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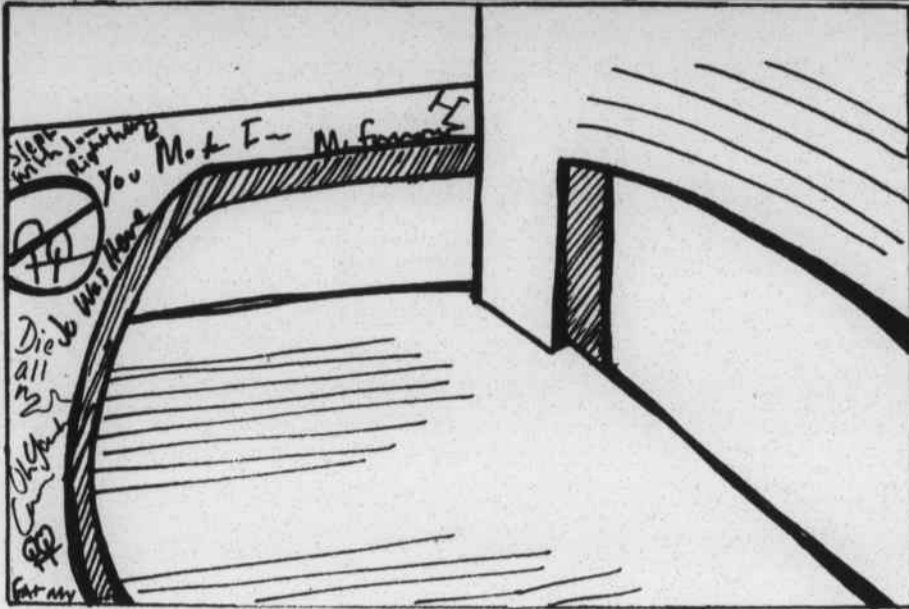
THE COLLEGE NEWS

VOLUME XIII NUMBER 7

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BRYN MAWR COLLEGE

FEBRUARY 27, 1992



Somerville goes co-ed: what does this mean to us at BMC?

By Ellen Sweeney

On Monday, February 3, the Principal of Somerville College, one of the two remaining women's colleges at Oxford, announced that the college would be going co-ed by Michaelmas Term in 1993. The student body of Somerville is not only "appalled" by the move towards co-education, but also upset because none of the student body had been consulted in the making of the decision (Mori, Jennifer, *Oxford Student*, 5 February 1992, p.1).

The Principal, Catherine Hughes, said part of the reason that Somerville College will go co-ed is that the college is no longer able to attract "high calibre female applicants", because these students are choosing to attend the co-ed colleges in Oxford instead (Mori, Jennifer, *Oxford Student*, 5 February, 1992, p.1). The result of this trend is that Somerville is forced to admit less qualified applicants, a move which has given the college a tarnished reputation. Like other women's colleges in Britain and elsewhere, Somerville is having a difficult time in trying to compete for funding, fellowships and professorships.

The Senior Common Room, which is composed of dons and deans, is seriously concerned with how this "adversely affects the college's research reputation and has severe repercussions for its future academic prestige" (Mori, Jennifer, *Oxford Student*, 5 February 1992, p.1). The faculty is now entirely female, but when the college admits male applicants into the student body, male fellows will join the faculty of the college.

The students of Somerville College do not feel that the reasons Hughes has given

are persuasive. They feel that the crux of the issue is the beneficial effects of attending a women's college. It is the "supportive character" of the college that will be destroyed when it turns co-ed in 1993. As Somerville student, Anna Turner, said, "Somerville is full of role models for women...It breeds an atmosphere of confidence which we feed off and that source of strength will be undermined" (Mori, Jennifer, *Oxford Student*, 5 February 1992, p.1).

At Oxford, women are already a minority, and they will be an even greater minority if Somerville becomes co-ed. In addition, the move to make Somerville co-educational will prevent many Asian women from attending the college because of "cultural taboos" which prevent them from studying in a co-educational environment (Mori, Jennifer, *Oxford Student*, 5 February 1992, p.1). What benefits and advantages Somerville has offered women will disappear in 1993.

The Somerville students did not react to the news that Somerville was going co-ed passively. According to Bryn Mawr junior, Neda Ullaby '93, who is studying at Oxford this year, the Somerville women were marching in the streets in protest. Even the women of the co-ed colleges were upset by the news. Meetings had been planned by the Junior Common Room, the undergraduate governing body to address the issue. As Katie Baxendale, Somerville Women's officer, said, "The college is up in arms... The SCR seems to think this is the end of the issue but, in reality, it is the beginning of our fight" (Mori, Jennifer, *Oxford Student*, 5 February 1992, p.1).

see Somerville page 4

Women must have the opportunity to actualize their potential and this chance has just been stripped away...

Harassment: it cannot be viewed in a vacuum

By Eva Milstein and Valerie R. Tobin is in order.—E.M.

These two articles were written after we heard about the writing on the desk in Taylor G, which discussed the writer's personal disgust of "faggots" and "dykes," but how exciting the possibility of "going to Lesbos" was, because he assumed he could get something sexual done with his penis there. Somehow I doubt that what would be done with a penis in a large group of lesbians would be sexual, but this is a popular misconception. We hoped to tie this in with the writings on the Hillel board of the previous week.

Another day, another dollar.

So someone else wrote something anti-Semitic. So someone else wrote something homophobic. But even if these incidents occur every day, or every week, or every year, we must realize that they DO NOT OCCUR IN A VACUUM. It is not the incidents themselves that we have to worry about; after all, how much can you do about them? Write a newspaper article, put up a comment board. These incidents do not exist without context. It is the *mindset*, the context of these statements that counts. The attitudes are a continuum. People carry them around inside every second of the day, whether they are constantly thinking anti-Semitic or homophobic comments or not.

These incidents are part of an enormous web that strangles not only people who are Jewish or non-heterosexual, but everyone. What happened to "Free To Be...You And Me"? Why can't we celebrate differences in other people instead of condemning them? Maybe this sounds all crystal-lovin' holistic (we realize that not everyone thinks that it's perfectly okay to be Jewish or bisexual, gay, lesbian, or any other kind of minority); but there is a difference between thinking that way and acting on it. Perhaps people will slowly begin changing their attitudes, which is all we hope for, but until then, a little tolerance (if not acceptance)

Discrimination and prejudice. As old as people.

So, someone else wrote something homophobic. Some scratches on a desk in Taylor G.

Do not take this out of context. Take it with the Hitler-loving sentiment on the Hillel Board. Take it with the harassment last year of a Lesbian. Take with the harassment of a Hispanic woman here. Take it and place it inside this world where people are kept down because of who they love and fuck and talk to; because of who they are and what they look like. Put it into focus in a world in which women make a good living off of just what this person proposed and every man is given an eighteenth birthday present, a personal place on the armed forces' most wanted. Put it inside of the crystal ball that is your view on this world and look deeply.

None of this exists independently. Each is a strand of a web that strangles. And it does not strangle just the faggots and dykes and kikes, it strangles everyone, which is maybe why it comes out this way. People gasping for air where they cannot find it. Who is the spider? Who really eats off of the dead hanging on the web. I cannot say anymore. That ubiquitous "Them" is not as clear as it was in Orwell's book. Because we are all strangling if we let ourselves get caught instead of living and letting live, if we cannot speak because of the anger and frustration.

So someone else wrote something anti-Semitic. So someone else wrote something homophobic. So someone else becomes a mouthpiece for hegemony.

(I would rather talk to you, than to the eyes peering out of your frightened white mask and I would rather hold your hand than watch it bleed and stain everything, trying to hold onto a world that you can never control even with your paradigms of oppression.)—V.T.

To be real : what does it mean to be a woman?

By Susan Morrow

As reported in the *New York Times* on Feb. 12, one of the world's largest track and field organizations declared last week that it would no longer use chromosomal testing to determine if athletes are really "women." The International Amateur Athletic Federation (IAAF) declared the testing invalid in a panel report published by the *Journal of the American Medical Association*. IAAF has been using genetic testing for the last twenty-five years, as have many international athletic organizations, including the International Olympic Committee.

The IAAF panel instead recommends that an athlete be examined genitally to prove that the competitor is, in fact, a "woman." The panel, composed of athletes and scientists, argues that the chro-

mosomal tests are unfair for determining femaleness because, even if the athletes do not have the "correct" chromosomes, they do not possess the physical advantages of "men".

A *New York Times* cover story reports, "These people have the genetic makeup of males but their genetic defects prevent male genes from acting in the body. As a result, they appear to be female, are raised as girls and have none of the athletic advantages of male stature" (NYT, A1).

The IAAF report offers fascinating insight into how gender is constructed in our culture and how gender inequality is supported and perpetuated. With a not-too-surprising mix of binary thinking, biological reductionism, assumed male physical superiority, and discrimination against women athletes, the IAAF report

see To be Real page 4



earning to celebrate difference

see centerspread on pages six and seven

A need to reaffirm our commitment to Plenary

To the Community:

With the past round of mostly uncontested SGA elections and the failure to reach quorum at Plenary, I think the time has come to seriously re-think the first, usually traditional Plenary resolution. The resolution is a reaffirmation of our commitment to self-government under the Honor Code. As seen on last Sunday, our community can't seem to commit itself to an afternoon to discuss changes that need to be made in our Constitution. The elections show us that only a very few individuals are interested in participating in this "self-government".

These two problems signal, to me, a blatant lack of commitment to the self-government of Bryn Mawr by the vast majority of the community. This in turn forces me to question the community's commitment to the Honor Code that is the basis for our self-governing association. This is very troubling indeed, and cannot be laughed off, as it seems to be at Haverford, or disregarded as either an inevitability or a fluke.

While this year's Plenary resolutions

may not be controversial, they are important. There are important things that need to be discussed and possibly changed, such as the endless rounds of elections that occur this semester, legalizing the McBride rep, and ESPN, to name a few.

Plenary is important not only to get things like this done, but it is important institutionally as the only direct form of self-government here. Plenary is probably our only opportunity, in and out of Bryn Mawr, to influence so directly what laws govern us. Failure to take advantage of what this institution offers, indeed what the entire institution of self-government offers, indicates that the first Plenary resolution needs to be discussed in depth by everyone, not just the members of the Assembly.

A commitment to self-government may, at times like Plenary, mean putting other valid commitments on the back-burner for an afternoon. Failure to meet even this small demand is symptomatic of a larger malaise in the community.

Wren Nettle '94

Mawrtyr "doesn't get" the anti-semitic graffiti

To the Community:

I just received the notification in my box about the Hitler stuff written in the Hillel meeting place. The timing was odd; I was just talking with a Jewish friend about Nazism and Neo-Nazism in Europe. We opened our mail boxes looking for valentines and there was the notice.

Well, it was disturbing. I thought about a discussion I had with someone earlier about the Krystallnacht discussion last year: "Come bring a bagel and talk about how many many people were killed. Something with rare meat and tomato sauce might be appropriate." Bonding together because of oppression and bonding together to oppress— doing either leaves me cold even when I believe in the reasons. The whole thing makes me feel cold.

The letter did not ask why someone might write Hitler slogans in the Hillel meeting place. I can throw a word like

'anti-semitism' at it, but I just don't get it. Ten-to-one, the people who wrote what they did have never been hurt by a Jewish person any more than by any other. Ten-to-one, the people who attended the Krystallnacht discussion have never experienced anything like Krystallnacht. There is hate and pain and anger in growing up and being given a cracked world spinning off its axis, but the dead performances of hate from forty years ago are mostly not our affair. It is like some kind of rotary vessel into which young people can pour their pain. The price is that the vessel perpetuates pain and carries it on to the next generation. Then they have their hurt to deal with. The next generation is made up of the next hurt innocent people who are unlucky enough to stumble into the mess.

