There's no going back to the USSR

By Juliana Falk

The Soviet Union does not exist anymore and the events that led up to its demise are so numerous that to review them all would take many, many volumes of the College News, which I do not believe will be happening any time soon. As a more realistic alternative, I have decided to address some of the many issues which have recently overwhelmed the former Soviet Union.

It is hard to believe that when I was studying college at a somewhat homogenous Corbaccab was still in power and talking about reforms within the Communist system. August 1991 changed all that. The USSR has collapsed and the Commonwealth of Independent States has emerged from the rubble.

Think about it for a moment, if someone had asked you about dismantling the Soviet Communist system and replacing it with a capitalist, democratic type system, would you have said it was possible to do so? Perhaps you would have answered "yes", but you would probably be a little more skeptical of the results they really want.

But, what if you did not have time, let alone the desire or the knowledge how to create this new system, what would you do? Just ask Boris Yeltsin.

He and his people, to feed people to keep warm, people who want freedom, democracy, and they want all of it now. After seventy-four years of the Soviet regime, the people wanted change. They also wanted to have more than they bargained for.

One of the first moves away from the old regime was Yeltsin's shift from the centrally planned economy to the establishment of a free-market mechanism. Price controls were lifted, causing prices to skyrocket. What a way to start the political free-for-all with New York politicians as the poster boys.

It does not take a Bryn Mawr degree to figure out that this is going to create a lot of problems. People stockpiled food in anticipation of the explosive rise in prices, but the hoarded food was only a temporary relief measure. Before he found out that he was HIV-positive, Ron said, "I never thought that I would have to take care of it, it should just work out, my body would just naturally fight off the disease."

After his brief introduction, each speaker gave his own personal experience. Ron has been HIV-positive for fourteen years. Before he found out that he was HIV-positive, he had been using heroin for twenty-five years. According to Ron, people had given him bleach kits and had told him about the risks, but he just thought "that it wouldn't happen to me."

In a drug rehabilitation program he was offered an HIV test, the results of which were positive. After he found out, he didn't leave his apartment for a month because he was afraid of his low t-cell count. Before he found out, he believed that he had the willpower to fight the disease. However, he realized that his low t-cell count was not enough to fight the disease.

He is also a Vietnam veteran and is sometimes prone to depression, which he has been treated for. Before his diagnosis, he had been taking medication for depression.

There's no going back to the USSR

AIDS panelists share and educate

By Sara Rubin

Leonard West, David McColgin, and Ron Adamson spoke on the personal realities of AIDS, drawing from their own experiences in the fight against a disease that has become the center of a political debate, and the traditional meaning of the parade as a celebration of Irish ethnic pride has been lost. The Irish Lesbian and Gay Organization was refused to participate in the parade. The Ancient Order of Hibernians' contends that the St. Patrick's Day Parade is a Catholic event, and, because of the Church's teachings on the question of whether the Ancient Order of Hibernians was obligated to let the gay group from participating in the parade, it would be a violation of their First Amendment right of free speech and free association.

In his ruling, Judge Leval summarized the Hibernians' position: "They contend a serious symbolic offense would be caused to them and that they have a right under the First Amendment to exclude groups that are not consistent with the teachings of the Roman Catholic Church" (Leval, Judge Pierre. New York Times, 17 March 1992, p. B2.).

The Hibernians attack the way in which the parade has become the center of a political debate, and the traditional meaning of the parade as a celebration of Irish ethnic pride has been lost. The Irish Lesbian and Gay Organization was refused to participate in the parade. The Ancient Order of Hibernians' contends that the St. Patrick's Day Parade is a Catholic event, and, because of the Church's teachings on the question of whether the Ancient Order of Hibernians was obligated to let the gay group from participating in the parade, it would be a violation of their First Amendment right of free speech and free association.

In his ruling, Judge Leval summarized the Hibernians' position: "They contend a serious symbolic offense would be caused to them and that they have a right under the First Amendment to exclude groups that are not consistent with the teachings of the Roman Catholic Church" (Leval, Judge Pierre. New York Times, 17 March 1992, p. B2.).

