studies Mission, coled by Associate Professor of English Susan Dean and McBride scholar Vera Palmer, has been engaged in extensive study and discussion for the past six weeks in preparation for their trip to Native American Indian reservations in Wisconsin and Arizona over spring break. This year's mission is the fifth designed and implemented under the program; earlier missions include a trip to East and West Germany last year, and to Central America in the spring of 1987. The primary aim of the missions has been to gather information from both sides of the conflict under study, with the intention of not only understanding the dispute, but also formulating possible resolutions to the conflict.

There were 62 applicants from the bi-college undergraduate community and the Bryn Mawr graduate schools for the mission this year, the highest number to date. Four of these applicants were chosen on the basis of a written application and interview with the selection committee: Eric Becker, a Haverford senior majoring in Religion with a concentration in Intercultural Studies; Betsy Hodges, a Bryn Mawr senior and double major in Sociology and Psychology; Suyih Kao, a Bryn Mawr junior majoring in Political Science; and Lilli Ann Perez-Ten Fingers, a graduate student in the School of Social Work and Social Research.

This year the six person team is studying land and fishing treaty disputes between Chippewa and non-Indian groups in Wisconsin, and the intertribal dispute

between the Navajo and Hopi tribes in Arizona, a dispute over land rights that is over 100 years old. Stops in Wisconsin will include visits to tribal headquarters, the State Department of Natural Resources, a local community college, a powwow, and talks with pro and anti-Indian groups, tribal leaders and church officials. In Arizona, the group will meet with the Office of Navajo-Hopi Indian Relocation, tribal presidents and elders, and will visit the disputed lands and the relocation lands. Preparation so far has included weekly readings and discussions, trips to the Bureau of Indian Affairs office in Washington, D.C., attending a national meeting of tribal leaders at the Friends Meeting House in Philadelphia, and viewing a number of documentaries on each dispute.

The group's training also included a meeting with the tribal leader of the Wisconsin Lac Court Oreilles band of Chippewa, Gaiashkibos, who was in the area for the meeting of tribal leaders. Gaiashkibos has helped the mission organizers in setting up the agenda for Wisconsin, and has found host families for the members of the group to stay with. He was also able to speak to members of the bi-college community during his stay last weekend. He spoke primarily about the situation in northern Wisconsin, in which disputes between Indians and non-Indians over treaty rights has resulted in demonstrations riddled with racial tension. Gaiashkibos also discussed issues of U.S. government and the dominant culture's treatment of Native American peoples and their culture.

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## Students unite to hammer out Diversity Requirement

By Sara Rubin and Tracy Hoffman

Students have met three times in the last week and a half to debate the issues surrounding a diversity requirement and to write a new diversity requirement. The goal is to send a message to the faculty and the administration that we feel the diversity in courses offered, texts read, and faculty specialization are seriously lacking at Bryn Mawr.

The first meeting two weekends ago was primarily a gathering of students interested in opening dialogue concerning a diversity requirement as well as initial brainstorming of what this requirement would include. This past weekend, more than sixty students filled the main lounge of the campus center to discuss the various issues regarding the importance of diversifying faculty and the curricula of students' majors' and instituting a diversity requirement.

The overwhelming consensus was that Bryn Mawr College needed to diversify; however, there were differing approaches offered as to the most effective way to achieve this goal.

Because so many professors are afraid to teach courses outside of their specialization (and so many have specialized in exclusively Western areas), some students recommended the further education of professors already teaching at Bryn Mawr as the way to diversify. These could be funded through already existing routes including MAPSS; the Ford

Foundation Grant, which gives professors paid leaves for further education; the Berkeley University Grant to re-train professors in diversity; and other grants and fellowships which are probably available but not highly advertised (this means that the students and faculty will have to ask the President's and the Deans' Offices what money is out there).

The students who questioned a diversity requirement generally did so on the argument that as students already have so many requirements to fulfill between the divisionals and our major requirements, any more would be too much of a burden. However, the consensus was that the diversity requirement should and could fall into one the pre-existing categories so that students wouldn't have any additional requirements.

Another student felt that certain academic disciplines — such as math, the sciences, and philosophy — couldn't be diversified, as they are traditionally Western studies (inventions). But it was quickly pointed out to her that, indeed, most of these disciplines have their roots in Asian, African, and Middle Eastern thought. A science major added that one science professor had received a Ford Foundation Grant, had been further educated, and was now offering a class on Women in science. Diversification can be done in all fields, there are no excuses.

One student brought up the point that some disciplines which could potentially

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## South Africa Plays Role In Bush's "New World Order"

By Sharon Stankevich

I am curious to know how many U.S. soldiers in the Gulf, a disproportionate number of whom are African-Americans, were shot at with apartheid South Africa's ammunition and equipment. (In addition, that is, to U.S. weapons supplied Iraq throughout past decades...)

The 28 January 1991 Johannesburg *Star* reported that record-breaking shipments of 155mm shells were sent to Iraq by the apartheid defense giant, Armscor, long after the U.N.-sponsored arms embargo began on 23 August 1990. The order for shells had been placed prior to the embargo, and South Africa obviously could use profits from these illicit shipments for liberation movement destabilization efforts at home. Hence, the ANC's request for maintaining economic sanctions.

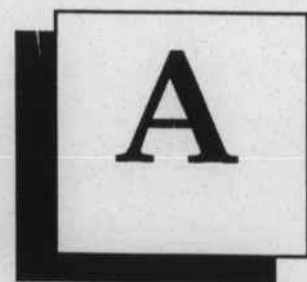
According to the *Star*, the shells are capable of delivering poison gas up to 42km, and posed a far greater threat to U.S. troops than Scud missiles. They are fired from huge G5 and GHN-45 mobile cannons, also manufactured and sold by the apartheid regime. The G5s, said to be the most advanced mobile cannons in the world, and the GHN-45s, were invented

by the assassinated Gerald Bull and sold to Iraq in large quantities throughout the 1980's. U.S. officials under the Reagan Administration continually gave quiet approval to the transactions. When the Gulf War began, Iraq reportedly had 100 GHN-45s and 200 G5s. Most of the G5s were located in Kuwait and surely were used against U.S. troops.

Rather than being confronted by the wrath of the United States for delivering ammunition that could be used for chemical warfare (as indeed the 155mm shells were in 1986 against Iraq), South Africa is in fact being rewarded by the Bush Administration. The United States has purchased the entire 1991 supply of 155mm shells from the apartheid state through Saudi Arabia. Additionally, the United Arab Emirates, another loyal U.S. client state, has ordered fifty G6 cannons (an upgraded G5).

The *Weekly Mail* (18-24 January 1991) quoted senior South African military officials, American defense contractors and writers from *Jane's Defense Weekly* saying that American forces would consult or even visit South African defense officials in person for "advice on how the Iraqis would use the artillery we sold

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**AIDS IN OUR LIVES: Coming to terms with risks and fears**

**see centerspread, pages 6 and 7**

## Students demonstrate apathy, commitment at Plenary

Tempers are hot. People are getting edgy. It's 9:45 on Sunday night. We just lost quorum. You'd think quorum wouldn't be that hard to get; after all, it's only 388 people or so — that is less than a third of the student body here — you'd be dead wrong.

Those of you who were there know how frustrated you were. As for those of you who weren't there; at this moment I am tempted to say you should be thrown out of the association.

It was a long, hellish process to even GET quorum. I went to my dorm and banged on every single door to help get the minimum number of bodies. Not all of them stayed, so we lost quorum again and again. Repeating this silly routine several times.

Where were the rest of you? What were you doing? What was so important that you couldn't take part in your responsibilities as Bryn Mawr students and residents here? What could you not have done at another time? It's not as if you

didn't know it was happening. How could anyone be out of it enough to have missed the signs and notices? If governing ourselves is SO important to us, then why weren't we doing it? Why on earth weren't there more of us present.

If everyone showed up around 7 p.m., and stayed to do their duty as mature self-governing human beings, this thing would be over a lot sooner and be a lot less painful for those of us who did show up. By "those of us" I mean those of us who care enough and take our responsibilities seriously enough to actually do them.

I would like to confront all of you who didn't show up. The only thing that stops me is that there are over 700 of you. And I know that not all of you were sick in bed or at a job or out of town until 1 a.m. You corrupted the right of self-government for the rest of us.

Still Angry,  
Abigail Carlton '92

### Ad Hoc Faculty Committee Presents Limited View of Gulf War

The Editor:

I feel duty-bound to respond to the two anguished letters (published in your Feb. 7 issue) by Nancy Grey and Sara Rubin concerning student reaction to the Gulf war.

Appearing under the heading IS THE PEACE RHETORIC TOO SIMPLISTIC FOR THIS WAR? these letters reflect in their different ways a legitimate concern with some of the premises underlying the antiwar sentiments voiced by many of our students.

Ms. Grey confesses that, when confronted by such random and generally ill-conceived reactions to the war, she "has been increasingly afraid to express (her own) ambiguous opinions," and then proceeds, ever so gingerly, to question the naiveté of the conventional wisdom that the war can simply be narrowed down to the issue of "Blood for Oil."

Ms. Rubin, for her part, detects in the climate of opinion that prevails on campus something resembling the mass

hysteria depicted in Nathaniel West's *The Day of the Locusts*. "One thing that I have learned from this war," she writes, "is how terribly ignorant I am" — a deplorable condition that can only be remedied, she urges your readers, by learning more about the region through the ongoing teach-ins conducted by the Ad Hoc faculty committee on the War.

But what, precisely, has this teach-in succeeded in achieving thus far? Meeting every week since it was first convened at the beginning of the semester, the teach-in was allegedly designed to address the issue of war or peace in the Gulf by providing information and instruction. But as far as I've been able to observe, its real but unstated purpose has in fact turned out to be the promotion of the partisan views and prejudices of its sponsors.

Consisting of a self-appointed coterie of *engagé* historians and other like-minded social scientists, the Ad Hoc

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I thought Plenary was wildly successful. When it was over, I was exhausted but exhilarated. The reason: I got to see lots of beautiful women speaking with passion and eloquence. Things that needed to get changed got changed. Resolutions that desperately needed to get passed got passed. But most of all, I felt I was seeing participatory democracy in action as the majority of people on the floor took control of the meeting away from a minority who seemed to want to hold on to it — propelling discussion, using parliamentary procedure, amending proposals and passing resolutions in ways that completely surprised the Plenary Committee.

For example, the clauses in the constitutional amendments that would have required Honor Board members and SGA officers to live on campus were struck, even though the Plenary Committee seemed to want them in the Constitution — even to the point of trying to accept a friendly amendment replacing the clauses after they had already been removed by a general vote.

The control issue was a serious problem. I don't want to belittle it for a moment. You could see it in the summary of Robert's Rules handed out at the door: it told people where to go to speak pro and con, how many minutes were allotted for discussion, and little else. The Plenary Committee subsequently announced that it was also possible to make a motion to extend time. Anyone who wanted to make an amendment, call the question, divide the question, table discussion or simply ask for infor-

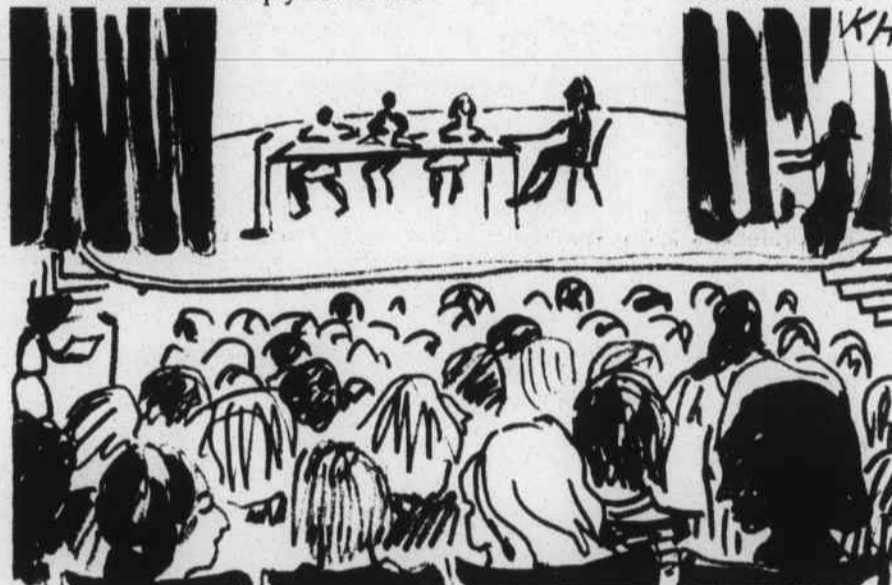
mation about the procedure was left to her own knowledge or lack of knowledge about Robert's Rules. This had to be incredibly disempowering for anyone who never attended a Plenary before (and didn't do geeky things like Model U.N. in high school, as I did).

But I thought people on the floor did an admirable job of using Robert's Rules to get things said and done that reversed the power balance. Ideally, Robert's Rules give everyone in the meeting equal power to influence procedure; the chair should only entertain motions and report the results of voting. While we didn't approach this democratic ideal, we did get closer than anyone expected.

We voted that our officers can live wherever they choose. We voted to appoint a committee to explore issues of sexual assault and harassment and to propose better policies. We passed two resolutions which, although admittedly more symbolic than substantive, indicate a long-overdue readiness to insist upon respectful treatment of College staff and student workers.

And for these reasons, I was especially glad that we voted to hold Plenary every year from now on. While both sides argued eloquently for and against this resolution, I maintain that there will often be a gap between the goals and priorities of the majority and those of our elected officers. When we all come together to make decisions, our power is beautiful to watch. And it can only get better with practice.

Beth Stroud '91



### Rape Awareness Week: Confusing the Issues

To the Community:

As women, we are fully aware of the implications and horrors of rape. Rape Awareness Week theoretically works to inform the community. The Rape Awareness Project presented the community with important information — the definition of rape, hotline numbers, and steps to take after being attacked. However, the billboard that was setup in the Campus Center Lounge was counterproductive to the presentation as a whole. To be most effective, the issues of rape and women in contemporary society should be dealt with separately. By combining the issues women are put on the defensive — insinuating that somehow in denying femininity, a woman can prevent rape.