I'm listening to Jane's Addiction. They sound to me like kids tough enough to take on any adult and to throw away any

see *Anti-semitism* page 3



The search for a Jewish community at Bryn Mawr

How does it feel to look at a memo board which cheerfully proclaims "JEWISH STUDENT LOUNGE, Shalom!" and see "HITLER RULES" written on it? Well? That's a toughie. It's impossible, however, for me to dismiss or forget the experience. Random, I thought, blinking twice and then three times, thinking that my sleepy dark humor had finally gotten the best of me. And so I packed up my books to go and meet a friend for lunch, still wondering what it had meant, that *HITLER RULES*.

Instead of being able to shrug this experience off as a joke, I had the overwhelming desire to sit down with a roomful of Jewish women: a community. I didn't want to intellectualize this incident; I had no desire to draw parallels between this and the various other incidents of sexual/racial/ethnic harassment I had witnessed in my four years at Bryn Mawr. All I wanted to do was sit with other Jews, laugh, share family stories, and plot together to escape to Israel.

However, I only found isolated individuals with whom I could empathize and share numbness. There is no Jewish community at Bryn Mawr, although if someone had asked me three years ago if I cared, I would have rolled my eyes. Now I just feel really empty and yet still determined not just to find out why there is no community offering Jewish sisterhood, but I am also more determined than ever to see that one is built before I

leave, come May.

I have discovered recently what exactly the predicament is that confronts Jewish students in communities like Bryn Mawr. In this respect, please bear in mind that I don't mean Jews who were brought up with a strong sense of Judaism, the religion. The Jews I speak of are like me: no affiliation or sense of community which extends beyond the family or fondness for deli food and falafel.

In a community which prides itself on its diversity and its mission of empowering traditionally marginalized groups, there is a dilemma for the secular Jew. Am I supposed to be proud of my Judaism, or ashamed that I take my particularity with pride? Jews do have white-skin privilege, but at the same time are not typical of the American establishment dating way back. There were no Goldbergs or Steins in the Mayflower.

I always felt alienated when learning that American History wasn't exactly my history. And this is precisely the problem. Jews are an advantaged group and the self-identified progressive Jewish woman, such as myself, often feels a twinge of guilt when thinking about the condition of other groups. Such ambivalence, unfortunately, only feeds anti-semitism, both inside and outside the Jewish community in America.

B'Shalom

Rebecca Hirsh

Maddened by anti-semitic sentiment

To the Community:

This is about the pro-Hitler graffiti that appeared in Erdman between February 7 and 10. I wrote this just after I found out about it and it probably sounds angry. I was.

My ex-roommate just told me about the anti-Semitic graffiti in front of the Jewish Student Center and I am feeling as if I was just kicked in the stomach. I spent most of the end of last year feeling as if I'd been kicked in the stomach. Harassment does that to me, I guess. Maybe I'm just hypersensitive or overly idealistic. Maybe I thought that at Bryn Mawr (our 'ivory tower') people would be free of the prejudices that are so rampant in the outside world. Last year should have cured me of my idealism. Obviously this place, however much it may profess to be pluralistic, is not free of hatred which is directed against Black students, Chicanas-Latinas, Asians and Asian-Americans, Lesbians and Bisexuals, and Jewish students.

I do not know where anti-Semitism fits on the list of 'American Problems'. I have the impression that it is largely covered over and ignored. For me, however, it is, and has been, a very real part of my life. When I was four years old, my family's house was burned down by people who didn't want us living in 'their' neighborhood. I used to talk about this a lot because I thought it was something people should know about.

In the past few years, though, I almost never mentioned it because I began to feel it didn't matter any more. We don't live there any more. We were never beaten up. Threatening phone calls and out-of-season hunting rifles being fired at our house have faded in my mind and no longer seem worth making a fuss about.

This scares me, that I have become so passive about something that could potentially have cost me and my family our lives. But even if it had— would it have been labeled a hate crime? Or would it have been considered 'accidental death', despite the long list of harassing phone calls on file at the local police station? Or, worst of all, would it have been justified as an incident of members of an impoverished group striking out at what they saw as 'the rich Jews' (as a person in my high-school told me)?

Anti-Semitism is a real problem in the United States. It may not be as visible as racism, sexism, or homophobia, but it is there. Graffiti hurts, but it is a form of hatred that I know how to deal with. What hurts more is people who think that I'm paranoid, that anti-Semitism is a joke, since religious freedom is a Constitutional right.

It isn't a joke to me.

Talya Sheinkman '94
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THE COLLEGE NEWS

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Our next deadline is Friday, March 20. Letters and articles should be left in front of our Denbigh office or put in our mailbox (c1716) by 5:00pm. All submissions should be on a Mac disk. We will accept articles written by women and letters from men. All opinions expressed in articles and letters are those of the authors only and are not representative of the opinions of the Ed board.

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.

A new tradition begun: the tradition's mistresses approve

By Pamela Silvestri and Juli Parrish

"May Day Cancelled": Traditions Mistresses have a sense of humor, as unrealized with our withdrawn Moon Bench Plenary Resolution as it may be. Needless to say, May Day is not cancelled. In fact, Sunday, May 3 will find Bryn Mawr students decked in white (or not) clothes frolicking in the aftermath of Haverfest. Or not.

There seems to be a new tradition at Bryn Mawr. It has crawled onto our trays in the dining hall, seeped down the walls of many campus bathrooms and puddled at our feet along sidewalks. Although Regina Gurbarg, Canaday Identification Specialist, tells us: "I've never seen campus graffiti [and] I'm very impressed by the fact that there is none," Traditions begs to differ. After further investigation of the occurrence of certain forms of graffiti on campus, Traditions has discovered a trend. Wherever Mawrters can get a permanent word in edgewise (or tray-wise), they do.

Canaday, for instance, is the site of much witty graffiti. Upon inspection of

both the men's and women's restrooms on the first floor of the library, Traditions found a host of puns and ... While in the women's lounge, one can muse over various scribbles on the tile about tiles. Specifically, the words fu-tile, mercantile, fer-tile, vola-tile, and so on. Reading between the lines (or writing on the lines), however, seems to be a strong point of students at the College. We noted party line, disconnected line, party line, crossing the line, chorus line, linus and queue. Mawrters apparently excel at variations on any theme. Dining hall trays, particularly in Erdman, seem to be ripe for the scratching. Favorites include 2 2 Trayn, entrayls, entray, trayning bra, and of course, penetraytion, castraytion and menstraytion. Traditions is tray amused, but Dining Services feels betrayed. Concerns were raised last year regarding bacteria or something-or-other forming in the groovy cracks, but they haven't stopped the infiltraytion of new witticisms. Former Traditions Mistress Tracy Trotter approves. A Canaday student librarian comments that the repetitious graffiti forms "seem like

academia...taking one concept and exploding it into a thousand facets. Or vice-versa."

The men who visit Bryn Mawr, or at least Bryn Mawr's restrooms, take a slightly different approach. Traditions took note of a more libidinous type of bathroom quote. For example, "Fire in the hole," "Life is Vegas," and "Adalbert was here." And in keeping with the pun tradition, "Lenin's tomb is a Communist plot."

A Canaday student librarian commented that "people get pretty profound sitting on the toilet. Or pretty stupid." Upon consulting with several students studying in Canaday, we encountered a different perspective on graffiti. A member of the class of 1995 said, "I've been rather unimpressed by the graffiti here," and another '95 student said, "I've seen more intelligent graffiti at other colleges like Cornell. I find graffiti to be an amusing spectacle, but I really don't approve of it as art...it is on public property, and that has to be considered as well."

In some cases, however, graffiti en-

courages discussion. Merion Hall Adviser Kelly Gray '92 sponsors a "Toilet Talk: A Place for Free Expression" series in the dorm's first-floor stalls. She takes an anti-destructive tact, however, and provides paper for bathroom graffiti.

Neither author of this article necessarily condones graffiti; in any case, the series of harmless puns and plays-on-words that have appeared on campus over the past few years deserve a traditional acknowledgement. The recent anti-Semitic graffiti in Erdman, however, is surely a departure from the trends described above and is a cruel abuse of the right of free speech which cannot be tolerated. Essentially, the propriety of graffiti is debatable. When it infringes upon the rights of specific persons or groups, it has undoubtedly crossed the line from harmless fun to personal antagonism and severe prejudice.

Every action has its consequence. Even we, as Traditions Mistresses who appreciate any attempt at a link from the past to the present, equally recognize the potentially serious ramifications of these same attempts.

Differing views on human rights violations - we all agree they must stop

By Jessica Booth

On Tuesday, February 11th, Bi-College Amnesty International chapters sponsored a panel discussion titled "Human Rights Violations: Testimonies of Former Prisoners of Conscience." The panel featured two women: Ninotchka Rosca, former Prisoner of Conscience from the Philippines, and Nomgcobo Sangweni, former Prisoner of Conscience from South Africa. The panel was mediated by Harvey Glickman, Professor of Political Science at Haverford College.

Professor Glickman started the panel by noting the symbiotic relationship of human rights and democracy, and the increasing influence which human rights concerns have had on the making of foreign policy in the West. The desired result has been to keep non-democratic governments internationally accountable for their human rights violations through a modified form of public opinion, which may or may not be augmented with economic sanctions.

Glickman also noted, however, that despite the global trend towards democratization, and a "whole new way of doing foreign policy," many governments have had and continue to have a poor record of commitment to human rights. Both Ninotchka Rosca and Nomgcobo Sangweni come from countries which have, within the past 5 years, made significant steps towards more democratic political systems. Their experiences as Prisoners of Conscience stand as reminders to us of the immense power which governments wield and the resulting opportunities for abuse. They also testify to the more subtle power which we, ourselves, possess when we dare to stand up against those who abuse us or others.

The two women brought very different perspectives to the panel discussion. While, in actuality, Ninotchka Rosca spoke first, and Nomgcobo Sangweni second, I will discuss Ms. Sangweni's presentation first, because I think it will highlight the progression of ideas about human rights which emerges from their talks. Nomgcobo Sangweni spoke primarily about the separation of mothers and children in South Africa, a phenomenon which has become increasingly common since 1983, with the repeal of child protection laws first established in 1960. What this meant for poor (Black) parents was that full financial responsibility for child care was put on their shoulders, a burden which they were not

always able to bear.

Parents who were deemed unable to support their children would be released from the responsibility by the removal of their children from parental custody. The government has used this law to create conflict between parents and children, often using the threat of forcible separation as a means of extracting information



from children about their parents' political activities. More and more, Ms. Sangweni said, women were reluctant to risk their children's well-being by becoming politically active in a country where arrests without cause are commonplace.

Paradoxically, it is the children themselves who are at the forefront of movements against apartheid, and their own political activism often forces them to leave home so as not to endanger the rest of their family. Of the forty thousand people detained since 1985, fifty percent have been under the age of eighteen. The overall result of such government policies has been to break down the family structure and to isolate political resistance from the black community as a whole.

Ms. Sangweni herself became involved with these issues when she helped found a feminist organization which sought to locate children who had been detained and re-establish communication between them and their families. It was while involved in this organization, which considered itself to be fully within the legal limits established by the government, that Ms. Sangweni was detained by the South African government. In 1986, she and her daughter were both taken down to the local police station in the middle of the night and subjected to harsh

questioning. Shortly afterwards they were separated and taken to detention facilities.

From then on, Ms. Sangweni was given no official information about the status of her daughter, and her days were overwhelmingly defined by her feelings of helplessness. She was kept in solitary confinement, in a single cell in the base-

ment of the detention center, where she had no contact with anyone and lost all sense of the passing of time. She described how, night after night, she could hear the cries and screams of the children in the detention center, and how she was continually straining to detect the voice of her daughter among all those other

voices. It was not until she became seriously ill that she was permitted to leave her cell; she was taken to a whites-only hospital and stayed there for several months. Though technically she was still under detention, she had gone so long without human contact that she viewed those months as a time of freedom. While hospitalized, she learned from the medical staff that her daughter had been released. It was, also, while hospitalized that Amnesty International became aware of her case and began agitating for her release on her behalf, eventually succeeding in 1987.