The result of this fight was that it became a political free-for-all with New York poetess, St. Patrick's Day Parade on page 3.
The single issue has been resolved.

However, our biggest enemy is the government of the country. The Taoiseach, Albert Reynolds, has repeatedly stated that they do not favor a new referendum at all—it would be divisive. But they are on the defensive now because of international attention. This attention must not abate. Please write to the Taoiseach, Albert Reynolds, Department of the Taoiseach, Government Buildings, Merrion Street, Dublin 2, Ireland. Tell him that you are outraged and that he should support the call for a new referendum.

Tell him that if Irish women cannot choose to read about abortion, you will choose not to go to Ireland. We have an unemployment crisis in Ireland and the government has promised radical action.

Tourism is one of our largest industries. The government must understand that a right to choose is everyone’s right and that this issue has multiplying repercussions. Economic pressure from other nations will make them take notice.

If you are a European citizen, write to Mr. Reynolds and to your own government. Tell them you will vote to ratify the Maastricht Treaty because of the Irish government’s decision. In Article 40.2.3.1ª, the right is laid down that the (male) government shall not introduce any legislation which would be divisive. But they are on the defensive now because of international attention. This attention must not abate.

The government’s decision to introduce a constitutional amendment to the Constitution is not an acceptable solution to this issue. In Ireland, paying the fine (SPUC’s court fees). In 1983, the Irish Supreme Court ordered that abortion be made illegal in Ireland. This decision was made by nine of the eleven judges on the court.

In 1986, SPUC took the case to the Supreme Court of Canada. The Supreme Court of Canada overturned the Irish Supreme Court’s decision. In 1987, the Irish Supreme Court overturned the Irish Supreme Court’s decision.

In 1989, the Irish Supreme Court overturned the Irish Supreme Court’s decision.

In 1991, the Irish Supreme Court overturned the Irish Supreme Court’s decision.

In 1992, the Irish Supreme Court overturned the Irish Supreme Court’s decision.

In 1993, the Irish Supreme Court overturned the Irish Supreme Court’s decision.

By Elena McCadden

Now folks, I’ll be the first one to admit that on regular occasions I take things a bit too seriously, and that the unanswerable question that I would not know a joke if it slapped me in the face is not an inaccurate description of my sense of humor.

Nevertheless, I feel compelled to comment on a subject which has been bothering me for quite some time.

The general subject is stereotyping, particularly in men. The case in point is two articles hanging on doors in my dorm. For the record, I love the fact that these articles are up on doors—men's funny use of other wise wasted space for communication.

I am responding to the specific content of the articles, questioning not whether they should have been posted, but whether they should have been written in the first place.

The gists of article #1 is that there are ten, and only ten, types of men in the world—all negative types; the further obvious implication being that a woman who has ever dated a man must be pretty dense to spend time with such a vapid set of men.

Article #2 is pretty well summed up in its title, which is "Why I Hate College Men" or "The Ten Types of Women in the World," anything short of reasons to run away from such a somber issue as the possibility that women and men can ever learn to live together. This way lies in either side becoming close-minded, paranoid, stereotypical or violently angry.

The general concern which these articles elicit is that it is not does serve women to go around speaking derogatorily of all men as if they were some sort of sub-human race. It is not a constructuve use of energy, in any place or time, to make assertions about entire groups of people—every single person is different, so any such assertion could never be true.

In defense of my lack of humanism—given the chance that these two articles could have been written and posted entirely in jest to bring some lightness to such a somber issue as the possibility that women and men can ever learn to live together, the effort to do so has to be made by each of us.

Womyn and men: it takes two to Tango.

By Anu Jank

And if you don’t, then don’t condemn the apathy on this campus, while you are wondering why we do not do something about it. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community.

Editors’ Note: To the Community:

We’ve heard lots of talk about the problems with the system, problems with abortion, women and men, with the College News. What we haven’t heard is how the ones who are talking so much are going rectify these problems. Our sentiments seem to have coalesced into “put up or shut up.” We cannot all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems.

If you think that this newspaper does not address you or topics of concern to you, write to the editors. We, the editors, do not choose whether they should have been posted, or whether this sort of joke is not an acceptable one. We, the editors, do not choose whether this sort of joke is not an acceptable one. We, the editors, do not choose whether this sort of joke is not an acceptable one.

