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4-18-1991

The College News 1991-4-18 Vol.12 No. 10

Students of Bryn Mawr College

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Citation

Students of Bryn Mawr College, *The College News 1991-4-18 Vol.12 No. 10* (Bryn Mawr, PA: Bryn Mawr College, 1991).

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THE COLLEGE NEWS

VOLUME XII NUMBER 10

FOUNDED

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BRYN MAWR COLLEGE

APRIL 18, 1991



Children at play in Holmes County, Mississippi

— photo by Sarah Birch

Education and Religion critical components of Holmes County

The following article is the second part of a three part series on the Sociology Department's trip to Holmes County, Mississippi during Spring Break. The segments of this report were written by students who participated on the trip and were compiled by Judy Porter, Chair of the Sociology Department.

Education Sarah Birch '91

I went to Holmes County Mississippi so that I could examine its system of public education. I learned much about its public education system as well as how the Rural Organizing and Cultural Center, ROCC, as part of its community outreach helps to supplement the education students receive in Holmes County public schools.

The public educational system in Holmes County Mississippi, is almost completely racially segregated. The history behind this is interesting. In 1954 just after the Supreme Court passed the Brown vs. The Board of Education decision, White community members in Holmes County went to the public school board and purchased the school that was in the best physical condition for one dollar. This school was then converted into a private academy for white students only.

These private white academies still exist and almost the entire white community attends them. While these days the academies are justified by members of the white community because they provide better educational opportunities than do the public schools it is still obvious that they exist to keep Black and White students separate. Just three years ago East Holmes Academy refused to play and ultimately forfeited, a championship football game because the other team had a Black running back. Despite examples like this the official line of the White community is that anyone who can afford tuition is welcome in the private academies. This in fact is an interesting point, since many whites cannot afford to pay tuition at the academies. However the education of such children is subsidized by scholarships provided by the White churches in the county. No scholarships exist for African-American students.

As stated earlier the public schools, which were called attendance centers, not schools, until the 1970's, are almost entirely segregated. In fact the only white students who attend public school in Holmes county are those in the special education programs. This is because such

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Ehrenreich inspires at Socialist Scholars Conference

By Sharon Stankevich

Last weekend (April 6-7) I had the great fortune of attending the 9th Annual Socialist Scholars Conference, sponsored by the Democratic Socialists of America and the sociology department of the City University of New York. The conference is held every year, and I strongly encourage those interested to get some funding next year and GO. While there, I was able to browse through some of the hundreds upon hundreds of books and periodicals published by small, alternative presses. I also spoke with many people about internship opportunities. It was estimated by conference organizers that between 2500 and 3000 people attended. Furthermore, there was no "typical" conference attendee. I saw and heard people of diverse racial and ethnic groups, people from various countries, various grass-roots organizations, labor organizations, faculty from colleges and universities, secondary schools and elementary schools, as well as thousands of students, several mothers and fathers who brought along their children (day care services were provided), tons of people in our parents' cohort, and surprising numbers of elderly people. In short, the crowd was very diverse. I met some renowned scholars as well. Stuart Hall, the British sociologist known for his work in cultural studies, was one person I met. Bernard Magubane, author of *The Political Economy of Race and Class in South Africa*, was another. I also met several female scholars and activists whose research, writing, and work I have come across in my studies. Margaret Bernard of the Institute for Policy Studies was particularly friendly, serious, inspiring, etc.

Although some 125 panel discussions and three plenaries were held, I attended four panels and one plenary. To give you an idea of the kinds of issues covered, below is a list of some of the panel discussion titles:

* Critique of Traditional Paradigms in Mathematics and Science

* Catholic Social Teaching, Liberation Theology, and Eco-Feminism
* Plato for Progressives
* The (U.S.) Health Care Crisis
* Environmental and Health Consequences of the Gulf War
* Agit/prop Tradition in Art
* Raya Dunayevskaya's Marxist Humanism for the 90's
* Linkage: AIDS and Activism
* The Rosenberg-Sobel Case Updated
* Living Borders: The Politics of Latino Identity in the U.S.

And *hundreds* more! Having the enthusiastic curiosity typical of Bryn Mawr (and other) students, I really wished I could attend all of them. With sighs of resignation, I chose these four:

* The Politics of Race and Ethnicity in Gramsci
* Ireland's Unfinished Revolution: 75 Years On
* Drugs and Covert Operations
* Toward a New World Information and Communication Order

Rather than telling you what I learned from these right away, I'd like to keep you somewhat in suspense. To keep the size of this article down, I'll save those for next time. For now, I must tell you about the Saturday night Plenary!

The plenary on Saturday night was the biggest of the three plenaries held; it was entitled "The New World Order Shapes the New Middle East." Keep in mind that this was a national conference with a diverse, international audience. Fellow Mawrters: ALL of the five panelists for this plenary were WOMEN! FOUR out of the five panelists were WOMEN OF COLOR! But wait! It gets better! After the first speaker had finished, a group of about 8 or 10 activists from Queer Nation descended upon the stage, carrying a large banner and shouting slogans advocating LesBiGay rights. One of them was the "We're Here/We're Queer!" slogan that we've all become familiar with. The audience applauded in support of them when they took over the stage! The spokesperson of the Queer Nation group (also a woman) called our attention to the fact that there were no panelists at the plenary speaking about the bi-sexual and homo-sexual victims of the Gulf War. The crowd applauded again and expresses anger-in-solidarity, at which the time the main conference organizer (another woman! YES!) said "Wait One Minute! You can accuse us of having any number of problems, but you may NOT accuse us of being homophobic! No one from Queer Nation, ACT UP, or any similar organization submitted a proposal for speaking on this particular panel. Had you done so, I can assure you that you would be up here speaking tonight." The Queer Nation group, after a brief moment of confusion

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By Gwen Bonebrake

Tom Roberts makes the contention in his first and second opinion piece "that affirmative action essentially mean[s] the admission of less qualified minority students into the university."

"The lowering of admissions standards for students in certain minority groups means that these students are encouraged to apply to, and are frequently admitted into, colleges and universities that are significantly above the level of their secondary school preparation."

In the second piece, Mr. Roberts appears to define "preparedness for college" in

terms of GPA's and SAT scores. Are the admission standards of colleges and universities being lowered in order to admit African-American and Hispanic students?

"Debunking admissions standards is valid only if these standards do not relate to how a student can be expected to perform within the university." Do SAT scores predict or demonstrate the ability to "read texts, write papers, and solve math problems"? Or do they just show ability to BS/guess tests in general?

Is the ability to perform within a college or university not a function of little matters such as character? ability to stick it out through tough times? eagerness to

accept challenges and take risks?

Mr. Roberts feels that "The ultimate problems for minority students is to be found before these students enter college." He then lists as these problems the quality of education received at the secondary level, white racism, "high number of African-American families headed by a single female," and a concentration of minority populations in certain regions of the country. In listing these, and emphasizing statistics for those scoring 700 or higher on the verbal and math sections of the SAT's, Mr. Roberts is attacking far more than just African-Americans and Hispanics. He is attacking the

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RESTRUCTURING THE CURRICULUM: Success depends on student dedication

see centerspread, pages 8 & 9

"Haverford Harry": an exclusionary melody

Dear All,

I have a gripe. Shocking but true. It concerns this "Haverford Harry" May Day song business. I heard vague rumors last semester about something or other concerning it and the songsmistress and whatnot, but whatever happened I certainly wasn't in on it, and the college as a whole was never given a clear understanding of or choice about the whole situation; so I'm going to put in my two cents anyways.

Every step sing we all sing the song "Haverford Harry," which, lest ye forget its essence, ends "...so Haverford Harry the man that I marry will be. Inevitably!" Then the marginalized among us do an "Anassa Kata...alternative lifestyles" and we all move on. Some people have suggested that the song be removed entirely, due to its heterosexism. Those people have been told to 1) chill: the song is a joke; it ridicules the idea of marrying a Ford, and 2) quit silencing us and shoving their sexuality down our throats. To my fellow heterosexuals who argue thus, I ask the question: how would you feel if

it happened to be tradition to sing the same song about "My Haverford Harriet?" Answer: 1) it's not funny anymore, at least not to us, because the joke of "Hfd Harry" is about marrying *Fords*, not marrying *men*. The humor of "Hfd Harry" presupposes heterosexuality and sets up the ridiculous image of a Ford against our hopes for a normal male mate. 2) That's right: we feel...**marginalized!** Yes, forced to sing that smarmy "Haverford Harriet" piece, we feel the full force of lesbianism being stuffed down our throats. We just don't relate, you know?

Does this matter? Absolutely; every step sing I feel like a slug as my lesbian friends are forced to sit there and either sing the stupid song or be excluded from the activity. I have nothing against the song; I think it's funny. But I can sing it with my straight friends. There's no point in a song that excludes so many of us from its spirit being included in our step sing. Whaddya say, can we eighty-six it in time for my last May Day?

Peace and Joy,

Ariel Hart '91

Coeducation: yay or nay?

By Vicky Maxon

Sara Ruddick, Professor of Philosophy at the New School for Social Research, spoke on April 7 as part of the symposium, "The Lady Vanishes: Changing Images of Gender in the Coeducational Classroom" to commemorate ten years of coeducation at Haverford. Though there were several important speakers at the college that day, including Gayle Pemberton from Princeton and Joy Rice from the University of Wisconsin, I came only for Ruddick, whose quintessential work (on motherhood and its implications and applications, *Maternal Thinking*) I first studied at Bryn Mawr.

Ruddick began her discussion of "Learning with 'Others'" by saying she

wasn't sure she could celebrate coeducation. Her own move from undergraduate studies at the all-women's Vassar College to graduate work at Harvard caused her to lose her confidence, her "capacity for saying what was required," and she left Harvard "badly shaken." She still cannot truly say why this occurred: whether it was because she was one of only two women in the graduate school, or because "it is still hard to ask serious questions in such a narrowly defined field as philosophy." But perhaps in order to make the reasons more clear to all of us, she chose to let others join the conversation.

Ruddick explored the work of feminist theorist Sandra Bartkey, who stud-

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THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XII, NO. 10 APR 18, 1991

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The deadline for the May 9 issue of The College News is Friday, May 3 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.

SAPHE PRESENTS THE THIRD ANNUAL SEXUALITY AFFAIR fun fun fun

Thursday, April 18 8-10pm
Campus Center Main Lounge

Hormones, keep those cycles in line!

By Natasha Seaman

Hormones rule our lives. No one can deny it, but there are those who have sought to understand it. Dr. Winifred Cutler of the Athena Institute, for instance, has dedicated her studies to the amazing complexities of the human, and especially female hormonal systems. She shared some of her wisdom with Bryn Mawr recently, in a lecture entitled "Hormones and Academic Performance", sponsored by SAPHE.

In the mythology of the bi-co community, hormones have taken on the aura of a holy substance. They come directly from the goddess specifically to interfere with a paper that is due. For example, "I have to do this now, but my hormones are going wild...I can barely focus on the page in front of me...I'm going under..." Hormones, disappointingly enough, are actually a chemical substance with a molecular configuration (sorry, no little women running around inside of you with feathers, tickling your fancies). There are many different kinds, but the ones we care about are the sex hormones, of which there are three: estrogen, progesterone and testosterone. Men and women each have these hormones, but in different proportions. Women, for instance, have 1/40 the testosterone that men have; men have similarly low levels of estrogen.

A key to understanding hormones in your body is to know that biologically speaking, we are not discrete entities. This sounds more intrusive than our privacy minded culture can bear, but when we share environments with others, we share a lot of airborne bodily substances which have an impact on our bodies; flu season at Bryn Mawr should be proof enough of this. Hormones also have an airborne form, known as pheromones. These link us biologically to our brothers and sisters in an amazing way.

Women's hormonal systems affect each other, men's systems have an effect on women's, and women's have an effect on men's (whether men affect men is a moot point — perhaps there is a pheromone that flies around when men are together that causes them to burp loudly). Women's systems are interesting because we have, as you may have noticed, a monthly cycle of hormones. Our estrogen level is the highest around ovulation, after which it begins a descent, reaching its lowest levels at the beginning of the menstrual period. Ideally, this cycle should last 29 1/2 days. This is the same length as the cycle of the moon, and it is common for women's cycles to correlate to the phases of the moon (menstruation beginning on the full moon, and ovulation occurring on the new moon).

Men also have a cycle, though theirs is yearly: testosterone levels are the highest in September, and lowest in late April. This has been found in all societies, above

and below the equator, according to Dr. Cutler. Women's cycles are so strong, however, that they even can cause men to have a sort of dim shadow of a monthly cycle when they are in close contact with them; men's testosterone levels (and hence, libidos) peak at the same time when women have high estrogen levels, i.e., when women are ovulating. The implications of this are frightening for those wishing to stave off fertilization. Women affect other women in a way that we already intuitively know: our cycles tend to coincide when we live in close proximity. The maximum the cycle of two women can differ is by 14 days. The average difference is 7.3 days, but in a study cited by Cutler, after women lived together for a 14 week period, the difference was only 3.0 days. Women also tended to bring each other's cycle closer to the 29 1/2-day ideal cycle.