As I indicated earlier, the feeling which permeated Nomgcobo Sangweni's talk was one of absolute and utter helplessness: the helplessness of the mother to protect her child, the helplessness of the individual against the military organization protecting the state, and the helplessness of blacks in South Africa against the white majority rule. Her talk had a highly personal, individual, and emotional quality, which presented human rights violations in South Africa very much as crimes against individuals and relationships on the basis of political differences. In this regard, her talk represented a fairly common understanding of human rights violations, one which appeals to fundamental questions of morality.

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Anti-semitism continued from page 2

crap anyone tries to load them down with. I wish I were that tough. I wish I could throw mud in the face of every person who tells me how I should feel or what I should think. If I were very angry at something and someone convinced me to the bone that I should not be angry at it, I might get angry at Blacks and Jews instead. I get angry when my colleagues here at Bryn Mawr insinuate that I should or should not feel a certain way. There's a big difference between me telling a person that what she is saying or doing hurts me and me telling a person she is wrong to feel as she does.

I would like to put forward a plea to

the people who wrote what they did: *What you did didn't hurt me, but it bothers me a bit. I'm a little scared by it, but not much. I'd like to know why you did what you did. I would like to know why you did what you did. There are many people around here being preachy about causes and it bothers me sometimes, and I can understand the temptation to lash out, but I just don't get why you would write Hitler slogans in the Hillel meeting room. I mean I just don't understand. If you come and tell me or write me, I won't turn you in. I won't tell a soul. I promise..*

Laurel Maury
Box C-1430

To be real continued from page 1

is truly a triumph of the patriarchy. Western logic has long claimed a "naturalness" of binary divisions: good and bad, mind and body, male and female. In this conceptual framework, there is hardly room to consider the possibilities of the uncategorized. Those that are not men are women. There are only two sets of chromosomes that count: XX and XY. Any other combination is a genetic defect, a most "unnatural" mistake.

This dualistic understanding of biological sex attaches itself most firmly to our understandings of gender. As there are two sexes, there are two genders. Male is to man as female is to woman. The differences between the two are based on innate, essential differences resulting from each individual's biological sex, quite often understood in terms of reproductive capabilities. Men have penises, women have babies; men are doctors, women are nurses; men are scientists, women are subjects; men are athletes, women are spectators.

Of course, this gender system does not always work. There are aberrants and abnormalities who disrupt this normal science. Hermaphrodites, born with "sex characteristics" belonging to both "sexes," and transsexuals, people who feel their biological sex does not correspond with their gender, are only two of the most obvious violations in our culture. A need to keep the sexes straight has resulted in fierce contests to prove "maleness" and "femaleness."

This call to arms has led us to biology with the hope that science can make sense of it all. And science answered athletic organizations with chromosomal testing. Any person not possessing XX chromosomes was not a woman. Any person not possessing XY chromosomes was not a man. And what about those non-XX, non-XY people? Well, several of these defects were found at each major international competition.

After years of training to jump hurdles and wear makeup, these should-have-been-men were told that there had been a mistake. They were told they were not women. And they were told to go home.

Well, you'll be relieved to hear that at least one woman told them to fuck off. María José Martínez Patino, a Spanish hurdler, fought for three costly and humiliating years to be requalified to compete as a "woman" and just recently won her suit. She is the only woman known to have openly fought her disqualification.

The *New York Times* reports that "experts on sex determination" are very pleased with the halt in chromosomal testing. As one doctor points out, "What they really care about are real men who

masquerade as women...It's a whole lot simpler to look at anatomy than to go through genetic shenanigans". So, anatomy is destiny once again. Anatomy is what determines "femaleness."

Or perhaps, anatomy is what determines "not-femaleness." The head of the IAAF panel contends that "the only fair way to ascertain sex is to see if a person has a penis and scrotum." Why not examine vulvas? Are they not sure what to look for? The fact that penises are the basis for ascertaining sex is not insignificant.

The preoccupation with penises reflects a wide-spread understanding of men as base of "humanness."

Be it genetic testing or visual exams, women athletes are bound to lose...

"Woman" is what-is-not-man. "Woman" is the marked category. Anyone who can not be proven to possess XX chromosomes is assumed to be a man. The athletes who were not XX were assumed to be male genetic defects who never quite made it. Apparently, one Y chromosome can tip the scale.

So they're going to start looking for penises on "women." The visual has won out over the biological. Only women athletes have not won anything at all. The move to visually examine women is not a new one. NYT reports, "In 1966, women were required to appear nude before a panel of doctors, and in other athletic competitions around that time, female athletes were given gynecological exams" (NYT, B11). In response to outcry about these exams, "In 1968, the Olympic Committee adopted chromosomal tests...to make the process more scientific and less degrading" (NYT, B11).

But why was there ever testing in the first place? Were there hoards of post-operative male to female transsexuals swarming the Olympic circuit? Hardly. The real impetus for testing, stated one IAAF panel member, was that [male-led] athletic organizations were "trying to protect women athletes from rumors and innuendos" that they were not real women (NYT, B11).

It does not require too much imagination in our homophobic society to guess what that means. Women athletes have long been suspected of not possessing enough femininity because they fail to fulfill the "weak and passive" requirements that are demanded of them. So they were suspected of being lesbians (who violate all sorts of cultural norms) or men who were faking it.

Women athletes, who have always threatened the limits of what "women" are supposed to do and be, have consequently been punished by being forced to prove that they are "normal" in other ways.

Be it genetic testing or visual exams, women athletes are bound to lose.



Somerville continued from page one

Eugenie Hunsicker '92, a Haverford mathematics major who studied at Somerville last year, was horrified when she heard the news that Somerville was planning to go co-ed. She feels that all that is wonderful about Somerville will vanish when male students join the community. Ms. Hunsicker does not believe that making Somerville co-ed will improve its reputation but, in fact, will have the opposite effect.

The two women's colleges at Oxford which went co-ed in the 1980s, St. Hugh's and St. Anne's, have suffered a serious decline in the quality of the academics since they went co-ed and have become, in Ms. Hunsicker's words, "bland and total non-entity colleges". She says that Somerville is a good college and that she learned a great deal, both intellectually and socially, when she was there. Ms. Hunsicker said that the tutorial system, in which one tutor teaches one or two students, helps women grow intellectually and become more confident in their abilities. The positive effects of this academic environment would be hampered by a male presence as a tutorial partner. A woman would be more likely to refrain from asking questions and the dynamic would be strained.

Ms. Hunsicker was struck by how much further behind Oxford was than American colleges in terms of feminism and women's issues. Even at Somerville, the women are not nearly as aware of the importance of these issues as are the women at Bryn Mawr.

Yet, there is a germinating awareness and concern with feminist issues at Somerville which may be indicative of an increasing feminism in some sectors of British society. Ms. Hunsicker said that the Somerville students she met actively chose to attend a women's college. As for Ms. Hunsicker herself, she was not only affected intellectually by her Somerville experience. Before she went to Somerville, people in the bi-college community knew instantly that she was a Haverford student from her manner. Now, she is constantly being mistaken for a Mawrter.

The Editors of the *College News* wrote a letter, on behalf of themselves and the Bryn Mawr community at large, to the Junior Common Room, Somerville's Student Government Association, and other members of the Somerville community, voicing their sorrow and dismay at the news that Somerville College will become a co-educational institution in 1993. A petition was put up in the Campus Center on February 17th and 18th for members of the community to sign.

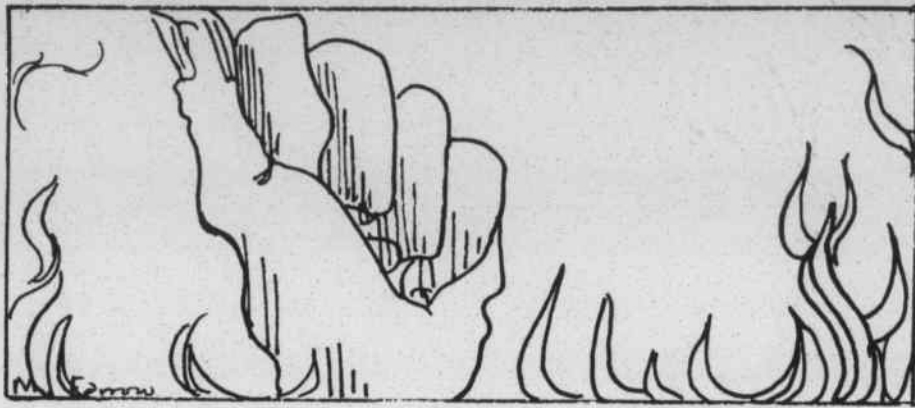
In summary, the letter said that as members of one of the United States' most prestigious women's colleges, this community understands the importance of the role that single-sex education plays in the development of women's intellectual and leadership potential. In a women's college, the students are encouraged to think and act for themselves, not having to face any setbacks associated with the sexism present in co-educational institutions. By having strong female role models at the administrative, faculty and peer levels, women learn firsthand that their own potential is as good as that of any man, if not better. A women's college is a place where women exchange thoughts and ideas and where, not settling to become followers, women become leaders.

The result of the Senior Common Room's action is that what has made Somerville an unique and valuable institution in the academic world will be destroyed in 1993. It will no longer be able to serve as a force for social change as when it was a model of women's achievements. It will settle into the non-descript pool of co-educational institutions; where the men generally lead and the women are usually silent.

The Senior Common Room's decision has not only been a serious attack on the students of Somerville College but on the fate of single-sex education itself. It is a decision made in complete disregard to the pervasive sexism in academe and in the world. Women must have the opportunity to actualize their potential and this chance has just been stripped away.

Dykes To Watch Out For





Student activism is becoming increasingly important

By Susan Morrow

Student Action Union, a national student organization dedicated to promoting activism for social justice and coalition-building among students, is sponsoring a national student and youth conference, "The Fire This Time: Forging Activist Networks," March 27-29 at Rutgers University.

The conference organizers propose an ambitious agenda: networking/coalition-building; workshops on media analysis, research skills, murals, and guerilla theatre; presentations on racism, violence against women, homophobia, classism, and reproductive rights; and creating a national student activist directory.

Organizers cite the increasing importance of student activism in the past five years, including anti-apartheid calls for university divestiture, environmental

campaigns, organized anti-CIA efforts, and demands for more affordable and accessible education.

Conference leaders hope for a strengthened student/youth movement. They argue, "The political climate of the 1990s makes it necessary for viable activist networks, which deteriorated somewhat after the war in the Gulf, to be rebuilt. Combined with and aggravated by the war, this climate has demoralized activists. We must reclaim our vision and hope, through dialogue and action, and restore the sense of connection to a nationwide movement."

The registration fee for the weekend-long conference is only \$15. All those interested are requested to reply by March 1.

Write "Student Action Union, P.O. Box 456, New Brunswick, NJ 08903", or call (908)823-3970, for more information.

Community Service Day gives students a chance to help

By Jennifer Uttley

This year, for the first time, Bryn Mawr is going to have a Community Service Day. Sponsored by the Owl's Wing branch of the 8th Dimension, this event will give students the opportunity to get off campus, and spend the day volunteering throughout the greater Philadelphia area. This idea stems from Community Service Day events at Haverford. In the past two semesters, Haverford has held two very successful Community Service events. The Owl's Wing would like to see that success repeated at Bryn Mawr. This year, on April 4, Bryn Mawr students will be transported to a variety of agencies in the greater Philadelphia area. Activities will include working on low income housing repairs, with the elderly, at the Philadelphia Zoo, and with environmental issues.

Because many of these organizations are in desperate need of money, the Owl's Wing will be selling Community Service Day T-shirts. The T-shirts are quite nifty, and will be sold at \$10 a piece. The organizers of Community Service Day hope that the T-shirt sales will enable students to make a much needed financial contribution to the agencies.

In conjunction with Community Service Day, there will also be a display in the Campus Center, on March 2nd. It will consist of the personal experiences of students with volunteer activities that

were read aloud at a Haverford Collection.

Recruitment for Community Service Day will begin on Monday, March 2. Sign-up Sheets will be in the dormitories, probably posted outside Hall Advisor and Dorm President's doors. That Monday night, at 10:15, in the Campus Center, Room 210, there will also be an informational meeting with Elizabeth Sapp, coordinator of the Owl's Wing and grand organizer of Community Service Day.