For the record, I love the fact that these articles are up on doors—men's funny use of other wise wasted space for communication.

I am responding to the specific content of the articles, questioning not whether they should have been posted, but whether they should have been written in the first place.

The gists of article #1 is that there are ten, and only ten, types of men in the world—all negative types; the further obvious implication being that a woman who has ever dated a man must be pretty dense to spend time with such a vapid set of men.

Article #2 is pretty well summed up in its title, which is "Why I Hate College Men" or "The Ten Types of Women in the World," anything short of reasons to run away from such a somber issue as the possibility that women and men can ever learn to live together. This way lies in either side becoming close-minded, paranoid, stereotypical or violently angry.

The general problem which these articles elicit is that it is not does serve women to go around speaking derogatorily of all men as if they were some sort of sub-human race. It is not a constructuve use of energy, in any place or time, to make assertions about entire groups of people—every single person is different, so any such assertion could never be true.

In defense of my lack of humanism—given the chance that these two articles could have been written and posted entirely in jest to bring some lightness to such a somber issue as the possibility that women and men can ever learn to live together, the effort to do so has to be made by each of us.

Womyn and men: it takes two to Tango.

By Anu Jank

And if you don’t, then don’t condemn the apathy on this campus, while you are wondering why we do not do something about it. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community. We, the editors, do not choose to discuss or deal with topics that we feel are not relevant to this community.

Editors’ Note: To the Community:

We’ve heard lots of talk about the problems with the system, problems with abortion, women and men, with the College News. What we haven’t heard is how the ones who are talking so much are going rectify these problems. Our sentiments seem to have coalesced into “put up or shut up.” We cannot all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems. We can all entitled to end our problems.

If you think that this newspaper does not address you or topics of concern to you, write to the editors. We, the editors, do not choose whether they should have been posted, or whether this sort of joke is not an acceptable one. We, the editors, do not choose whether this sort of joke is not an acceptable one. We, the editors, do not choose whether this sort of joke is not an acceptable one.

For the record, I love the fact that these articles are up on doors—men's funny use of other wise wasted space for communication.

I am responding to the specific content of the articles, questioning not whether they should have been posted, but whether they should have been written in the first place.

The gists of article #1 is that there are ten, and only ten, types of men in the world—all negative types; the further obvious implication being that a woman who has ever dated a man must be pretty dense to spend time with such a vapid set of men.

Article #2 is pretty well summed up in its title, which is "Why I Hate College Men" or "The Ten Types of Women in the World," anything short of reasons to run away from such a somber issue as the possibility that women and men can ever learn to live together. This way lies in either side becoming close-minded, paranoid, stereotypical or violently angry.

The general problem which these articles elicit is that it is not does serve women to go around speaking derogatorily of all men as if they were some sort of sub-human race. It is not a constructuve use of energy, in any place or time, to make assertions about entire groups of people—every single person is different, so any such assertion could never be true.

In defense of my lack of humanism—given the chance that these two articles could have been written and posted entirely in jest to bring some lightness to such a somber issue as the possibility that women and men can ever learn to live together, the effort to do so has to be made by each of us.
Women on the verge of a nervous breakdown go to Mount Holyoke: the Seven Sisters Conference

By Eleanor Chin

Does anyone remember when Ursuività Vaid was on campus last year? Does anyone remember all those strange and interesting women from far away places palling around in1992's spring? If you do, chances are you remember the annual Seven Sisters Conference. Last year we hosted it at Bryn Mawr, this year it was at Mount Holyoke, in North Hadley, Massachusetts, from February 28-March 1.

Seven Sisters was never one of those things that I paid much attention to. I'll do a bit of background: every year the original Seven Sisters (women's colleges—Bryn Mawr, Smith, Mt. Holyoke, Wellesley, Vassar, Radcliffe, and Barnard)—chose one of their schools to host a weekend seminar on positive self-esteem to early menopausal age, there were several interesting presentations. A midwife came to discuss her experiences and give a small talk on birth with a nurse in the care of women's health where she had worked. For me, that was one of the most worthwhile presentations of the weekend.