At Bryn Mawr, we are taught to express ourselves as women. However, if the female chooses to wear makeup, lingerie, listen to the Beatles, and play with Barbie Dolls, she is subscribing to a mentality which supposedly men have created. What this in turn does is once again subordinate women, implying that they are not capable of defining themselves or having sexuality.

On the first side of the billboard, there were cutouts from popular women's magazines, along with lyrics to songs.

On the back there were Harlequin novel covers which flowed into graphic, shocking pornography. This conglomerate presentation insinuates that those who buy Harlequins and fashion magazines are the same degraders of women as those who purchase and produce pornography.

On the billboard the point was taken to be that women are passive sex dolls that are pawns for men and advertisers. Why is it that if a woman dresses provocatively and is proud of it, she is immediately a product of rape culture? Isn't the right for a woman to express herself in whatever fashion she chooses what the feminist movement has been working toward?

This seems to us to be another example of misplaced anger and enthusiasm. Women still lack the respect and dignity that they deserve. However, attacking superficial cultural symbols (i.e. clothing, music) seems counterproductive. Legislation and concrete issues seemed to be in the background of the Rape Awareness Project. The result is the undermining of the importance of Rape Awareness Week.

Alexis Boylan  
Jessica Nussbaum

## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XII, NO. 8 MAR 7, 1991

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The deadline for the March 28 issue of *The College News* is Friday, March 22 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.

## Anthro Department Loses Faculty In Spite Of Crowded Classes

To the Bryn Mawr College students, administration, and faculty:

We, the students of the Anthropology Department, find the denial of a tenure track position to Jean DeBernardi unacceptable. The search committee was composed of Anthropology students Tracy Hoffman and Marcia Grimes, Anthropology faculty Rick Davis, Phil Kilbride, and Jane Goodale, Political Science Professor Marc Ross, Geology Professor Maria Crawford, Haverford Anthropology/Sociology Professor Wyatt MacGaffey. It is unclear why the search committee took such an action, as Jean had the support of the Anthropology Department faculty as well as the recommendation of the students. The loss of an extremely qualified and talented professor is not the only issue at stake. The effects of this decision undermine an already weakened department. Since 1988, full-time faculty has been reduced by 20% while student enrollments in anthropology classes have more than doubled; it is now the norm rather than the exception for the classes to have between forty and sixty students.

The weakening of the Anthropology Department began with the resignation of Richard Jordan, a specialist in North American archaeology, who left specifically because of the administration's termination of the Anthropology Graduate Department in 1988. His position was not replaced. Judith Shapiro, a specialist in South American Cultural Anthropology, migrated to Taylor Hall in 1985-86 to the position of Provost of the College leaving an unfilled position. Because Jean was denied this position, next year the Anthropology Department will have only two full-time professors, and perhaps a part-time professor hired to teach one or two specified courses. Carol MacCormack will teach second semester only, which will complete her half-time contract at Bryn Mawr. The number of classes actually offered in the last two semesters pales in comparison to the number advertised in the course catalog, which is sent to prospective students. A significant number of these classes are never taught, and others are only taught every other year, as busy schedules permit. The number and quality of classes offered is put at risk by the inadequate number of faculty.

The Anthropology Department was founded by Fredrica De Laguna in the Boasian tradition of the four field ap-

proach: cultural, physical, linguistic, and archeological. This curriculum was designed for a minimum of five full-time professors. The physical anthropology field has already been left open, and the class is now taught by a non-resident professor. The denial of the tenure track position to the resident linguist and Southeast Asian specialist leaves another field without a full-time professor. It is imperative to the survival of the department that there be a minimum of four resident professors. The denial of the tenure track position to Jean DeBernardi is indicative of the administration's disregard of the needs and opinions of students.

In addition, the issue of diversity and diversification of Bryn Mawr's curriculum has been a continuing issue in recent years. There is no department more suited to addressing issues of diversity than the Anthropology Department. In fact, the very premise of anthropology is appreciation and respect of cultural diversity. The decrease in permanent faculty in the Department calls into question this institution's publicly stated commitment to any aspect of diversity in the Bryn Mawr community.

Ellis Avery  
Katie Blake  
Alisa Conner  
Maya Coleman  
Quentin Dixon  
Julie Demeo  
Melissa Demian  
Kerry Donegan  
Dan Filene  
Emily Gavin  
Nellie Herman  
Anastasia Hopkins  
Sara Herr  
Becky Hirsch  
Holly Hutchison  
Beth King  
Alis Marks  
Sarah Marth  
Cassy Neyenesch  
Jen Pittman  
Sara Rubin  
Mia Shapiro  
Liz Talley  
James Weinrod  
Amanda Weidman

P.S. Because we were not duly informed, there was not sufficient time to collect signatures of all those concerned. A complete list will be reprinted with an update of the situation in the next issue.

## Expertise Lacking in Gulf War Discussions

*continued from page 2*

Committee is dedicated to the proposition that the Gulf war is both unjust and unwise, and that the present conflict, like any other Middle Eastern conflict, is susceptible to social science theories of conflict resolution.

Most, if not all, of its members are committed to the antiwar movement. Some of them, along with the President and Provost of the College, have publicly argued that the war is not in our national interest by signing an antiwar petition published in *The New York Times* on the eve of the outbreak of hostilities. Such views are certainly entitled to be heard at the teach-in, but not to the exclusion of others representing other shades of different opinion — including mainstream U.S. public opinion. Dissenting views deserve to be accorded equal time, or at least given a fair hearing.

But what is surely more important for the civic education of the community than engaging in such polemics is that the promoters of this teach-in — or any

teach-in worthy of the name — should make a special effort to provide accurate facts and information about the region, its politics and history, so that students can form their own opinions on the issues.

This was the goal I set myself when I invited off-campus Middle East experts to discuss the Gulf in the series of talks I organized last fall and also solicited the views of Bryn Mawr's own Arab students in what proved to be the most informative panel of them all.

Not a single member of the Ad Hoc committee can profess any expertise in the area — not even the kind of expertise that many of our Middle East students can contribute from their own experience to enlighten the rest of us on the current debate. But then I still believe that our students are capable of learning far more from each other than from any of their teachers.

Alain Silvera  
Professor of History

## As a part of PRO-CHOICE AWARENESS WEEK March 18-22

There will be a candlelight vigil and open mike discussion on March 22 about abortion and other reproductive rights issues. As a part of this, we would like to read anonymous submissions about *your* experiences with any aspect of the reproductive rights question.

If you would like to submit something, please send it to Rebecca Snyder (C-1188) or Amanda Murphy (C-1124) by March 21.

## Don't let yourself be silenced

### "P.C." and Deconstruction: Subverting Simplicity

By Beth Stroud

The January 21 issue of *New York* magazine described, in gory detail, the "New Fundamentalism" allegedly numbing the minds of students at colleges and universities across America. The author, John Taylor, uses names like "Hitler Youth" and "McCarthyism" to describe the phenomenon. He quotes one professor who says that some of her students are "unteachable and scary. It's like having a Moonie in the classroom." No, this professor isn't talking about neo-Nazi skinheads. She's describing students who resist studying Western philosophy because it's "patriarchal" and "logocentric." (The article doesn't indicate how the students are resisting — one is left wondering whether they sign up for her classes and then refuse to do the reading, or simply argue at faculty meetings that they ought to be able to fulfill the requirement by taking Hindu philosophy instead.)

Taylor — along with editorialists of his ilk, who have made their cases in recent issues of many different publications, including *Newsweek* and *The New York Times Review of Books* — argues that students are substituting a code of "politically correct" language for rigorous analysis and debate.

This frightens me because it's just close enough to the truth to be convincing, while totally missing the point of the movement — if, in fact, it is large or strong or vocal enough to be called a

"movement" at all — to fight institutionalized sexism, racism and homophobia in the academy. This "movement" (...this rumbling and grumbling about the "old dead white men" of the canon, this insistence that our professors teach African-American writers, women architects, Native American history) is informed by a much more complex understanding of language and oppression that Taylor and similar editorialists recognize.

As an English major with a passion for literary theory, I picked up on Taylor's single, telling reference to deconstruction. (Deconstruction, says one of its major prophets, is neither a theory nor a method. But it gets read in "theory" classes, for lack of a better place in our curriculum.) Besides calling it "trendy" and "French," he made a connection between decon and the "movement" (the "phenomenon?") on the basis of a single sentence by Stanley Fish: "There is no such thing as literal meaning... there is no such thing as intrinsic merit." From this statement, it is clear (to Taylor) that deconstruction makes it impossible to read for any reason other than political indoctrination: "It then followed that the only reason to require students to read certain books was not to 'correct taste' or because the books were 'the best that has been thought or written,' but because they promote politically correct viewpoints."

Diane Elam, who teaches a course called "Questions of Deconstruction," points out that Stanley Fish isn't even

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### Measles epidemic could reach Bryn Mawr

By Kelly Farrelly

The recent epidemic of measles on the University of Pennsylvania campus has made the Bryn Mawr College Health Services concerned for the health of students on this campus. With Philadelphia so close and Bryn Mawr students attending classes at U. Penn., there is a good chance that students may come in contact with the contagious illness.

While most Bryn Mawr students were immunized against the measles as infants, it has recently been discovered that these vaccinations were ineffective. The vaccines used prior to the 1980's do not produce the antibodies needed to

fight off the measles. People who are between the approximate ages of thirteen to thirty-five and have not been re-immunized have a chance of contracting the illness. Most people over thirty-five have already had the disease.

Two years ago there was one diagnosed case of measles on the Bryn Mawr campus. The Health Center examined all the students' health records and sent letters to all those who needed to be re-immunized. Follow-up letters were sent out six months later. This year all first-year students were required to be re-immunized before they could register. Next semester all returning students who

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## Yellow Ribbons promote overly sentimental view of War, discourage "unpatriotic" responses

By Rachel E. Peters '90

It was in January that I first noticed the yellow ribbons appearing on houses in Bellows Falls, Vermont. Located in the southeastern part of the state, the town is small and economically depressed. Being a sentimental person, my first emotion was sadness: my eyes welled up. I was thinking "these poor kids [actually, my age] and their families...I'm not even sure they know why they're fighting, and here they are going to die." I had assumed that a yellow ribbon defined the family as having a loved one in the war, and hoping for the safe return of this person. Since then I have begun to understand the ribbon as having a much more complex set of social meanings. I have come to realize that the ribbons have the effect of deceptively personalizing and sentimentalizing the war. They assist with building the critical war mentality which clearly delineates "us", (the just), from "them" (the enemy). Thus, they dehumanize the enemy by depersonalizing them. They create a mindset in which it is a contradiction to be both an American and someone who sympathizes with innocent potential casualties in Iraq. This mindset is a necessity in any war.

It did not take very long before the ribbons were everywhere, and often accompanied by U.S. flags or other patriotic paraphernalia. They have since become such a regular part of the national landscape that I am almost surprised *not* to see them adorning people, houses, apartments and trees. I am far from tearing up when I see them.

A couple of weeks ago at a field placement, all of the social workers were wearing them, perhaps in support of one of the social workers whose brother had just been called. I was offered one but declined. I didn't want to be mistaken for having any semblance of support for the war itself, though I did not explain this to my colleagues...it didn't seem necessary to offend them. However, my curiosity about the strength and ultimate power of such a symbol intensified. It was then that I decided to explore the significance and implications of this powerful symbol further.

As far as is known, the yellow ribbon as a symbol of love and support of those far away originated with an English folk song in 1838, called "All 'Round My Hat". This song tells of a man who wore a green willow around his hat "for twelve month and a day... all because [his] true love is far far away". Another song appearing in the U.S. in 1917, borrowing from the English folk song, describes a woman who wears a yellow ribbon around her neck, again, "for [her] lover who is fur, fur away". In 1949, a nostalgic western called "She Wore a Yellow Ribbon" came out, starring John Wayne. He plays a heroic U.S. cavalry man during the Indian wars. As yellow was the official color of the cavalry, it is theorized that girlfriends and families of the cavalry kept yellow keepsakes which the troops had given them. Tony Orlando and Dawn sang "Tie a Yellow Ribbon 'Round the Old Oak Tree [if you still want me...]", which described someone getting out of prison and taking the bus home to a former lover. This coincided with yellow ribbons representing hope and love for the prisoners of war in Vietnam. Yellow ribbons were again seen around 1980, shown for support of the 52 American hostages held in Iran. (!) Most recently, we have seen a massive show of support for "our troops" in the Gulf war, demonstrated by a profusion of yellow ribbons. They are everywhere, and appear to cross race and class boundaries.

The meaning of symbols have been explored extensively in social theory. Kai Erikson notes that culture includes, "those ideas and symbols that a people

employ to make sense of their own everyday experience as members of a society." (2) Applying this concept, we could hypothesize that those who wear yellow ribbons do so in an attempt to make sense of, and justify for themselves, the war, U.S. involvement in it, and the possible death of loved ones...either their own, or those of other Americans. C. Wright Mills writes that, "many situations [and by extension, symbols] may not be defined in a single way by the participating people." (3) However, what is powerful and restrictive about symbols is their forced homogeneity of representation. By definition, they defy complexity. In a critical analysis, it is crucial to take into account the different reasons why people wear yellow ribbons, and the various meanings that they have.

It is the social meanings that I would like to explore further. What does a yellow ribbon mean to those who choose to wear them (implied to mean any showing of them)? What does seeing one (or many of them) mean? And what are the social implications? Symbolic interactionists demonstrate that symbols are meaningful in society if they engender a particular shared understanding and response in others. This is the basis of human social interaction. It is important to explore the possibility of more than one meaning tied to a particular symbol, the consciousness within society of the various meanings, and the impact that they have on social action, or lack thereof.