On March 25th and 26th, there will be sign-ups in the Campus Center for the specific agencies where people will be working. The agencies will have limited space and sign-ups will be on a first come-first serve basis, so people with particular interests should plan to sign-up early to get the agency of their choice. Breakfast, transportation, and box lunches will be provided for participants on April 4.

Everyone is encouraged to participate in this exciting event. The goal is to have 200-300 participants. Anyone with particular interests, or with questions concerning Community Service Day or volunteering should contact: Elizabeth Sapp, Box C-782 (645-9503) (or you may be able to find her in the Owl's Wing office, downstairs in the Campus Center), or Jennifer Uttley, Box C-338. T-Shirts are available through Elizabeth or Jenn, or contact Misty Whelan in the Student Life Offices.

Human rights violations

continued from page three

Ninotchka Rosca, on the other hand, extracted from her personal story the growing need to understand human rights violations not simply in terms of single instances of abuse, but rather as socialized actions taken against specific groups of people. Her intention was to broaden our understanding of human rights violations to include the general treatment of a group. While this argument was perhaps implicit in Ms. Sangweni's presentation (the group being black South Africans), it was made explicit by Ms. Rosca in her discussion of the treatment of women in detention centers.

Ninotchka Rosca was a journalist and poet/novelist in the Philippines and was detained in 1984 when the Philippines were put under martial law by President Ferdinand Marcos. She was brought in on the strength of a photo-copied arrest order, and was accused of "subversion and inciting to sedition and/or insurrection." She was then held for 6 months, without ever having been formally charged of a crime and with no hearing. Ms. Rosca went on to discuss the fate of women in detention centers, and described how her experiences and those of other women were simply an intensification of the general experience of women

in Philippine society.

The vulnerability of women prisoners increased significantly in prison because of three factors: the internal military is staffed primarily by men; there is no legal protection for prisoners; and the women are continuously accessible to the guards at any time of the day and night. Ms. Rosca commented that in society at large, chances are that a single woman may only be seriously harassed or raped once in her life. In prison, however, the same woman would be raped multiple times, and subjected to constant harassment. She gave the example of a woman who was forced to sit on a block of ice, naked, for several hours, after which her buttocks were seriously inflamed. The cruelty of this act was underscored by the fact that ice is extremely difficult to get hold of in the Philippines, and it illuminates the lengths which are gone to simply to abuse prisoners.

Even when the abuse is not violent, the social norms which define women as sexual objects outside of prison provide a framework for harassment inside the prison; for example, women are insulted in sexual terms, "whore" and "slut," and may be expected to engage in sexual activity with guards. Ms. Rosca also told of an

instance in a prison in the USSR (CIS) where a woman who was menstruating was forced to give physical proof before they would provide her with sanitary napkins. As Ms. Rosca said, "Every aspect of a woman's life is used against her for torture."

She, then, went on to discuss the disregard which is characteristic of the Philippine government's position on women, which considers them an economic commodity to be fully exploited. This is most clear in the government-supported practice of exporting Philippine women to other countries, as many as 200,000 per year, either as servants or as mail-order brides. She talked of the women who had been exported to Kuwait on 5 year contracts, who upon arrival in Kuwait had their Philippine passports removed so they would be unable to leave the country. She claimed that these women were deserted by the fleeing Kuwaitis when their country was invaded a year ago last August, and then suffered rape and murder at the hands of the Iraqi soldiers. These women and/or their families were offered no protection or compensation by the Philippine government.

In addition, the number of mail-order brides has been rising dramatically in

recent years; she quoted numbers such as 50,000 to Hong Kong and Singapore each, and over 75,000 to Europe. Exportation to the United States and Canada is, also, increasing. These women, once they leave the Philippines, are given no guarantees of legal protection by the Philippine government, despite the fact that many of them are abused or killed by their foreign husbands. The abdication of responsibility by the Philippine government is indicative of their abusive attitude towards women; and it is also one which can be found all over the world.

These cases led up to Ms. Rosca's final point for the evening, which concerned the limits which currently constrain our idea of human rights. As was clear in Ms. Sangweni's presentation, abuses are usually thought of in terms of the violation of an individual's rights; these rights are defined legally or politically. However, Ninotchka Rosca believes that the time has come to broaden our understanding of human rights to include entire groups or sectors of society. Women are one group which have traditionally been a low status group and have suffered daily harassment and abuse. Ms. Rosca's point was that these abuses are human rights violations and

Dykes To Watch Out For



Learning to celebr

Problem s Black History faces in US

By Charmell Greene

Another February and another Black History Month are here. This is the time of year when those who aspire to great heights of political correctness— with or without realizing they do so— take it upon themselves to learn about black history. The media does its part and acknowledges the month's designation by offering coverage of black history-related events. Often on television, a recording of Martin Luther King, Jr.'s "I Have A Dream" speech is broadcasted. But what else is done?

For one thing, most public schools now recognize Black History Month and attempt to incorporate black history into the activities and lessons they plan for students. Children sit in class and they are told of George Washington Carver, Rosa Parks, and Martin Luther King, Jr. The information they receive from teachers (as well as from parents) is factual and rather trivial.

This is fine; young children cannot be expected to understand the implications of

historical events. They may not understand the importance of events such as the founding of Alabama's Tuskegee Institute or Rosa Parks' arrest for disobeying a Jim Crow law on a Birmingham bus. What is sad and inexcusable is the fact that as young people mature, they often do not achieve a view of black history that is any more complete or interpretive than the one they received in the first grade.

Year after year, youth learn the samethings about black history. Because the history is presented as trivia, in a dutiful way (rather like a chore), the potential of Black History Month is considerably lessened. The Month should be a positive time which could encourage and increase awareness of

what was and is black history and the black experience.

Blacks are a people who, in the world, and especially in this country, have experienced leaps and bounds of cultural progress. Unfortunately, too many of today's youth are not aware of this. Black people have a long

and rich history on account of their resilience. Oppressed as they were, black mothers dared to dream of a better tomorrow for themselves and their children. They were proud and refused to believe the lies told to them and about them. As they lie in their graves, do they rest or are they turning, unsettled by the present happenings?

The present freedoms which are often taken for granted were earned by the sacrifice of many lives for the cause of equality. The Struggle against slavery and discrimination produced change and consequently some semblance of equality. For many people, this integration and freedom are enough— they have become complacent and unmotivated, causing progress to slow.

Even blacks take black history for granted. It is a shame for young black men and women to take up space in classrooms and waste the opportunity to get a sound education, when thirty years ago blacks were forced to attend segregated institutions of low quality and poor standards.

This essay may sound very negative and pessimistic, but it really is not. What my tone reflects is the disappointment I feel at the way things have been allowed to occur. History and its results have been taken for granted. Because of this, the young people of today do not value what was so precious to their predecessors: Freedom, Equality and even Life.

"Because the history is presented as trivia, in a dutiful way...the potential of Black History Month is considerably lessened."

Can differences be overcome?

Editors' note: The following dinner discussion took place on Wednesday, February 19 at 5:30 in the Erdman Front Smoker. The transcript has been edited, for length and clarity, from the forty-five minute discussion that took place. The people present were: Annick Barker, Jessica Booth, Brooks Constantine, Miriam Cope, Abigail Evans and anu jain.

AB: Someone called me the other night about graffiti that she had found in Taylor G written on a table.

AE: What does it say?

MC: It says "Faggots and Dykes suck— Closets are for clothes— Lesbies suck my dick."

AB: This was Eva Milstein, actually [who called me], and one thought she had was to put something next to the letter that's been posted in the Campus Center about the anti-semitic graffiti, and to try to broaden this whole issue beyond it being one isolated little piece of graffiti that we found. The way it's being treated now, even though the letter that was posted in the Campus Center says that it's indicative of what's happening everyday, is as an aberration— "My God, I can't believe someone wrote that!"— and I suspect that her idea was that if we put up something else homophobic that we'd realize it's everywhere, it's all over campus. How do you all feel about the way that the administration responds to this, with a letter that says "this is unacceptable?"

JB: It's a little pat.

AE: I had a discussion about something like this today... Basically, we were talking about intellectuals, and whether the point is for them to sit around contemplating their navels, or whether it's for them to take part in the world...and I started talking about the anti-semitic graffiti, and especially the discussion that has raged about it. I've actually been upset about the way that things have progressed— we aren't really talking about the graffiti any more; the discussion has been a sort of specious one, in my view, about free speech. I feel as if in this community we're so

eager to be flexible, able to look at our position from any standpoint, that we lose sight of the fact that there's a right and a wrong, and part of what we're here to do as intellectuals is to better figure out what we feel is right and wrong. About the comment board, everyone is so busy trying to find loopholes in everyone else's comments, and trying to out-intellectualize each other, that maybe the point has been lost that it was a very sad and ugly act and perhaps we should all condemn it.

AJ: In the letter that ...began the comment board [posted by students], there's something about how there's a chance the perpetrator is not someone on campus, but that's been mostly dismissed, as if that's not at all the point— the point is solely that there's anti-semitism on this campus, and so all the issues become so entangled.

MC: I get the feeling that the point of the [administrative] letters is supposed to inform us that they've been informed. It doesn't get us anywhere, it doesn't solve the issue, but it seems that their priority is to inform us they know what's going on.

JB: I think they also serve a symbolic purpose. I was talking to a friend of mine at Haverford who is Jewish, and she said that when the swastika was found on Anna Blau's carrel in the library, it took the administration at Haverford an unseemly amount of time to come out with a letter of condemnation. And she was really upset about that; even though it's not clear how effective the letters are, they do serve a strong symbolic purpose.

AE: How do you all feel about the comment that was addressed to the letter, saying "this is taking a lot on itself, I don't necessarily feel that you can put out a letter on my behalf saying that this is wrong?" I had varying reactions to that— in a way I felt that it was a good point, but I also felt that it [the graffiti] is wrong— so why do we all go into such convulsions over saying that?

AJ: With a lot of the people writing on the comment board, it seemed that they were intellectualizing it, that they were so removed

from it, and I'm not sure I should say that it's because anti-semitism doesn't affect them, but they had the coldest minds.

JB: Well, I think that on a certain level it isn't taken very seriously, that it is seen as a completely isolated incident, and as such, an anomaly, a curiosity, something we can intellectualize about but don't have to feel strongly about... What does it really take to get this community all to come at something from an emotional perspective, like what happened last year. The amount of community support on that was so strong, and not everyone knew the people involved, and not everybody who was wearing a pink triangle was a lesbian, obviously.

AJ: But they demanded it, I think. A lot of the people who were involved were saying "you're going to deal with this." I was thinking that this open-ended, "open-minded" conversation is a way of basically not having to deal with it. When we talk about the differences, a person doesn't have to identify with the issue, and it's easier for someone to do that if they say "well, this person has a right to free speech, I don't really see this as an attack on anything." It's only when someone your face and says "you're going to deal with this thing..."

JB: Well, why is it, then, that Hillel isn't?

AE: I have a suspicion. This happens every year. When I think back on the four years I've been here, there has been one dramatic anti-semitic incident every year— there have been swastikas on boards, graffiti somewhere else— literally, the same sort of thing. And every time we get a letter. And, granted, there are a lot of freshman and sophomores, etc., but almost everyone's seen it before.

JB: But that's true also of homophobic incidents. I think there are a lot of situational differences between what happened last year second semester [the homophobic threats] and what happened with the swastika in Anna Blau's carrel or the comment on the Hillel board, but at the same time it seems to me...I'm trying to bring in here what my

see Differences on page 8



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The Africana Studies Program

By Nadine Allaf

As of this academic year, it is official—Bryn Mawr College has an Africana Studies Program. It is, actually, a joint program with Haverford College. The coordinators are: Mary Osirim, Assistant Professor of Sociology at Bryn Mawr; and Kimberly Benston, Professor of English at Haverford. Recently, I had the opportunity of speaking with Professor Osirim about the Program, which examines Africa and the African diaspora.

