1992

The College News 1992-10-8 Vol.14 No. 2

Students of Bryn Mawr College
Poetry symposium: lyrics of love, laughter, and lament

By Emily Collier

On September 27, Thomas Library's Great Hall witnessed an Anatolian poetry symposium covering 4000 years of art. Selections from Hittite, Assyrian, Greek, Hellenistic, Byzantine, Seljuk, Ottoman, and modern Turkish poetry were presented by Talat S. Halman. Professor Halman currently teaches Near Eastern Languages and Literatures at New York University. Besides being a former Minister of Cultural Affairs of the Turkish Republic, Talat Halman is also a poet, translator, critic, and cultural historian.

This poetry evening, sponsored jointly by Robert College of Istanbul and the Bryn Mawr College History Department, started with Talimat Halman's readings from Gilgamesh. As he proceeded to give more examples, he told his listeners on a journey from Hittite's central Anatolia to Byzantium to the modern world. Professor Halman takes his listeners on a poetic journey in Thomas Great Hall.

A call to all freshwomen to change their class song

By Ashley Lockwood and Julia Price

What are the things that make an education at Bryn Mawr unique? That it is a women's college is one, the size of the college is another; but the most important reason is that the school is rich with traditions. Freshwomen are exposed to all of these traditions throughout their first year, and any one of them can become contagious and, thus, the impact and importance of these events is lost. This is what happened in the choosing of the freshwomen's class song.

Before going to meet with the traditions mistresses, many first year Mawrters looked at this meeting as yet another required rotation, not comprehending that what occurs would affect the class for the next four years.

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Woman (or womyn) takes offense

September 26, 1992

To Lena Kopelow:

As a follow-up to the latest issue of the College News, I was shocked and offended by the article written by the members of this very female campus. The comments and suggestions within the article were quite a surprise, appearing as they did in a paper put out by women for the members of this very female campus.

The article opened with a fairly negative description of the dance, and then proceeded to raise a few puzzling questions in my mind. Why the concern about events, if not the only one, at which men are not welcome. This seems rather odd to include all women in the invitation, an attempt on the different posters were an attempt to include all women in the invitation, perhaps the various spellings of "women" perhaps the various spellings of "women". The problem with this is that nobody knew my name was enough to justify its use. In general, the behavior of the paper was extremely unprofessional. As a person who is not bored, ostracized or lynched.

In general, the behavior of the paper was extremely unprofessional. In specific, while I may be comfortable in my bra with a group of women. The obvious fact that somebody knew my name was enough to justify its use. In general, the behavior of the paper was extremely unprofessional. In specific, while I may be comfortable in my bra with a group of women, who are also in their bras, I am definitely not comfortable with a picture of the event published for the entire bi-college community.

In the future, it would be nice to see some consideration and thought put into articles. Hopefully, by the next issue, the staff of the College News will have learned a little bit of professionalism and respect.

Sincerely, Lena Kopelow '93

The Editors

Would we like to extend our sincerest apologies to Nicole Lucier for the printing of a picture taken unbeknownst to her and for any discomfort that she experienced as a result.

By Catherine Heymsfield

The Office of Institutional Diversity is offering an exciting new program this year. "Partners in the Community" is designed to create partnerships between students and community organizations to address issues relating to diversity and social change. The objective of the program is to encourage multi-racial teams of students that will assist different community organizations by working on various projects.

The program is open to all Bryn Mawr students, including McNair scholars and students in the graduate schools. Twenty-five students from different backgrounds will be chosen to participate. They will be chosen on the basis of a written application, two recommendations (one from a faculty member and one from a peer), and an interview. Those selected will be guided into five groups of five members each. Each team will be placed at a different community organization, and assigned to a specific project.

Projects will include participating in community relations in several city neighborhoods; building a multi-racial agenda that addresses issues pertaining to race and class, for the reproductive rights and feminist movements; working to eradicate anti-Semitism and to build bridges between students of the Jewish and other racial, ethnic and religious communities; advocating improved access to health care, rights of people with AIDS, homophobia education and working towards civil rights for lesbians and gay men.