Historically, we have seen that they signify love and support for those far away, in this case military troops. They demonstrate a "patriotic" attitude toward the U.S. and its foreign policy, especially when accompanied by a flag. They signify support for George Bush. On the large stone gateways to Main Line homes, they are decorative. They stand for the hopefulness that the U.S. troops will return safely, perhaps even among individuals who despise George Bush and do not support the war itself. They denote honor, rightfulness, a belief in the morally just nature of the war. These meanings both overlap and contradict each other. When we see a yellow ribbon, we cannot assume exactly what that particular ribbon represents. However, the dominant accepted, assumed, and therefore culturally produced meaning is a generalized "support for the troops". It is the meaning which carries the most weight in society. It diffuses the potential for a negative response toward the war. Our options for responding are narrowed, in that by not supporting the war, we are by definition not supporting the troops. Not supporting the troops is like not supporting mom and apple pie... inconceivable as an American. It is culturally defined as impossible to disagree with our involvement in the war, while at the same time supporting the U.S. troops. Use of the word "support" is complex and distorted in itself. The definition is framed comprehensively. One can't support the troops unless one supports everything they're doing. The troops and their actions are not conceptually separate from those who hold ultimate power, and the orders they give. Thus, one of the powerful and dangerous aspects of the yellow ribbons is that they uphold and reinforce restrictive definitions of the war and our conceivable responses to it, yet in an often unconscious, and therefore difficult to challenge manner.

Just as important as why people wear yellow ribbons, is what others think when they see them. These understandings are interconnected. The meanings that I mentioned above are applicable to those exposed to the symbol. The audience makes certain assumptions about the attitudes of the people displaying them.

Depending on the attitudes of those observing, the yellow ribbons may generate such varied responses as anger, sentimentality comradery, sympathy, identification, sarcasm, frustration, complacency, sorrow, fulfillment, patriotism, pride, fear, opposition, desperation, anxiety, disgust, indifference, satisfaction, understanding, confusion, condescension, intellectualization, a combination of these and/or any number of others. Some may be reminded of Jews wearing yellow stars of David during the Holocaust. In true capitalist spirit, some may take advantage of the entrepreneurial opportunities presented.

Through this discussion, I have hinted at various social implications of this symbolic explosion. Symbols tend to leave little room for complexity of understanding, exploration and response. Thus they discourage individuals from deviating from the conventionally accepted response. The more commonly the ribbon is seen, the more generalized the sense of support for the war becomes. The yellow ribbon, with its history of sentimental waiting and hoping, generates an often dangerous sense of complacency. It narrows the responses that are culturally conceivable. It dehumanizes the "enemy" by focusing only

on the safety of "our own", an inevitability in wartime. It sentimentalizes war, and removes many aspects of it from the possibility of questioning. Mills notes that, "among the means of power that now prevail is the power to manage and to manipulate the consent of men". I would add that consent is not necessarily manipulated in a conscious scheming manner. Yet it is manipulated just the same, through the mass media, education, the cultural sphere, and language. I would argue that it is part of our role as social workers, and simply as concerned individuals, to explore the degree to which consent is manipulated at all levels of society, our role in the manipulation, and to what extent this consent furthers oppression and exploitation. It our ability to critically evaluate the processes that will push us toward social change.

1) Michael E. Raine. "Yellow Ribbons Tied to History", *Philadelphia Inquirer*. February 2, 1991. p.1B-2B.

(2) Kai T. Erikson. *Everything in Its Path*. Simon and Schuster, New York. 1976. p.76.

(3) C. Wright Mills. *The Sociological Imagination*. Oxford University Press. London. 1956. p. 86.

## Men and Math?

By Rachel Winston

I've never particularly liked Marilyn vos Savant. She is one of the growing mass of people with a syndicated, Sunday-morning newspaper advice-column. These are the new generation of "question and answer" columns made famous by the likes of Ann Landers and her sister Abby.

The newer columns are more slickly packaged than their predecessors, but regardless, they are all based on the same premise — the reader has a question and the columnist would have the reader believe he or she has some authority to answer it. It seems odd that few, if any, of these writers are specially trained in a particular field. They simply draw from a random hodge-podge of disciplines in their attempt to answer a reader's question.

Vos Savant, who titles her column "Ask Marilyn," answers reader's questions with the qualification that she is listed as having the "Highest IQ" in the "Guinness Book of World Records Hall of Fame." Since it's hard to understand why having a high IQ score gives her any particular expertise in matters such as, say, why the water in a toilet bowl spins the other direction in the southern hemisphere, or why pantyhose tear so easily, I have never been a big fan of hers. Until now, that is.

A huge advice-column "controversy" has been brewing over the past few weeks — ever since vos Savant presented a small logic problem to her readers: "Suppose you're on a game show, and you're given a choice of three doors. Behind one door is a car; behind the others, goats. You pick a door — say, No.1 — and the host, who knows what's behind the doors, opens another door — say, No.3 — which has a goat. He then says to you, 'Do you want to pick door No.2?' Is it to your advantage to switch your choice?"

Vos Savant argues that it is better for the contestant to switch to door No.2. Before I explain her reasoning, read some of the responses vos Savant received from her readers.

James Rauff, Ph.D., from Millikin University advised vos Savant, "...in this matter, in which I do have expertise, your answer is clearly at odds with the truth."

Charles Reid, Ph.D., from the University of Florida suggested vos Savant, "...obtain and refer to a standard textbook on probability before [she] try to answer a question of this type..."

W. Robert Smith, Ph.D., from Georgia State University told vos Savant that he is certain she "...will receive many letters on this topic from high school and college students," and recommended she "...keep a few addresses for help with future columns."

E. Ray Bobo, Ph.D., from Georgetown University replied, "You are utterly incorrect about the game-show question, and I hope this controversy will call some public attention to the serious national crisis in mathematical education."

Another response suggested that, "...women look at math problems differently than men." And Glenn Calkins, from Western State College, reached new levels of insight and self-expression with his assertion, "You [vos Savant] are the goat!"

What is most interesting about these responses is that they are all from men with Ph.D.s — and they are all wrong. In fact, vos Savant reports that 92% of the letters she has received "from the general public," disagree with her answer, along with 65% of the responses that have come from universities.

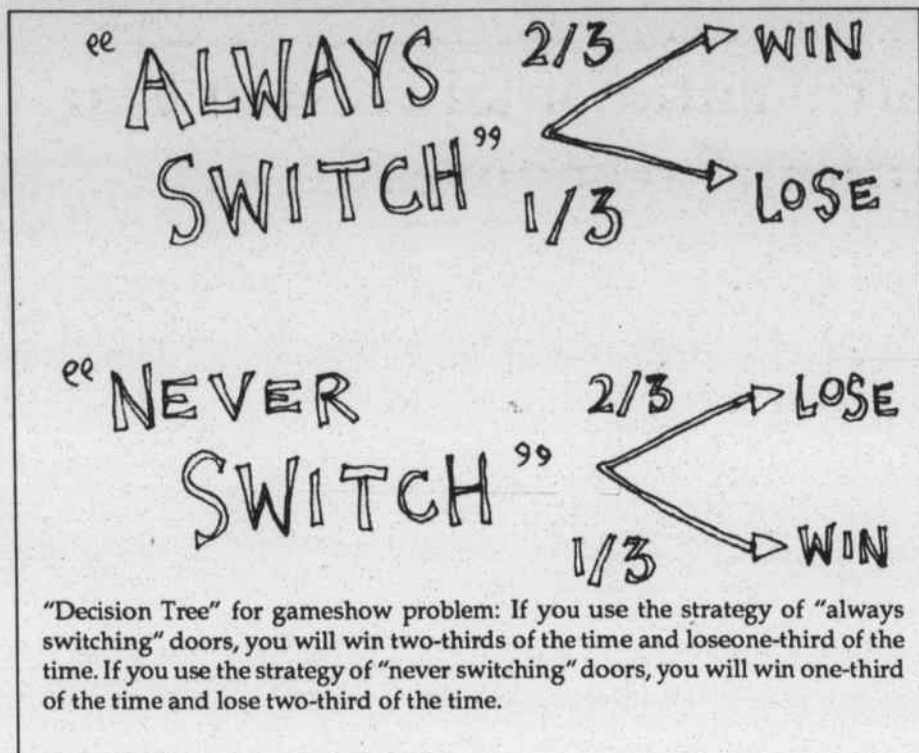
"Overall, 9 out of 10 readers completely disagree with my reply," she writes. So far, most readers believe that there is no advantage to changing doors — that the chance of choosing the winning door becomes 50% after the host opens one of the three doors to reveal a losing door.

However, vos Savant illustrates why it is advantageous for the contestant to switch to door No.2. She explains that the "...first door has a 1/3 chance of winning, but the second door has a 2/3 chance."

Vos Savant continues, "Here's a good way to visualize what happened. Suppose there are a million doors, and you pick door No.1. Then the host, who knows what's behind the doors and will always avoid the one with the prize, opens them all except door No.777,777. You'd switch to that door pretty fast, wouldn't you?"

She explains it another way, "When you first choose door No.1 from among the three, there's a 1/3 chance that the prize is behind that one and a 2/3 chance

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## PHD claims men and women approach math differently

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that it's behind one of the others. But then the host steps in and gives you a clue. If the prize is behind No.2, the host shows you No.3; and if the prize is behind No.3, the host shows you No.2. So, when you switch, you win if the prize is behind door No.2 or No.3. YOU WIN EITHER WAY! But if you don't switch, you win only if the prize is behind door No.1."

I must admit, I first believed there was no advantage to switching doors. In fact, vos Savant's column sparked an hour-long debate over the family dinner table, as my brother attempted to explain why she was, indeed, correct. After a couple of hours and "a decision tree," (see accompanying illustration) I gradually understood vos Savant's argument.

Whether or not one is immediately able to understand her explanation, what is most interesting about this "contro-

versy" is the quality of the mail vos Savant has received. The letters she chose to print, predominantly from male university professors, are filled with sarcasm and condescension. These are the thoughtful academics who are supposed to be recruiting young women into their departments as math and science majors. Apart from the confusing subject matter, the sexism involved in this "controversy" is hard to miss.

I still don't like advice-columnists, but my opinion of vos Savant has risen steadily since she first printed the game-show question. I believe she is correct.

Everett Harman, Ph.D., from the U.S. Army Research Institute doesn't think so. He informed vos Savant, "You are wrong, but look at the positive side. If all those Ph.D.s were wrong, the country would be in very serious trouble."

Yup.

## Takaki takes on The Great White Whales of Academia

By Eleanor Chin

Last November, Dr. Ronald Takaki, head of Ethnic Studies at the University of California/Berkeley came to the Bryn Mawr campus informally, to talk about curricular diversity. At that time it was hinted that he might return for a more extended engagement this spring, and indeed he did. Dr. Takaki's return to BMC might be described as triumphant. He spoke to a packed house in Goodhart Auditorium on Monday, February 18, introduced by President MacPherson. At the reception afterwards, he was mobbed by people eager to have him sign copies of his books. (Which are still for sale in the bookstore, I might add.)

His lecture, "A Tale of Two Universities, Multi-Cultural Education in the 21st Century", was attended not only by students and faculty from the bi-college community, but also by students and professors from Swarthmore, University of Pennsylvania, and other places even farther away. Jean Wu, Dean of the Division of Special Studies, who was instrumental in having Dr. Takaki invited back, said that she had talked to people present from Glassborough State University. In addition, there were a number of people from the community who came to hear Dr. Takaki, independent of any academic institutions.

For those who had heard him speak before, Dr. Takaki's talk was not disappointing. His lecture was enthusiastic, imaginatively presented and raised several vital issues. He described higher education in two allegories: the "Tale of Two Universities". His first university used Shakespeare's *The Tempest* to describe how students white and non-white

alike are defined by their educators, who are frequently white. The second university was University The Pequod, courtesy of Herman Melville, by way of Ron Takaki. Chancellor Ahab of the University was in quest of the "Great White Whale of Academic Excellence"; despite a diverse, multi-ethnic crew, which was kept confined below the decks of the "University".

Dr. Takaki spoke of yet another university, the third university where students demanded, and received, a curriculum and an education which reflected themselves and their diversity. Takaki then proceeded to challenge Bryn Mawr administration, faculty, and students to build this university. From the podium on Goodhart stage he said, "Mary Paterson MacPherson, do your homework! Provost Judith Shapiro, do your homework! Faculty and students of Bryn Mawr College, do your homework!" He presented a challenge to the community which demands a concerted effort to move our curriculum into the 21st century, where "minorities" will be in the majority, and higher education must reflect the diversity of the people receiving it.

Although the audience laughed at his anecdotes and creative use of classic, not to say canonical, literature, Dr. Takaki also made people think. He has renewed interest in an urgent problem which many people on this campus are eager to address, particularly in view of the fact that, while we lay claim to an excellent academic reputation, we as yet have no diversity requirement.

The morning following his lecture, Dr. Takaki met with some students interested in talking with him further. In addition to discussing the specifics of

## Gaiashkibos speaks on inter-cultural conflict

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His voice and manner were gentle and soothing, but the content of his talk was not. He began by pointing out that the last chapter of "American" history textbooks in which any mention of Native American history can be found is the chapter covering the late 1800s, which brought the end of the wars waged between whites and Native Americans.

These wars ended in the "reservation" of isolated bits of land for the original inhabitants of this continent. The historical canon leaves little to no space for the view of the Native American people to be expressed, and the resulting picture is one colored entirely by the whiteness of the writers. Native American tribes were pushed farther and farther west by the expanding white culture during that century, and forced to concede their lands or face death. The story of the North American Indians in the history books stops at the point at which they no longer seem a threat or obstacle to the expansion of the white man. "Without further research, you get the impression that the Indian people were put on reservations and lived happily ever after," remarked Gaiashkibos wryly.

Treaties were written and signed to mark the cession of Native American lands to the U.S. government, and often these treaties contained some provisions for the Native Americans. One of these stipulations made in the treaties signed by Chippewa tribes of northern Wisconsin provided for the right of the native people to hunt, fish, and gather on land they were giving up, on land not within reservation boundaries. For many years the Indians did not exercise this right, and only recently have the Chippewa people begun to spear fish in Wisconsin lakes. Non-Indians argue that the native people should be subject to the same regulations and restrictions that they face as rod and reel fisherman; carrying signs declaring "Why are you more equal than me?", non-Indian demonstrators fre-

quently disrupt Chippewa ceremonies conducted in the native language, shouting things like "Can't you speak English?" and chanting "Bullshit" to the beat of the ceremonial drum.

In addition, whites have established protest groups such as Stop Treaty Abuse (STA), a name which belies the white supremacist philosophy of the group, and the Wisconsin Counties Association, which is lobbying for the "modernization" (abrogation) of treaties. Another group has gone so far as to introduce "Treaty Beer," which Gaiashkibos called "racism in a can." The can features a picture of a walleye, the primary catch, and a spear; the profits are sent to Congressmen in exchange for lobbying for non-Indian interests in treaty abrogation.