Apparently, Haverford had an Africana Studies Program before Bryn Mawr. However, the program only provided a concentration in the field, as opposed to a minor or major. Though the program is now a joint effort, Haverford still only offers a concentration in Africana Studies, while Bryn Mawr provides a minor. This allows those majoring in fields that do not allow for a concentration in Africana Studies the opportunity to pursue an interest in this area.

Since Africana Studies is a program—as opposed to a department—it does not really have professors of its own and cannot offer classes of its own. However, it does compile a list of suitable courses in the field which are already available, and has a core group of faculty members from various departments who are interested in the field. The Coordinators in conjunction with this core group are responsible for the program.

Most of the professors involved teach courses which are on the program's list of approved classes. The program constructs a

coherent framework of study through this compilation of classes and the requirements that the organizers set. The development of the Program also creates a need for classes; hopefully, the various departments will respond.

In terms of courses, Professor Osirim said that they have been somewhat "lucky this year", for there were about sixteen classes this semester and ten last semester which were approved by the Program and available to students. However, among the numbers of classes mentioned above, there are quite a few courses which were offered by visiting professors.

This led me to ask Professor Osirim about the availability of faculty qualified to teach areas related to the Program. Her answer was that the only lack was that of an African historian. It seems that Professor Robin Kilson had taken on that role last year, even though it was not in her field of expertise. With her departure, a gap was created which has not yet been filled.

The core course, or the main introductory class of the Program, is "Emancipation/Decolonization/Social Reconstruction: Africa and America's Modern Era", which is taught at Haverford by both Michael Allen, a Bryn Mawr Political Science professor and member of the core faculty, and Emma Lapsansky from Haverford.

When I inquired about the possibility of establishing a department, Professor Osirim said that, at the moment, there are no "specific efforts" in that direction. The reasons

include the problem of resources, and the fact that most of the classes for the program were already taught before the inception of the Africana Studies Program, which "brought [the classes] into a coherent framework". The aim now is to achieve a "high level of integrity" with the current Program.

In addition to class work, the Program has found growing interest in studying abroad, primarily in African countries. The Program responded by "pursuing linkages with colleges in Africa and the Caribbean". Apparently, there are even fellowships available.

One such grant is *The Commonwealth of Africa Scholarship*, established by Lady Helen De Freitas '31 and her husband in 1965. It is available to Bryn Mawr graduates who want to spend at least six months in a university or college in Commonwealth Africa. Professor Osirim has used *The Bryn Mawr/Africa Exchange Fund* to take students to Africa on different research trips.

This year, there are about fifteen students taking advantage of the program; there is also a list of about fifty interested students. Later this semester, there will be a tea for all those interested. Keep an eye out for signs.

One thing we all can do in support of this effort is to take advantage of all the opportunities offered, be it through the classes offered, or through the various activities the Program sponsors, such as the African art exhibit in Canada beginning on the 25th and continuing until the 4th of March. This is one way we can learn and enrich our minds and souls.

Lack of multicultural education in US

By Michael Ferguson

I am white. I do not understand what it is like to be a victim of racial prejudice. I have never walked into a room and had all heads turn towards me to stare because my skin was a different color. I have never been called "nigger." I have never experienced what it is to be black. But that doesn't make the issue of race any less of an issue for me.

I am in a bind writing this article. As a white person, I am vulnerable to certain accusations: either I am a bleeding-heart upper middle-class liberal who approaches black history like a tourist, or I am too white—"It's a black thing, you just wouldn't understand." I have continually been told, by people of all races, that as a member of the racial majority, I cannot know about issues of race.

My high school taught me about the Emancipation Proclamation and the Civil Rights Movement. I even remember a brief mention of the Black Panthers—but little else. I had no idea what a huge gap my education had left me until about a week and a half ago. I was in my Studies in Prejudice class at Haverford, and the professor was detailing a history of the early black movements in Europe. I recognized the names: Aimé Césaire, Richard Wright, Frantz Fanon. But never once in any of my American or European History classes, in any of my English or French literature classes, had anyone even begun to mention to me the full extent of the political, intellectual, and cultural organizations formed in the earlier parts of this century, many of which continue to exist today.

I came out of that class feeling betrayed by a society that had failed to fully educate me about itself: after 12 years of public education, I had learned virtually nothing about the history of the African people, in America and abroad. The schools to which I had entrusted myself were too concerned with following the canonized curricula to teach classes that dealt with more contemporary issues, such as race and gender.

The cry that our educational systems aren't teaching us enough about these issues, about

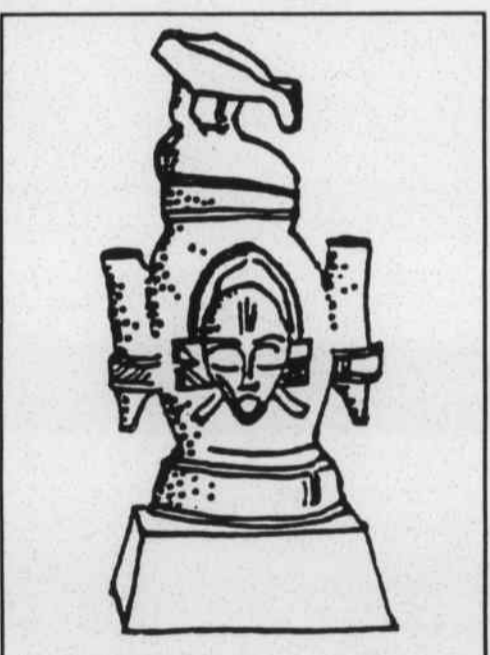
the full history of our country and our world, is a more than familiar one today. You may even be thinking at this point, "It's taken her 19 years to realize this? I've known it all my life!" Unfortunately, the issue is deeper than that.

I have been socialized by whites and blacks alike to think that any more knowledge about black movements and cultures than what I received in school is unnecessary—in fact, it's not part of what I need to know. Somewhere along the line, someone told me that African and Caribbean literature was for black students, that I could never understand jazz or rap because I was white, that I hadn't lived because I had the misfortune of growing up in the suburbs instead of in the inner city where you really learn what the word *race* means.

If it wasn't white, I couldn't understand it.. So, while on the one hand I have been in support of pluralism, on the other I have been unwilling to take classes in African-American Literature or in the Asian Experience because they are so removed from my white suburban frame of reference.

I have granted that I do not understand what it is to not be white. I cannot know that. But that gives no institution the right to withhold information about other cultures and other races from me. And it gives no one the right to exclude me from the opportunity to explore these issues.

As members of minority groups—whether based on gender, sexual orientation, race, or ethnicity—we tend to bond together for affirmation, a necessary process for any oppressed people. But in this bonding, we often push away those members of the majority groups who are genuinely interested in learning about us and supporting us. We cannot afford to marginalize ourselves and to isolate our problems to the extent that outside groups feel as if these are not their issues. We alienate in our very desire to group together and educate. Even if African culture is forever inaccessible to me, the history of races and their interrelations is a part of *my* history, just as much as it is a part of theirs.



Bryn Mawr/Haverford Africana Studies
 100C— Office of the Provost
 100AC— College Collection
 Office for Institutional Diversity
 Sisterhood Organization

cordially invite you to

ation of Black History
 n the Neufeld and Plass Collections

on display from February 24 to March 13.

Things that make you go hmm...

By Emily Bass

Editor's note: This series contains bizarre and noteworthy newswitems from the real world taken from the media.

William Safire, syndicated editorialist and Hawk conservative extraordinaire, is reclaiming the word womanism. Fortunately for us, this is as easy as taking our husband's name when marrying. Apparently, Hilary Rodham (Gov. Bill Clinton's wife) contributed to an early campaign defeat by retaining her maiden name and has now mended her ways. Marilyn Quayle is a role model as a career woman who knows how to "work effectively through her man." I wonder what Alice Walker has to say about that.

New on the market: Mattel is making pregnancy simulators for three to ten year olds. The strap on-pouch, sold as "My Bundle Baby", will have a battery operated heart beat and kick. The pouch doubles as a backpack for carrying the baby once it has been "born". In case the little boys get jealous, there are Crash Dummies by Tyco which allow for simulated automobile accidents. If the plastic passengers are wearing their seat belts, they survive intact. If not, the figures fly apart into a "pile of body parts" (*The New York Times*, February 6, 1992).

A 1991 study by the American Association of University Women found that 55% of the white girls they surveyed were happy with themselves in elementary school, and that this figure dropped

to 22% by high school. In a corresponding survey of African-American girls, 65% were feeling good about themselves in elementary school, and 58% said the same in high school. The difference in high school self-esteem is attributed to early lessons from African-American parents that their daughters are OK, no matter what anyone else says about their race or appearance (*New York Times*, February 6, 1992).

Despite the fact that girls generally get better grades than boys, we are getting a raw deal when it comes to educational experiences. So says a new report by the Wellesley College Center for Research on Women. Female students don't keep up in math and science, and tend not to pursue careers in related fields, even when they do keep up. The report found that girls get less attention in the classroom, and recommended among other things, that single sex environments be a part of the education if only in the form of all-girl study groups within a co-ed classroom.

Other interesting findings included the fact that one-in-ten of the most commonly taught high school English books is by a woman, and that more girls are forced to drop out of school due to excessive responsibilities at home than due to pregnancy. (*New York Times*, February 12, 1992)

Oh yeah, and Bruce Springsteen is finally releasing not one but TWO new albums this spring!! I thought you might want to know that.



A good time was had by all...

By Mary Elizabeth Cave

On February 12th and 13th, the staff, students, and faculty of Bryn Mawr joined together for a celebration. The reason was to show appreciation for the staff of Bryn Mawr, who, as of late, and at many other times during the year, might not realize how glad we are to have them around. Housekeeping, Physical Plant, Transportation, the Copy Center, the Mail Room, Dining Services and Public Safety were the targeted offices, because they interact with students daily and, at times in the past year, I have seen them undergo attack from the students.

Tea, coffee, soda, and homemade brownies were provided courtesy of SGA. These food items along with a little Harry Connick, Jr. and Valentine's Day decoration helped promote a comfortable, lounging atmosphere. There was a large attendance from Housekeeping and Dining Services. A good time was had by all!

Excerpts from conversations: Earl Harris of Transportation gave a pearl of wisdom "You only find three true friends that will last you your entire life and that is really all you need." Valencia Powell from the Copy Center told us that the furniture in the Dorothy Vernon Room was from the old Deanery and also relayed a great story about her Senior Prom.

Sam Campbell from air conditioning and heating in Physical Plant offered to give me a tour of his spa in King of Prussia and to give any of us present a lift in a Physical Plant golf cart anytime (I will definitely take him up on the golf cart offer, but I am still thinking about the spa). Dolores Westley from Housekeep-

ing in Pem West can't believe I am a senior and swears that I must be a freshman! She got a good laugh out of me because I couldn't stop smiling. It just made me feel good to see everyone really enjoying themselves—they really were!

Several professors showed up. When I started this project, I was told by many that the faculty crowd was going to be my most difficult group. I must say that they outdid themselves in attendance and they get an A plus in social skills. Many introduced themselves quickly and were very friendly. I hope I don't forget anyone—Dale Kinney of History of Art, Jane Hedley of English, Charles Brand of History, Brunilde Ridgway of Archaeology, Mabel Lang of Classics, and members of my department—Geology—were well represented by Lucian Platt, Bill Crawford, and Weecha Crawford. The faculty were the tops!

T-shirts were supplied by the MAPPSS grant. They are red with white writing (in honor of St. Valentine's Day) and read "STAFF APPRECIATION DAY 1992" on the front and "THANK YOU" with a big heart on the back. The design was done by Susan Scott in Public Information. The staff love them and I heard through the grapevine that they are all going to wear them to their next staff meeting! Don't you just get the warm fuzzies?

Staff Appreciation Day was a success and hopefully will be continued in the future. It would have been wonderful if all staff were included and more people participated. There was a turn out of a little over 50 staff people, 10 faculty, and 15 students. For a first try, I am very happy though. Everyone should come out next year!