In all group projects, the underlying theme of working together across racial, religious, ethnic, class and sexual orientations will be emphasized. Possible projects include (but will not be limited to) the Frankford Human Relations Coalition, the Clara Bell Duvall Education Fund, Kensington Joint Action Council, Jewish Community Relations Council, Congresso de Latinos Unidos, Asian Americans United, ACT-UP, the Philadelphia Lesbian and Gay Task Force, and the Martin Luther King Association for Non-Violence. The project sites will be chosen according to students' interest and organizational need. Depending upon student applicant interest, service projects at several community-based organizations that address direct social services, will be considered.

As an orientation to the "Partners in the Community" program, all participants will be asked to participate in a retreat entitled "Seminars in Social Change." The retreat will be held during January break and will consist of speakers and workshops on the focus issues of race, ethnicity, sex, and sexual orientation. During the retreat, students will begin a dialogue about oppression, the many forms, and how it has affected their lives.

Student teams will begin their service projects at the start of the semester and will continue until classes end in May. These teams will be expected to volunteer at their organization for several hours a week, and in addition spend five dollars, or volunteer on campus. Applications for the next issue of The College News are due October 8, 1992.
The Traditions Tomatoes/Mistresses present:

**PARADE NIGHT...**

Hey you gross, geni... I mean, could you please be more polite at the step show? We're hoping your girlness will rub off.

**FU**

Fresh +

Such potty mouths at step sing.

**MALL PLAYS...**

Tomatoes/Mistresses present biped, PAAP, H'THHT...

**LANERN NIGHT...**

Hey XCV COLSNICK COCKS —

SQUISHED TOMATOES

OK COOK IKE IT!, PLEASE REMEMBER WE WERE TIPPED AS MANY TIMES AS WE COULD. DON'T TURN US INTO 10-ALOSE PUPETS!!

**Suffragette City**

In 2021! © EAC '93

Let's jump 100 years ahead to the Bac of the Future!

Look! Down bypersboppers is the tomb of the unknown problem set as large, ugly, threaten mankind as the freaks assignment emerged within forever unsolved enigma for the ages!

Erdman and Hapten are considered prominent.

They made feminism and gender studies an official major at last...

Other than that... it's business as usual.

Here's the grass physical plant enclosed all the laws under, force bubbles won't we can walk on the grass. Enz the bubbles smit down on 3 days. May day graduation, a strange day.
The College News Survey Series (or so we hope!): A sampling of perspectives on ye olde Bryn Mawr

Dear Reader,

It was a meeting of The College News staff. Someone said the word 'survey'— my eyes lit up and my heart started pounding. "Loudi, do you want to do a survey?" they asked. "YES!" I love surveys: talking to different people, listening to their experiences and thoughts. It's not work at all...well, maybe, just a little bit.

The College News wanted to do a story on the different perspectives students had on returning to or arriving for the first time at Bryn Mawr. I talked to my friends Mitali Saran, Denise Prime and Tania Sloane and got suggestions from them—I basically used them as guinea pigs. Amid this brainstorming, the original intent was lost, and Liz Lessman and I ended up writing the survey on people's general views of Bryn Mawr.

After interviewing a few Mawrters, I realized that I would like to print all of the responses, but, because of the availability of space in the paper, that was impossible. We had room to print sixteen. It was very difficult for me to decide which ones to include.

The survey was taken in the Campus Center on the 15th, 16th and 17th of September. Liz Lessmann, Smriti Belbase and I asked 35 random upperclassmen the following questions, and then we transcribed the answers; however, all of the surveys were anonymous. Most of the answers are paraphrased; we tried to be as accurate as possible. I apologize in advance for any misquotes. These surveys should not be used to make conclusions about Bryn Mawr women. Rather, they are examples of the diversity of feelings, thoughts and perspectives of the women who attend Bryn Mawr.