Contact with men has the same effect, only this also raises our estrogen levels up during the month. Estrogen is a good thing for our bodies, helping to prevent brain atrophy and osteoporosis. Having sex with the same man twice a week will

actually double your estrogen levels. You may ask yourself, "But what is sex?" Sex includes penetration, does not necessarily include orgasm, but can just be genital stimulation with a man. Masturbation, however, does not cut it if you want your estrogen levels raised.

"What is it about sex with men?" you may ask. "What about sex with a woman?" A study done at the McKinsey Institute for Sex and Gender showed that women who have regular sex with women also experience the same benefit of higher estrogen levels and a 29 1/2-day cycle.

However, as millions will be disappointed to know, women must have sex together three times more a week than a heterosexual couple would to achieve the same results. The active ingredient in this particular feature of sexual relationships seems to be a certain androgen, of which women have 1/3 less than men. This has yet to be tested, however.

So about academic performance: through a study of dream patterns across women's monthly cycles, it was found that women have aggressive dominant type dreams during and following menstruation. Dreams during the pre-menstrual period (after ovulation) are more quiet, and indoor activities are more common. Based on these and other findings, Cutler suggests that the "tremendous reflective capacity" of women during the pre-menstrual period should be recognized and harnessed. She advised that one try to do the planning for projects in this time, and then carry out plans in the post-menstrual time.

In short, hormones rule our lives. We thank Dr. Cutler for bringing us more understanding of these mysterious and delightful substances through her work.





Learning the importance of individual contributions to group

By Maya Coleman

Although the topic for this year's conference was about the formation of identity and the building of coalitions around personal and political identity, I found that for me the issue was much more focused on my willingness to include myself in a group, and the problems I had in coming to value what I have to contribute. It has always been a struggle for me to work with groups of people because I don't have very much patience with group dynamics, the norms that get established, and the energy that has to be spent to maintain the cohesiveness of the group itself. It is also difficult because I don't naturally think of including other people when I think of things that I would like to do or be involved in. Halfway through the conference I thought to myself "What am I doing here? I hate to work in groups and I hate to facilitate them even more, what am I doing as a facilitator at a conference about coalition building? What do I have to offer to this conference?" So I took a break from the conference for a couple of hours and called my parents, who always seem to have the right perspective. I talked to my dad first and we talked about the different roles within groups and how important it is to recognize what my strengths are and to choose a role in the group which is appropriate to my interests and my personality style. One of the most important tasks in any group is to recognize and utilize people with different interests and differing levels of commitment. It doesn't make any sense to put the person who is interested in research in charge of public relations. He also helped me to see that one role is not necessarily more important or significant than another. I had assumed that in order to be a significant contributing member of the conference I had to take a leadership role, but I realized that it is possible to be a leader without necessarily being in-

involved in a facilitator role. It was possible for me to contribute to the group, I just needed to recognize how I go about participating in a group and not to devalue my contributions. Then I talked to my mom, who is the most politically active person I know. I have always had trouble valuing her way of doing things because she is so action oriented. I would much rather just sit around with my dad and talk about something for hours and eventually do something about it, whereas my mom is out there networking and solving the problem before we've even sat down. Over the past few years I've come to accept that we approach life in completely different ways and we may never understand each other, but she managed to say exactly what I needed to hear. She said that most people do not have the option of not working in groups because they do not have access to the resources that I have had access to. I could afford the luxury of deciding what I wanted to do and figuring out how to do it by myself, but that if something basic to my survival was being threatened I might not have the power to change it by myself, I would have to work in a coalition to have any kind of influence and power. What I realized from this whole personal crisis and this discussion with my parents was that working or not working in groups was not a choice that I have the luxury of making anymore. I could choose not to and I would be OK, but I can't help others make changes necessary to their survival without adding my energy to a group effort. But I also realized that what I have to contribute is different from what other people have to contribute and that it's just as valid and necessary to the functioning of the group. It's important to create spaces in any group which utilize the different strengths and interests of the members, and it's important to see each of those roles as equally necessary to the functioning of the group.

Women of energy and power

By Valerie Tobin

ENERGY and POWER.

These are the words that I associate with the Seven Sisters Women's conference. These words were embodied by the delegates of the conference as well as the four womyn speakers who came to Bryn Mawr on a cold weekend in late February to discuss specifically, "The Politics of Identity: Autonomy and Coalition Building." And on a more general level, to discuss issues that we must all face as emerging women.

Urvashi Vaid: Executive Director of the National Gay and Lesbian Task Force. This woman talked to us for three hours straight; she was honest and informed and damn proud of being who she is. We threw questions at her and she bounced back her answers. She told us about their recent win in the Senate: having sexual orientation added to the Hate Crimes Bill, which provided for the gathering of statistics on crimes against people based on prejudice. The only compromise the NGLTF had to make was to agree that "American family values are the backbone of American society." As Urvashi

pointed out, the phrase means nothing. But it gave Mr. Helms a warm enough feeling inside to agree to the Bill. She discussed it all: coalition building, Lesbian identity, politics, Lesbian and Gay issues. And we all had to be dragged away at the end.

We went to a more formal speech that night by Urvashi. I left and began building ties by getting a ride over to the Shawn Colvin concert in Mount Holyoke's funky silver van. As for the concert, I can only repeat my opening words: energy and power, mixed with music. A sweet combination.

Saturday morning was Drucilla Cornell's speech. The speech that evoked the theories on which a womyn's college is founded. Her topic was Deconstruction, about which I know nothing, except what Susan outlined for us pre-conference. But I had no trouble understanding Drucilla's meanings. Equivalent rights, not equal rights, because men and women are different; womyn should have the opportunity to choose their own way of living; the universal should not be zippered on to an individual on whom it does not fit. She mocked Freud's Oedipal Complex,

By Sara Rubin

The Seven Sisters Women's Conference, "Politics of Identity: Autonomy and Coalition Building," was an extremely empowering and educational experience, partially because of the speakers, but mostly because of the other women student participants. Initially I was impressed that the incredibly packed weekend was completely planned by students, and that all of the speakers were selected and invited by the students as well. Throughout the conference I was excited that we were such an extremely diverse group with respect to background and ethnicity, but unfortunately we probably weren't as diverse with respect to economic class (though we did often talk about this problem and some possible solutions to remedy this in the future).

Afterwards I was amazed at how well the conference had been run, which proved to me that students (and women) can do amazing things when they put their talents together.

Each speaker added a different perspective on the politics of identity: Urvashi Vaid, Executive Director of the National Gay and Lesbian Task Force spoke on Gay/Lesbian Civil Rights, health, and legal issues; Drucilla Cornell, Professor of Law at Cardozo Law School of Yeshiva University, spoke on equal

versus equivalent rights with respect to gender and sex, and the position of Postmodernism in Feminism; Barbara Smith, Executive Director of Jobs With Peace, spoke on building bridges between race, gender, and class in the peace movement; and Miriam Jefferson, from the National Coalition Building Institute, spoke on building coalition skills and led a day-long workshop on coalition building on campus.

I was challenged to analyze my preconceptions of identity by each of the speakers. Although I feel many important issues were discussed and deserve further discussion, I would like to share only a couple of comments with respect to hierarchy from Drucilla Cornell's informal discussion on postmodernism and feminism that I think are especially relevant to us at Bryn Mawr (though I would be willing to show anyone the notes I took from the speakers, there are also copies of some of the papers in the Women's Center). Drucilla explained that in order for women to succeed in any kind of large institution they must, and have had to in the past, present the illusion that they are not really women (as a result of people in power/men's thinking historically that women were not able to think "rationally" or as "adults"). In doing this they not only isolate them-

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Combatting the preconceptions that shape us

By Katiri Paul

How do you identify yourself? The groups you belong to, the activities you participate in, your physical characteristics are all part of your identity. Your identity is not your own, however. You carry with you society's preconceptions of various groups, and you are identified by others on the basis of their own preconceptions. Even the most aware person has difficulty overcoming all of society's stereotypes. At the Seven Sisters Women's Conference, we discussed the preconceptions and perceptions of our identity as women, as feminists, as sexual, ethnic, and religious minorities, as well as others.

One method of counteracting the dis-

crimination faced by different groups is to organize and change perceptions politically. Grass roots organizations such as the National Gay and Lesbian Task Force are bringing issues of identity into the political arena. The work to legitimize the living alternatives chosen by ten percent of our population is being partially done through legislation, as is work to further the equivalent rights of women, as described to us by Drucilla Cornell, of Cordoza Law School at Yeshiva University. Their work is changing societal perceptions from the top down.

You don't have to be a member of a national group to help change the way people think. Organizations on every campus exist or are being formed to help change some part of campus life. Many of our similar goals could potentially be achieved by the sharing of solutions to problems found on other campuses, and the formation of campus coalitions to achieve common goals. These are some of our goals for the future in the Seven Sisters Conference.

making the entire theory on which psychoanalysis is based sound as ridiculous as every self-esteeming woman knows it is. Gender, she said, is only a construct of language.

And the whole time that she ripped apart the male hegemony she flowed across the stage, with her buxom self, long black skirt, black boots, and dangling black earrings. She explained the significance of her appearance. At her first position teaching law, she was told exactly what to wear (straight blue skirt, pressed white blouse, "nude" stockings, and sensible, but feminine, shoes). So she wears just the opposite; she says that it throws men off when she looks female

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personal

To my beautiful friend who hangs out of her bird filled window all afternoon. Keep it up, you brighten up the neighborhood!
Somebody spit on me this afternoon. Nothing else is new.
I love you even if you never get a summer job. — MC



Maintaining this "warrior nation"

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and perhaps even embarrassment, accepted this and again shouted slogans as they marched off the stage and out of the auditorium. Once more the crowd cheered and applauded.

Ours is a society which has continually and systematically discriminated against people on the basis of sexual preference. Clearly that was not the case at this conference. The thousands of people there not only demonstrated tolerance of homosexuals, but moreover expressed approval of and solidarity with this group. Attending the Socialist Scholars Conference was truly inspiring, hopeful and empowering.

Though all of the panelists were interesting and captivating, in order to keep this from getting out of hand, I'll tell you about only one of the speakers. The second speaker was none other than Barbara Ehrenreich who, as you know, will be speaking at our commencement this year. I'm not sure whether or not her commencement speech will cover this same topic, but even if it does, I do feel that what she had to say was important enough for us to hear it twice. I taped the plenary, so if anyone is interested in listening to the others, let me know.

Ehrenreich suggested that we have entered a new phase in the aftermath of the Gulf War, one of second thoughts, one of even guilt and horror, at the destruction the U.S. has wrought in the Middle East. Even very mainstream voices are asking important questions. For example, pro-war New York Times columnist Anthony Lewis (the man who has been referred to as a "cheerleader for the national establishment" by others) admitted that we "might have been wrong." Ehrenreich posed two questions: "Was destruction on such a vast scale — more properly described as being genocidal — really necessary? and what in God's name did it really accomplish?" Both are important questions we might also ask of other U.S. invasions, including that of Panama 15 months ago. She believes that our reflection should indeed focus on Iraq, on Palestinians, on Kuwait, and on Israel, but it also should focus on America itself. We should be raising questions during this reflective period which ask: "What is the price of being a warrior culture? And what will it be like to live in America in this New World Order, in an America which may increasingly resemble a garrison state?"

Ehrenreich mentioned that she lives in the suburbs, where she observes that the lessons drawn from the Gulf War have been, "Don't worry about economic decline, recession, debt, etc. Forget that, because we can now feel good about ourselves. We can still stand tall through the exercise of military power. We may not live as well as the Western Europe-

ans; we may not produce things as well as the Japanese but we are America, the Destroyer of Nations.

"This is not just a matter of cynical distraction. From the point of view of our warrior cast, even our ugliest problems — problems that even *they* are embarrassed about in a world context — are consistent with our status as the leading war nation."

She then spoke about the ways in which racism and poverty are beneficial to the maintenance of our world class warrior status. "Poverty, from one point of view, isn't such a great problem. It is essential to the maintenance of our 'volunteer' army. The troops were drawn from the lower 1/3 of the income distribution — interesting, in fact, considering that the whole theme was 'support our troops'. That is precisely the part of the population which has received the *least* support from the Republican administrations of the last 11 years... The poor have remained a supply of soldiers for the good reason that our military, at this point, is our welfare state — [i.e.] the only source of education, skills training, health care, and even shelter for millions of Americans."