Differences continued from page 6

friend at Haverford said, when we were talking about why Hillel isn't more aggressive, why there isn't, say, a Jewish Pride Week, and she thought it was because it's religious. People would be more turned off because it would somehow be more like proselytizing.

AE: My perspective on that is a little different—I don't think it's just a religious matter, it's ethnic as well. I consider myself an ethnic Jew, but it's never been part of my religious background, never a choice I made. I've talked to others who feel similarly about it.

MC: There's sort of a catch-22 for a Jewish organization; if you remain silent, you get stepped on, if you speak out, then it's proselytizing, or something along those lines. It's hard to make judgment calls, considering.

AJ: When you say Jewish Pride Week, I suddenly have the image of every week of every semester being something...I don't know, it seems like something that needs to be done, but at the same time, I feel as if it doesn't have much of an effect, that we're so used to "weeks".

JB: But I think what it might do in a crisis situation is give people a support network that's bigger than they think it is. Continual exposure does not necessarily make everyone think more clearly all the time, but it does give recognition. And

going back to the religion versus ethnicity question, I think that I'm talking about it from an outsider's point of view. Religion and ethnicity are such difficult questions for people. Christianity as a religion isn't really tied to one ethnicity... I think it's interesting to think about why religion is such a touchy subject, why so quickly it becomes like proselytizing.

AJ: With the comment board, I think that the aim was to bring people together who were just as outraged who were outside the religion, but all I see is a lot of further dividing, over things that are not at all related to the issue.

MC: I'd like to pose a question. What do we see is the difference between a swastika written on a desk, or something homophobic, which people are oblivious to, and that swastika on the Hillel board? Obviously, if something appeared on the board or in the BGALA lounge in the Campus Center, it's perceived as a direct attack. But the point is, it's still the same homophobia, or anti-semitism, or racism, and yet it strikes me that we still differentiate between how much it hurts, depending on the situation.

AB: With some of it, it has to do with who is going to take the responsibility, not only for the action, but for the reaction to what's happening. When I think about

see Differences on page 12

The Housekeeping Staff would like to thank Mary Elizabeth Cave for holding the Staff Appreciation Day. They would, also, like to wish her luck.

-Joan Clark and the Housekeeping



Suffragette City EX '93 MORE! BMC Trading Cards! ON CAMPUS FOLKLORE! for all the anthro majors out there...

#4 ONLY 78 PEOPLE ACTUALLY go to BRYN MAWR. EVERYONE ELSE IS JUST AN EXTRA, SO THAT THE AMP'S LOOKS OKAY.

lights action

we're out?

Monday night TAKE 2

BMC CLASSIC

Do you know more than 78 people? Probably not. Yet over 1200 students are said to attend BMC! Who are those other people in the dining hall, anyway? They're the extras! and's who!

SOURCE: AMY RABBIT '91

#5 WHY HAFNER LOOKS LIKE THAT...

We know Erdman is supposed to be a castle and actually resembles Canaday—but why is Hafner alone made of red brick with holes? Supposedly, the architect for Hafner was told, "We want a dorm like the building across the street," meaning Rockefeller. However, the architect looked across the other way at the Shipley School's new, modern, brick-box auditorium instead. So, Hafner was built to match it.

Believe it or not!

SOURCE: MARY RHODES '91

#6 IF YOU (fill in the blank) YOU WON'T GRADUATE!

so be careful!

As of now, the O. PHYS ED REQUIREMENT

THIS INCLUDES: WALKING DOWN SENIOR ROW, TREADING ON THE SENIOR STEPS, BLOWING OUT A LANTERN (instead of letting it burn out), DISCARDING YOUR FLOWER DAY CARDS, RINGING TAYLOR'S BELL BEFORE COMPLETING ALL SENIOR WORK, AND NOT FULFILLING THE PHYS ED REQUIREMENT.

SOURCE: LOTS OF PEOPLE!

ARTS AND ENTERTAINMENT

"Caritas," a success

By Tania Galloni

Local artist Alberto A. Becerra communicates the thoughts, and liberates the spirits of everyday people through the artwork in his current exhibit at Bryn Mawr College, entitled "Caritas" (Faces). In his work, Columbian-born Becerra addresses a variety of socially and historically pertinent themes, ranging from poverty in Philadelphia to repercussions of the European invasion of the "New World."

Becerra calls his inspiration "spontaneous;" he is moved by the details of human behavior that we often take for granted. His ultimate aim is to convey the vulnerability and, particularly, the compassion expressed in the faces of the people he encounters.

In this collection of sketches, Becerra focuses on the genuine representation of a subject's eyes, for, he believes, that eyes really are the windows to the souls (as the saying goes).

Becerra's commitment to the eyes of a portrait is evident in each of his sketches.

The eyes establish the subject's character and are, often, depicted with an intriguing, and sometimes penetrating, gaze; the spectator is, thus, drawn to contemplate the subject's concerns and thoughts. In fact, Becerra has enhanced the overall effect of his work by writing his own thoughts—which are occasionally voiced indirectly or symbolically—on several of the sketches.

The opening of the exhibit on February 20th was very well received by a considerably large group of students, faculty, and members of the greater community. The exhibit—sponsored by the Hispanic Students' Association, the Department of Sociology, and the Office of Institutional Diversity—will be displayed in the Campus Center gallery through March 5th.

The Departments of Art History and Sociology have invited the artist to return to Bryn Mawr's campus on March 4th. Then, he will be speaking to students about his artwork and his efforts in the community. Further information related to this will be posted soon.



The Phantom strikes again

By Shari B. Neier

Originating on the London stage where it first opened in 1986, the Broadway musical, *The Phantom of the Opera*, is playing a limited engagement at the Forrest Theatre in Philadelphia. Performed for the first time on New York's Broadway in 1988, *The Phantom of the Opera* is the winner of seven 1988 Tony Awards including Best Musical, seven Drama Desk Awards, and three Outer Critics Circle Awards.

Based on Gaston Leroux's classic novel, *The Phantom of the Opera*, the musical describes the life of a grotesquely deformed phantom, who makes his home beneath the stage of the Paris Opera. The show opens with the Phantom falling madly in love with Christine, a young soprano. Obsessed by her beauty and talents, the Phantom devotes his life to promoting Christine's career, both by advancing her musical training and terrorizing those who stand in the way of her success, particularly the lead opera singer, Carlotta, and the two new opera house managers, Monsieur Firmin and Monsieur Andre.

Directed by Harold Prince, and musically staged and choreographed by Gillian Lynne, *The Phantom of the Opera*'s smooth, flowing scene-to-scene action entrances the audience from the moment the curtain rises. The magnificent cast further contributes to this magnetism,

while, simultaneously, providing the story line with emotion and flavor. Kevin Gray's frighteningly vivid portrayal of the Phantom evokes fear and sorrow in the audience for this quasi-human creature. Teri Bibb, as Christine, mesmerizes the audience with her delicate voice which belies the power behind it. The opera house managers, played by David Ager and Rick Hilsabeck, are funny and entertaining and offer a humorous dimension to the story. In addition, Patricia Hurd's Carlotta adds spice to the performance with the charming characterization of a typical pompous star.

As far as Broadway musicals are concerned, *The Phantom of the Opera* is in a class by itself. Musicals often compromise or even sacrifice visual success for audio success or vice versa; *The Phantom of the Opera* has its strength in both plot and scenery, and music and costumes. Timely gun shots and explosions of light keep the audience in suspense, while dives into "lakes" and sudden character disappearances add a sense of mystery. The extravagant costumes, high-tech scenery and special effects serve to enhance the realistic atmosphere created by the whole performance.

The Phantom is a must see, it is unquestionably one of the best musicals ever! The show will be running through May 30th. For ticket information, call (215)9231515. Ask about student prices and matinees as tickets can be expensive.



Wayne's World... Excellent

By Megan Susman

"No way," you say. I say, "Way." Okay, so it's a movie based on a three-minute long skit. But hey, *Wayne's World* is wicked awesome. Basic plot (such as it is): Sleazy producer Benjamin Something (Rob Lowe; I was too busy looking at his chest to remember his character's name) tries to put Wayne's World on regular TV, with commercial sponsorship by Noah's Arcade. But forget the plot. This movie is little more than a collection of goofy jokes. Which is fine. As Wayne (Mike Myers) and Garth (Dana Carvey) say themselves in their promo, "We'll win an Oscar...NOT!"

Spoofing everything from "Laverne and Shirley" to *Terminator 2* to "Mission Impossible", the film's humor is largely hit or miss, with more hits than not. The sequence in which Wayne, Garth, and their friends sing along to Queen's "Bohemian Rhapsody" while driving in Garth's Pacer (with flames painted on the sides) is worth the price of admission by itself (keep in mind that, one, we went to a matinee and paid only \$3.75, and two, I am easily amused).

Seriously though, this movie is stupid, but it knows it's stupid, unlike, say, *Cool*

As *Ice*. It thrives on its own stupidity. Wayne and Garth are pretty much Aurora, Illinois' Bill and Ted. Dana Carvey is hysterical as the shy, soft-spoken Garth, and Mike Myers, of course, is bitchin' as Wayne, who actually gets a babe, Cassandra (Tia Carrere).

She's drop-dead gorgeous; as Garth says, "If she were a president, she'd be Babe-raham Lincoln", and she keeps Wayne (and Benjamin) "schwinging". Rob Lowe is ultra-greasy as the slimy producer who wants Wayne to sell out, but you wouldn't have him any other way, would you? Lots of cameos in this movie, including Al Bundy (Ed O'Neill) and the evil cyborg from *Terminator 2*, Robert Patrick.

If you like the "Saturday Night Live" skit, go see the movie. You get to see the scenic sights of Aurora, listen to heavy-metal legend Alice Cooper deliver a lecture on the history of Milwaukee (see, it's educational), and see three different endings: the Nightmare ending, the Scooby-Doo ending, and the Majorly Happy ending. Oh yeah, and you see Rob Lowe's chest, Mike Myers' butt, and most everything of Tia Carrere. So check out *Wayne's World*, and party on!

Rating: Magically babe-licious!

Adelman Book Collectors Prize

By Tyra C. Petrak

What do cocktail recipe books, books about the Spanish revolution, children's books, etiquette books, books about travel to Finland, and science fiction books have in common? They are all previous entries in the Seymour Adelman Book Collector's Contest.

Seymour Adelman was a longtime friend of the library and of Bryn Mawr College. His association with Bryn Mawr began when he was introduced by Margo Plass (a BMC alum who donated African Art to the college exhibition about to open) to James Tanis, Director of Libraries. Mr Adelman was a lifetime collector of rare books, manuscripts, prints and drawings. His interests ranged from John Keats to A.E. Houseman to Lovat Fraser. He collected works by American authors, Americana artifacts, and works by Ralph Hodgson, Winston Churchill, and about boxing. He was a diverse and thorough collector—collecting was the main focus of his life.

Adelman donated his collection to Bryn

Mawr College, and until his death in 1985, he was a regular presence in the Canaday Library—working on and with his manuscripts and books. He established a fund enabling the library to add to and enlarge the collection after his death.

Adelman was interested in promoting undergraduates to collect as well. He believed that many students are collectors without knowing it. He created a book collector's prize in order to encourage and aid students with their collections. He hoped that, with the help of this prize, students would continue collecting and go on to become great collectors. He endowed the prize in order for it to become a permanent part of the May Day celebration.

What constitutes a collection? It was Adelman's belief that a collection should reflect a student's interests, and that, at this stage, she should not worry about significance and/or polish. Collections can be specific or general, they can relate to a particular genre, historical period, see *Adelman Collection* on page 12

AT PLAY IN THE AMAZON JUNGLE

By Megan Susman

One of the best books I have read recently is Peter Matthiessen's *At Play in the Fields of the Lord*, so I was eager to see the movie version, with a respected director, Hector Babenco (*Kiss of the Spider Woman*), and an all-star cast. Babenco's film brings the book to vivid life with beautiful cinematography, an exhilarating score, and fine performances.