While conflict over treaty rights is of primary concern for Gaiashkibos and his tribe, and is a conflict that members of the Peace Studies Mission will be concentrating much of their attention on, there are broader, more basic issues that are of continuing importance in the lives of not only the Chippewa, but all Native American tribes within the United States. Gaiashkibos remarked on the work of many churches and the Bureau of Indian Affairs (BIA) to assimilate and acculturate Native American people to the dominant white culture of the U.S. He spoke disdainfully of a relocation program of the 1950s which moved families from the reservation into the city, with no thought given to training or education. He spoke with equal contempt of the BIA schools set up for the "good of the Indian people," schools which teach only in the English language, which promote the Christian work ethic, and which seek to eradicate anything Indian. He noted that systems are being formed within the tribes of northern Wisconsin and other Native American tribes to teach children the language and customs of the people. "We face the toughest struggle today, the struggle to preserve our culture."

various diversity requirements at institutions around the country, he made one very direct and important point. He told us about a discussion that he had with an administrator at the University of Minnesota, which has a diversity requirement. He asked why a school with a more than 90% white student body required students to learn about American minorities. The answer was that the

University of Minnesota considers itself a "national university" and its students went all over the country, therefore, they had better be educated as the students of a national university.

Given that Bryn Mawr thinks of itself as not just a national, but an international school, it seems that Ronald Takaki is right. We had better be doing our homework.

## U.S. accesses South African military expertise through convenient "third party"

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them". Using the ironic excuse that it would help save African-American lives, the apartheid regime offered its expertise on the use of the G5 in "desert warfare" - a reference to its criminal and genocidal occupation and war against the Namibian people.

Dr. Simon Baynham, former senior lecturer at Sandhurst Military Academy, was quoted as saying that the apartheid state's "assistance could put it in a good position to sell weapons in the Middle East to the victorious powers". An American defense expert agreed, saying, "the Americans use South African expertise through a third party without incurring the wrath of the anti-apartheid activists back home, and the South Africans gain brownie points with a superpower and come closer to joining the world community". I assume that means the "New World Order" community.

Several months ago, the terrorist 32nd Battalion — affiliated with the C.I.A. and previously used indiscriminately against

Angolans and Namibians — was relocated to Natal and provided South African citizenship and land holdings. It is speculated that the 32nd Battalion was involved in the commuter train massacre of September, 1990. As some of you are probably aware, an ANC attorney was recently assassinated for investigating the racist state's death squads.

The United States government's warming of relations with the apartheid regime is abhorrent and unacceptable. These actions are injurious to the U.S. troops, to all Arab peoples, and especially to black South Africans and the liberation movement in general. I encourage members of this community to act on the basis of this knowledge as you see fit. Apartheid has not been abolished, and the Bush Administration is blatantly supporting its continuation.

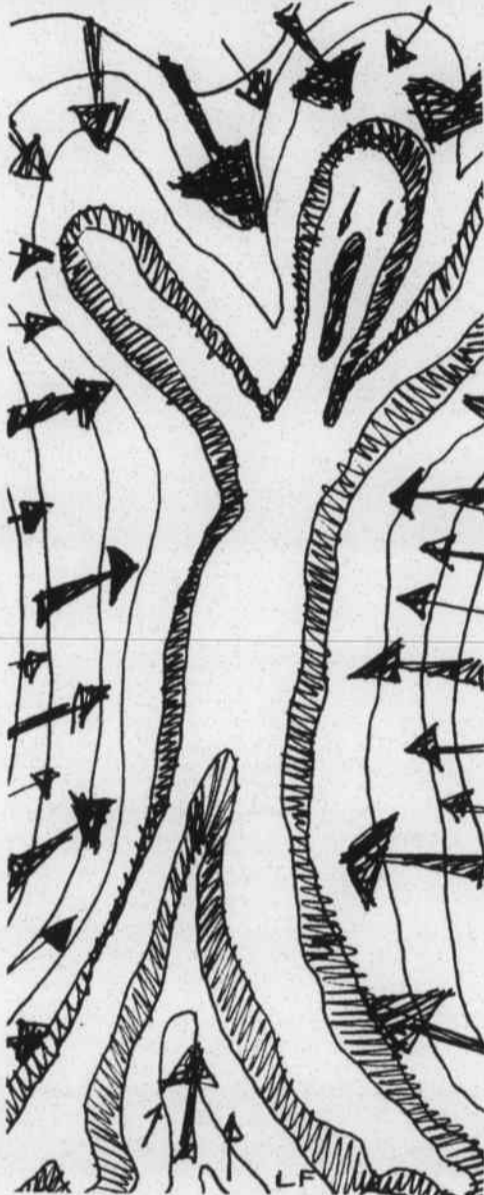
I would like to thank Joseph Reilly for providing this information upon returning from South Africa. For further details and sources, you may reach me at X7507 or Box C-379.

# WAKING UP TO AIDS: the struggle

## "Believe it or not, we're at risk for AIDS"

By Betsy Hodges

Last semester I wrote my sociology thesis on AIDS and perception of risk for AIDS among 1,823 randomly selected eighteen to twenty-one year olds in the United States. Seven of them thought they were at high risk for AIDS, sixty-eight at medium risk, and 553 at low risk. 1,123 of 1,823 eighteen to twenty-one year olds thought they were at *no risk* for AIDS. Although actual



numbers of HIV positive young people are not available, the numbers of young people with full-blown AIDS are enough to tell us that this is not an accurate depiction of actual risk. No matter how much information they had about AIDS, no matter how much education they had, no matter what race or class or gender they were, they thought they were not at risk for AIDS.

The scariest thing about it is that almost all mainstream and government AIDS education literature is based on the premise that if you give people enough information about AIDS they will see themselves at high risk for AIDS, they will know how severe AIDS is, they will see the benefits of changing AIDS related behavior, and barriers to change will be reduced. This is called the Health Belief Model, and it is the dominant paradigm in the AIDS education field. Among us (meaning us eighteen to twenty-one year olds), though, it simply does not hold. I repeat, no matter how much information the people in my sample had, they still did not perceive themselves at risk for AIDS. The one variable that raised perception of risk was whether or not the person knew someone with AIDS.

The explanation I have for this is denial. Denial can be useful — if we leave a paper to the last minute, then deny that there is only a little time to write it, the paper might actually get done because we are not overwhelmed with anxiety. Denial can also be malevolent — e.g., an alcoholic whose life is falling apart, who can't function or make classes or maintain healthy personal relationships, but denies that alcohol has anything to do with her problems. Denial about AIDS and AIDS risk is about as malevolent as denial can get — your life is on the line but you don't believe it because you're White, or you don't do drugs, or you're a lesbian, or, or, or... Or it's a disease that someone else gets. We deny risk because we are frightened — frightened to talk to our sexual partners, frightened to demand condom or dental dam use, frightened to get tested because we might have it, frightened to admit we've had sex with an unsafe person, frightened to have a disease with such a stigma attached to it.

AIDS is seen as a disease of the "other", a myth created and perpetuated by homopho-

bia, racism, and classism. Because gay men, Blacks, and Latinos have been disproportionately represented among people with AIDS, AIDS is linked to these stigmatizing categories and has become a stigmatizing category of its own. As long as these negative perceptions remain, we will be bound by fear and denial not to change what needs changing to save our lives.

I can't break your denial by writing this article. I can only tell you that in the young people I studied they didn't think they were vulnerable. They probably were not then and are not now taking precautions against AIDS. The problem is, HIV can take up to ten years to manifest itself as AIDS. Most people who have AIDS now are in their late twenties and early thirties, which means they got it during their late teens and early twenties. We are at risk.

The second part of my thesis analyzed AIDS education literature. What I found, especially in materials aimed toward young people, was that "just say no" to sex and drugs was the prevalent theme. We were first inundated with moral teachings about sex and drugs, and then were told sparse facts. We weren't told how actually to put on a condom, how to make and use a dental dam, or how to clean our needles and syringes. We were told forms of transmission and to use condoms.

This based on the false assumption that knowledge will change behavior, the assumption on which the Health Belief Model is based. Information is important — we can't change behavior if we don't know why we're changing or what we're changing to. But information is only part of the picture. We need to believe that we are vulnerable to HIV and AIDS, we need to see that it happens to people like us, whoever the "us" happens to be.

What we really need is someone who is our age to tell us her story, a college student who is HIV positive. In Alcoholics Anonymous they tell their stories at meetings so other people will remember that they are alcoholics, will identify and relate and not go back into denial about their lack of control over alcohol. If somehow we could get People with AIDS to tell their stories to us, if we

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## AIDS patients encounter anti-privacy rulings in law courts across the country

By Jennifer Almquist

The rise in the number of cases of the AIDS virus in the past ten years has necessitated a rise in the number of instances courts have had to consider cases which quibble over the rights of those diagnosed with the disease versus those who have not contracted it. As health officials and legislatures attempt to protect the rest of the public, those who are infected with AIDS have fought back in a wide range of cases, insisting on their rights to attend schools, keep their jobs, and have their bodies treated with dignity after death.

The insurance industry, faced with payments of millions of dollars for AIDS treatment and care, attempts to avoid taking on new clients that have the virus, while also trying to set limits on what they may pay to those under treatment. Often times, insurance companies will reject so-called "healthy seropositives", or those who have tested positive but have not actually developed the disease or shown any symptoms, and may never do so. Often, those who have taken a blood test for a routine pre-employment physical are left unemployed, as homophobia and general fear in the workplace has taken hold of many companies and employers.

Many argue that compulsory blood test-

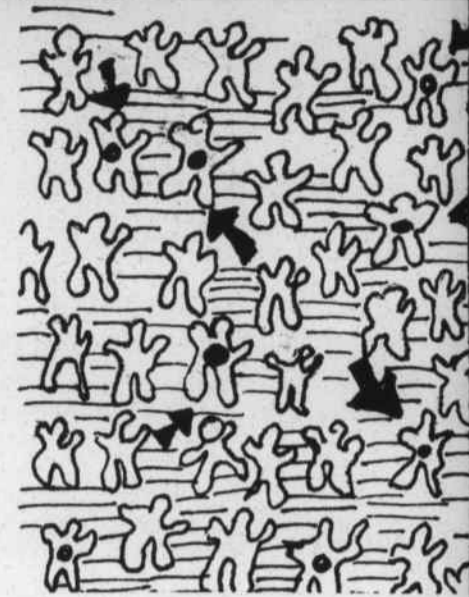
ing, such as that which the U.S. Government performs on most of its employees, not only violates the right to privacy but also sends the disease underground, plays on "AIDS hysteria", and discourages people from seeking help. Meanwhile, ActionAids and other organizations have gathered together volunteer lawyer corps to assist patients and seropositives in securing, among other things, their jobs and housing. Courts are having a difficult time dealing with these issues. One way that this has manifested itself, however, is that courts in many of the 42 states that protect handicapped people from workplace and other biases have invoked their statutes for the protection of AIDS victims.

On the flip side of the legal coin, courts have been forced to consider the legality of many actions on the part of government health agencies to inhibit the spread of AIDS. For example, a New York court ordered that facilities such as well-know gay bars that make "high-risk" sex available for its patrons close their doors. Of course, before the shutdown, affidavits were submitted by health officials who had watched these bars and affirmed that open acts of oral and anal sex were occurring inside of them, but gay activists and others see this sort of crackdown as a violation of the patrons' privacy as well as a dangerous attempt to recriminalize sodomy.

In 1985, the city of San Antonio, under the Texas Communicable Disease and Prevention Control Act of 1982, began to prescribe a jail sentence of two to ten years for anyone who had been diagnosed with the disease and shared needles, or had sex with an uninfected person. Clearly, a whole new range of issues need to be questioned in line with protection of the uninfected public. Can patients be required to divulge the names of their sex partners? In 1987, Colorado legislation began to require that doctors, upon finding out blood test results, violate the doctor/patient privilege and report the AIDS case to health authorities. Other jurisdictions have also locked up "recalcitrant carriers" such as prostitutes who would not cease sleeping around even after they knew of their disease and had already been censured by the court to avoid infecting others.

A whole new category of legal prosecutions and civil suits has been created because of the prevalence of AIDS. Assault charges have been brought against people with the virus, alleging that they knowingly attempted murder or bodily harm when they engaged in sexual activities with uninfected partners. Adrian Morris Jr., who was honorably discharged from the army because of homosexual acts, was also charged with three counts

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## AIDS Buddy deepens under

By Michele Taft Morris

It is difficult for me to put my finger on exactly why I chose to become an AIDS Buddy. It was for several reasons, I suppose. As a lesbian, and speaking only for myself, I felt fairly far removed from and untouched by the AIDS epidemic. I'd been monogamous for several years, and didn't even know anyone who had been infected by the virus, which was surprising considering the social circles I move in (i.e. the gay community). I was well educated enough to know about safe sex, but to some degree didn't feel it applied to me. Scary, no?

By the end of this past summer, I found out that a good friend of mine had tested positive for the AIDS virus, as had his lover. Bob is a gay man in his 40's — someone I had worked with the summer after my sophomore year at

## Volunteeri

By Lena Kopelow

"Buddying may be too much for a student. Or better said, what the student can give may be too little for the client," said Robert Quinn-O'Connor during our interview. Quinn-O'Connor is the Buddy System Coordinator at ActionAids in Philadelphia and is responsible for their recent pilot "Hospital Visitation Program" in which nine Bryn Mawr College students visit people with AIDS (PWA's) in hospitals at least once a week. This program was designed with the aim of alleviating some of the isolation that hospitalized PWA's with few visitors may experience. If implemented, the program would make use of students who would like to help PWA's directly but who simply cannot make the time commitment necessary to be a buddy.

Quinn-O'Connor pointed out that the average student is simply not suited to being a Buddy. Buddies should live in the area, have their own transportation, and be prepared to commit at least a year to the PWA with whom they're working. The amount of time that most undergraduate students spend away from the area during vacations makes buddying infeasible. Most importantly, the Buddy needs to be flexible. A PWA who requires few visits could suddenly become very sick and need much more attention from the Buddy. It is therefore necessary that the student who Buddies not be involved in demanding extracurricular activities. Quinn-O'Connor suggested that of all students, graduate students are the best candidates for being Buddies.