I'd like to thank Liz Lessmann, Smriti Belbase, Tania Sloane, anu jain and all of the people who took the time to respond to the survey.

Sincerely,

Lourdes-marie Prophete

Survey Questions & Answer Averages

Scale: 1=very negative, 10=very positive

1. How would you rate your social life freshman year?
   mean=5

2. How would you rate your social life now?
   mean=7

3. How would you rate the customs' experience?
   mean=6

4. How comfortable did you feel at BMC freshman year?
   mean=7

5. How comfortable do you feel now?
   mean=9

6. Were you a feminist before you came to Bryn Mawr? (yes or no?)
   'Yes' mean=22
   'No' mean=10

7. Would you consider yourself one now?
   'Yes' mean=27
   'No' mean=5

8. How did you find the experience of being at a women's college Freshman year?
   mean=7

9. Now?
   mean=7

10. What was not in the BMC brochures that you wish you had known?
    mean=7

11. Generally, how would you rate your freshman year?
    mean=7

12. How would you describe BMC culture? Be as exact as you can. Use a lot of descriptive language.
    mean=7

13. Overall, how would you rate that culture?
    mean=7

14. Do you miss any aspect of that culture when you leave BMC? (yes or no?)
    mean=7

15. What are the part(s) of that culture that you miss? (Be as specific as possible.)
    mean=7

16. Anything you would like to say to the class of '96?
    mean=7

And now, for your reading pleasure, a sample of sixteen, yes, sixteen, completed surveys:-

SURVEY #1
Class: McBride
1. 1
2. 5
3. no comment
4. 1; did not feel there was any diversity; felt it was a very exclusive place
5. 6; now more used to it
6. yes
7. more of an anti-sexist now
8. 10; very fruitful: came out of a business world—very strictly masculine way of thinking
9. now get a lot more flack in the outside world
10. more the reputation of the Child Study Institute that brought me here
11. 7
12. first year required a focus on internal objective: a very worthwhile change
13. as a McBride from the outside; very self-absorbed, don't think it's encouraged to engage in the "pleasures of life"; some people need to play a bit more
14. wouldn't rate it
15. no comment
16. Trust your guts.

To the class of 1996:
Have fun and enjoy life because, like the sands of the hourglass, these are the days of our lives.

"Woman-oriented, funky, extreme, introspective, neurotic, supportive."

- in reply to question 12

What was not in the BMC brochures that you wish you had known?

"The truth about Haverford."
"My fresh woman social life was good because I did not know any better."

From survey #2

SURVEY #2
Class: Senior
1. 4.5; pretty good
2. 8.5; a lot better. I go off campus—I'm 21
3. 6; pretty good, lots of fun and bonded pretty well with my Customs person
4. 4; not very
5. 8; I know more people, more active, do more things
6. no; not an avid feminist.
7. yes; BMC helps you realize your true self. I didn't think, if I had gone to a coed college, I would have become a feminist.
8. 3; it was to hard to adjust. I went to an all girls Catholic High School.
9. 6; up and down social life. I learned a lot that I wouldn't have learned at a coed college.
10. you don't have crew.
11. 6; not too bad.
12. Varied, open; BMC lets you be who you are
13. 5
14. yes; bonding—the openness and the understanding
15. no comment
16. Stick with it. Don't give up. It's not as bad as you think. My social fresh woman life was good, because I didn't know any better. It was a novelty. But the novelty wore off. It got really good my senior year because I turned 21 and went off campus a lot.