By this point in the conference, many of the women were acquainted with and knew the work of the Center for the Study of Women, particularly sexologists. It was a unique opportunity to get together with a group focused on women's health issues. In the middle of the conference, there were several discussions, working on broader social and educational issues, using the perspectives of the various women's communities of which we are a part. Next year's conference will be at Radcliffe (this is highly theoretical since we seem to be having trouble tracking down the "cliffites"). The returning delegates to talk to if you're interested in going are Kanti, Catherine and Angie.

The large Irish community present in the United States is the result of Britain's desire to rid itself of its historical enemity, the Irish. Forced to leave their homeland in order to escape harsh and bitter oppression of Ireland, the Irish came to America in the millions to escape discrimination and religious persecution. Their oppressors had often depicted the Irish in a negative stereotype, which was propagated by the press and movies. The Irish community in this country.

The large Irish community present in the United States is the result of Britain's desire to rid itself of its historical enemity, the Irish. Forced to leave their homeland in order to escape harsh and bitter oppression of Ireland, the Irish came to America in the millions to escape discrimination and religious persecution. Their oppressors had often depicted the Irish in a negative stereotype, which was propagated by the press and movies. The Irish community in this country.

The large Irish community present in the United States is the result of Britain's desire to rid itself of its historical enemity, the Irish. Forced to leave their homeland in order to escape harsh and bitter oppression of Ireland, the Irish came to America in the millions to escape discrimination and religious persecution. Their oppressors had often depicted the Irish in a negative stereotype, which was propagated by the press and movies. The Irish community in this country.

The large Irish community present in the United States is the result of Britain's desire to rid itself of its historical enemity, the Irish. Forced to leave their homeland in order to escape harsh and bitter oppression of Ireland, the Irish came to America in the millions to escape discrimination and religious persecution. Their oppressors had often depicted the Irish in a negative stereotype, which was propagated by the press and movies. The Irish community in this country.
By Hania Al-Hallaq

Kuwait has a rather hot climate, and it is from 9-1, and then from 4-8, as opposed to 9-5. This is very convenient in Kuwait, because Kuwait has a rather hot climate, and it is hottest between 2-4 p.m. During Ramadan, the workers hours shifted to end earlier so that adults and children were home in the afternoon. Napping was the most prevalent activity during this time. In fact, I would nap until it was time to eat. Kuwaiti television did not broadcast until after sunset. The broadcast started with the national anthem, some Quran readings, then the only thing which signalled sunset. Most people turned on the TV to find out when to break fast. It usually remained on and as a consequence, most of Kuwait watched the same programs during Ramadan. The next day at school, everyone was talking about last night’s episodes.

An hour or so after dinner, the city came to life. Most people were in their air-conditioned homes all day because it was hot and because they were fasting. Night time was a different thing altogether. Everyone had been waiting all day, and shops all over the city were open from around 8 p.m. until 1 or 2 a.m. People did their shopping and socialised for this time. This is the climax that month; also, if any one orders a lamb for the first lunch after Ramadan, they only keep about one-tenth of the meat, from the lamb and distribute the rest to the more unfortunate.

Ramadan, a month of fasting and self-control, ends with a big bash; then everyone resumes their regular eating habits and life styles, hopefully enriched by the experience. However, the heightened sense of community found during Ramadan dissolves until the next year. All the desserts, TV shows, money, and new clothes associated with Ramadan and Eid disappear too until the next Ramadan and Eid.

As illustrated, Ramadan is not just a month of fasting. It is a month of sounds, smells, and feelings. It is a month of a different pace of life. It is, in total, an atmosphere eagerly awaited each year by Muslims of all ages.

Panel discussion on similarities between Judaism and Islam

By Sara Rubin

Bryn Mawr Professor David Rabaeey, Rosemont Professor Ghaznawi, Bryn Mawr students Nadine Al'af '94 and Sara Koplik '95 were asked to give their views on the Center about the religious, linguistic, and cultural similarities between Islam and Judaism, respectively. The panelists, according to Al'af, to show that not all Muslims are Arabs, and to explore the cultural similarities between Muslims and Jews, as popular media always seems to focus on the tensions and differences.