As for racism, it too is not a problem, but rather an asset to the America of the New World Order. "During Operation Desert Shield, President Bush vetoed the Civil Rights Bill. This can be seen as both an opportunistic response to domestic racism and an incitement of domestic racism. A recent poll showed that 1/2 of white Americans think that non-whites are lazy, unpatriotic, and prone to criminal activities. That reflects, in part, the official racism of the Reagan-Bush years and (provides) a signal to everybody to express whatever racism they may have." Racism serves America in two ways. First it "undercuts demands for social programs that would benefit the poor and potentially take money away from the military (the assumption being that there are no poor whites, when in fact there are many). Second racism is "essential to mobilizing animosity (toward) enemies designated by the White House... (for) it is racism that allows so many Americans to discount the deaths of perhaps a half million Iraqis for the crimes of one." To illustrate how racism has been used in this way, she spoke of Saddam Hussein and pointed out that "his troops, in the

vernacular of some of our troops, were called 'Sand Niggers' throughout the Gulf War.

That we have a militarized culture is indicated by the U.S. government's spending priorities, foreign policy, social policy, as well as public attitudes and expectations. Rather than spending money on much needed social programs such as a national health care system, we declared a "War on Drugs" and a "War on Crime". She said that it is interesting to contrast our intolerance of drug use to our permissive attitude toward guns, but this goes hand in hand with being a militarized culture. Regarding crime, Bush's recent "100-day Crime Bill" calls for what amounts to longer prison sentences and more capital punishment. Ehrenreich informed us that the U.S. now has the highest percentage of its citizens imprisoned in the entire world, surpassing both the Soviet Union and South Africa. I might add that a disproportionate amount of those behind bars are people of color.

To Ehrenreich, ours is no different from any other so-called "primitive" warrior culture. For example, "In our society... military prowess has become a criterion for leadership. It's difficult for women candidates to win not only for the usual sexist reasons, but because there's an expectation that the political leaders have military experience." She believes this might have contributed to Diane Feinstein's recent defeat in California.

Additionally, Ehrenreich mentioned that it is ironic that a museum director was brought to trial in Cincinnati because of the controversial nature of an art exhibit. While the Mapplethorpe exhibit displayed "men in loving acts with other men," powerful men in Hollywood were promoting pro-violence movies such as Total Recall, DieHard II, and Predator II. But they were never charged or brought to trial. The clear lesson drawn from this is that "men *loving* men is questionable, frightening to many people, possibly illegal in many people's minds. But men *killing* men, *mutilating* men, *decapitating* men, that's fine — that's entertainment."

She then criticized the American Left for its reductionism in equating war with capitalism. Plus, the portion of the economy that seems to have profited most from this war has been that of the weapons industry. If aims of the oil industry are the only ones taken into account,



then why didn't we accomplish its capitalist goals by less expensive, less violent, less massive means — including a CIA coup?

Ehrenreich believes that the Gulf War was a "war for the sake of war", a war wrought in defense of militarism itself. It's timing was no coincidence; people were talking about a peace dividend last fall. With the end of the Cold War, the U.S. sought out new reasons for justifying the continuation of an offensive, aggressive role for its military. As such, Ehrenreich suggested that the Left "stop privileging capitalism as being the *central dynamic* in human affairs and start recognizing that *militarism* is a more ancient — and in many ways an independent — dynamic in history. Marx couldn't see this for the simple fact that he lived in one of the few time periods of relative peace in all of Europe's bloody history, [i.e.] between the Napoleonic Wars and the World Wars which took place during the

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Exploring own culture heightens education's accessibility

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programs are not offered by the private academies. In Lexington for example eight white students attend the special education programs offered by the public schools.

The public schools in Holmes County are poorly funded. In fact much of the funding they do receive is siphoned off by the private academies. This is because many of the people who sit on the public school board also sit on the boards of the private academies. The buses used for both the public schools and the private academies are housed and serviced by the same garage. Public school money is used to pay for repairs on private school buses. While the private academies have classrooms filled with the latest teaching aids (we saw classrooms with VCR's and computers), the public schools use outdated textbooks. While the private school grounds and buildings are kept in immaculate condition, the roof of one of the public schools recently caved in. This occurred while classes were in session and it is lucky that everyone could leave the building in time. After the roof collapsed this school became the victim of a "mysterious arson attempt." The school is not going to be rebuilt; instead, the land it sits on is to be used to create a parking lot for some of the city's white

churches.

Not only are the public schools poorly funded, they are poorly staffed. One of the people I spoke with put it best when he said that to the public school teachers, teaching was "not a mission, it was just a job." Therefore teachers do little or no self evaluation. They present information once to their students and if a student doesn't learn, then that is the student's problem not the teacher's. There is no after hours extra help for students in trouble. This accounts for the high rate of students who are left back during their school career. While in Lexington I met an eighth grade student who had been left back twice. This student is intelligent; he is just not motivated. No effort had been made by his teachers to interest him; it was just easier to let him fail.

The Rural Organizing and Cultural Center provides programs that help to supplement the public school system in Holmes County. It provides tutoring programs in math and reading skills. It also provides programs that teach students basic skills in ways that are relevant to the way they live. For example in the *Bloodlines* and the *Minds Stayed On Freedom* projects, students were taught basic literacy skills, like punctuation, and paragraph formation while at the same time they explored the history of Afro-

Americans in Holmes County. ROCC also worked with students at S. V. Marshall High School on a video project that told the history of life in the African-American community in Holmes County from slavery to the civil rights movement. These projects made learning something that was accessible to the students who participated in them. Skills were taught in such a way that students understood their purpose. They were able to take what they learned and use it to inform the others. Learning became something that was empowering and relevant. It was no longer a set of unrelated and meaningless facts that were to be passively absorbed.

Currently ROCC is working on having projects like these incorporated into the public school system in Holmes County. However they are meeting with much resistance towards the idea. Older African-American teachers feel that there is no need for such a program. They feel that they teach in the same way that they were taught, and if it was good enough for them then it should be good enough for their students. Members of the community are also hesitant to push for such a program in the schools. Many of the jobs in Holmes County are supplied by the public school system, and people do

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•WRITE YOUR OWN HISTORY•





Students on the Peace Studies Mission trip to Arizona with a member of the Navajo tribe which is currently negotiating a land use treaty with the Hopi.
— photo by Su Kao

Treaties source of conflict for Native Americans

By Betsy Hodges

When the Chippewas sold land to the Europeans in the 1800's, they retained some of their rights on the land, including hunting, fishing, and gathering. In 1974 the Tribble brothers (two Lac Courte Oreilles Chippewa brothers) decided to exercise their rights — the first time a Chippewa had done so in over 100 years. They were taken to court for ice fishing off of the reservation property without a permit. After much time in court the Voight decision was made, which said that yes, indeed, the Chippewas had the rights to hunt, fish, and gather off of the reservation property. This had the added effect of acknowledging the validity of treaties made between Native American Indians and the federal government.

This decision has led to a great uproar in the northern part of Wisconsin. Chippewa traditionally spearfish wall-eye when the lakes first thaw in the spring. This is also spawning time. The Chippewas do not hurt the resource; it is not in their best interest to do so and they have seen themselves as the guardian of the land for years. Accusations are made by local non-Indian people, however, that the Indians are destroying the resource, that the state government has had to lower bag limits for sports fishermen on lakes that the Chippewa fish, that because of the lower bag limits tourism in northern Wisconsin has gone down, hurting the economy. These claims are not true — Indians take fewer fish than the sport fishermen do (thousands compared to hundred thousands), most

of their spring fish are not spawning females, and tourism has gone up 8% since the Voight decision.

Anti-treaty groups also object on the grounds that because Indians can do something that non-Indians are not allowed to do they are not being treated equally under the law. Civil rights are being violated. However, treaties are a question of contractual law, not civil rights. Complaints made on this basis are tantamount to saying a younger person's civil rights are violated because older people receive Social Security benefits when younger people do not, or because someone else builds a house on their own property.

It is convenient for the state government especially to have such heavy protest against the Chippewa, however. Lakes in northern Wisconsin were being over-fished by sports fishermen due to inadequate judgement and poor regulation on the part of the state Department of Natural Resources. Letting non-Indians blame it on the Indians keeps the heat off of them. Also, they do not get asked about larger economic problems in Wisconsin such as mill closings, job scarcity, and the inability of small mom-and-pop resorts to make it in a time of corporate takeovers and chain resorts. Much economic fear and frustration that could be directed at the government is directed at the Indians. Finally, the hullabaloo keeps attention away from the new mines that are being allowed in the same area — the protestors who are very worried about protecting Wisconsin's resources seem

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7 Sisters Conference rekindles hope for future

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and speaks coherently at the same time. Her earrings are her own appropriation of the phallus, because in this society a penis is the ultimate authority. Yes, this woman had Power and guts; I really like her style.

Barbara Smith spoke to us that afternoon. She is the Director of Philadelphia's Jobs for Peace. This is an amazing organization. It mobilizes communities by pointing out that the money that should be channelled into helping the poor is being poured into the military. She motivated her neighborhood, brushing crack dealers off the sidewalk by a constant sweep of brooms from the members of that neighborhood. They hold a tax day march each year in protest of the places those taxes are going to. She showed us slides of empowered residents of Philadelphia. She was amazingly enthusiastic, and anyone who has the grit to organize people to push drug dealers off of a sidewalk with a broom has power: inside and out.

The energy came from the delegates too. Young women excited about the

challenges that laugh at us; powerful enough to smirk right back. We discussed, argued, flirted, and reacted together. We all learned about the different schools with questions like, so what is it like to be a woman at Harvard? (From the reaction I received, none too fun.) I felt that here is the future; and for one of the rare times I felt honest optimism about the state of the state. And I must express that an incredible amount of energy was exhibited on the part of our planning committee: Julie Demeo, Susan Morrow, Gwyn Richardson, and Camilla Saulsbury.

Miriam Jeffers spoke the next day. She came to us as a representative of the National Coalition Building Institute. Arriving late, I attended her afternoon workshop on coalition building. The experience was extremely powerful, as it dealt largely with identifying one's own sensitive areas in order to appreciate those of others, and work with them. I left this and was confronted by the Rape Awareness Project's bulletin board in the Campus Center, and I thought how fine it was to see womyn retrieving their power — in so many arenas, in so many ways.

Roberts promotes traditional standards in admissions

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cans and Hispanics. He is attacking the academic preparedness of anyone who did not score with a 700 or above in both sections, he is attacking anyone who did not go to a top secondary level school, anyone who was raised by a woman alone, and anyone from "certain regions of the country." Which regions would those be Mr. Roberts, that cause students to be so unqualified in your mind? I didn't score 700 in either section, I went to a small, bigoted and backward secondary level school, and my mother raised my sister and I alone after she divorced my father. I'm also from the midwest. I am graduating from Bryn Mawr College, one of the most respected colleges in the United States, this May. My dean and my major advisor think I'm incredible, and happily write letters of recommendation for me.

The Bryn Mawr College application booklet, on page 32, states:

Low scores which are at odds with high achievement may indicate an inability to perform well on such tests which has little or nothing to do with intelligence. Among Bryn Mawr's most successful students are some who have entered with scores far below our medians but with other kinds of evidence of talent and motivation.

While I cannot speak for anyone else, judging from my experience and that of my college's, clearly your beloved SAT scores are not that great a predictor for academic success, and the college applications and letters of recommendation can show whether a student can read, write, and solve math problems. Furthermore, grades are extremely subjective (or hadn't you in your ivory little world noticed?) and when a student is a member of an oppressed and stigmatized group, it is unlikely that GNP could or should be considered a reliable measurement.

Bryn Mawr's priorities in her students are not such arbitrary numbers. Many could not have taken Latin, Greek, or calculus, even if they had wanted to, since their high schools don't offer such subjects. What we are really looking for is not such rarefied preparation. We want students who have taken the fullest advantage of what was available to them. Does Bryn Mawr "lower" its admissions standards? Please look at the credentials of the very large numbers of people Bryn Mawr does not accept. By broadening the standards to include more relevant credentials and criteria, Bryn Mawr College actually raises them.

Perhaps the adherents to the outmoded criterion are frightened because they know how to look good under the old system, but are unsure of how they stack up in the new. All of those "problems" Mr. Roberts listed would be more accurately thought of as challenges. How has a student reacted and pulled through when thus challenged in the past? Has

the student persisted? If the student has never had to deal with any adversity, how can s/he possibly cope at the college/university level? Perhaps the bastions of the old ways are afraid because they know, never having had to deal with any form of adversity and to prove themselves, that they are less qualified for a true education. Perhaps they know that they are unprepared to contribute to "a college community which thrives on testing new ideas..."? A college or university looks at what the student can contribute to the college. Encouraging students from diverse backgrounds and experiences to apply, and considering the diversity to be a criteria, enhances education for the entire student body. Sonja Torpey puts it succinctly: "Such interaction provides valuable experience and understanding that can only better prepare one for dealing with the real world."