Being a Buddy involves much more than a time commitment and flexibility. Buddies "offer emotional and practical support" to PWA's. This support may range from going to the movies, to holding a hand, to helping

# uggle against ignorance continues

## AIDS Buddy experience brings great happiness, and great sorrow

By Leith Wheeler

I went into Philadelphia this weekend — my destination two hospitals in Center City. After spending months going to Buddy Training Programs, hospital orientations and support meetings, I was finally going to visit someone with AIDS. My feelings at this point were ambivalent. I was excited to be doing what I had wanted to for so long, but I also didn't know what to expect — I was nervous and unsure of myself. This past summer I had

been involved in an AIDS organization at home, but my function was different, and I never encountered anyone who was really sick. Now I was going to two hospitals to visit two people with AIDS, to talk and listen and generally provide them with friendly company. Would these people really want me there? I was, after all, a complete stranger, who was only coming because they happened to be HIV positive. Would they wonder why I decided to be involved in a hospital buddy program in the first place? I wasn't always sure of that myself.

The people I met were extraordinary — they have to be. Being HIV+ affects every aspect of daily life. As long as you stay healthy then you can still function normally, holding down a job and living alone. But as soon as the repeated hospital visits begin, everything changes. Medication can have unpleasant side effects, such as random loss of bowel control. Deadly opportunistic infections can lurk behind every sneeze. Employers can suddenly find a myriad of reasons not to keep you on the payroll. Insurance companies can eliminate entire zip codes and cities from their client lists. Family and friends can become distant or even hostile and fade out of your life. It as if everyone else decides that you are already dead while you are still struggling to remain alive. What seems worst to me must be the possibility of knowing the limits on your life while losing the support of many of the people around you. I guess that is one of the reasons that I visit people — to try and make up for some of what society has allowed to happen to them.

When I listen to the stories that these people tell me so casually, I am often overwhelmed

by their realities. Living in the hospital for months, losing track of the days, they are frustrated by not knowing if their homes will still be intact when and if they return. One woman who has been in the hospital for several months has a young son. She talked about him constantly, telling me how smart he was and how much she loved him. When I asked where he was staying — was it with friends or relatives? — she replied that he was with his foster mother and brothers. She had wanted to know who her son would be living with when she was gone, so had already gone through the process of securing him a foster mother. It was a good thing really, she had said; she liked the woman and her son had always wanted brothers, something she could not give him. She felt better, knowing that he would be loved and happy. Thinking about this later, I tried to imagine what it would feel like to find a new mother for my child, and didn't know how I would cope.

Not everyone deals with their illness in this way; often people do not want to face the realities of AIDS. At home, I worked at a place called the Townhouse, which is a renovated motel housing about six or seven people who are HIV+. Many people lose their homes along with their jobs, and, faced with the astronomical cost of medical bills, often end up living on the streets. The Townhouse, when it has room, provides an alternative to this. My function there was to answer the phone and the hotline and talk to whoever came into the office looking for company. One of the men I met felt perfectly healthy; he refused to be sick and told me that it was a lot of nonsense to get worried about being HIV+. He took extremely good care of himself, from eating well to lifting weights regularly. I wondered at first if this wasn't just denial and a bad way for him to be handling the situation. But then I thought — why not, if it keeps him relatively happy and maybe healthy enough to try future remedies, or even cures, for AIDS? I just worry about what will happen to his resolve if or when he begins to get sick. How will he feel if he ends up with tuberculosis, like another man I have visited, and has to talk to people who are not only strangers but who also must wear masks and rubber gloves when they enter his room?

Well, I am still ambivalent; feelings of great happiness and great sorrow wash over me whenever I think about the people I visit and the lives they must lead. I look forward to traveling into Philadelphia to see them and listen to their stories, but I also wish that I didn't have to. If only they were treated with the same caring and decency that other people are, even other sick people, I would feel more content with the society in which I live.

LOOK  
FOR  
MORE INFORMATION  
ON  
A·I·D·S  
IN  
COMING ISSUES

## program combats ignorance, understanding of human condition

Bryn Mawr. We were two individuals from incredibly different backgrounds who happened to have many things in common. We'd shared several soul-searching conversations over many cans of cheap beer in the three months we worked together. Needless to say, I was stunned when I found out. He was actually the one who told me, during a casual conversation we had while I was home visiting on break.

After feeling angry, scared and helpless, I resigned myself to the fact that Bob would by no means be the only person in my life who had AIDS, and through the simple act of knowing him, I recognized that my own life had now been touched by AIDS.

I've come to discover that much of the fear and anger we express in our lives stems from ignorance, plain and simple. We fear the unknown, as well we often should. In a way, I

suppose I wanted to prepare myself for Bob's unavoidable death. I wanted to understand as much as I possibly could about what he would be going through, and most of all I wanted to be there for him in more than a helpless capacity. Many times in our lives we find ourselves in situations in which we have no idea of what to say or how to behave. I did not want this to become one of those situations. By immersing myself in the issue, so to speak, I was able to rid myself of many fears and misconceptions about AIDS, some of which I wasn't even aware I had.

The Buddy training program at ActionAids was one of the most emotionally exhausting experiences I have gone through in my young life. I was bombarded with stimuli, statistics and emotions well beyond my personal saturation point. But what I realized

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## ng options for concerned students

out with household duties. Quinn-O'Connor, in addition, emphasized the need for the Buddy to be "other-focused" rather than self-centered. ActionAid's Buddy manual makes this clear: "You are there to do what needs to be done for the PWA. They are not required to fill your needs....They do not have to say thank you or offer you friendship or compassion."

It comes as no surprise then that Buddies

and receive support. Groups of Buddies sometimes even meet informally for dinner or movie get-togethers.

Buddies are often people who have been indirectly affected in some way by AIDS; many know someone who carries the virus or who died of AIDS. Being a Buddy gives them a hands-on opportunity to make a difference in the life of a PWA. Buddying has an advantage over some other kinds of volunteer work in that it is not behind the scenes; the Buddy sees the direct impact that his assistance has on a PWA's life.

Robert Quinn-O'Connor says that this year ActionAids plans to hold five buddy training sessions, the next probably being in April. The Pilot program will run through the end of the semester and if it proves successful, will start again in September and run through the '91-'92 school year.

Beth Varcoe, Community Service Coordinator at Action AIDS, is quick to assert that ActionAids welcomes student volunteers and will find something to fit your schedule. Volunteer activities range from working on an AIDS news information series for the staff at ActionAids to answering the hot-line for "Immediate Seating," a program which provides free tickets to cultural events to people with AIDS (I did it for a year and had a blast). Varcoe also emphasized that ActionAids is always in need of more Black and Latino volunteers since these ethnic groups make up a large percent of the people that they serve. ActionAids is located on 1216 Arch, two blocks from the Market East train station, and is right around the corner from the Reading Terminal Market, a great place for lunch.

If you are interested in either being a Buddy or volunteering for ActionAids, please call Theresa Gerstemeier at 981-3303.

ActionAids is one of the largest AIDS or-

ganizations in the Philadelphia area but as Beth Varcoe pointed out, there are many smaller organizations who are also in need of volunteers. The following list is by no means exhaustive:

—MANNA (Metropolitan AIDS Nutrition Alliance) needs volunteers to bring meals from sponsoring restaurants to PWA's for one hour once a week at noon. You may need your own transportation. MANNA also needs volunteers to work food prep. in their own kitchen. For more info. call 49-MANNA.

—Calcutta Hospice, an AIDS hospice founded by Mother Teresa's Brothers needs volunteers to spend time with a patient, help clean the hospice for a few hours a week, assist the administrator for a few hours a week, cook or bring one meal a week for 5 patients and 2 staff, drive a patient to a doctor's appointment occasionally, or assist the administrator with errands. For more info. call Brother Casale at 222-1262.

The following organizations deal with AIDS prevention:

—PCHA (Philadelphia Community Health Alternatives) deals with AIDS testing. For more info. call 545-8686.

—BEBASHI (Blacks Educating Blacks About Sexual Issues) deals with AIDS prevention in the Black Community. For more info. call 546-4140.

And if you do decide to volunteer, make an appointment to see Mary Louise Allen at "Eighth Dimension," located on the third floor in Founders Hall at Haverford. They will reimburse you for transportation costs!



Robert Quinn-O'Connor, Buddy System Coordinator at ActionAIDS. Photo by Lena Kopelow

have their own support groups. All Buddies are grouped together in teams which include a facilitator and an administrator. These groups meet formally once a month and provide the Buddies with current in-service information about AIDS as well as with group support. The Buddy may also meet with the PWA's case manager as well with Robert Quinn-O'Connor. These connections, Quinn-O'Connor said, are important to maintain since they keep the Buddy up-to-date and give him or her the opportunity to both give



Dear Mom and Dad,  
Walt Whitman just whispered in my eyes and down my throat and up my nose and through my hair.  
He said

DO I CONTRADICT MYSELF?  
VERY WELL THEN I CONTRADICT MYSELF  
I AM LARGE, I CONTAIN MULTITUDES.

and I knew it was time to come out.

Mom, you bitch, Dad, you mother-fucking wet noodle, I AM A HUMPBACK WHALE. I am huge and glorious and I take up space and I move my parts. I will not be any such see my daughter turned out well give up my body cause you hate yours be unhappy so you don't burn in jealous agony magazine-girl. You thought I was a good obedient daughter to rape and pillage but I will no longer allow you to take up my space and suck my blood — I am mountains and skyscrapers of flesh and fat, oh, beautiful, sexy, fat like you've never known and I will love my body and enfold my lovers in softness and sweet juicy sex even if you can't. I take up football fields and city-blocks. I am the largest mother-mammal to walk — I'll walk if I want to! who the hell is going to stop me, you, you little piece of puny? — this earth and I will not be pushed; I AM A HUMPBACK WHALE, dammit, and if anyone moves it'll be you!

Don't you look at me like that, or I'll thrash you with my fat sexy tail. And don't even think it, cause you ain't Ahab and I sure as HELL ain't no 'Dick. The only one who's gonna be throwing any darts around here is me.

I AM A HUMPBACK WHALE, and you suck like leeches.

I AM A HUMPBACK WHALE, and I don't want you anymore, you worthless fucks, so go find a different mama, cause I just ran outta milk.

I AM A HUMPBACK WHALE and I'm gonna soak my masses in the sun and let those gaping wounds heal the slow tear-salty heal and adopt Walt for my dad and acknowledge me as my natural mother and take up lots of space with my beautiful huge body, and there's nothing you can do 'cept

GET OUTTA MY WAY!

your loving daughter,  
THE HUMPBACK WHALE

## Professors need further education

*continued from page 1*  
include a "diversity" course, such as History and English, do not have full faculty support in this cause, as many of these professors are specialized in specifically Western authors and studies. It is ironic that the departments which do have full faculty support of diversity in academics, and which are taught at Bryn Mawr in the spirit of studying and embracing cultural diversity (e.g. Anthropology and Sociology) are currently facing cut-backs from the administration in spite of some of the highest student enrollments per class, as well as some of the largest numbers of majors.

Another student pointed out that students can be extremely effective in their specific major departments, as they are more knowledgeable of classes offered, classes listed in admissions materials sent to perspectives and in course guides which haven't been offered, reading lists, professors' areas of specialization, and professors' areas of further education.

As a result of the extremely large student turn-out, another meeting was

scheduled for that same evening for students interested specifically in hammering out a diversity requirement proposal. About thirteen students met, and came up with a two-pronged requirement (an international non-Western requirement and an American cultural diversity requirement), borrowing heavily from the Berkeley diversity model. While the students want to stress a comparative approach to ethnic groups in the non-domestic studies as well as the North American, they realize that Bryn Mawr is seriously lacking in comparative courses. Therefore, they hope that a diversity requirement, as well as further faculty and curriculum diversification, will help to create and to allow more comparative courses.

The students have acquired and are studying copies of the last diversity requirement recommendation, as well as other materials from the Deans' and Provost's Offices. They are seriously analyzing past mistakes and strengths, and keeping them in mind as they write a new diversity proposal.

## Law Ignores AIDS Issues

*continued from page 6*  
of aggravated assault because he performed oral sex on a barrack companion. In New York City in June, 1987, although she was eventually released, a prostitute who resisted arrest by biting the arresting officer was detained as doctors and prosecutors tried to determine whether or not she could be charged with something more serious.

Yale University Law Professor Harlon Dalher, who published a book, *AIDS and*

## AIDS On College Campuses

*continued from page 6*

could get people to attend such talks, perhaps we could begin to see we are vulnerable. Hearing and seeing someone who got HIV having sex with her steady boyfriend after a college beer party, or who got HIV from having oral sex with her girlfriend when she had a sore on her mouth, would bring home to

the Law: A Guide for the Public said, "Criminal statutes must specify with clarity so that people can at least know if they are putting themselves at risk of prosecution." Laws which protect the public at the expense of the AIDS victim may be challenged in the courts, but unfortunately, the patients often die before completion of the lengthy process. Most of these questions are still undecided. Ultimately, courts must wrestle with these issues, carefully weighing state rules against individual rights on an individual basis.

us that we get the disease.

AIDS is not a disease that someone else gets. We get it. I can sit here and write for hours, telling you over and over that you and I and our friends are at risk for AIDS. You probably won't believe me — until someone you know turns out to be HIV positive. Fear, denial, and stigma are turning a virus into a moral killer, and a moral killer into an unchecked epidemic.

## No legal abortions does not equal no abortions

By Elizabeth Pfaffenroth

Abortion is an issue on which many people hold a strong opinion. Sometimes it is difficult for one side to see the other objectively without letting emotions get in the way, so I want to state more facts, rather than opinions, about the reasons to keep abortion safe and legal.

I will start with a definition. Being Pro-Choice does not mean that one supports abortion. It means that one believes that women should have the legal choice to have an abortion and wishes to keep it a safe medical procedure. Pro-Choice people advocate that women have a choice over their lives and reproductive systems.

For decades, abortions have been obtained, whether performed legally and safely or "back-alley". "Back Alley" abortions are usually performed by someone who is not a certified doctor. (Remember the scene in *Dirty Dancing* with Penny, where she is hemorrhaging after an illegal abortion? The scene is representative of cases all over the country before Roe vs. Wade, although often the woman died.) Legislation cannot create morality. Making abortions illegal again does not guarantee that women will not obtain abortions. Another example of legislation attempting to prescribe morals is prohibition; it did not keep people from obtaining alcohol.