Missionary Martin Quarrier (Aidan Quinn) and his wife Hazel (Kathy Bates) arrive in the Amazon jungle to help convert the "wild" Niaruna Indians. Already there are the head of the mission, Les Huben (John Lithgow), and his beautiful wife Andy (Daryl Hannah). While they are waiting at Madre de Dios, the local village, two American mercenaries, Lewis Moon (Tom Berenger) and Wolfie (Tom Waits) are forced to land there.

The local commandante, Guzman, wants the Niaruna out of the way so that he can get to the gold discovered in their mountains. As they are protected by Brazilian law, he blackmails the two mercenaries into "blow[ing] the little brown pricks to Kingdom Come". At the last minute, Moon, who is half Cheyenne, has a change of heart and refuses to bomb the tribe. Moon later takes the plane and crash-lands among the Niaruna, roughly around the same time that the

missionaries return to the Niaruna mission. From there, it becomes a race to save the Indians, from heathendom in Huben's view, or from destruction in Moon's.

The main target of the movie is the missionary zeal. The Protestant Huben refers to the Catholics as "the opposition". The self-righteous Huben refuses to answer when the Catholic priest Father Xantes asks if the Indian, Uyuyu, who was converted first to Catholicism, then to Protestantism, really knows the difference between the two sects. Huben constantly spouts pious, meaningless phrases; when he is told by Guzman that the Indians will be exterminated, he replies, "God's will be done".

Quarrier, on the other hand, has a change of heart, prompted by seeing the squalor in which the "tamed" Indians live as opposed to their "wild" relatives, and by a question posed to him by Moon: "If God made the Indians the way they are, who are you to try to change them?" Quarrier becomes fascinated by Indian

culture, acting more like an anthropologist than a missionary. By the end of the movie, he is exhorting the Indians to pray not to the Christian God, but to their own gods and to follow their own way of life.

Aidan Quinn does a competent job as the naive Quarrier who gradually loses his faith in the God he chose to serve. As his wife, Kathy Bates gives a tremendous performance. She is wonderful in showing how Hazel slowly goes crazy in the jungle. John Lithgow is also superb as the sanctimonious Huben, who wants to convert the Indians simply to mark them on his tally sheet, without any real concern for their well-being and without even caring if they understand what he is proselytizing. Also worthy of mention is Tom Waits, in an all-too-brief role as Wolfie.

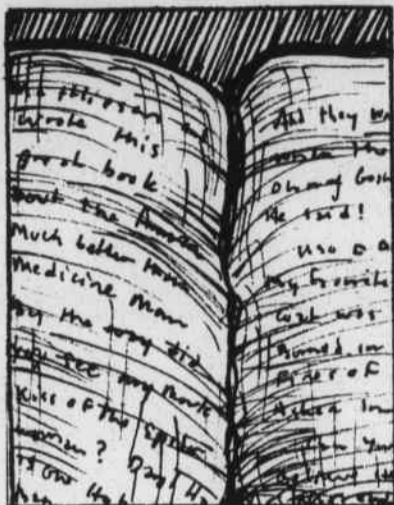
Unfortunately, Tom Berenger as Moon is insipid. His "red" skin is clearly makeup, and he talks the way he thinks "Injuns" talk, with clipped words and flat vowels. You'd think, especially after

the success of *Dances With Wolves*, they could have found an actor who is actually part Indian, maybe Graham Greene or Rodney A. Grant. Casting Berenger as an Indian really undermines the movie's championing of Indian rights. Daryl Hannah is...well, Daryl Hannah. She's adequate for the role, which largely requires her to look pretty and pure enough for all the men to lust after, and to catch the flu.

The movie does not have a happy ending: the wrong people die, and the sanctimonious live to preach at some other unfortunate tribe. The Niaruna are not saved, and perhaps the point of the movie, as Kathy Bates said in an interview, is that there is no solution. Peter Matthiessen, one of the most eloquent advocates for Indian rights, clearly meant his book to reflect the American destruction of the Plains Indians, and that point is brought into high relief in the movie, with Moon trying to save the Niaruna because of his Cheyenne heritage. The film is somewhat over-long and a trifle heavy-handed, but it is a stunning piece of work that is definitely worth seeking out.

Rating: 3.5 out of 4.0

Now playing at Ritz at the Bourse in Center City at 4th and Ranstead. To check for time of showings call 925-7900.



OVERSEAS DEVELOPMENT PROJECT FAST

The money will go to support and benefit the Agricultural Development Project in Bolivia.

Info? call The College News x7340

Lady Oracle

The Pisces Mawrtyr (Feb 19 - March 21...I think) and her relationships with:

Aries: Hmm. Well, the success of this one depends partly on whether or not the Arien possesses a tolerant and sensitive nature. Most Ariens are highly lovable but *frightfully* hot-tempered. They often end up wounding the feelings of the Pisces Mawrtyr (Pisces is one of the most sensitive signs of the Zodiac). The Pisces Mawrtyr, after she's had too much, would probably "slide" silently out of the life of an overbearing Arien.

Taurus: These two are very different, for the most part, but they often end up complementing each other. And the Fish also ends up *complimenting* the Bull/Ox most of the time. The "comfortably laid-back" attitude of most Taureans provides the Pisces Mawrtyr with a strong and silent type of emotional support—a solid foundation on which they can build their friendship.

Gemini: No. Both these signs are too impractical to make their friendship with each other last for any considerable length of time. Besides, neither of them is particularly interested in "remaining on Earth" for very long. While the Pisces Mawrtyr is busy diving into the deep-deep sea of her emotion, the Gemini takes off into the clouds (sometimes literally, sometimes figuratively). Their lack of communication makes it a highly unequal relationship.

Cancer: This is an excellent association. The Pisces Mawrtyr is able to bring out many of the Cancerian's most sterling qualities. When these two signs are in harmony with each other, they feel sensitive, sympathetic, gentle, relaxed, and above all happy. The Piscean stops being insecure, the Cancerian stops being crabby. My advice to these two is: *Take moonlit walks on the beach together with your shoes off.* P.S. No Cancer—you are not going to catch a cold!

Leo: Interesting. Leos can be egotistical (yawn ... what's new?) but very kind-

hearted. And many of them are very gentle with the Pisces Mawrtyr. She can't bear rude, callous, overbearing people. (Who can?) The vivacity and enthusiasm of a Leo does the Pisces Mawrtyr a world of good. The friendship may have its ups and downs—but in the long-run there are more ups than downs.

Virgo: The meticulous, hard-working, neurotic, snappish Virgo and the gentle, sympathetic, enigmatic, impractical Pisces Mawrtyr. Why not? Just because they are on opposite poles of the Zodiac doesn't mean that they can't get along if they make an effort. These two can learn a lot from each other. The Virgo can teach the Pisces Mawrtyr to be just a little more practical and organized, and the Pisces Mawrtyr can help soothe the Virgo when he or she is feeling tearful and "frazzled".

Libra: Interestingly enough, this relationship isn't a very easy one for a Libran to handle—although, if they *really* make an effort, they can handle *any* relationship in the Solar System. The subtly demanding nature of the Pisces Mawrtyr gets on the nerves of most Librans after some time. Then all the Libra sweetness and charm turn into impatience and sarcasm. This relationship can work if these signs focus on giving each other some space.

Scorpio: Intense. This relationship is like a poem, a song, a cruise, a glass of wine, or ... a water-bed. Among other things. Got the idea? No? You see, Scorpios need sympathetic friends (even though they don't say so), who are intensely loyal, very giving, very gentle, and who are not afraid to merge their souls with the soul of a Scorpio. The Pisces Mawrtyr fits the bill perfectly. Got it? Good.

Sagittarius: Sigh. Oh dear. It's not *bad*, but well ... it's, er ... a little difficult. Sagittarians aren't the most tactful of people. Some of them go through life with their feet in their mouths. They try (they *really* try) to understand the Pisces Mawrtyr's moods but they always end

In defense of JFK

By Laura Brower

After having read Megan Susman's review of *JFK*, in the last issue of the oh! fantastic *College News*, I thought, "This is it. Decidedly, no one felt the same way as I did about Oliver Stone's movie." So here I am, feeling alone in a crowd, admitting that the end of *JFK* found me in tears. During exactly three hours and eight minutes, my back had been superglued to the back of the chair, every muscle just as tight as if I had been waiting for the sky to fall around me.

Why was I so affected? To tell the truth, I couldn't care less about who killed Kennedy in 1963. Whether the CIA was the culprit, whether Kennedy intended to withdraw troops from Vietnam, whether Oswald had anything to do with the assassination, I'll never know, because it is likely that the curiosity to discover that morsel of truth will never surface in my concerns.

The New Yorker (issue of Feb. 24, 1992) tells me that "[Oliver Stone] tries to bypass the intellect and go straight for the guts," but I cannot agree. *JFK* is an invitation to question. To question not only the hidden scene behind the assassination, but especially our past and present associated with it.

Stone flashes an inscription at his spectator towards the end: "Study Our Past", an image of the Lincoln monument in Washington, D.C. And what is our past? It is an amalgam of expressions of patriotism, faith in the democratic institu-

tions of our country, belief in the political system that guarantees freedom. Isn't the JFK assassination a contradiction of these values that we, Americans, believe in. What has happened since 1963: Vietnam, Watergate, Irangate, etc.? Aren't these all contrary to what Americans pride themselves on?

I felt very deeply that Stone was provoking me to question the institutions of the U.S. of A. How do they function? How powerful is the military? What happens behind the curtains? Where has the American political system perverted the ideals we promote at home and abroad?

The power of the movie lay in its capacity to hit the public in a sore spot: our values. This is nothing original, nothing new and, I guess, it certainly shouldn't have touched me as much as it did. Perhaps, I felt at that moment that I had also become more American than I had planned to become, since I grew up in Europe. I have a certain pride in "my" country—America—and I find it particularly healthy to question that.

However, I would like to add that it would be absurd to take Stone's conspiracy at face value. Oliver Stone's movie is definitely not without his demagogic and megalomaniacal twists and the film makes it difficult, to put it nicely, to discriminate between facts and fiction. Therefore, it is probably doubly necessary to take the film on a meta-historical level, a metaphor for the American political system.

Dates Women Make

Thursday, February 27

Who's Tending the Fire, a play by Ken Bingham, is playing at the Try Arts Theater, 623 South Street. Performances will run through March 1 and tickets are \$10 with student ID. Call 731-9445.

When She Danced, a play by Martin Sherman about the life of Isadora Duncan, is playing at the Wilma Theater through April 5th. Call 963-0345 for ticket information.

Nagasaki Dust premieres at Plays and Players Theater. Performances will run through March 15th. Call 735-0631.

Mickey Pearlman reads and signs *A Voice of One's Own: Conversations with America's Writing Women* at Border's Book Shop at 7:30. Call 568-7400.

Friday, February 28

Zeinabu Davis double feature at The International House, 7301 Chestnut Street. In *A Powerful Thing* (1991) and *Land Where My Fathers Died* (1991), this woman filmmaker explores Black masculinity, family, and relationships. Screening begins at 7:30 pm and admission is \$6. Call 895-6542.

Celebrate Mardi Gras with Philly Gumbo and Spellbinders at the Barbary on Delaware & Frankfurt. Only \$5 and they come with a free Cajun buffet. Show starts at 10 pm. Call 739-3330.

Sunday, March 1

Le Mystere des Voix Bulgares. The Bulgarian State Female Vocal Choir performs at the Annenberg Center at 7 pm. Students, \$10. Call 898-6791 for more information.

Monday, March 2

Yaaba, by Idressa Ouedraogo, presented by the Bryn Mawr and Haverford West African Film Festival from Burkina Faso. Film will be shown in Chase 104 at 4:15 pm and in Thomas 110 at 8:15 pm.

Wednesday, March 4

Professor Françoise Pfaff from Howard University will give a lecture entitled "Nature and Role of African Cinema" in Chase 104 at 8 pm. Philadelphia premiere of *Japanese Experimental Film: 1960-1980*, at Temple's Cine-

matheque. This first comprehensive exhibition of the works of Japanese independent filmmakers will be presented in two feature length programs. The first program will be shown at 7 pm; the second program begins at 9:15 pm. Films will be shown every night through March 7. Admission is \$4.50. Call 787-1529 for more information.