Let's examine some of Mr. Roberts other assumptions. In his first opinion piece, he states: "Preferential policies for certain minority groups were not introduced out of necessity;" Perhaps this is merely a typo? If it is not, where do you get this idea? On what do you base this obviously and ridiculously fallacious conclusion? On your next sentence? "In the 1960's (and even in the 1950's), before affirmative action was introduced, African-Americans made great progress in income and social standing." What do you define as "great progress"? Being lynched by people afraid to show their faces and thus clothed in sheets instead of being slaughtered openly? Why is the Black unemployment rate so high? Why can a Black high school graduate expect to earn far less than a white boy who did not manage to graduate, if the young African-American man can even find a job? Perhaps the sight of a few African-American women and men in large northern cities in prestigious positions, after having to fight three times as hard as their white colleagues constitutes "great progress" despite their having to watch their equally qualified African-American friends not "succeed" because the tokenism was satisfied?

Mr. Roberts also asserts "The color-blind vision of society was not abandoned because it did not work." When did this "color-blind vision" exist in reality? WHEN? I'm guessing you mean the pre-affirmative action era when African-Americans, Hispanics, women, Asians, Native Americans, Jews, Irish, Italians, Poles, could be laughed at when applying for jobs was a "color-blind vision of society"? Do you think it "worked"? It has never existed in this country. It has never been tried. Racism runs too deeply and too pervasively in American society for there to realistically exist your "color-blind" society. What did exist did work, but a lot of us don't like the way it did.

There is a critical issue that Mr. Roberts fails to mention, and this failure constitutes, in its absence, an assumption. He fails to confront the question of whether, without affirmative action, even those "minority" students he does consider "qualified," would be admitted. Are you assuming, Mr. Roberts, that they would, or that it doesn't matter if they aren't? I posit to you that they would, for far too large a part, not be. Without affirmative action, the mechanisms for proving and thus fighting racial discrimination are so weak as to be unarguably inadequate. Somehow, the ingenious white bigot, whether a college admissions officer or an employer, will come up with some justification for not hiring members of groups s/he does not like, and this endangers racial and ethnic minorities, the differently-abled, lesbians, gays, and bisexuals, and women.

There is one final contention of Mr.

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Changes in the Curriculum: D

Cities program marred by few fundamental flaws

By Jessica Booth

A couple of weeks ago the Cities Program held its tea in Erdman. There were approximately 25 people there, most of whom were seniors and juniors, and a few of whom were potential majors. A small few. We stood around talking with the professors who comprise the faculty at the moment: Mike Lewis (Architectural History) and Mike Lahr (Urban Economics), visiting professor Fernandez Soler-Rioseco (Urban Planning) and acting chairman Jim Wright, all of us munching on cookies and nachos, and sipping our sodas. Conversation jumped from one subject to another, but an issue which kept coming up was the fate of the Cities program — would it or would it not exist after the end of this semester? Perhaps this doubt explains the small number of sophomores who came to the tea.

Urban studies are a timely subject. Cities all over the country are suffering acutely from the breakdown of their physical and political infrastructure; urban race relations have become more and more tense over the past decade, particularly in the North-East; both industry and the upper classes are moving out to the suburbs, leaving the city mired in debt and poverty. And yet, cities remain vital cultural and social centers. Understanding their problems and constructing solutions is imperative. Despite all this, the Cities Program has not been supported well by the Administration in recent years. This has manifested itself most noticeably in the lack of any fulltime, tenure track position. As a result, the strengths and weaknesses of the program are overly dependent on the

strengths and weaknesses of the current faculty. This year the situation has reached a crisis; not only are all the professors leaving at the end of this semester, but the founder of the department, Barbara Lane, has decided not to continue on in her previous capacity as chairman. While this fluidity may be daunting to some prospective majors, those whom I have talked to all expressed enthusiasm about the Cities program. Some allowed as how they had been discouraged from signing up because of the department's uncertain future. Clearly, a reciprocal relationship is being established here — the fewer new majors sign up, the easier it is to dismantle the program. However, at this year's tea, Jim Wright did his best to give a fair and honest report on its status, about which he is in fact very optimistic.

For those who don't know, the Cities Program is one of the few interdisciplinary programs at Bryn Mawr and Haverford, and as such provides a fairly unique opportunity for students to design their own majors under the auspices of a department. At the same time, it also has one of the highest number of requirements of any major — a total of 14, most of which are pulled together from the economics, sociology, and history departments. The rationale for this high number is that the city represents spatially the juxtaposition of many different social forces, and that one cannot understand the issues facing cities without understanding that interconnectedness. To this end, there are three tracks (Urban History, Architecture and Planning, and Social Science Analysis). Students are expected to concentrate in two, in addition to taking the four core courses, and three courses

in their Allied field.

As a second semester Junior casting a critical eye back along the past three years, I see a few basic problems with the design of the program as it now stands. I am disappointed with the overall approach, which is predominantly historical; that is, the sort of history which tells a story. There are few structured opportunities for rigorous analysis of the concept of city and the forces which shape and maintain it. In addition, students are required to take upper level sociology and/or economics classes without being expected to take the introductory classes, which presumably would provide them with the tools with which to perform these analyses. Clearly, there is not time to do this *and* fulfill all the already existing requirements *and* complete Divisionals et al; however, both limiting the tracks in which each student focuses to one, and helping that student work out a comprehensive program early on, would go a long way to ridding the program of its most noticeable flaws.

In fact, as part of the current negotiations, Prof. Wright has restructured the program, decreasing the number of requirements in order to allow each student to create a more fully developed and better defined program. In addition, he is trying to work out a deal with the sociology department whereby the college would hire a fulltime urban sociologist who would teach classes in both departments. My hope is that, given more support from the administration, and given continued, vocal support from interested students, the program will emerge from this rocky period stronger and closer to its true potential.

Preparing for life in U.S. society through diversity requirement

By Elleleanor Chin

Howdy! I'm one of your friendly neighborhood curriculum radicals, out to liberate the BMC curriculum from enslavement to what is commonly known as (drumroll please) The Canon. I'm here to tell you in exhaustive detail what we're up to and why we're doing it because it seems like no one knows or cares. When I'm finished you still may not care, but at least you'll have an idea of what's going on.

A group of students has been meeting on a fairly regular basis (about 6 times) since February 18th and 19th when Ron Takaki was here from Berkeley to talk about diversifying higher education. There was an open forum for student input shortly before break (the day a bunch of people with money were here to watch them dig holes around the Science Bldg.) A group has also met with faculty to get their input and there has been at least one presentation to the Student Curriculum Committee. So far the actual requirement and the attached preamble/statement of purpose have been through several incarnations, some of which have been sent to and commented on by the faculty. This has not been a painless process.

The basic form of the requirement is as follows:

I — one course on racial diversity in the United States e.g. concerning Asian and/or African American history or culture

II — one course examining an aspect of the history, society, or culture of a 'non-western' country

Please let me emphasize: THIS WOULD NOT ADD TO THE TOTAL AMOUNT OF COURSES STUDENTS ARE REQUIRED TO TAKE OR ADD TO THE NUMBER OF REQUIREMENTS. Sometimes people get confused about that. The idea is that the Diversity requirement would fold into the Divisionals or courses taken for a major.

Other fine points of the proposal include a student/faculty/administration review board to determine what courses would fit the requirement, and a clause that would

eventually require that courses fulfilling part I compare the experiences of several U.S. racial groups.

For the first part of the requirement we are working with a copy of a similar requirement in place at UC Berkeley. We are trying to avoid falling into the mistake of making a requirement that is too broad, and could be fulfilled almost without trying, as happened with a similar student initiated proposal at BMC several years ago. At that time, a proposal presented to the faculty was voted down on a second vote (two are necessary to pass such a requirement) because, among other reasons, it was too general, and therefore useless.

Now to address several questions and comments I have heard.

We don't need to know about diversity. To which I say, with all due respect, BULLSHIT! We live in a country where the 'minorities' will soon become the majority. Bryn Mawr students live in a country and in a world with enormous racial, ethnic, and cultural diversity. We ourselves are from varied backgrounds. I claim that in the world we live in today we need to know about our differences and about those around us. If Bryn Mawr is all it claims to be, then we should leave here educated about a reality which includes racial and cultural diversity.

Our curriculum is good already. 'Good' is not enough. I don't think it's enough to know all there is to know about white European history. I don't think it's enough for us to let all the money coming in from the Campaign for Bryn Mawr be spent on new chemistry facilities or a new archeology library. And I don't

think it's enough for us to lie back and say 'We're Bryn Mawr, we're a prestigious institute of higher education.' If other institutions can make a commitment to educating their students the way we deserve to be educated, Bryn Mawr can do at least as well.

The faculty will never go for it. Here's where my cynicism takes over and I don't know what to tell you. Maybe they will go for it this time, maybe they won't. I'm only a sophomore, I can't say I really know how this all works, except in a theoretical sense. What I do know is that the faculty have been through this all before and may just be waiting for us to graduate and leave them in peace. I say this even though there have been some faculty members who have been very helpful and supportive. However, I believe that it is important enough to keep on trying.

Why bother? I 'bother' because it is important to me to see my experience and those of other people of color reflected in the curriculum. I want to know that having a Bryn Mawr degree will mean, in a few years when this thing gets implemented, that a Bryn Mawr graduate knows something about the changing face of society and the people that live in it.

We don't have the facilities. The answer to that is, we may never have the facilities, the faculty or the money unless we make it happen. It is unlikely that the administration will do this for us. We need to show them that this is what we want. There are grants available and qualified people willing to be hired to teach subjects that would fulfil a diversity requirement. Bryn Mawr is not about sitting on your butt and saying, 'we can't do it.'



East Asian Studies on strengths of

By Jessica Nussbaum

With pre-registration just over last week, and sophomores declaring majors, underclassmen are being caught up in their academic planning. For those interested in East Asian Studies, various options and concerns must be deliberated.

Currently, the bi-college East Asian Studies Faculty are designing a major program which would draw upon the strengths of the permanent faculty at the college. When this major goes into effect depends highly on the hiring of more faculty members in the East Asian field.

Until then, students interested in focusing on East Asia have two options — the concentration, and the Independent Major. The concentration requires four semesters of courses related to East Asia, and two years of Chinese, Japanese, or Korean. According to some East Asian Studies majors, the Independent Major at Bryn Mawr is not difficult to obtain, but it is important for students considering this to take the East Asian Civilization course next year at Haverford.

One of the concerns about the concentration is the large number of courses needed. As Prof. Michael Nylan said, "The courses needed for a normal minor, plus language, equals a concentration in East Asian Studies." She went on to point out that it is through an understanding of these languages that students learn that the culture is different

Doubts, Desires, and Demands

Creating a Native American Literature course raises fundamental questions

By Patricia Savoie

One of the more poorly represented "others" in our curriculum is the Native American. A student looking for a course, any course, in any discipline, which focuses on Native American history and culture, would be hard pressed to find one. It's difficult to find courses that include even the marginalized presence of an American Indian. The reasons behind this are simple. Bryn Mawr doesn't have a professor whose primary training is as a Native Americanist, and those professors who are willing and eager to expand their own field to include Native American studies are struggling to do so under already heavy workloads. While it is possible for a professor to bring new material into the classroom in order to work through it with students, it is a time and energy consuming venture, and progress is necessarily slow.

I began an independent study of Native American literature with English professor Susan Dean this semester knowing that it was largely absent from Bryn Mawr's curriculum, and knowing that a great deal of work has to be done in the development of any new course. I didn't know just how incredibly expansive and difficult a venture it would be.

Because of the nature of the oppression and misunderstanding that American Indians of all tribes have suffered at the hands of the dominant Euramerican culture, it has become very difficult to define a "Native American literature" or to determine the place of that literature in the canon of "American literature." Furthermore, because Native American literature has only recently been approached with academic responsibility by critics well versed in Indian culture and literary theory, criteria for inclusion in the canon haven't yet been established. This fact alone makes it at once very exciting and very dangerous to be engaged in any study of Native American literature. There is an exhilarating freedom afforded by the indefiniteness of these criteria, but the responsibility that is a necessary counterpart to this freedom has at times overwhelmed and paralyzed me.

Professor Dean and I decided that the most useful form for my work to take would be to design a hypothetical course in Native American literature. I began my study thinking that I had two things to do: to read works of "literature" and to choose which ones to put on the tentative syllabus for my imaginary course. I envisioned reading novels and poetry by authors like Louise Erdrich, N. Scott Momaday, and Leslie Marmon Silko, choosing which to put on my hypothetical syllabus, and justifying those choices in a

supplementary paper. Because I hadn't really thought about it, I must have assumed that the criteria for choosing to put a work on the reading list would be the same criteria that admitted *Moby Dick* and *The Grapes of Wrath* to the canon of "American" literature. This assumption is representative of the ignorant, racist suppositions and consequent actions that have brutalized the cultures of Native American people since Europeans set foot on American soil and claimed it for their own with no recognition of the rights of the people already living here. The abuse we have inflicted has taken many forms, ranging from forced assimilation, an approach supported by/thereby forbidding Indians to speak their own languages or act upon their own spiritual beliefs, to genocide, historically practiced in a spirit of patriotism and "nationalism," which called for glorification of the Stars and Stripes in the form of expansion ever westward.