Introducing restrictive legislation concerning abortion only punishes the poor. This brings our society to a point where medically safe abortions are reserved for those who live in Pro-Choice states, or those who can pay either for travel or for the services of highly-priced illegal practitioners. Many women choose abortion because they do not have the financial means to support a child, and such laws increase poverty by trapping the poor, often single, mother into a cycle of poverty and welfare.

Many states are in the process of passing or have passed parental consent laws. But these laws cannot force good family communication. More often than having the idealistic, supporting, healthy two-parent family, the teenager must face a single parent household, alcoholic parent/s, abusive parent/s (and thus the teen would not want to tell them for her own safety), or the parent is the cause of the pregnancy in the first place. The recently publicized death of Becky Bell, a teen who attempted to self-

induce an abortion rather than tell her parents and died in the process, illustrates a contemporary result of mandatory parental consent laws. More thorough sex education programs could drastically reduce the problem of teenage pregnancy.

Often there are a number of reasons, not one reason alone for a woman's choice to have an abortion. Some of the main reasons are: pregnancy related health problems, genetic or other defects in the fetus, rape, incest, or unreadiness of the woman to become a mother (which is anything from being too young, to having financial difficulties). Bearing a child at an unplanned time is one of the principal reasons women drop out of school and never return, go on welfare, or remain in low-paying jobs. Whatever the reason, the woman does not usually take her options lightly.

For many, the definition of "Where life begins" is the source of the controversy. For many people who are Pro-Choice, the definition of when a fetus becomes a baby relies on whether the fetus can support itself without the mother's womb and nutrients. Even with modern medicine, a baby born two or more months prematurely will most likely not survive. Even so, 91% of abortions are done in the first 12 weeks of pregnancy, and only 4% after 16 weeks. The Supreme Court ruled that states may prohibit abortion in the third trimester, unless a woman's life or health is endangered. Only 0.9% of abortions are performed after 20 weeks, and they virtually never occur after 24 weeks. Almost all late abortions are done for health reasons.

Sometimes there is a concern that the fetus is capable of feeling pain when it is aborted. The brain structures and nerve-connections that characterize the thinking and feeling parts of the brain are not completed until between the seventh and eighth months of gestation. Only after 30 weeks do the brain waves show patterns of waking consciousness when pain can be perceived, and again, abortions above 24 weeks are more than rare.

The issue is not whether abortion is morally right, but whether it should remain legal and safe. Abortions will occur, despite what laws are re-instated. Pro-Choice means abortion should remain a personal choice for a woman and her own body; not a decision made by the government, a religion, or anyone else.

## Mississippi community organizes to promote better self-awareness

By Annick Barker

During his Sunday morning news program last June, Charles Kerault offered his viewers a rare glimpse at Holmes County, Mississippi, the fourth poorest county in the United States. The story was on a literacy and cultural awareness project organized by ROCC, the Rural Organizing and Cultural Center, in which eighteen black 8th and 9th grade students had spent months studying the recent history of Holmes County and the South, and interviewing older members of the community regarding their involvement in Civil Rights Movement. At the time that Kerault was covering this project, the students were busily compiling their information and preparing a book for publication. Their work has recently paid off — just three weeks ago, Westview publishers released *Minds Stayed on Freedom: Movement Veterans Speak to Holmes County Youth*.

In spite of having achieved national coverage, ROCC and its efforts at community development continue to be antagonized by the minority white com-

munity, and the organization is severely underfunded. ROCC's circumstances are reflective of the deeply ingrained status quo and stagnant economy which characterize Holmes County and other Mississippi Delta states. While almost three quarters of the Holmes County population is black, politics are overwhelmingly dominated by the white minority. Although legal desegregation is officially a settled matter, problems with social and institutional segregation are far from resolved. This is particularly evident in the Holmes County public school system which is currently entirely black, save eight white children in special education programs. Since the desegregation of public schools was enforced almost three decades ago, white children in Holmes County have been removed from the public school system and placed instead in segregated Christian schools.

The racist political and educational systems of Holmes County are perpetuated largely by the inequalities inherent in the Delta's economic structure. Since the mechanization of plantations in the 1940's and 1950's, sharecropping has

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## Pro-Choice Week sponsored by the Bi-Co Coalition for Reproductive Rights

**Monday, March 18  
Clinical & Medical Aspects**

**8 pm — BMC Campus Center 105**  
Speakers Dr. Lackoff, medical director of Northeast Women's Center, and Clinical Counselors from NEWC, plus short video. Questions? Contact Elizabeth Pfaffenroth 526-5648  
**Continuous Movies:**  
"Abortion for Survival" in BMC CCC Room 105  
"Abortion Denied" in HC DC Sunken Lounge

**Tuesday, March 19  
Ethical & Legal Aspects**

**10 am Collection - HC Chase 104**  
Speaker Prof. Carlton Dallery "Abortion: Non-Arguments and Open Questions"  
Questions? Contact Becky Shafer 526-5772  
**8:30 pm - HC Chase 104**  
Speaker Kathryn Kolbert, lawyer for ACLU, on the "Status of the States" and other legislative issues on abortion  
Questions? Contact Chris Kourtides 526-5657  
**Continuous Movies:**  
"Abortion for Survival" in HC Dining Center  
"Abortion Denied" in BMC Campus Center 105

**Wednesday, March 20  
Religious Aspects**

**7 pm - HC Stokes Auditorium**  
**Panel Discussion**  
Prof. Ellen Umansky on "Jewish Perspectives on Abortion"  
Shiela Oliver representing Catholics for Choice  
Sarah Boote representing the Religious Coalition for Abortion Rights  
Questions? Contact Lisa Graves 642-8203

**Thursday, March 21  
Open Mike & Candle Light Vigil**

**7 pm - BMC Campus Center Main Lounge**  
Anonymous Submissions read  
Questions? Contact Rebecca Snyder 896-6849 and Amanda Murphy 526-7684

**During the Week**

- ~ Comment Board/Living Monument in BMC CCC and HC DC Sunken Lounge
- ~ Buttons, Brochures, and other info available in BMC Campus Center and HC DC
- ~ SAPHE will be in BMC Campus Center to provide info on contraception and women's health care
- ~ Movie "The Story of Women" will be shown 7:30 and 10 pm at Bryn Mawr in Thomas 110 on Friday, March 22

## Re-immunization is imperative

*continued from page 3*  
have not been re-immunized must have the vaccination before they can register. Once again the Health Center is pulling students' records to alert those who need to be re-immunized.

The Bryn Mawr College Health Center offers the vaccination 9:00-3:00, Monday to Friday. No appointment is necessary. When a student goes to the infirmary she will be asked some questions. Vaccinations will not be given to students who are allergic to eggs or Neomycin or to those who might possibly be pregnant. There is a \$35.00 charge for the MMR vaccine (Measles, Mumps, and Rubella) and a \$20.00 charge for the measles vaccine alone. The Health Center recommends the MMR vaccine because there has also been an outbreak of mumps. The fee will be added to tuition and students do not need to bring any money with them to the infirmary.

Bryn Mawr College Health Services strongly encourages students to come in as soon as possible and be re-immunized.

The measles is a preventable illness. The serious effects of the illness far outweigh any inconvenience the vaccination might cause. Students with measles must be isolated from the community for the duration of their illness. The illness lasts approximately ten days. These students cannot attend class or continue living in their residence hall. If a student misses ten days of class it might be necessary to drop one course to successfully complete her other ones. If the student needed this credit, she will have to make it up with summer classes or with extra courses in the following semesters.

Students with measles are expected to go home or spend their convalescence in the infirmary. If a student must stay in the infirmary because her home is too far away she will be charged \$90.00 per day. Over the course of the illness the student may incur \$900.00 in health care. Students have a responsibility to the Bryn Mawr community and themselves to keep healthy and not bring the measles to campus.

## Criticism of Deconstruction weakened by inadequate understanding of theory

*continued from page 3*

really a deconstructionist, and that his critical thinking stems in part from German reader-response theory, not from the French post-structuralism that informs decon.

If Taylor had read a little further and more accurately (perhaps as far as the back cover of *Allegories of Reading* by Paul de Man), he might have found some answers, or at least some interesting questions. He began the article with an anecdote about a Harvard professor with "solid liberal credentials" who was incapacitated to teach his favorite history course, "The Peopling of America," because of his students' accusations that he was a racist and used racist language. Even Julia Epstein's two phrases, "language turns back on itself... rhetoric is untrustworthy" might have given Taylor a clue as to how a well-read, liberal professor (or Taylor himself, or you, or me, or anyone) might be accused of racism, and with some justification. Deconstruction opens us to the possibility that our words may say something we never intended to say, and that they may in fact contradict us (and each other) outright. Deconstruction also alerts us to the danger that we may not know ourselves and our intentions as well as we think we do. Even a reader with limited experience of deconstruction is ready to ask if, perhaps, one's words can be racist despite one's intentions, and to question the possibility that any amount of good intentions and "solid" liberal credentials can protect one's language from all allegations of abuse of power.

Decon has many further political implications, a few of which I will touch on here. Two summers ago, I decided to read *The Social Contract*, and the thing that impressed me most about my edition of *The Social Contract* was not anything written by Rousseau, but rather a single idea from Charles Frankel's introduction: "*The Social Contract* is a bible of contemporary politics. Like the Bible, Rousseau's treatise is more often talked about than read. Yet, like the Bible, it is responsible for much of the ceremonial of modern politics as well as for its moral and intellectual setting, and we are often unknowingly speaking its language and responding to its values... Reading *The Social Contract* is like an adventure in the discovery of our political selves."

Reading Rousseau failed to be such an adventure for me. But now, as I read

Derrida, Frankel's introduction comes back to mind. Some of the political/philosophical principles I have learned to treat as basic (*Be suspicious of simplicity. Celebrate difference. There is no such thing as detached objectivity.*) are articulated in "Signature, Event, Context" and "Towards an Ethical Afterword" — and are also inscribed in his other texts.

"One shouldn't complicate things for the pleasure of complicating, but one should also never simplify or pretend to be sure of such simplicity where there is none. If things were simple, word would have gotten around, as you say in English... Those who wish to simplify at all costs and who raise a hue and cry about obscurity because they do not recognize the unclarity of their good old *Aufklaerung* are in my eyes dangerous dogmatists and tedious obscurantists. No less dangerous (for instance, in politics) are those who wish to purify at all costs." ("Towards an Ethical Afterword," p. 119)

I remember reading Cheryl Kim's article about Elizabeth Spelman's lecture last year, in which Spelman attacked Occam's Razor — the principle that everything should be as simple as possible — and asserted that differences of gender, race, class and sexual orientation *matter*, and furthermore cannot be considered in any neat, separable, categorical way. I remember my fascination, in Bob Templeton's education class last year, by an ethnographic approach to education which insists that every interaction in the classroom is important, even though awareness of each interaction is impossible. I remember *The College News's* decision to drop the unattributed editorials from the paper. In the passage I quoted and other texts I have read, Derrida articulates an understanding of language and politics which motivates these arguments, decisions and approaches.

The thing that frightens me most about the wave of tirades against "political correctness" in the media is that it turns off discussion and inquiry — in much the same way that the "PC" are accused of doing. If someone calls you a racist, and you've read *New York* and *Newsweek*, it will be easier to dismiss that person as parroting a party line than to question and examine yourself.

It's a lot like a common response to deconstruction: Call it "trendy" and "French" — but don't read the texts.

## AIDS virus won't let you pick and choose

*continued from page 7*

is that one cannot pick and choose the aspects of AIDS that one feels capable of dealing with.

The training program is structured much like the Sexuality Workshop, if any of you have gone through that. As a large group we listened to lectures, watched films, asked questions and generally were inundated with information. Periodically we broke off into smaller groups of five to seven members with an ActionAids facilitator and participated in discussions, communication exercises, role playing and the like. The idea behind it all is not only to arm us with as much information about AIDS as possible, but to bring the issue as close to home as they could — to strike an emotional chord. It worked, at least with me.

The most difficult passive role I played during the workshop was listening to the mothers of people who had died of AIDS talk about their experiences. I sat there and slowly filled with helplessness and rage at a situation I consider to be so unjust, and even unnecessary. The hardest exercise I had to take an active part in was role playing — everybody's favorite, right? Two members of each small group were assigned roles, one as the ActionAids volunteer, the other as the

person with AIDS. We were required to act out the scene of the first contact between the two individuals. Each scene was situation specific, in that background was given about the characters involved. The only catch was that the two players didn't know everything there was to know about each other. Conversation then became an exercise in patience and communication, as well as a discovery process.

The image of AIDS that I had developed in my mind, thanks in part to the media, was that of skinny, gay white men. I woke up fast. Very few people with AIDS, especially in the Philadelphia area, in fact are gay white men. I was in the process of confronting, face to face, my worst fears, and misconceptions, about AIDS. What on earth could I find to say to a homeless, IV drug-abusing black man, for instance? Well, the training program doesn't teach you what to say, but it reminds you that we all can be reduced to a fairly common denominator, that of the basic Human Condition (whatever that is, right?). It reminds us that no matter who we are or where we come from, regardless of race, sexual orientation or socio-economic background, we have a lot to learn from each other.

# Gerd recalls disturbing images of military disorganization and indoctrination

By Mya Lane Anderson

On Thursday, February 21, Gerd Naydock, BMC student and employee, returned to Pennsylvania from Camp Lejeune in North Carolina. Naydock, an inactive reservist with the U.S. Marines, had been called to active duty two weeks earlier. He was dismissed from serving due to a combination of administrative oversights and medical problems.

The U.S. government had a record of Naydock's MOS (Military Occupational Specialty) as being "combat engineer." His duties would include demolition and rebuilding of structures such as bridges, as well as disposal of mines and booby traps and dispensation of fuels. Naydock's military training, however, is actually in the administrative sector. When the authorities discovered this mistake, they considered sending Naydock to Norway or Honduras for noncombat intelligence service as an interrogator/translator. Naydock believes his skills in Russian would have been utilized for tracking the Baltic crisis from Norway. He added that the U.S. military is currently in Honduras due to the country's "political instability" and

proximity to continuing violence in El Salvador. Medical problems, however, made it necessary for the Marines to dismiss Naydock from service entirely.