Friday, March 6

The fifth annual Dada Again festival at the Painted Bride will start at 8 pm. Self-described as a "an evening of performance by Philadelphia artists whose work perpetuates and celebrates Dada and Surrealism. With life-sized puppets, metal shoes, brain sucking, typewriters, French fish, Gertrude Stein, and Marcel Duchamp." AND, the Bride is only charging SIX BUCKS for it. Unheard of.

Friday, March 13

Rhodessa Jones and her one woman performance piece, *Big Butt Girls and Hard-Headed Women*, will be presented by the Cultural Odyssey at the Painted Bride. Shows Saturday and Sunday also. Starts at 8 pm all three nights and costs \$12.

Ongoing Art Exhibits

Clay in Philadelphia at the Afro-American Historical and Cultural Museum, 7th and Arch Streets. Exhibit includes work by contemporary African American artists as well as pieces produced by enslaved Africans in the U.S. Exhibit continues through April 6.

Toothpick and Horseradish exhibit of recent paintings at the Philomathean Society, at UPenn through March 13.

The Danube Isn't Blue: Scenes from Eastern Europe 1964-1991 at the Arthur Ross Gallery in the Furness Building at UPenn, 220 S. 34th Street. Through April 12. Call 898-4401.

Keepin' On, an exhibit at Girlfriends featuring images of African-American Lesbians from the Lesbian Herstory Archives. Show ends February 28.

Haitian Paintings, including works by Frantz Zephirin, Roger François, Prosper Pierre-Louis, Claude Dambreville, and Audes Saul, at the Lester H. Barry Co. Gallery at 45 N. 2nd Street. Show runs through March 7. Call 642-3060.



Ms. Hank

Dear Ms. Hank,

I think I'm going to faint. Get the gag bag! It's been five weeks since my roommate did her last load of laundry. Every time I go into our room, I start to lose my temper, as well as my lunch. Her clothes are strewn all over the whole room. Not only is our room a mess, but her socks stink.

What do I mean by her socks stink? Well, its absolutely disgraceful the way the acrid smell fills the room. I'm writing to you as a last resort because I've basically tried everything and am at my wit's end. I bought a can of Lysol and this turned out to be a disaster because the room smelled like lemons and stinking socks.

I even gave her hints—"I love the clean smell of freshly washed clothes..." But all she said was, "That's nice." Frankly, I don't know how much more of this I can take. I can't eat. I can't sleep and I certainly can't study. The one and only time I had friends over, I had to apologize because there was no room for them to sit amidst the boundless sea of dirty socks. How much longer do I have to stay in this pigsty?

Miss Cleanliness

Dear Ms. Cleanliness:

I have two suggestions for you: either buy yourself a swimmer's nose-plug and hold your breath until May; or start taking very deep breaths, inhaling the aura of the room, until you come to love it so much that you will never want to go back to clean socks.

Death to the Patriarchy,
Ms. Hank

Dear Ms. Hank,

I'm in love with Paul Wylie, the men's silver medalist at the Olympics. His features are that of a god. I mean, take a look at his perchy, bird-like nose—oh, that nose, that wonderfully big and pointy nose, a regular Pinnochio.

And take a look at his physique: I give him a perfect 10. He's just like our own dreamy Fords, but more muscular—much more muscular. Whenever he's on TV, I can't stop ogling him. I've never seen anyone move that well; Gippetto, Pinnochio's creator, would be proud. In my mind, he's a gold medalist.

Here I am going on about my obsession about Paul, when I'm supposed to be a Bryn Mawr Woman. But, it's not only physical, for he's also smart—he graduated from Hahvahd, and has been admitted to law school. (Another Lawyer, brace yourself America.)

My problem is how to get to know this man of brain and brawn better. Any suggestions?

Paul's #1 fan
(no, not another Annie Wilkes)

Dear #1 Fan:

Please get a grip...your whining has ruined my day. Find yourself a Ford and acquaint him with the pleasures of the Weight Room, if you are such a desperate slug. But, if you're looking for a real man, I'd stop the search now—there are none. Do 'em and leave 'em, is what I always say, before they do you and leave you. And meanwhile maybe you should stop watching the Olympics

We Hate the Patriarchy,
Ms. Hank

Spit VII

By Miriam Cope

What's in a name? This question arises occasionally, usually isn't bothered with, and, then, is discarded as one of those



President McPherson at The Breakfast of Champions—"a real woman in the real world," says Ms. Hank.

meaningless, "deep," questions, which someone else will ask again somewhere. So. What's in a name? Better yet, what's *not* in a name? As most of us on campus know, Bryn Mawr means "high hill." Our counterpart lies in Wales and is actually spelled, Brynmawr (it's Welsh; they should know). I'm not about to discuss which one is more aesthetically pleasing to either ear or eye.

However, our fine town on Main Line, U.S.A., with its foreign auto shops, ski shops, country bookshops, and Parvin's to boot, used to be called, Humphreysville. Yep, you heard it here, and, probably, for the first time. Which came first, the town or the college? The town came first. But, shortly after the college was founded, Bryn Mawr replaced Humphreysville as the town name.

This isn't exactly that ideal piece of trivia which you'd reel off to your friend back home. But you can tell 'em that in exchange for land, the college decided to give the town a name for their address.

The Search for Prometheus

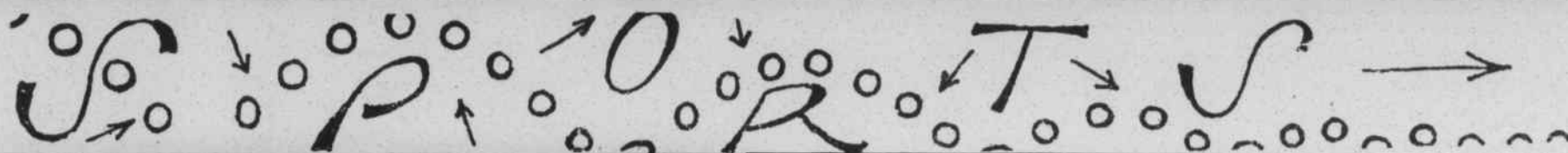
"I'll give this heavenly fire to man," Prometheus said, "With fire, man will have power over all the animals. With fire, no animal will be a match for man."

There is no greater achievement than that of humanity's use and control of fire. Fire has fascinated and frightened people for thousands of years. In Dori Tunstall's independent theater project, *The Search for Prometheus*, actors explore the relationship between people and fire.

The play is based on African, Native American, Chinese, Japanese, South American, and Greek fire mythologies. These myths are interwoven to present a story about life and death, creation and destruction, and the role that fire plays throughout the stages of human life.

Using masks, Japanese Bunraku and Balinese shadow puppet techniques, as well as pyrotechnical special effects, Ms. Tunstall is hoping to recreate the feeling of discovery, awe, and fear that fire must have elicited from the early humans.

The production dates are April 23-26. Anyone interested in the project call Dori Tunstall at 526-5785.



Lady Oracle continued ...

up bungling the matter. It's hilarious to watch them be insensitive and well-meaning at the same time. The Pisces Mawrtyr doesn't find this all quite so hilarious, however. I don't blame her. Most of the jokes are at her expense.

Capricorn: If the Pisces Mawrtyr respects the Capricorn's wish for privacy, and if the Capricorn is not harsh with the Pisces Mawrtyr, this can be a good relationship. There is a lot of give and take involved in this particular association. Moreover, these two are capable of great devotion. It is about as positive a relationship as the Taurus-Pisces one.

Aquarius: Generally this is a rather tepid relationship. It's not really anyone's fault that this association is lukewarm at best. It's just that Aquarians are

rather cool and detached, and Pisceans lack dynamism. The relationship flows (or floats)—there are no fireworks lighting it up. Maybe this is just as well. Pisceans don't always need fireworks around them—they can be thrown off balance by a highly-charged environment.

Pisces: When two Pisceans are separate, they are drawn to each other. When they are together, they indulge in their own special form of escapism. These two signs can get lost in each other's thoughts. Don't ask me how that happens ... ask a Piscean! The Pisces Mawrtyr understands other Pisceans (in her own way she understands everybody). This is a relationship based on mutual trust and understanding.

—Nadya Chishty-Mujahid

Sports Shorts

By Aparna Mukherjee

As the Winter terms ends and Spring Sports teams begin practices, three of Bryn Mawr's athletic teams wrap up their respective seasons on positive notes.

Basketball

Despite the Mary Beth Janicki's injury, the Mawrters finished their season on a strong note. In their last three games, although the team was defeated, the point margin was minimal. First-year student Cat Partridge, a significant addition and point-contributor for the team, commented, "We had fun and worked hard, and we're looking forward to next season." As there are no graduating seniors on the squad, the solid Bryn Mawr Basketball team will return intact next year.

Badminton

Bryn Mawr's Badminton Team looks forward to its last match for this winter with the Mid-Atlantic Badminton Tournament. Considering their defeat of Albright, a notoriously "tough" rival for the Mawrters, as well as a resounding defeat of Cedar Crest College (5-0), they are ready for further glory.

Swimming/Diving

The award-winning Bryn Mawr Swimming and Diving Team closed their grueling five-month long season with a number of victories. The Bryn Mawr team won the Chesapeake Women's Invitational, held at Bryn Mawr, against five other women's colleges, including Hood, Sweet Briar, and Ocean County Community College. The Mawrters' final win came against Kutztown, ending a solid season. Seniors Ingrid Johnson, Rachel Reed, Noelle Flaherty, Nicole Smokowicz, and Kara Stillmuck leave the team and will be missed next year. Swimmer Martha Heintzelman termed this season, "the best season Bryn Mawr Swimming has ever seen!"

As for Spring sports, the Lacrosse, Track, and Tennis teams have been training and preparing in their own ways. Lacrosse players can be found fund-raising with raffle tickets for a VCR, tennis players plan on training at Hilton Head during Spring Break, and Track Club members have already been sweating it out at practice.



Dykes To Watch Out For



literary personage, etc. There really is no restriction to what a collection's contents should contain—so long as it reflects a student's interests.

Unfortunately, however, Adelman himself never served as a judge for the contest because he had too difficult a time deciding which one was "the best". But, he would frequently contribute something from his own collection to the entrants.

So, if you think those books sitting on your shelf might be a collection—enter the contest! Do not hesitate, for you have nothing to lose. The contest is open only to Bryn Mawr undergraduates. One page written descriptions of your collection should be turned into the Director's Office, Canada Library, by Friday, March 27th. There is a \$100 first prize and a \$50 second prize. Call x5271 for information.

Differences continued from page 8

what happened last year, it was Becky, she took on the responsibility full force, to react to it completely. It seems that when something happens and there's no identifiable perpetrator, it's just blind, it's very hard to react to it. And, in a sense, I think it's very naive to say that we have to react as a community, we have to condemn this. Because frankly, the "community" is such a romantic word, and I think that's maybe why the intellectualizations come about, because then you don't have to take it to heart; as an individual, it takes you off the hook. I know that's my reaction—as a community, yes, as myself, I don't really have to make myself stop and think that this does involve me. I don't know how you make that switch from community responsibility to individual responsibility. MC: I think that the individual always comes first. The community is always changing. You always have your own actions to be responsible for.

letter's for, giving people an out. If the President sends out a letter saying "we members of the community feel this," then that takes the burden off of everyone else. And then I don't have actually have to feel any outrage myself. We push it off on the romantic level of community, we as a body feeling something, but people individually walking around are probably untouched. And I think that's a shame.

MC: So is the solution to that the comment board?
AE: In a way, I would like to see a letter come out from the administration that said "we the undersigned, etc.", with those particular people making a statement, setting an example, perhaps.
JB: But then the harder question is, how do we deal with it?
AB: I don't know, you obviously can't force people to react, but maybe rather than a comment board... I just don't think the matter should end there; we've condemned this, period, that's the end.

AE: But it does seem that that is what the