Early in my study Professor Dean encouraged me to read *The Voice in the Margin: Native American Literature and the Canon*, by Arnold Krupat. The book quickly became my central text and a force guiding my work since. I believe that is an extremely important book, for any student of "American" culture, no matter what discipline she studies it from. Krupat thoughtfully and intelligently considers the work of literary theorists and Native American scholars alike and augments the work already done with brilliant thoughts of his own. He categorizes non-Native American treatment of Native American culture in much the same way that I have above. He also suggests changes that should be made in Euramerican assumptions about Native American peoples and their culture if we are to understand and appreciate the beauty of our differences. Fundamental to Euramerican violation of Native American culture is an unwillingness to try to envision a sense of self other than the egocentric, individualistic one that is central to the dominant culture in the United States. It is this sense of the self that dictates the tendency of Euramericans to judge all that is different using the standards of their own culture, a practice which causes the extreme violation that American Indian culture has endured since the very first meeting of the two cultures.

The study of Native American literature demands a re-vision of the Euramerican definition of self and the relationship of that self to the world of which it is a part. It is only with such a reevaluation that Native American literature can be studied, only on its own ground, within its own context. This has been the focus of my study so far. I think that a course in Native American literature needs to reflect the uncertainty and indefiniteness

that is central to study right now, rather than present an apparently unified, definite list of works that would imply an established canon. Such a course would be operating on the same premise that most of our literature courses rely on now, and in the study of Native American literature, reliance on such a premise would be a lie, and would extend the damage that the dominant culture has already inflicted on that of the American Indian.

The study of Native American literature right now necessitates consideration of a series of questions. What is 'Native American literature'? How will a canon be created and what might be included? What is the place Native American literature in the 'American' canon? Who creates Native American literature? How will texts that are distinctly Euramerican in nature but written by Native American authors be read? How will oral literature, which is central to Indian culture, be studied? How will students grounded in the dominant culture and its individualistic sense of self read and understand Native American literature, which is the product of a very different culture and world view?

I am excited to see a course in Native American literature being offered next year, but as must now be apparent, I am also very skeptical. Similarly, the original draft of the diversity requirement formulated by the student group seemed problematic to me. I believe that the demand for a comparison approach is of primary importance to the integrity of the requirement, but I also believe that our curriculum can't presently support such an approach. I was glad to see the most recent change to the proposed requirement, which allows for Bryn Mawr's weaknesses in the fields of Native American and Chicano/Latino studies. The fact that such an allowance had to be made is simply further indication of the desperate need for curricular change.

English 101-102

Last semester, a group of student English majors approached the department, and asked them to consider making some changes in the departmental course offerings. Our discussion focused on the introductory course to the major, 101-102, a survey of English literature that students argued was an introduction to the existing English literary canon rather than an introduction to the discipline. The result of the student-faculty dialogue is a revised 101-102, which will be offered beginning next semester. Students will now read both primary and secondary texts, and the class will explore topics in literary convention, methodology, theory and issues of canon formation. The works to be included on the syllabus haven't been fully decided on yet; the department will be meeting this week with the same group of students to discuss the changes that have been made and the texts that will be studied.

We feel that there is more work to be done within the department, including diversification of the courses at the 300-level and continuing evaluation of the new introductory course. However, most of the students who have been involved in the discussions with the department will be graduating this May, and more English majors who are interested in curricular change within the department are needed to continue the work. If you would like to help, please contact me at x5541 or box C-793.

— Patricia Savoie

PHILOSOPHY
CULTURE
RELIGION

udies builds
existing faculty

from ours.

There also seems to be a problem between Haverford and Bryn Mawr. Though the East Asian Studies Program is considered a bi-college program, Haverford students find it extremely difficult to do an Independent Major at Haverford. Various explanations for this include: the attitude that East Asian languages are too difficult to learn enough in four years to be able to write an interesting thesis, and the feeling that the bi-college community ought to be able to supply all the necessary classes.

Also, there seems to be an unwritten rule that Haverford will stress Japan in their course offerings, while Bryn Mawr stresses China. Students interested in Japan find that almost all offered courses are aimed at China. Out of the six to be offered next semester, four of them focus on China and two of them on East Asia in general, and none on Japan.

Nylan feels the program is definitely expanding in some ways. Students have increased dedication and interest in the subject, and there seems to be a rise in the quality of the students. Also, all studies show the available language training here is excellent.

But there are problems, and the prevailing attitude among the East Asian Studies faculty and students is that the best way to make desired changes is for students to voice their opinions. "Bryn Mawr depends on the student in order to know what is wanted," said Nylan.

CURRICULUM

What U.S. military breaks, U.S. industry re-makes

continued from page 4
first part of this century."

She challenged scholars "in the name of the 150,000 to 1 1/2 million Iraqis dead," to produce "an analysis that puts violence and homicide a little closer to the center of the picture. Even the most hard-line Marxist dogmatists have come to realize, for example, that sexism is not just an outgrowth of capitalism and that patriarchy is an ancient and independent force shaping human cultures." Advocating an approach which recognizes that subordinate groups internalize the values of the dominant group, in addition to calling for altogether new approaches, Ehrenreich maintained that "this does not mean we must fall back to theories about human nature, or simple testosterone — although that certainly plays a part — or to original sin. We need to become as skilled and clever at understanding the social, economic, and cultural structures of militarism as we are at understanding the structures of sustained and reproduced capitalism." Moreover, she suggested that we stop our redundant formation of disjointed Ad-Hoc Anti-War movements whenever the need arises. Instead, we should "build a strong and on-going Pro-Peace movement, which requires new theories and new insights. We are going to need to study WAR, some more."

In some ways, Barbara Ehrenreich's speech was the highlight of my weekend. I had read some of her articles and books previously and had found them absorbing. However, being the victim of white, suburban middle-class socialization (working diligently to shatter all stereotypical images of people that have bombarded me for well over 18 years) that I am, I imagined that she would look... well, "different" or "un-mainstream" or something. I just never imagined this remarkable woman as having blonde hair, a bob haircut, blue eyes, and wearing Liz Claiborne-type suburban casual spring clothing. In a way I was thrilled, because White Suburban America is stamped all over my own "presentation of self". I can't change that. I can't change the color of my skin, nor can I afford to buy the symbolic black leather biker jacket or a pair of groovy, comfortable Birkenstocks. For that matter, I'm getting married one month after graduation — to a man! And I even began shaving my legs again. Cussed individu-

alist? What on earth does that mean anyway?

I really felt that I could identify with Barbara Ehrenreich. It is true that she is a serious, astute, radical white woman, and yet she doesn't fit any preconceived notions of "radicalness" on the surface; her suburban appearance didn't fit any "PC" profiles at all. This made me feel more comfortable about being myself and having a particular political tendency without the two necessarily "matching" on the surface. I think there is sometimes a tendency for all of us on this campus to equate one's appearance with her/his attitudes. Seeing Barbara Ehrenreich, listening to her speak and recalling her written work reminded me of something Thabo Mbeki of the ANC's office of international affairs once said when asked about the contributions white South Africans could make in the struggle for liberation there. He replied, "The only litmus test is action," period. I'll remember that before I go judging people next time.

In many ways this conference was a celebration of differences. At the same time, however, it gave me a much needed and strong sense of community, as well as an emergent sense of my place within that community. This is something I have rarely felt at Bryn Mawr, and I don't know if that's good or bad. Maybe I'm just ready to move on. Certainly I gained a wealth of knowledge from the conference. On the other hand, my attendance led to a bit of self-reflection and discovery, which was an unexpected surprise. Definitely check out this conference next year. It was well worth the trip. Maybe the best part of all was that I learned for the sake of learning, and not for the big Thing due yesterday!

The following letter is a response I wrote to Barbara Ehrenreich regarding her speech during the Conference

Dear Prof. Ehrenreich,

I am a senior sociology major at Bryn Mawr College and, thanks to funding from my Dean's discretionary allowance, was able to attend the Socialist Scholars Conference last weekend and to hear you speak.

I enjoyed your speech at the Saturday night plenary very much. I wanted to write to you because I disagreed with something you said. I'm not sure what



your plans are for our commencement speech, but I felt I should write to you before then in case you decide to speak about the Gulf War.

You said that you believed the Gulf War was a "war for the sake of war," a war wrought in defense of militarism itself. Perhaps that is true to some extent. However, I do believe that the Bechtel Corporation must have had something to do with why our destruction of Iraq and parts of Kuwait was on such a colossal scale.

The Bechtel Corporation, as you probably know, is a private corporation based in California (Reagan's stomping ground and the place where Diane Feinstein lost the recent election, coincidentally) that is over 25 times larger than Coca-Cola. The Bechtel Corporation built and virtually owns all of Houston, Texas, and is the world leader in the construction of nuclear plants. The Bechtel Corporation virtually owns all of Saudi Arabia as well. This is a company which constructs entire chunks of the world at a time, city after city after city. Bechtel has also supplied the U.S. with a surprising number of State Department, Pentagon, and CIA officials.

There are articles about the Bechtel Corporation in *Covert Action Information Bulletin* (one a few years back, and maybe one has been written recently); *National Geographic* (sometime after Houston was built); and about two or three weeks ago, NPR ran a segment on them. NPR said that the Bechtel Corporation is the con-

tractor for the rebuilding of Kuwait. I would speculate that its rebuilding of Iraq will follow as soon as it becomes convenient. I believe it is the largest privately owned company in the world. Because it's private and so enormous and so closely tied to the State, it can get away with a lot of very bad things that we can never have access to.

One could argue that this was a war for the sake of the Bechtel Corporation, and that this corporation stands to make a heck of a lot more money from the Gulf War than do weapons manufacturers. This might explain why our destruction in the Middle East was so massive and why a CIA coup wouldn't have been desirable.

It is true that we live in a militarized society and that racism and poverty are necessary for and beneficial to its maintenance. And yes, this country frighteningly resembles a garrison state. Indeed, we do need to learn more about war. But we also need to study the Bechtel Corporation some more. It seems to me that we are not just America, the destroyer of nations. In the New World Order, we destroy nations and murder millions of people for the sake of rebuilding their infrastructures!

I look forward to commencement and to hearing you speak again with great anticipation. You are a role model for many of us here.

Sincerely,

Sharon Stankevich

Within difference, common ground is found

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selves from an existing women's community, but also from the younger aspiring women. These pseudomen/women, in a sense, perpetuate the patriarchal hierarchy by succeeding at the cost of their lost identity as women. (But what really is success when they will always be looked at as Other by the women they isolate as well as the men who, seemingly, will never accept women as equal to themselves in intelligence and capability?) Drucilla's point is that women in power should identify themselves with their gender and with feminism, the women's movement.

In an institution of higher education women professors (as well as men professors) must deal with students in a non-hierarchical fashion by making the classroom a safe space, Drucilla added. The professor immediately has the benefits of "time, age, reading the material a thousand times" over the student. It is especially important to encourage female students in the classrooms, as they are often silenced in the larger society as well as by other males in the classroom.

I strongly agree with Drucilla that as students we must take the right that we have to speak, to ask questions, and to

demand answers from our professors and our administration. Besides the fact that each of us twelve hundred-or-so students pay them twenty thousand dollars a year, we all deserve this kind of consideration as thinking people.

The most important things I learned at the conference were from other student participants in our small discussion groups, informal hanging out, and meals. It was interesting to hear about the political climates on the other women's campuses, in other women's lives, and their involvement in interacting with and changing these environments. It seemed that we were all impressed by the range and depth of our discussions with student delegates.

One discussion I deeply valued was with Rhoda, a Palestinian woman from Radcliffe. As a Jewish woman I was (and still am) very ambivalent about the Gulf War. I hate that the Israeli-Palestinian crisis was used to justify Hussein's invasion of Kuwait and the US' subsequent megalomaniacal involvement. It seems to me that the crisis was used as a scapegoat for other economic, political, and power battles within the Middle East and between the Middle East and the

U.S. Yet it is also obvious to me that the Israeli-Palestinian crisis is not acceptable, that some compromise must be made and that Palestinians need a homeland. It was so powerful that we were able to come together as women, as well as a Palestinian and a Jew, to discuss and essentially agree upon what we think needs to change. Our discussions encouraged me to pursue this dialogue on campus with other students (any other Palestinian, Jewish, and Arab students interested?) although I am a little afraid to open up this wound after such a stressful first half of the semester.