Rabeeya reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims as synonomous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.

Rabaeey reported that there are one billion Muslims in the world, the majority of whom live in the Middle East. Outside, for example, there are the European-dominated Arab world and Muslims are synonymous are widely accepted without specific information; and third, Sephardic Jews represent only 15% of Jews in world.

There seems to be a misunderstanding about this Jewish Arabic background; according to Rabaeey, in European-dominated Judaism, the Sephardic Jews tend to look down upon Sephardic Jews, sometimes referring to them "Arab Jews" or "Oriental Jews." Hence, there is a lot of information on the Yiddish language and the Holocaust in the U.S. and Israel, but not necessarily about Sephardic Jews.
My lack of multicultural education

By Laura Brower

Michaela Ferguson’s article, “Lack of Multicultural Education in the U.S.” (The College News, February 26) struck a raw chord in my own fears. As of late, my journey into daily existence has consisted of a discontinuous but persistent awareness that “I am a WASP.”

A WASP. Let me impress upon you that fact, because it means a prevailing guilt trip for me. Like Michaela, I have heard, “You are white, you are unable to grasp even an inkling of the anger and pain non-whites feel.” Like Michaela’s, my education has not provided me with a knowledge of the experiences and achievements of different ethnic groups and races.

A meager excuse is that I was raised in a culturally and racially homogeneous Europe; believe me when I say that Europe rejects foreign cultures much more strongly than does the U.S. I agree with Michaela, but would like to add to her thoughts some of my feelings.

I feel guilty; I am scarred. While I believe that the anger of Afro-Americans is justified and that I have no right to tell them not to feel pain, a consequence of this is that I am afraid of addressing them. I am painfully self-conscious when talking to Afro-Americans or Fordians, or even when I smile at them. I feel like a pathetic liberal, trying to make up for centuries of oppression and the show of nearly white teeth.

Somewhere, I feel that I don’t truly deserve her “Hello” contribution to my social life. I feel, maybe I know, that her anger is legitimate. I am scarred, because I know that my culture deserves it; even though, I as an individual, may not feel that I am racist.

I should perhaps fill in a little background and account for what some would call over-sensitivity. My grandfather was born and raised in the South (I am not attacking the South), and inherited very early on a certain racism. Ebony is a “darn nigger” magazine; he turns the television off when the Pizza Hut ad comes on, as he doesn’t want to watch that. He would not want to. He turns the television off when the “darn nigger” magazine comes on, as he doesn’t want to watch that. He would not want to.

I was discussing this with an old family friend, who just could not grasp why I was so upset about the family racis and even ended up wanting to agree with them. Very much on the defensive, she told me that I could not impose my guilt on her, that she would not accept her opinions. A powerful tale of me saying that I cannot respect her opinion, because I feel she is wrong. I am wrong. I am not saying that I am right. I am saying that I feel she is wrong.

I am not saying that I am right. I am saying that I feel she is wrong.

I feel guilty; I am scared. I am afraid of addressing them. I am afraid of making a wrong decision, I condoned a racist society, simply by being ignorant of the dynamics involved."

Dykes To Watch Out For

Dykes To Watch Out For was created by概aree and Wakefield. It is a graphic novel that explores the lives of lesbian and bisexual women, focusing on their struggles with identity, relationships, and societal expectations. The comic is known for its bold and unapologetic approach, challenging stereotypes and presenting complex characters. It has been celebrated for its impact on the lives of many readers, providing a voice and a platform for women to express their experiences and emotions. The comic is not just a form of entertainment but also an educational tool, offering insights into the diversity of female experiences and the importance of representation in media. Dykes To Watch Out For continues to influence and inspire, breaking barriers and fostering a sense of community among its readers. It is a testament to the power of art in expressing the unspoken and the often overlooked perspectives of marginalized communities.
By Mauna Kunneljee

"...an exotic and erotic love story about an inter racial couple—a black American who has never seen Africa and an African- born Indian who has never seen her native land." Carie Rickey, movie critic for The Philadelphia Inquirer, has this and three- and-a-half stars for Mira Nair's Mississippi Masala.