Naydock's experiences as an inactive reservist called to active duty bring new insight into the current U.S. military policy. When Naydock left camp Lejeune, approximately 3500 inactive reservists were being screened as preparation for combat refresher training. After five or six weeks, these troops are to be sent to the Gulf area as "casualty replacements." Approximately 17,000 inactive reservists were to be summoned, retrained for combat and sent to the Gulf by November of this year. Naydock, who has not been on active duty for seven years, said that the inactive reservists being called to active duty are people of all ages who have led civilian lives and disassociated themselves from the military mindset. "Since leaving the military, many of these people have gone on to higher education and their views have changed significantly," Naydock says. Amongst the reservists at camp Lejeune, Naydock met several single parents (both men and women) who, without close relatives to

turn to, were forced to place their children in foster homes. Sharing his barracks were a corrections officer, a financial consultant, a banker, an attorney, and a restaurant owner.

Naydock's experience is informative given the fact that the media has devoted much coverage to the departure of active reservists, while the retraining and use of inactive reservists has for the most part not been covered. Naydock feels that the public "is not aware of the military distinction between active and inactive reservists." Inactive reservists are required to report only once a year for a physical examination. Yet the U.S. government has called these civilians to duty for the first time since the Korean War in what Naydock feels is an attempt to avoid reinstating the draft. Even retired people were to be dispatched throughout the United States to perform "casualty assistant functions," including the notification of the death of a loved one. "In other words," said Naydock, "the U.S. was prepared for heavy casualties."

Before being notified of his dismissal, Naydock served at Camp Lejeune as a platoon sergeant for the communications

people. In counseling younger troops, Naydock was disturbed by the "masking of fear" and the "macho persona" which he feels is so prevalent in the Marines. "I was accused of 'babying' people," he said. He was equally disturbed by both the lack of dissent amongst the troops and the lack of organization which inevitably becomes the tax payers' burden. "About 20% of the people arriving at Camp Lejeune are found unfit for service due to medical reasons which have been overlooked in the yearly screening procedures," Naydock related. "And people were generally cooperative and unquestioning," he added, "but I think that this is a result of the shock of actually being called up." Also disturbing is the fact that, although the war seems to be winding to a close, troops are still being sent to the Gulf, and people such as combat engineers are in high demand for service in the "clean-up" of Kuwait. Like other Americans, Naydock is skeptical about the so-called "end" of the war. "I feel a great deal of guilt about being dismissed," he said. Each departure of troops from Camp Lejeune to the Gulf seems to allow room for more skepticism.



## Sociology trip designed to open this community's eyes

continued from page 8

virtually disappeared as a source of employment. The threat of unionization and competition from Southwestern states have discouraged industries from settling in Holmes County.

The only major labor intensive industry in Holmes County is catfish farming. Professor Judy Porter, chair of the Sociology Department at Bryn Mawr, notes that the majority of laborers in catfish factories are poor black women (hired because they are "good at detail work", which is quite a convenient requisite as they can also be paid lower wages than their male counterparts). With a poverty rate of 92% and an unemployment rate of 26%, the black population is heavily dependent on this industry. Consequently, wages are minimal, working conditions are harsh and worker's compensation is nonexistent. The big economic picture for Holmes county, therefore, is one in which a few white planters have secured the ownership and exploitation of the county's agricultural industry and the rest of the population is living on a shoestring. As Professor Porter indicated, the Mississippi Delta is the United States' version of a Third World country.

ROCC was founded in 1979 as a response to the racial inequality and economic hardship that plagues Holmes County. Since then, the community-based organization has initiated legal battles against local gerrymandering, unfair utility company policies, and other incidents of institutional discrimination. The organization also provides social services and acts as a cultural and historical resource center for the community. Jay MacLeod, author of *Ain't No Making It* and full time activist with ROCC, has invited members of the Bryn Mawr Sociology Department to come to

Holmes County and work at the Center for the week of Spring break. Professors David Karen and Judy Porter and six students from the department — Sarah Birch, Alicia Distler, Niambi Robinson, Eric Falkenstein, Louis Bonilla, and Andy Cohen — have been preparing for the trip since January and will leave for Mississippi Friday morning. The trip is among the first projects to receive funding from MAPP; it is also being sponsored by the Peace Studies Fund and the Haverford College Dean's Office. The participants are planning several panel discussions and presentations for the bi-college community following their trip. The first presentation will be *Southern Journeys: Part I, Mission to Mississippi: Fact and Fiction in the Delta* on Sunday, March 24 at 8:15 pm. The second presentation will be a panel discussion called *Southern Journeys: Part II, Recollections of Growing Up in the South: the Bi-College Community Speaks* and will be on Thursday, April 4 at 8pm. Both presentations will take place in the Campus Center Main Lounge.

In addition, the trip participants are hoping to create a library of African-American books for ROCC. Members of ROCC and of the community ROCC works with have very limited access to literature written by African Americans or about African American history and culture. The participants are encouraging students, staff, and faculty of the bi-college community to contribute both fiction and non-fiction used books on African-American topics. They will be bringing books with them on March 8 and the book drive will continue through the middle of April. Collection boxes (not to be mistaken with recycling boxes) are located in the Campus Center, in the Haverford Dining Center, in Bryn Mawr Dorms with dining halls, and outside of Professor Porter's office (Thomas 124).

## LADY ORACLE

Romance and the Sagittarius Mawrtyr:

She's reckless. Impulsive. Idealistic. Independent. She needs her freedom. However, if you can convince her that you love her she will accept the fact that she needs you too. Convincing her is not easy, though. It takes time and patience. Especially since most Sagittarians have an extremely irritating habit of asking their partners (or partners-to-be) lots and lots of questions. Not pointless questions like "Do you really love me?". They generally know that because even though they may not look astute, they are.

No, the questions are more difficult ones like: "Why do you really love me? ... What is it about me that you love? ... Will you continue to love me if I rip all the begonias out of your garden?" Most of them are too considerate of your feelings to rip up begonias (they like both you and the flowers) but they don't mind practical joking within reasonable limits.

The "question-answer process" described above, by the way, is the typical Sagittarian way of starting arguments, leading into looong philosophical discussions, stimulating themselves, and stimulating you. You cannot hold the Sagittarius Mawrtyr's interest for long if your mind "falls asleep" on her. Nine times out of ten she won't let you slip into mental laziness even though she can be extremely gentle and soothing one-tenth of the time.

Don't worry. Not everything about your relationship is going to revolve around mental compatibility, important though that may be. Sagittarius is a Fire Sign — honest, direct and very passionate. Sagittarius Mawrtyrs like their sexual interactions to be both tender and fun. Funny too, at times ...

Don't let them burn themselves out, however. Don't let them burn you out either. You won't be able to handle them if you martyr yourself for their sake. They need help in channeling and controlling their energies. Fuss over them when they are tired, make them feel secure, but don't smother them. There may be times when they'll stop bothering (temporarily) about why you love

them, and tell you that they love you. They'll mean it.

Romance and the Capricorn Mawrtyr:

This is going to sound like a tacky perfume advertisement but I'll say it anyway. The Capricorn Mawrtyr is "simply unforgettable". Congratulate yourself if you are involved with her. Initially she may not congratulate you because she's both modest and realistic. All the same she'll be inwardly pleased — she's human. One of the most interesting things about most Capricorn Mawrtyrs in love is that it takes ages for most people to figure out that they are actually in love. Sometimes even their best friends can't tell. Capricorn Mawrtyrs are extremely private people.

In spite of a few moments of "midsummer madness" most of them have a lot of control. Sometimes too much control for their own good. This is one of the least flaky signs of the Zodiac. They have no respect for flakes even though they may be polite to them (Capricorn Mawrtyrs are usually very polite people). They hate letting go of their inner dignity. It's important for them to realize that they should loosen up occasionally. If you are in love with them, don't be superficial. It's hard to be superficial with a Capricorn Mawrtyr and get away with it. She respects honest, genuine people ... genuine moods and emotions. She can also handle your most intense moods in an admirable fashion. If she feels that you are worth her time. She doesn't waste time on people who take advantage of her, or people who don't care about her. Academically she's a masochist — emotionally she is not.

She's both romantic and practical. She won't gush over you constantly, but at the same time she won't forget your birthday, the anniversary of the day you fell in love, etc. and etc. She knows instinctively how to cheer you up and, more importantly, when to cheer you up. She may not wrap you in cotton wool but she'll always be there for you. That's one of the many thousands of reasons why she is truly unforgettable. As unforgettable as a lingering fragrance.

### Suffragette City



# ARTS & ENTERTAINMENT

## Joanna's voice reveals new depth and sensual expression

By Mini Kahlon

Listening to Joanna Ho's tape brought on some of the imbued and lush moments that I will always remember Bryn Mawr for—a strong feeling of 'woman' and music, so much music. I'm not a three and a half year Joanna fan as were many from the audience at her concert on the 19th in the Campus Center. Yet I am now a one week appreciator, singer-with-the-tunes, buyer of her tape. What drew me to finally listen to her music, was a curiosity about this dynamic performer who always seemed private, quiet and disarmingly humble on the occasional run-in. What I found was an intelligent, sensitive woman who plays some mean blues and sassy rhythms with a very defined individual style. Her melodies/words follow you with an irrefragable insistence after even the briefest of encounters.

The concert on Wednesday included a comprehensive mix of all she has composed to date, plus some renditions of old favorites ("Knockin' on Heaven's Door", the Stones' "Waiting on a Friend"). There is, in fact, a strange resemblance in attitude towards the mike and voice/emphasis, to young ('60s) Mick Jagger...). As the evening progressed she settled into her songs, improving with every drop of concert-nervousness. The more fluent she was with her guitar backdrop, the more she was able to 'give' to her songs. And her songs are best when we hear and feel Joanna through them. What often transformed some of the tunes (as heard in concert) was the sense of her that slowly developed through the various songs. Joanna in fact particularly likes that there is a continuity in her songs. One often refers to another, or a growth/progress can be seen from one to the next. Her lyrics are intriguing, personal, and often beautiful. "What a Strange and Beautiful Day It Would Be" talks of a

morning when, on her way to breakfast, she saw six men hanging from a tree (they were cutting it down!); but there is something so simple yet evocative of the title line, just as many other lines that stuck beyond the evening. In "The Moon Will Take You Home" she sings "sixteen candles on my birthday cake / the thought of your body made my body ache / 'sweet sixteen and never been kissed'" There is so much youth and young desire, yet obviously now sung by someone older, 'grown up'. What is amazing is how she is able to evoke a personal relationship between me and her songs. She achieves this by involving herself directly with her music and her words, thus effortlessly always creating a mood/a sense of living instead of merely a sing-along song.

Lisa Pollack joined Joanna for 'Route 66' and 'Trouble in Mind', part of the blues offerings of the evening. Lisa is an aspiring jazz guitarist, with a talent and technique that has been recognized before. Some moments of the duets were truly rippling, whereas in others it was obvious that both came from different backgrounds as far as styles go. Lisa's attitude towards the blues is more 'technical' (for want of a better word) — emphasis being on some delicately played riffs and tight solos that often fairly ripped off of Joanna's background rhythms. Joanna emotes, mixing in words and rhythm to create a more raw feel for the blues. "The blues ain't nothing but a good woman feelin' bad" and this is one hell of a good woman feeling down and dirty low. Them sweet blues Joanna. Apart from lyrics, though, she plays clearly and cleanly, and often has intricate and well-worked guitar backings. It is obvious that time is spent on developing somewhat detailed compositions apart from her stress on lyrics.

For Joanna, the time before college was one of little or no expression of any creative urges. She came to Bryn Mawr

looking in some sense for an outlet, a place to be herself as she had not been before. She talks of meeting many of the people who would remain her friends during Customs Week freshman year sitting on the grass and playing her guitar. This is where she met Katy Coyle with whom she played until Katy's graduation two years later. The end of sophomore year was a turning point in that she began to make a more active attempt at shaping the events in her life, instead of 'going with the flow'. From Joanna of the limelight, the public Joanna, she shifted into a more private lifestyle, the more 'flamboyant' persona remaining only in concerts. The song 'Extremities' in fact marks this transition. In her description of herself in this song there's an attitude of "this is me, and if you don't like it, tough". She says, talking of slender, long-fingered hands that she is often reprimanded for 'mis-using' / disregarding: "I can get my hands dirty / I can chase down their dreams / I can give them an outlet / they'll go to extremes...". And finally, "I cut my hair / 'cause it got in my eyes / but if I can see you / then you can see me / guess I'll try on my face / for size." Lyrics are important to her, and she only writes when there is a real need to express. Her lyrics are more 'true' as a result, and this truth gives her songs a depth that cannot be otherwise achieved. She says that she wishes sometimes that

she could write on more 'impersonal' (say, political) themes, but finds herself writing mostly on subjects/experiences close to her. Her inability to locate aspects of her music that she dislikes can probably be explained by the fact that she simply throws away anything she thinks 'untrue', ugly, bad...!

She has brought out a tape with ten compositions called 'Late Afternoon and Sunset Blue'. It has a professional sound, and includes backing with bass and drums. A number on the tape (that I didn't remember from the concert) - 'I'll remember you' - is especially beautiful. Her unusual voice complements this simple love song, with a traditional slow swing rhythm, and a message and emotion that is easy to empathize with: "As I watch our tears / turn to cigarettes and / one too many beers / I still love you so / and if you don't know / that's the worst of my fears."

I thought I'd buy Joanna's tape to keep as part of my collection of Bryn Mawr memorabilia. I couldn't keep from buying it once I'd heard it: yes, it will remind me of my home for four years, but more than that I will want it for every reminiscing day, for every time I drink coffee, smoke a cigarette, feel like listening to the rain. This goes into my category of evergreens.

(You can buy her tape - write to C-1333. Keep a look out for concerts).

## Sex and Cherries

By Ellis Avery

*Sexing the Cherry*, by Jeanette Winterson. Atlantic Monthly Press: 1990.

This is a book you can read all in one sitting, and breathless, begin again. I wanted to, and since the book deals with the non-linearity of time and the non-solidity of matter, it's only just that I did. Jeanette Winterson's earlier two books, *Oranges are Not the Only Fruit* and *The Passion* are read in Bryn Mawr English classes, and if this book is any indication, with good reason.