It didn't really strike me how amazing this conference was until I had something with which to compare it. After having recently attended a "Women's Leadership Conference" at Bucknell, which was basically a "how to succeed in a man's corporate world" lesson involving only white students, I realized how much I was hoping that this conference would be like the one held at Bryn Mawr. The women at the Seven Sisters Conference were not willing to learn how to succeed in an oppressive patriarchal system which targets minorities as well as women; we were meeting to learn how to transform it.



"Looking to God": a source of strength for women in the Mississippi Delta

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not wish to do anything that might place their job in jeopardy. However ROCC is still hopeful. They feel that with community support, they will be able to institute programs like the ones above in the public schools in Holmes County.

Religion

Niambi Robinson '92

I would like to begin by briefly mentioning what some of the residents of Holmes County consider to be the importance of religion during slavery, then discuss the importance of religion in their contemporary society so you can fully understand the role that religion plays in these people's lives.

During slavery, the Africans and African-Americans were stripped of basically every right that they were entitled to as human beings. The one thing that they could keep a grasp on and call their own was their faith and belief in God. This was something that often made the difference between life and death.

Religion in Holmes County today is as priceless as the religion that was practiced throughout slavery. It seems as if religion can be, and is, factored into every aspect of life for those that live there.

It is incorporated into the public school system by having the students recite the 23rd Psalm every morning before classes start. The teachers in the public schools also reiterate the importance of religion by assigning different verses or chapters from the Bible to the students for memorization. For example, one 7th grade student had to memorize the 59th Psalm over the spring break for a recitation that she would have to perform when she returned to school.

Many households seem to be another abundant source of religious practices, particularly the apartment that I stayed in. The family (a mother, her three biological children and two other young men that she took in several years ago)

usually eats their meals together but before beginning they always say grace to thank God for the food that they have been given. They also say their prayers every night before they go to bed.

I cannot say that it is a universal practice to include religion in the work place, but I know that some women would say a prayer practically every day while working whenever they got tired. They told me that they would look to God at anytime, anywhere, when they so desired, regardless of who was around. In fact, there was an occasion where we attended a Supervisors' Candidates Meeting in Acona, Miss. that was opened with a prayer.

Religion was also apparent on the radio. Many of the residents in Holmes County do not own televisions, but quite a few of them own radios, and the mayor of Lexington (a white conservative woman), hosts a religious radio program every week. In fact, this could be considered a tool used by the Mayor to obtain support from the more traditional (the more elderly) residents of Lexington. These people have a higher regard for religion than the younger generations because it has been a true source of strength for them over the years, and they look at her as a God fearing woman who is a good Christian. Therefore, they support her when it is election time because of her involvement in church.

Aside from African Americans' involvement in religion, the whites there also seemed to have a high regard for religion as well. For example, when entering the Lexington city limits there were three large crosses on the side of the road that were accompanied by a huge sign that read "Jesus Christ is Lord of Lexington."

While living in Lexington we were given the opportunity to attend church services with the families that we were staying with. Eric Falkenstein, Andy Cohen and David Karen went to a Sanctified church; Judy Porter and Louis



Bonilla a rural Baptist church; and Sarah, Alicia and I went to the Union Grove Baptist Church. Each of these churches were mainly made up of extended family networks that reinforced the traditional community values, while also serving as a source of support for their members. The churches also served as places of emotional outlet for their members. What I mean by this is that we all saw women "get the spirit" and have emotional outbursts during the service. They would flail their arms and verbally praise the Lord, while others tried to calm them down. In one case, a woman proceeded to roll around on the floor until she was calmed down by others.

I would just like to interject here that all of the churches in Holmes County are segregated. In fact, there were three white churches (one Methodist and two Baptist) within five minutes of the Lexington Apts. (where I was staying) but my family attended Union Grove Baptist Church which was approximately 15 to 20 minutes away, instead. But, oddly enough, it was often the practice of the conservative whites to use the Black churches as a place of advertisement for upcoming elections, by supplying fans that had

pictures and slogans of the white candidates.

The service at the Union Grove Baptist Church was incredible. As a member of a Baptist Church in Philadelphia, I saw many similarities in the structure of the service, but there were also a few differences that I feel are worth mentioning.

The organization of the service was similar to that in Philadelphia. The service began with prayer and a few selections by the choir, in this case the all female choir. The selections were beautiful and very moving, plus the congregation got involved by singing along with the choir.

Then, the sermon was preached by the Pastor on the topic of individual responsibilities. He was very particular in mentioning how the Whites were the ones that held the blacks back, many years ago, but now it seemed as if the Blacks were holding themselves down. Therefore, it was the individual's responsibility to look out for himself, and not hold his brother back.

The importance of women in the Southern church also seems to be more important than in the northern church. For instance, the choir that performed was an all women's choir and they also have a Woman's Deacon Board. Many Baptist Churches in Philadelphia also have these two organizations, but they are often all male organizations, whereas in the South there was no all male choir, although there was a male deacon board.

The role of the mother was also discussed within the sermon, which reiterated the importance of the woman in their society. The responsibilities of the mother were emphasized more so than the males, and their activities within the community were praised more than the males. But, the males were commended on their improved attendance and were told that they needed to return to the church to reclaim their position as the figurehead. Aside from this comment though, all of the attention was directed to the women in the congregation.

Towards the end of the service the Pastor welcomed all visitors to Mississippi and his church and gave all of us the opportunity to say a few words. Then, after the ceremony, practically everyone came over and talked to us, welcoming us to Mississippi, and asking if we were enjoying our stay. The hospitality was overwhelming, both inside and outside of the church.

Before ending I would just like to add that I have never felt as welcome in a new environment as I did after I entered the doors of the Union Grove Baptist Church. I felt as if the people there were relatives that I had never met before, but was bonded to them in some way. It is really hard to explain the overwhelming sense of belonging that I felt once the sermon started. It was as if I wasn't an outsider at all, but just another member of the community.

Land ownership foreign to Native beliefs

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only to be concerned with the fish resource, not water or air.

Arizona has a more complicated situation because it is an inter-tribal dispute that has been mediated by the Federal government. In the 1880's two reservations were established in northern Arizona in the Four Corners area — one for the Hopis and one for the Navajos. Navajos are expansionists, however, and in time surrounded the Hopi reservation with permission from the federal government. Eventually they even encroached upon the Hopi reservation; when the Hopi complained to the government they made that part of the Hopi reservation a joint use area to be shared equally by both tribes. This didn't happen, however, and the Navajo used most of the land. The Hopis complained again and asked the Federal government to intervene — the government did so and decided that much of the joint use area was Hopi land and that many Navajo people would have to be relocated off of the land.

This relocation was poorly managed. Navajos were taken away from land sacred to them and made to live in houses that they didn't have the money or skills to upkeep. They were not given counselling to teach them these skills, nor were they found jobs to give them the money they needed. Their livestock was taken from them totally or reduced in drastic numbers (e.g., from 300 to five or ten) so the living they had earned before was impossible.

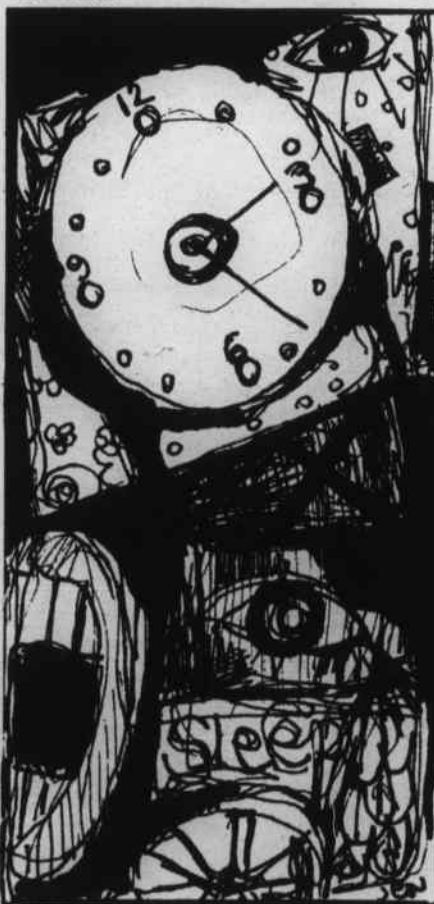
This did serve a purpose for the government — moving people from their sacred home and rendering them unable

to take care of their homes or feed themselves properly makes them more likely to do anything for money. This includes giving permission to the government to allow mining companies onto the sacred lands.

On the Hopi side of things, they have looked to the federal government for help — the same government that instituted reservations in the first place. In recent times (the latter half of this century) they have stood next to the federal government against the Navajo. This has manifested itself in personal hatred for the Navajo, portraying them as ruthless people who don't care at all about Mother Earth with a culture stolen completely from other tribes. The Navajo, on the other hand, see the Hopi as complete traitors to Native peoples and as pawns of the federal government. This division between the two groups is also convenient for the government — the dispute between them keeps attention away from mining interests on and around the reservation. The Hopi, by siding with the government, is also more likely to be compliant to mining demands.

The situation I have just laid out here is from a social-structural perspective, and is in terms that the dominant culture can understand — money, property, law. However, that is not the Native American perspective on things. The idea of ownership of land by individuals is antithetical to Native ways of thinking; land, to them, is not owned and is to be used communally. It is shared by everyone, not necessarily just the tribe. To parcel it up and hand it around to individuals and say that it is owned is not the Native way. It is also sacred — to separate from

the land is to separate from the spiritual teachings themselves. By handling it that way, however, it creates a separation between the person and the person's way of seeing the world, and that separation creates a climate in which it is easier to overcome and oppress the people. So while the explanation has been given in the framework of the dominant group (i.e., in terms of contracts and land ownership), it is not the only perspective on the land.



ARTS AND

Playwright Levine explores womanhood at BMC

By Ali Djurklou

Footlights, with the Bryn Mawr theatre department, is doing a show for the "common room" series, entitled "The Selected Works of Heidi M. Levine," which will comprise two monologues for women and a short scene.

Heidi M. Levine is a Philadelphia playwright and film maker who is currently a grad student at Temple. She got her B.A. from UPenn in 1980 with highest honors. She recently got a grant from the NEA to make a film.

She came to a concert at Bryn Mawr earlier in the semester and saw one of the Footlights posters which pleaded for playwrights to submit their scripts. She

then sent some material to the producer. "I am not a mystic," she said in her letter, "but I think there's a place here where my plays may live." Footlights decided to take her up on it.

Since Heidi is not a student in the Bi-co community, her work could not be presented in the "Smoker" format. The "common room" format, then, proved to be a good substitute. All the material which is to be presented is unpublished and hitherto unstaged, conforming with the Footlights' tradition.

The three selections all focus on aspects of being a modern woman. "Fourth Wall to an Orphanage" follows a woman's train of thought, as she muses

on family, lovers, careers, and fantasies. "Babette's Litetime Lunch" is another woman's fantasy, in which she takes control of the world around her, and manages to feel good about herself in spite of the odds. "Everybody meets at Levine's" presents two sisters who have nothing in common but their unfaithful father, who has a woman in every state, and who has recently died, leaving his multitudinous offspring to deal with his estate and with each other.

"The selected works of Heidi M. Levine" will be presented Thursday, April 18th, at 8:30 pm, in the Goodhart Music Room. The entire program will run about 45 minutes, and a reception will follow.



Buster Keaton takes us on a Marvelous Trip

by Alessandra Djurklou

A friend of mine who works for television recently remarked that she thought film makes theatre seem dusty by comparison. The Bryn Mawr theatre department's production of "Buster Keaton's Trip", however, shakes off this dust with a determined shrug.

"Let me just say this. It was strange," someone commented behind me at the end of the show. In a way they were right. Buster Keaton's Trip is certainly not a mainstream production, but the commentator should have expected this, if not from Garcia Lorca, or Salvador Dali, but from Mark Lord, who is by now famous in the bi-co community for his determination to free himself from the fetters of "conventional" theatre. Strange or not, however, Buster Keaton was a visual feast, at times amusing, at

times disturbing, thoroughly enjoyable and satisfying. For a suitable summary of themes and ideas, I recommend you turn to Lisa Atkins' admirable review in the Bi-co News, for I have none to offer which can match it.

Performance-wise, Eliot Angle (Buster Keaton) should be commended, if not for his incredible agility, then for his ability in the use of gesture. After seeing him mutely portray a million different thoughts and feelings, it was a wretched anticlimax to hear him speak. Luckily, his lines were kept to a minimum. Beatrice Swedlow, as the American woman, should also be commended for her incredible strength and agility. Her words, however, were needed to define her movements, where in Angle's case, they

were not. Heather Oakley did a remarkable parody of Andy Warhol, whose constant Uh's indicated the poverty of language when compared to gesture.