The film is fabulous to me (although the terms "exotic" and "erotic" kinda pissed me off—what is this, the Kama Sutra?). Finding a mainstream movie that explores some South Asian issues, such as relations with the Black American community.

Unfortunately, I got myself psyched up to be disappointed. Although the film touched on some important themes like color hierarchy and racism from both groups, Indian and Black, the plot line and characterizations were poor.

The basic story is based on the Asian expulsion from Uganda by Idi Amin in the early 1970s. One family, consisting of a Ugandan-born couple, Jay and Kinnu (played by Nai's own Santa Choudhury), are forced to emigrate to London, and then to a small town in Mississippi. These Indians run a liquor store, Jay tries to find his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

So the family seems stuck in this town with little hope of leaving, especially for Uganda; or in Mina's case—college (which is briefly mentioned). Her future is altered when she first meets into a carpet cleaner's van, owned by Demetrius (Denzel Washington), and then gets picked up by him in an effort to rid his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

The two gasp in surprise, and Gard- 
ner feels a sudden desire to kiss her, but ner feels a sudden desire to kiss her, but he orders Eliza to stay at home with her ledgers. Of course, there is more to it than that. The Rhode Islanders are plotting to raid and destroy a British ship in order to tax, he orders Eliza to stay at home with her ledgers.

It is the plot line after this point which other sympathetic glance, but Eliza feels an instantaneous and unaccount able "tell-tale blush, creeping across her breasts and up to her cheeks." The assembled company, who have been watching the furtive progression of the Blush with fascination, realize that some thing is up. Eliza shimmies into breeches, stuffs her glorious red hair into a weather beaten trilby, and infiltrates the raid on the British ship. Gardner's impatience is "wonder for the first time, why she had come." The reader wonders too, for the Blush with fascination, realize that something is up. Eliza shimmies into breeches, stuffs her glorious red hair into a weather beaten trilby, and infiltrates the raid on the British ship. Gardner's impatience is "wonder for the first time, why she had come." The reader wonders too, for the

Mississippi Masala lacks the expected spice

By Mauna Kunneljee

Miranda Jarrett, the pseudonym for Susan Holloway Scott, an employee of our very own Bryn Mawr Department of Public Information, has decided to make a waist- buckling addition to the Harlemic Histor- ical series. The very title of her new novel—fist the Stress—evokes the mul
tiple themes of the American Revolu tion, the starry heights of passion and dangerous intrigue; and this reader is happy to say that she was not disappointed.

The novel opens upon the "satisfied smile" of Eliza Raeburn as she contemplates the cargo of rum with which she and her father, a Providence merchant, are about to set sail for St. Kitts. Eliza, a capable lass ever since the death of her mother, is her father's accountant and constant traveling companion. This time, however, all is different. Eliza's father has just made the disturbing realization that his daughter is no tomboy auditor, but instead a brazenly becoming go- red-head. Muttering darkly how the sea will be be be disappointed. Although the film touched on some important themes like color hierarchy and racism from both groups, Indian and Black, the plot line and characterizations were poor.

The basic story is based on the Asian expulsion from Uganda by Idi Amin in the early 1970s. One family, consisting of a Ugandan-born couple, Jay and Kinnu (played by Nai's own Santa Choudhury), are forced to emigrate to London, and then to a small town in Mississippi. These Indians run a liquor store, Jay tries to find

his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

So the family seems stuck in this town with little hope of leaving, especially for Uganda; or in Mina's case—college (which is briefly mentioned). Her future is altered when she first meets into a carpet cleaner's van, owned by Demetrius (Denzel Washington), and then gets picked up by him in an effort to rid his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

The two gasp in surprise, and Gard- 
ner feels a sudden desire to kiss her, but ner feels a sudden desire to kiss her, but he orders Eliza to stay at home with her

Mississippi Masala

the expected spice

By Mauna Kunneljee

Miranda Jarrett, the pseudonym for Susan Holloway Scott, an employee of our very own Bryn Mawr Department of Public Information, has decided to make a waist- buckling addition to the Harlemic Histor- ical series. The very title of her new novel—fist the Stress—evokes the multiple themes of the American Revolution, the starry heights of passion and dangerous intrigue; and this reader is happy to say that she was not disappointed.