I think. A quality specific to this book is the ambivalence it generates in me. I swing between saying, "Read this!" and "Why read this?" It's shifty, slippery and constantly picking up and reorienting itself. Nominally, it's about two people who love one another and never say it. The first, an explorer named Jordan, and the other, the woman who fishes him out of the Thames and names him, a keeper of hounds called the Dog Woman. She is a giant. She says of them, "We were happy together, and if he noticed that I am bigger than most he never mentioned it. He was proud of me because no other child had a mother who could hold a dozen oranges in her mouth at once."

Jordan becomes a gardener's boy, then a sailor. He loses his heart to Fortunata, the youngest, it turns out, of the Twelve Dancing Princesses, and though they meet they pass each other by. He travels the world and brings back the first pineapple ever seen in London, while the Dog Woman is busy at home stirring up revolt against Cromwell and his puritans. In the end, the London fire of 1666, the two escape by ship as the city burns.

There's the skin of the story, and, yes, it sounds coincidental and thrown-together, but then, as it's about the arbitrary nature of time (and, to some measure, gender) and the insubstantiality of matter—like quantum physics in poetryland—it may be intentional. A friend of mine once said, "The thing about Milan Kundera is that he never lets you forget

he's smarter." The thing about Jeanette Winterson: she never lets you forget she's more conscious of the book. The Dog Woman tells a story of a stained glass window that the Puritans smashed. A group of nuns gathered up the pieces, and when the Dog Woman looked through the hole where the window had been, she saw them praying with their baskets of broken glass, and there, on the flagstones behind them, "the patchwork colors of the window, red and yellow and blue." The book feels like that, that something whole was smashed to pieces, and all we're left with is bits of glass and ghosts of colored light.

Again, in a book about journeys under the skin of what's real, about secret letters written in milk beneath real letters of no import, it should only be right to have the sense of navigating using the side of a folded map. It's a mark of elegance, the inseparability of form and theme, that the book recalls itself. Right?

I don't know. I'm not convinced, quite. It seems a little slick. Self-referentiality alone does not a satisfying novel make. I still don't know if I read it twice because it was so good (and it was) or because I was sure I missed something. The writing is dazzling; I will probably re-read the book again because it's so sensual, so arresting. But I won't expect any coherence of it. I'll revel instead in the style, which is flawless. Winterson writes with authority and wonder. I'll read it as a collection of short stories, of cities where they float in balloons with mops to scrub the words out of the sky, of those who dance so fast they become points of light—it's surely the best version of the Twelve Dancing Princesses story I've ever read (one princess takes up with Rapunzel, another with a mermaid...).

As for the cherry: when Jordan was a gardener, he learned how to graft trees, and new things grew though they did not come from seed. His mother said, "such things had no gender and were a confusion to themselves."

"But the cherry grew, and we have sexed it and it is female."

## "La Casa de Bernarda Alba" leaves Goodhart shaken

By Kaia Huseby

Desperate, passionate, Spanish cries filled Goodhart's crowded auditorium on Thursday, February 28th. Jealousies abounded. Pistols were fired. Daughters were scorned. The women in Reportorio Español's production of Federico García Lorca's "La Casa de Bernarda Alba" captured the audience with their bold portrayal of honor, dignity, sensuality, and futile rebellion. With sparse props, high prison-like walls, severe black clothing, and dramatic sound effects, the extreme oppression of five daughters by their despotic mother became a terrifying and gripping performance.

In a small village in Andalucía, in the south of Spain, Bernarda Alba lives to defend her honor. She not only denies her own sexuality, but also that of her daughters. But against her obsessive need to control others, their desires to have a man only increase in a society where a woman spends much of her youth preparing a dowry and finds her worth through marriage. When Pepe el Romano appears on the scene, he is to wed the eldest daughter, Angustias. As the story unravels, two other daughters, Adela and Martirio, are also in love with him and have regular secret encounters. Bitter fights and hostilities ensue as the battle for this man continues. Bernarda has to save her dignity in a situation where she is losing control; she shoots at Pepe el Romano, he who has caused so much shame to her family. Adela pro-

ceeds to hang herself and the only thing Bernarda can do is declare that her youngest daughter has died a virgin. That is all she can say. The last word we hear, resounding through Goodhart's vast space, is Bernarda's devastated yet forceful voice, commanding us as well this time. "Silencio," she states. "Silencio."

And this silence forces us to reflect on the violence, the anger, and the helplessness of these women, caged inside their strict walls. Bernarda's crazy mother, María Josepha, swirls on and off the stage in her white wedding dress, trailing cloth and speaking and singing of her desire for freedom. She seems to be the desperate embodiment of all those controlled by Bernarda; all she wants is to go to the sea, to find a man. Sexual fantasy abounds here, in opposition to and as a consequence of the rigidity of Bernarda's iron fisted rule.

Reportorio Español is a New York based theater group, whose eleven members are from Spain and such Latin American countries as Colombia, Argentina, and Uruguay, to name a few. This production was a part of Bryn Mawr's Performing Arts Series, as well as an event in the Hispanic Students Association's "Semana Latina". Performed in Spanish, "La Casa de Bernarda Alba" has a power and force that leaves us stunned. The artistry of the human interactions, the subtleties of family tension, and the tragedy of these women have been engraved into the memories of many who attended this spectacular drama.



## Basketball team strong despite setbacks

By Kitty Turner

The Bryn Mawr College Basketball team, coached by Ray Tharan, and led by captains Senior Lisa Wells and Junior Julie Demeo, began the season with a meteoric rise that the college community has come to expect with this team. The team ended the first semester with a record of 4-2, but finished with an overall win-loss record of 8-9, one of the weakest seasons ever for the Mawrters. Their NCAA record indicates a mere .500 (8-8), and the defending champions of the PAIAW Basketball championship slid to a 1-4 PAIAW record. While team's record does not indicate the skill, prowess, or determination of the players, the numbers should not be overlooked. The team played well at times, clicking together and working like a well-oiled machine. There were also times, however, when the team lost its control, turning well thought-out plays into opportunities for the opponents. The team was plagued with turnovers, from the simple to the ridiculous. This caused them to go into a slump from which they were never able to really pull out. The team suffered several strings of losses that seemed to shake them.

Both on the defense and the offense, Bryn Mawr was not as strong as it has been in the past—but this is not the same team that it was in the past. The team was

as plagued with illness and injuries as they were with turnovers. Senior rookie Lucinda Kerschensteiner was out in the beginning of the season with a knee injury. Before regular season, freshman Amy Keltner was out for the season with a knee injury as well.

The second half of the season the ranks were again ravaged by injury. Sophomore Marybeth Janicki was put out for the remainder of the season due to a knee injury. Freshman Ellen Benson fractured her ankle in the same game that disabled Janicki, also putting her out for the season. With a team of six freshmen and five upperclasswomen, the Bryn Mawr team was introduced to a shuffling system that will help next year as the younger players become more accustomed to the mechanics of college basketball. Coach Tharan had a difficult time this season losing key players to injuries and watching his team lose to those they had previously beaten.

Individuals played very well this season, however. The top three scorers were sophomore Erin Adamson, senior Lisa Wells, and junior Julie Demeo. Erin ended the season averaging 21.8 points a game, which places her in the top twenty scorers among national NCAA Division III women. She also did well with rebounds; at one point in the semester she was averaging over 15 boards a game. Lisa Wells, who shared the responsibility as

point guard, also did well this season as a guard, averaging 8.8 points, and 8 rebounds a game. Demeo and Kerschensteiner also did very well on the boards, going after them and pulling down enough to feed to the offense. Under the basket, forwards Adamson, Kerschensteiner and Demeo were key factors in limiting the opponents to perimeter



The basketball team went head to head with Alumni at the end of the season, and emerged victorious — Go Team!

shooting.

The team will only be losing two seniors this year, Lisa Wells and Lucinda Kerschensteiner, and therefore has a broad base on which to build for next year. Freshmen Gretchen Taucher, Jen Duclos, Amanda Garzon and Miriam Cope will come to the team next year with more experience, and that combined with the talent of all the players should lead to a more successful season.

Bryn Mawr Basketball is still on the way to becoming a name in NCAA III: Adamson has ranked in the top twenty in at least one category for the past two years, and others have the potential to follow. Also, the team finished their season with a victory over the alumnae. Many of last year's players returned, as well as some players from earlier years of Bryn Mawr Basketball. Alumnae such as Jen Kraut, Sonya Dutkewych, Jo-Jo Meyer, Julie Zuraw (Bryn Mawr's first ever 1000 point player), Kerry Williams, and others came with the intention of beating the undergrads, but the Mawrters held the alumni off. The season is over and the team looks forward to a better season next year, and under the tutelage of Ray Tharan, they will hopefully be able to achieve that goal.

## Young badminton team hard at work

By Kitty Turner

Bryn Mawr Badminton finished their regular season with a record of 6-2. Under the tutelage of Karen Lewis, the team had a very strong season that was achieved through the solidity and depth of the team. The team, made up entirely of sophomores and freshmen, was able to accomplish many things this season, including a defeat of Albright.

The season started out with an early loss to Albright during pre-season. According to coach Karen Lewis, there were some key players missing, and this hurt the team in the first round. The Mawrters were able to get things under control, however, and the season progressed well. The Mawrters suffered their only other defeat to Tri-College rival Swarthmore.

The team was able to defeat Albright on the home floor, the first win ever against this strong badminton team. Coach Lewis is very proud of her team and credits their success to hard work during conditioning, and their ability to quickly pick up the sport. Most of the team has not played much competitive badminton before. Bryn Mawr also went

on to defeat Cedar Crest, Rosemont, and Harcum.

Badminton, for those of you who think that it is merely a family picnic sort of game, demands the second fastest reaction time of any sport, second only to Jai Alai. The sport requires a great deal of physical endurance, quick reactions, and great judgement. The birdie is not like a ball and therefore not as predictable. The young Bryn Mawr squad was able to master the basics of the sport, and that shows in their winning record. In individual play, sophomore Marisha Wignaraja excelled. She played first singles and did very well in both PAIAW tournaments as a semifinalist, and in the Northeast Regional Collegiate Championships. Freshman Tina Carey and Jeanne Oh were able to win the consolation doubles in PAIAW tournament, and Freshman Que Van and Orin Roth led the team to victory by going undefeated in regular season play.

"I am very proud of each of the players, both individually and as a team. They worked real hard this year, and the experience that they will carry over for next year will be invaluable," said Coach Lewis.

## Sports Shorts

**Bryn Mawr College Lacrosse** began practice earlier this month. They are led by Captains Lucinda Kerschensteiner, Shira Fruchtman, and Liz Chang. The team will be traveling to Florida for Spring break to engage in some serious lax play. The team is being coached by Beth Shillingford.

**The Bryn Mawr College Tennis Team** has also started practicing. The team is using the indoor courts as they wait for spring to fully arrive so they can hit the courts. The team will travel to Hilton Head, SC for spring break, where they will participate in matches against other colleges and universities. The team is coached by Cindy Bell, who is assisted by Karen Lewis.

### Sports Questions of the Issue.

Let's try this again!

The first person to answer these questions—all of them—and return it to the sports editor will receive two movie passes to the Bryn Mawr Theater.

1. What are the periods called in a polo match?
2. What are the boundaries in the game of lacrosse?
3. Name the top two baseball players in earnings (you know how much they make a year).
4. Athletes in which sport made the most money in 1990?
5. How many periods in an ice hockey game?
6. What is a perfect score in the game of bowling?
7. Who is the youngest person ever to appear on the cover of *Sports Illustrated*®?
8. Who is the only woman ever to appear on a *Wheaties*™ Box?
9. Who holds the record for most points scored in a Basketball Career at Bryn Mawr College?
10. How many P.E. Credits are necessary for graduation including the Swim test?

## Dates Women Make, Dates Women Break

Wednesday March 6

TODAY IS INTERNATIONAL WOMEN'S DAY

Sylvia Marcos will give a talk on **Women and Health care in Mexico** at the Elizabeth Blackwell Health Center for Women, 1124 Walnut Street, at 6pm. Talk is free but pre-registration is required. Call 923-7577.

"**The Silence**", Ingmar Bergman film about two sisters hanging out in a hotel in Europe. City paper says, "a stylish, fascinating, and memorable story of repression, guilt, and sexuality." Temple Cinematheque, 1619 Walnut St. tonight and Thursday at 7:30pm.

Thursday, March 7

**Monette Sudler**, jazz guitarist performs at Community Education Center, 3500 Lancaster Ave. 7-10pm. General \$5, students \$4, musicians with instruments \$3. Call 387-1911.

"**The American Friend**", German film directed by Wim Wenders and featuring Denis Hopper at U. of Pa., 37th and Walnut St. Two screenings, 7 and 9:30pm.

Friday, March 8

**Improvisational Dance Performance by Aly Howe** at Community Education Center (see address above). 8pm. General \$6, students \$5.

Performance artist **Holly Hughes** tonight, tomorrow and Sunday at 8pm at the Painted Bride. Call ahead.

"**Seven Beauties**". Italian film directed by Lisa Wertmuller. Philadelphia Museum of

Art. 3pm. Also showing Saturday. FREE.

Monday, March 18

**Adrienne Rich** speaking at Haverford.

Thursday, March 21

**Carolyn Heilbrun** speaks in Goodhart at 8pm.

Friday, March 22

**Sarod Concert** by Rajeev Taraneth in Stokes auditorium at 8pm. Free.

**Works by Women of Color**. Part of Feminist Film Series featuring three local film/videomakers at Community Education Center (see address above). Two showings: 8pm and 10pm. General \$5, students \$4.

**Claudia Schmidt**, folk singer accompanies herself with 12 string guitar, mountain dulcimer and pianolin at the Painted Bride at 8 pm. Call ahead.

Saturday, March 23

**The Calcutta Tricentennial: A Tribute**. All day seminar in Thomas Great Hall. 9am-5pm.

**Bengali Feast** in Founders at Haverford at 7pm. Call Krishna Lahari at 664-5112.

Sunday, March 24

**Zakir Hussain**, South Indian tabla player leads hand percussionists and interpretative dancers in performance at the Painted Bride at 8pm. Call ahead.

**Southern Journeys: Part I, Mission to Mississippi: Fact and Fiction** in the Delta. CCC Main Lounge. 8:15pm.