Buster Keaton's Trip is mostly a visual piece (unlike Ubu Antichrist and Ride Across Lake Constance, which mainly focused on texture of language and its meanings), using dimension, color, depth (or the lack of it) as its primary tools, and takes exquisite pains to carefully compose stage pictures which manipulate the audience's focus and mood. Excellent choices in music emphasized the different beats in the piece. This production was advertised as a "play with movies". These "movies" which were photographed by Joseph Oxman, used extensive scenery from Goodhart and

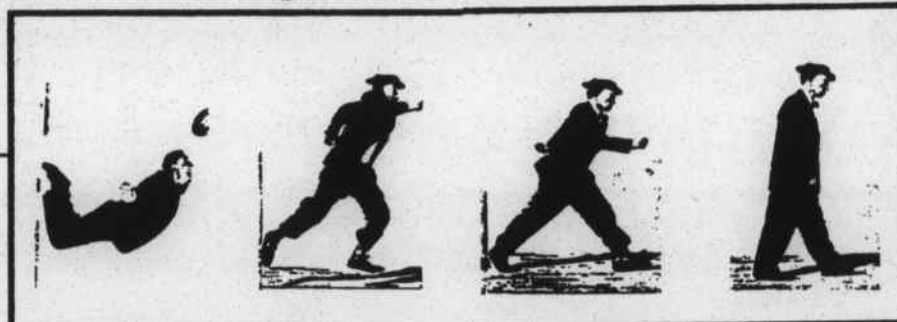
Philadelphia, and were well filmed and edited. These short films, which were shot in black and white and duplicated the "old movie" style were sprinkled liberally through the piece. The first, which involved Keaton's entrance into the "real world" played with dimensions, transporting Keaton from celluloid to stage, in one fluid movement. One involved Keaton's "trip" made on a bicycle with a filmed backdrop, and took Keaton en route to Mapes, finally to wind up in the arms of the American woman.

I don't know if, after having attended this performance, I could in all honesty call it a "play", and "Performance Art" sounds stilted and inaccurate, so this average theatre goer will have to satisfy herself by just saying: if there was some medium halfway between the dimensions of theatre and film, that makes use of the advantages and minimizes the disadvantages of both, Buster Keaton's Trip fits its shoes admirably.

ing, hurting, sensing, being kicked around and flayed by the world he has entered.

Deborah (Beatrice) Swedlow as The American Woman is exceptional. She takes the stage by storm. She understands the import of stature, timing, rhythm, all the necessary ingredients of a stellar performance. A word too must be said of the casting. An actress' performance depends as much on her prowess as on the role she has been cast for. Eliot Angle as Buster Keaton has accomplished a lot in his commendable performance. He is to be congratulated for his careful study of silent movie slapstick work. His body control and polish provides the required base for holding a show of this sort together. Andrea Portes as the Young Woman does an excellent husky, near-frantic telephone conversation, narrating (in Spanish) Lorca's 'ecstatic poem' "In the Forests of the Grapefruits of Moon." Other actors/actresses include Katherine Jackson (Electric Woman), Heather Oakley (Andy Warhol), Olivia Smith (Neon Eyes), Betsy Hodges (Toaster), Dori Tunstall (Hat-eating man), Juan Rivero (Owl), and Malene Skaerved

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By Mini Kahlon

"Poor and quiet, I wish to visit the ecstatic world where all my possibilities and lost landscapes live. I wish to enter cold but sharp into the garden of the unblossomed seed and of the blind theories, in search of the love that I never had but that was mine."
— from "In the Forest of the Grapefruits of Moon" by Garcia Lorca.

Buster Keaton lives in a world of silence. His world is glazed and unreal, so he takes "a long trip...on a silver mirror, much before the sun comes up..." For Buster Keaton trapped in his silent celluloid world of images and pictures, the trip to the world outside — the 'real' world — promises to be a wild and exciting one. And we watch him leave his screen (literally...); we watch him be amazed by the variety and colour of this world, but ultimately get disillusioned and crushed by its harshness and cruelty. The worst blow, though, comes from his realization that in this alive place, the 'Real World', he is still trapped by images. People feel real hurt here, real pain, but its perception still exists

only as objectifications. In fact, the objectifications/images/stereotyping in silent (or not) movies is just an extreme example of how we accomplish day-to-day interactions. The reason why movies appeal to us is because we can indulge in this 'objectivity' without feeling guilty — we can laugh (for example) at the cruel tactics of the upper-class boy as he humiliates and tortures robbers in the movie *Home Alone*, the Christmas season favourite, because 'it's just a movie' and so extreme a case of humour within cruelty that it is 'naturally' unreal. However, the reason that it appeals to us at all is because we like to laugh at the mishaps of others. Charlie Chaplin, in his autobiography, talks about the time when as a young boy, he first 'understood' the basis for most humour. A young goat had managed to free itself from its group, but without its herd it was lost and scared. Naturally it was caught, but instead of simply returning it to the herd, a group

of people circled around it. The terrified goat rushed from one end of the circle to another, while the crowd laughed at its frail attempts. This incident bore the seed for Chaplin's movies, for his creation of pathetic characters who lead sad and terrible lives, but who paradoxically make us laugh.

Buster Keaton is a martyr by the end of the play. He is a shattered man, the last blow being his disappointment in love with 'The American Woman.' But through his trials and tribulations we are shown the truth of our world. Sometimes one needs a foreigner's reactions to gage our behaviour, to understand the nature of our society. On the other hand, Andy Warhol sits in his cage making bland comments about art and 'how things are.' The two together make a striking impression. One talking about 'creations' in a detached manner, far away from the site and object created, the other, who is in many ways the creation, feel-

Suffragette City

IS GRAFFITI AN EFFECTIVE FORM OF COMMUNICATION? LET'S SEE...



ENTERTAINMENT

Beautiful and stunning visions by Mark Lord

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(Rooster). The play's assistant director is Tom Sellar, stage manager Amy Radbill and technical director Carmen Slider.

Mark Lord's visions are beautiful, often stunning. I go to see his plays to be amazed, and I am rarely disappointed. This particular show seemed to me to indicate a coming together of ideas and skills acquired through previous productions. There is a polish in the technical work not seen to such an extent before. Old motifs have been dropped (no ringing bells, no suitcases...) except for the familiar (and perhaps unnecessary) coins-dropping-from-mouth scene. It is not that the productions are flawless — few productions ever are. But he is developing work of a class that is itself near-brilliant. Yes, I have felt before that characters were not well developed, and hence what pieces lacked was the 'human' element, which is of course what differentiates theater from other art forms. This time however, each character seems to be more complete in herself/himself. My second criticism (and one which is probably recognized by the director—but let me not speak for him...) is that his plays should be more 'comprehensible.' There is something wrong

when one needs to see a play twice to really enjoy it. I am not saying that subtleties should be dropped, references made more obvious, or anything as simple as that. I think what is required is a more compact piece where one comes out with a strong sense of an emotion or an idea, and yes I don't know how it's going to be accomplished. But each of his plays does seem to be moving towards that goal, and it should be acknowledged that it is a difficult line to tow—between being too 'obvious' and hence ugly and boring, and too obscure and hence frustrating and a little tiring.

However, my last word on this matter, as an old retiring senior, to all young people (!) at Bryn Mawr, is that I cannot express strongly enough, how lucky we are to have this kind of talent at a school which pays such little attention to the Arts in general. Buster Keaton's Trip makes you think—it reverberates with issues, ideas, perceptions that tease your mind, flirt with familiar notions, and often rearrange your views. More than this, it is has pretty pictures, dazzling pictures, touching pictures—pictures you would want on your wall, pictures that unexpectedly flash long past the day you saw the play.

Delbo allows the victims to testify to the memory of the Holocaust

By Ellis Avery

Days and Memory, Charlotte Delbo. Marlboro, Vermont: The Marlboro Press, 1990.

Charlotte Delbo was deported to Auschwitz in January of 1943. An actress on tour in South America, she and her husband, a communist and Résistance leader, returned home on learning of the fall of France. The French police arrested them and turned them over to the Gestapo. Delbo's husband was shot in prison, and she was sent to the camps until the war's end.

In the latest issue of *Ms.* there's an article on women in hate groups. There's a woman who is a Christian Identity activist who "will tell anyone who will listen that she has been to Germany and can prove that the Holocaust never happened." Up against this attitude, a popular one since it's easier to deny the past than to take responsibility for it, is Charlotte Delbo's book. Speaking louder than any denial, it says over and over, It happened. I was there.

There's a certain glamour to be had from being the witness to important, often atrocious things, a glamour Delbo tries to defuse in her book. "No, I'm not the guy who comes back proud of having lived through something unusual. There's none of that stuff between you and me." This problem of the glamour, the problem with becoming a figure with a message, a mission, the sort of person that socially concerned mega-stars like Sting and U2 can sing about with righteous sincerity, is that one gets co-opted into another media event which hate groups can ignore. There's a tendency to live a little too easily, as if once we recognize the figure of the testifying woman, the mother-of-the-disappeared, as archetypal, we're done with her, she's dealt with, we don't have to answer to her anymore. Delbo's project is to circumvent this, to get away from this figure, the Testifier, to come back to the story, the need to testify to memory. The need to remember is this, the hate groups teach us: there are enough people out there who are only too willing to do our forgetting for us.

Having disclaimed the glamour, the stock aspects of the witness, Delbo draws upon the figure's telling not only her own story but those of others as well, related to her in the camps and after. *Days and Memory* is a collection of some twenty short pieces, poetry and prose, speaking in many voices, claiming for the victims the power to narrate the Holocaust. She moves around in time and place, not only relating the Holocaust but evoking it as well, correlating it to other mass brutalities springing from similar hate and madness. She deals with experience specific to women: being a nurse to soldiers with four limbs missing, demonstrating in the Plaza de Mayo, and in "Kalavrita of the Thousand Antigones," the task of burying thirteen hundred, once German soldiers divide a village between women and men and kill all the men. The voices are haunting and true, the style clear, coiled, terse.

Here is a book of survival tactics, then, not for living through Auschwitz, but for living through the memory afterwards when it's harder to live than to have died. She writes about a snake shedding its skin, and the skin she left behind in Germany. "Rid of its old skin, it's still the same snake. I'm the same too, apparently. However..." There's a lot left that won't scrape off, that she can't leave behind: "How does one rid oneself of something buried far within: memory and the skin of memory." Her memory-self is someone who lives inside her like a vestigial twin, whose skin is thick and hard and breaks only rarely, when her memories spill into dreams. "So you are living with Auschwitz, people ask me. No, I tell them, beside it." She explains how, in order to survive, you consciously remember only words, not feeling—those you set beneath the skin of memory. If she remembered words and feelings together, there would be some words, like "thirsty", she could never use now. These words, detached, become bearable, the story can be told.

"This is why I say today that while knowing perfectly well that it corresponds to the facts, I no longer know if it is real."

Dates Women Make

Ongoing Events:

- "The Virgin Mary is Pro-Choice and Other Relevant Truths" Visual art of the performance artist Karen Finley. The exhibition is at the Painted Bride Arts Center thru April 28. Call 925-9914 for info.

Wednesday, April 17

- *Quilters*, a musical about pioneer women with Bryn Mawr's Jessica Bass. Runs through April 21 at Villanova. Call 645-7474 for ticket info.

Thursday, April 18

- *Linguistic Diversity in The United States: A day's events.* The movie "American Tongues" will be shown 12-1, 3-4, and 8-9 in Campus Center 105. Tea will be served from 3:30-4 in the Campus Center Main Lounge. William Labov, Professor of Linguistics at UPenn will give a lecture on "Great Speakers of The Western World: The Narratives of A Pluralistic Society" from 4-5, followed by a discussion from 5-6. Both in the Campus Center Main Lounge. Presented by the MAPPS Committee.

- "After T'ien-an-men and the Democracy Movement in China: What Next?" a lecture by Marsha Wagner, Director, Starr East Library, Columbia University and Che Fei, Beijing Journalist. 4:30 in Computer Center 210.

- *Spring Flings* at Temple (April 18), La Salle (April 20), and at UPenn (April 18-20.) Some highlights: a step show at 8 pm at McMonigle Hall at Temple, Cool Running (Reggae from the North coast of Jamaica) and the Indigo Girls for \$6 at Hill Field at UPenn.

Friday, April 19

- *Symposium in Honor of George L. Kline*, Milton C. Nahm Professor of Philosophy On the Occasion of His Retirement from Teaching. "Crime and Punishment" Address by Leszek Kolakowski of Oxford University and University of Chicago, 2:00. Refreshment Break, 3:15. Panel Discussion of the work of George L. Kline, 3:30. Reading by Joseph Brodsky, 4:45. Reception immediately following. Ely Room in Wyndham.

Monday, April 22

- *Patterns of Educational Development in Sub-Saharan Africa: The Case of Nigeria* A lecture by Dr. Egerton Osunde. 4:30p.m. in Perry House. For more info contact Prof. Mary Osirim.

Thursday, April 25

- *Privilege*: a movie by Yvonne Rainer, "one of the most widely-debated films at the 1990 New York Film Festival." Playing at 7:30 tonight and Friday the 26th, and at 6 on Sunday, April 28 at the International House. Call 895-6542 for info.