The novel opens upon the "satisfied smile" of Eliza Raeburn as she contemplates the cargo of rum with which she and her father, a Providence merchant, are about to set sail for St. Kitts. Eliza, a capable lass ever since the death of her mother, is her father's accountant and constant traveling companion. This time, however, all is different. Eliza's father has just made the disturbing realization that his daughter is no tomboy auditor, but instead a brazenly becoming go-red-head. Muttering darkly how the sea will be

...an exotic and erotic love story about an inter racial couple—a black American who has never seen Africa and an African-born Indian who has never seen her native land." Carie Rickey, movie critic for The Philadelphia Inquirer, has this and three- and-a-half stars for Mira Nair's Mississippi Masala.

The film is fabulous to me (although the terms "exotic" and "erotic" kinda pissed me off—what is this, the Kama Sutra?). Finding a mainstream movie that explores some South Asian issues, such as relations with the Black American community.

Unfortunately, I got myself psyched up to be disappointed. Although the film touched on some important themes like color hierarchy and racism from both groups, Indian and Black, the plot line and characterizations were poor.

The basic story is based on the Asian expulsion from Uganda by Idi Amin in the early 1970s. One family, consisting of a Ugandan-born couple, Jay and Kinnu (played by Nai's own Santa Choudhury), are forced to emigrate to London, and then to a small town in Mississippi. These Indians run a liquor store, Jay tries to find

his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

So the family seems stuck in this town with little hope of leaving, especially for Uganda; or in Mina's case—college (which is briefly mentioned). Her future is altered when she first meets into a carpet cleaner's van, owned by Demetrius (Denzel Washington), and then gets picked up by him in an effort to rid his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

The two gasp in surprise, and Gardner feels a sudden desire to kiss her, but

ner feels a sudden desire to kiss her, but he orders Eliza to stay at home with her

ledgers. Of course, there is more to it than that. The Rhode Islanders are plotting to raid and destroy a British ship in order to

Eliza Raeburn as she contemplates the cargo of rum with which she and her father, a Providence merchant, are about to set sail for St. Kitts. Eliza, a capable lass ever since the death of her mother, is her father's accountant and constant traveling companion. This time, however, all is different. Eliza's father has just made the disturbing realization that his daughter is no tomboy auditor, but instead a brazenly becoming go-red-head. Muttering darkly how the sea will be

...an exotic and erotic love story about an inter racial couple—a black American who has never seen Africa and an African-born Indian who has never seen her native land." Carie Rickey, movie critic for The Philadelphia Inquirer, has this and three- and-a-half stars for Mira Nair's Mississippi Masala.

The film is fabulous to me (although the terms "exotic" and "erotic" kinda pissed me off—what is this, the Kama Sutra?). Finding a mainstream movie that explores some South Asian issues, such as relations with the Black American community.

Unfortunately, I got myself psyched up to be disappointed. Although the film touched on some important themes like color hierarchy and racism from both groups, Indian and Black, the plot line and characterizations were poor.

The basic story is based on the Asian expulsion from Uganda by Idi Amin in the early 1970s. One family, consisting of a Ugandan-born couple, Jay and Kinnu (played by Nai's own Santa Choudhury), are forced to emigrate to London, and then to a small town in Mississippi. These Indians run a liquor store, Jay tries to find

his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

So the family seems stuck in this town with little hope of leaving, especially for Uganda; or in Mina's case—college (which is briefly mentioned). Her future is altered when she first meets into a carpet cleaner's van, owned by Demetrius (Denzel Washington), and then gets picked up by him in an effort to rid his way back to Uganda, and Mina works as a chamber maid in an Indian-run motel. The scenes in the motel setting were among the most ludicrous for me. The Indian characters, specifically male, were underdeveloped with few positive portrayals, excluding Jay. A trio of South Asian men provides comic relief, a modified Three Stooges thing, which is perhaps Nair's purposeful mockery of Indian men.

The two gasp in surprise, and Gardner feels a sudden desire to kiss her, but
"In the name of the mambo, the rhumba, and the cha-cha-cha..."