Friday, April 26

- *Student Dance Concert* 7:30, Goodhart Hall. Also April 27.

Saturday, April 27

- *The Butthole Surfers* at the Chestnut Cabaret. Call 382-1201 for info.

Sunday, April 28

- "Make A Joyous Sound Unto the Lord" Concert of Black and Jewish religious music at Grace Baptist Church of Germantown, 25 West Johnson St. For more info, call 922-7222.

- *Valborgsmasslofton*, a Swedish tradition welcoming the arrival of spring, including a bonfire, singing, dancing and light refreshment is being held at the American Swedish Museum, 1900 Pattison Ave. For more info, call 389-1776.

Tuesday, April 30

- *Philadelphia Town Meeting* The Free Library of Philadelphia, Logan Circle is hosting a discussion on "The First Amendment: Censorship in the Arts and Literature," from 7 to 9 pm. For more info, call 232-2690.

Friday, May 3

- *Russian Party* with balalaika band. 9-12 pm, Batten House.

Much Ado about Something...

By Kelly Farrelly

I know we shall have revelling to-night; Don Pedro, in Shakespeare's *Much Ado About Nothing* (I.i.320)

There is much revelling in the bi-college production of Shakespeare's *Much Ado About Nothing*. Abigail Carlton, director of this delightful play, says, "I wanted the production to be low-key and enjoyable. Basically fun. I hope it came off that way." Miss Carlton was more than successful. The play was an enjoyable event for every one.

The story revolves around two couples: Claudio and Hero, and Benedick and Beatrice. The other characters in the play try to manipulate and deceive the couples for opposing reasons. On a serious front there is the insidious Don John who attempts to hurt his brother Don Pedro by sabotaging the relationship between his brother's good friend Claudio and Hero. He tries to make Claudio believe Hero is untrue and persuades him to abandon her. The other faction in the play seeks to unite the sparring Benedick and Beatrice. The characters try to convince the battling individuals separately that the other has a deep affection for them.

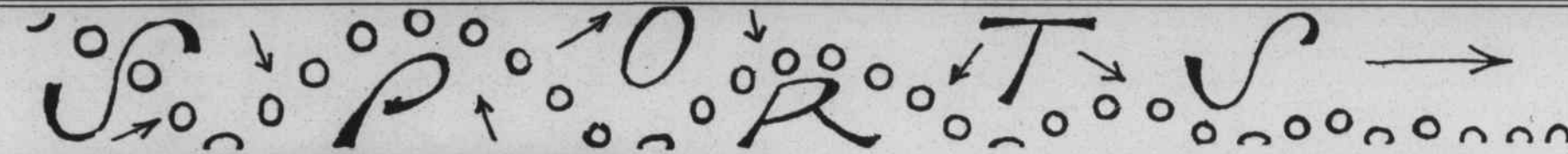
The dueling wits of Benedick and Beatrice are hilarious and one of the best parts of the production. Mary Ellen Hunt is wonderful as Benedick, the swain who

has much disdain about love and swears he will always be a bachelor. Beatrice, charmingly played by Heather Garrett, shares the same feelings. With a mocking voice and languid body movement Garrett, as Beatrice, says, "I had rather hear my dog bark at a crow than a man swear he loves me," (I.i.131-2). While these two agree marriage is not for them, their arguments are nothing short of explosive. The only thing better than their battling banter, is their funny, antagonistic courtship. Hunt and Garrett work well together. While they are both very funny, they do not sacrifice any of their characters' credibility or depth.

There are many other humorous characters and talented actors in the production. The cast is enthusiastic and talented. Tanya Dean does a good job as the bumbling and funny constable Dogberry. The constable's reliable sexton, played by Amy Learmonth, is another humorous performance.

Ms. Carlton says, "I am very proud of all my actors." It should not go unmentioned that the director/producer also did very well in her two roles as Conrade and Margaret.

If you missed this delightful comedy, you will be able to see it soon. Look for advertisements for another performance on or around May Day. Don't miss the chance to see this well done production.



The triumphant winners of the Bi-Co Triathlon: Johanna Wagner and Dave.
—photo by Lena Kopelow

Team unity sustained despite losing streak

By Kitty Turner

The Bryn Mawr College Varsity Lacrosse team's record fell last Wednesday to 2-4. The squad, despite their record, has been playing well and with a tenacity that indicates well-skilled players. The team, being coached by Beth Shillingford, enjoyed early season victories against Cedar Crest and Notre Dame. Lately the team has had difficulty scoring. In the game against Haverford, Bryn Mawr was able to control the ball well, and in the second half tied Haverford goal for goal. The Mawrtyr's defense held Haverford scoreless for 18 minutes, and allowed only two goals in the second half. The defense played well all around, as Haverford was unable to score in the first half for eight minutes. However, the uneven scoring that marked the first half, proved to be more than enough for Haverford to win, with a disappointing final score of 11-4.

Despite the loss Coach Shillingford was "very pleased with the performance on Wednesday." She goes on to say that

the team's strength includes their "ability to play hard through the final seconds of the game and strong team defense." The team's unity does not stop with their defensive game, there seems to be a "strong team feeling — a unity — that helps the team play," according to Shillingford. Tri-Captain Lu Kerschensteiner says that "the team is playing well together and that the record just doesn't reflect how well the team plays, or the level of skill that is displayed in our games."

Bryn Mawr Junior Varsity is also having difficulty in the scoring arena. Saturday's game against St. Joe's started out well with the JV leaping out to a 3-1 lead; however, St. Joe's fought back and tied the score at the half. The JV's second half started out slowly while the opponents capitalized and quickly scored two goals. Bryn Mawr recouped enough to fight back and tie the score at five. Unfortunately St. Joe's scored two goals at the end of the second half of the game to go ahead and win with a final score of 5-7. The Junior Varsity record stands at 0-3.

Just who is unprepared for college?

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Roberts that I would like to address. It is regarding what he considers the costs of affirmative action. He considers these costs to be a) an increased burden on "minority" students, b) the stigma placed on them and their achievements, and c) the racial tensions inspired by the necessity of discriminating against "a particular group" in order to help another. Allow me to point out something so basic that you seem to have overlooked it. The people placing the stigma on "minority" students are white. The ones creating and acting upon the racial tensions are white. Because these white students have often never had adversity to deal with, they are afraid they cannot. When they attend a higher educational institution and life becomes difficult, they do not know how to cope, having had no previous experience, and thus they cannot cope, or they cannot cope without displacing their own inadequacy on others. Who can be more convenient than the U.S.'s traditional scapegoats - people of color. Despite the fearful whites' higher incomes, their better high schools, their high SAT's, and their nuclear families, they do not have what it takes therefore they attempt to deride others' legitimate accomplishments by stigmatizing them, suggesting, in a fascinating example of transference, that they received lucky breaks and did not really earn their successes. They then proceed to create climates of racial harassment and tension, further increasing the burden placed on every student to an extraordinary one reserved for marginalized groups alone. This extra burden, added to ordinary pressures of academia, added to the difficulties of being a student and holding down a job and laboring under the fearful cloud of enormous student loans, is

enough to cause many African-American and Hispanic students to drop out. These white students create the stigma, the racial tensions, and much of the higher drop-out rate of "minority" students. Does it not make far more sense, and seem much more just, to not allow these obviously unqualified and unprepared white students into college?

Roberts, Tom "Failures of Not-So-Affirmative Action" The Bi-College News, Vol. 23, No. 18, March 29, 1991, p. 11.

Roberts, Tom "Affirmative Action: No Improvement", The Bi-College News, Vol. 23, No. 14, February 15, 1991, p. 8.

In the second piece, he repeatedly assures us that "minority" does not include Asians but only African-Americans and Hispanics (Mr. Roberts, do you have statistics to back up your assurances that Asians are not minorities? Last stats I saw on the subject indicated they were.), and in his first piece focuses his concerns exclusively on African-Americans.

"Failures" p. 11.

ibid.

"No Improvement" p. 8.

ibid.

Bryn Mawr College Application, p. 32.

ibid. p. 31.

Torpey, Sonja "Affirmative Action: Frustration On the Bryn Mawr Front" The Bi-College News Vol. 23, No. 15, February 22, 1991, p. 11.

"No Improvement" p. 8.

ibid.

ibid. p. 10.

"No Improvement" p. 8. Do not doubt that he means white people here. Of course, since he seems to consider Asians to almost be white people, he may mean white and Asian people as this "particular group"

Classroom ideal space for creating connections out of differences

continued from page 2

ied the dynamics of men and women in the classroom in her book *Shame and Gender* observing the "subtle but systematic suffering" of the female students. Though the women were in the majority, Bartkey found that they were noticeably quieter than the male students, and when they spoke used what she termed a "women's language," of false starts, questioning intonation, and excessive qualifiers. This communicated a lack of confidence and damaged the female students' credibility, showing "the characteristics of shame and a sense of self that is defective or diminished." Sara Ruddick went a step farther in pointing out that the classroom is considered "the most egalitarian public space that women in our society will ever inhabit; if it is so hard even to ask questions in the classroom, what of our future?"

Ruddick also cited W.E.B. DuBois, an African American philosopher, social critic, and "a major thinker in this country," who in 1920 wrote of discrimination against blacks. She concluded from his work that separate education, "though probably a very important moment in the assault on everyone's lives," can only be bought at the cost of ignorance and arrogance. I don't believe DuBois' argument is relevant to this discussion, however, because he made no mention of sex separation (he spoke of the training of black men), rather he was writing of black/white separation in an entirely different context, that of the creation of trade schools (as opposed to academic institutions) for blacks only.

Though Ruddick continually said she did not want to dismiss women studying together, naming her own experience "crucial to my survival" and her time teaching Bryn Mawr students (in 1985-86) "wonderful," Ruddick believes change is continually needed, and will not come "if you study with those only like yourself. Suppose you don't name all the differences when you set up a school? You inevitably leave someone out because people have so many differences." She said that in dividing people, they will always further divide themselves into smaller groups in terms of religious and other differences. I'm confused. If people will continue to divide themselves, where is the danger of not naming some difference? People all bring their own unique experience to whatever they do, and therefore feel themselves different from others in some respects. Will not this automatically create dialogue? (Think of the napkin-board in Erdman.)

She seemed to assume that the goal of separation is to deny difference, saying "any segmentation is very unstable because you will immediately discover differences and divisions." When she said

"the fundamental tasks of reason cannot be carried out without sameness" and "the aim reason aspires to is the creation of something abstract, something universal, so differences will disappear," I at first assumed she did not mean sameness of sex, but when she postulated that there would be nothing left to say to each other in a universal world, I realized that she was at the moment disregarding the "stimulating discussions" held in her feminist theory class (of all females) at Bryn Mawr. Where is the danger of boredom at Bryn Mawr, or for that matter, Wellesley, or Mills? She gained a bit more of my respect when she added that the principle task of reason *should* be the creation of dialogue about difference, to "articulate difference and yet maintain connections."

To go about this task Ruddick proposed ways to "help the classroom, to make the articulation enjoyable and productive." She prefaced this with the disclaimer that although people often do remain aware of class and power differentials and men sometimes may feel marginalized in a female-dominated classroom setting, everyone knows that once they "step out the door" into the real world that nothing has changed and men do have the power — "the class becomes a discussion group once you realize this."

Professors can begin the process by not focusing so much on everyone being articulate and forceful in their opinions, but rather to encourage "listening, to let silences emerge, to let the unwanted be said." According to Ruddick, "the virtues of free speech are greatly exaggerated" — it is much harder to practice "caring speech," to know what will hurt or provoke someone. People need to realize the "real anxiety and pain" that can affect people and take them "off track." (Racist and sexist language can do much more than take a student "off track," but I suppose she did not have the leisure to discuss the affects of the exercise of "free speech" in colleges such as Brown.) Students should take an attitude that whomever they are studying with has a very particular history they cannot escape.

Sara Ruddick vacillated between the benefits of single-sex versus coeducation, between division and union, but she could only sum up the opinions she gained from her own experience, and that confused me. I am not sure whom she meant to fulfill her advice for the classroom, but I can only suppose she meant well. In her words, "We are struggling toward an ideal where reason's task is to maintain connection through realizing difference. We must learn this here in the classroom (there is no better place) so we can take our places in the world."

WELLNESS LECTURE

Wednesday, April 24

7:30pm, Petts Studio, Schwartz Gym

"Wellness for Everyone"

Judith Sweet, President, NCAA

WELL-FAIR

Wednesday, April 24

10:00am — 3:00pm, Campus Center

Assessments, Blood Pressure

Screenings, Literature... and more!

WALK-A-THON

In conjunction with Campus Appreciation Day

Friday, April 26, 4:30pm, Merion Green

To raise money for BMC Campaign.

For pledge sheet, call Cindy Bell, x7349