By Megan Susan

This is how Mambo King Cesar Castillo (Armand Assante) says his prayers. Newly arrived in New York from Cuba, Cesar dreams of making it to the top of the mambo world with his younger brother Nestor (Antonio Banderas). The rise and fall of his American dream is charted in the new movie, The Mambo Kings.

Based on Oscar Hijuelos' excellent Pulitzer Prize-winning novel, The Mambo Kings - Play Songs of Love, the moving story of Castillo brothers and their respective dreams. Flamenco addict Cesar wants to be a "big shot" in the US, but he wants to retire from the stage. He refuses a Faustian deal with the biggest promoter in town, who subsequently bars him from the best clubs, reducing the Castillo Kings to playing weddings and bar mitzvahs.

Still Cesar persists, until finally they are hired by Desi Arnaz (played by his own son, Desi, Jr.) and invited to guest star on "I Love Lucy." Cesar thinks it's their chance for fame. Nestor, knowing it does not change anything in New York and wanting to open his own club, goes to the promoter to negotiate. When the Mambo Kings are invited to play at the best club in the city, Cesar thinks it is due to his own persistence, but Eliza does not have the heart to disillusion him.

While Cesar Kings for success American-style, Nestor can only dream of the New York girl he loved in Cuba, Maria. His obsession prompts him to compose the ballad "Beaming," which goes through numerous revisions before being performed on the "I Love Lucy" show. Although the song is responsible for Cesar's greatest success, it also ruins his marriage to the lovely Elena Fuentes (Maruschka Detmers), who can never compete with the idealized Maria.

The two brothers present a wonderful contrast. Cesar is wild and fun-loving and thinks he is "the last Coca-Cola in the desert" to women. As soon as he hits American shores, he is seducing women right and left; one of them, cigarmaker Eliza is Lassie Lake (Cathy Moriarty) sticks around for the whole movie. Nestor, on the other hand, is shy, romantically inclined. He works quietly on his endless versions of "Beautiful Maria of My Soul" and writes letters to Maria even as he marries Delores.

There is not much chemistry between the men and the women here. No sparks fly; as in, say, Bugsy, with Warren Beatty and Annette Bening. Real chemistry is between the brothers. Assante and Banderas are fantastic together. Assante is excellent as Cesar, who loves his brother so dearly that he'll nearly get himself killed for him. He protects the vulnerable Nestor like a mother.

Spanish heartthrob Antonio Banderas uses his handsome eyes to good effect as Nestor. Bandera's taught himself English so that he could play Juan Bautista simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.

The movie does a good job of presenting both brothers' dreams, but it does get a bit overdone as it goes into very much depth, character. For that, read the novel. The film slows down in parts, but overall is very well done. One thing that is lacking is the trumpet simultaneously for this role. It is easy to see why Madonna wanted to meet him in Truth Or Dare. He was the director's only choice for the role of Nestor, and he is superb.
Seniors involved in Feminist and Gender Studies theses who are interested in presenting their research to the college community contact Kalyani Broderick at x5432, c-500

Something interesting we, the News staff, got in

"Female trouble, Philadelphia's Women's S/M and Leather Organization, will hold its 3rd Annual Piercing Clinic in Center City the weekend of April 24 through April 26, 1992. The clinic will feature expert piercer Raelyn Gallina of Oakland, California.

Raelyn will pierce ears, noses, nipples, navels, and genitalia on both women and men. Her prices are reasonable, and she sells her own jewelry. Piercings will take place in individual private sessions. For information and an appointment, call 732-6898."

the mail that we had to print.

The season continues. The Horned Toads have played their second match against U. Penn., on Saturday, March 21, squishing them underfoot with a 37 to 0 win! Not since the armies of Alexander the Great has there been a fighting force of such sleek mechanical grace (I did say we were prone to exaggeration). Modestly understated by Eden Feuer, our deceptively dangerous fullback: "We all just kicked butt!"

Anyone interested in joining us is welcome. Practices are at Haverford's pitch Mondays, Wednesdays, and Fridays 4:00-7 pm Fridays in the gym.

Forays into Fencing.

7 pm Fridays in the gym.

We are planning a tournament in April.

Interested? call anu at x5870.