SURVEY #3
Class: (left blank by student)
1. 6; lived at Brecon
2. 7
3. 6; too many scheduled activities; disappointed with Honor Code
4. 8; wasn't sure I had come to the right place; maybe I shouldn't have come to a woman's college?
5. 9
6. yes
7. yes
8. 8; Went to an all girl's high school; yet, this was even better an experience.
9. 9
10. nothing in particular
11. 6; fine socially, academics: a couple of bad experiences with classes
12. individualistic, opinionated.
13. 8
14. yes
15. the discussions, getting to hear different opinions and sides of things.
16. If you think you don't like a class, drop out, it won't get any better. Get involved from Day One

"I miss the multi-culturalism. There is a sensitivity to people's ideas which I really miss. And after a year of 'I'm not a girl', 'So what do you girls think?' is really weird to hear."

In response to question #15

SURVEY #4
Class: (left blank by student)
1. 3; very unhappy—bad roommate experience
2. 8; Have much better friends now
3. 2; Think the customs experience encourages cliques.
4. 7; Like the kind of people who come to BMC.
5. 9; Got better because of being here longer
6. yes; didn't know BMC was very feminist before coming here—was pleasantly surprised
7. yes
8. 4; didn't know what to think—didn't see the necessity for a woman's college.
9. 9; think it's awesome; think it's important to have an education that centers on women and a larger proportion of women profs., etc. (in terms of role models, etc.)
10. about the feminist side of Bryn Mawr. I don't think people know what they're getting into in the Customs experience.
11. 4; a lot of personal issues that had nothing to do with the college itself. Academics were better than the social aspect.
12. Feminist; diverse; opinionated; "Ivory Tower", a little unrealistic; motivated; intense
13. 7
14. yes
15. the intellectual stimulation and the focus on woman
16. Hell Week sucks

"I would definitely choose Bryn Mawr again; very accepting of everyone with the exception of Republicans."

Surveys are continued on pages 8 and 9
I have always considered myself a feminist. Over time my personal definition of feminism has changed a lot, with each new definition, I see myself to be adapting and evolving to benefit "the cause." Yet one part of that definition has remained constant: the importance of taking an active role in the lack of respect for women, at any time, and in any place. In theory this is great, but have I really been putting it into practice? 

I went to Dunkin' Donuts the other night with a friend for some coffee and a muffin. I'm sure most of you will agree with me that the story of the muffin and egg will be a novel— and it did. My gender, on the other hand, provoked attitudes that I found shockingly outspoken. 

I called rigid gender roles "Sexism" because I'm a Western woman who grew up with normal standards. 

I've never felt so conspicuous and self-conscious about my identity. I expected that my gender would be made into a mockery— and it did. My gender, on the other hand, provoked attitudes that I found shockingly outspoken. 

The movie "Pretty Woman" was an important landmark in the feminist movement, but let us not rebrand the word. It is not a dirty word! It simply means that we respect ourselves as people who can do anything we want and that we do not feel gender inspire us. 

I am proud to call myself a feminist, even though the word is still perceived as offensive. It means that we respect ourselves as people who can do anything we want.

From Russia, with love: issues of gender roles

By Lena Kopelow

Last Spring, I studied in Moscow for four very intense months. I had crossed into a different culture where values and social standards greatly differed from my own. Although I had a fabulous semester, I must admit that, at time, I felt absolutely frustrated with Russian sensibilities. 

I've never felt so conspicuous and self-conscious about my identity. I expected that my gender would be made into a mockery— and it did. My gender, on the other hand, provoked attitudes that I found shockingly outspoken.

I found Russian women equally, if not more, frustrating. Many women I spoke with said that, if they had the choice, they would gladly stay home; after all, who wants to work? In Russia it was impossible to stay home because it implies that your husband earns a good salary. While this attitude supports nothing aside of disheartening, we must put it in context. Although private enterprises are on the rise in Russia, the job market remains rigid. Few Russian teenagers work, for example, because there are few temporary summer jobs available. 

Furthermore, Russian teenagers usually choose a career in high school and stick with it for life. Unemployment is a new phenomenon and, in many cases of economic crisis, there's a low turnover rate in the job market;

"I overcame the bad things I associated with the word [feminism]; my ideas haven't changed much, just my associations with the word."

"BMC helps you realize your true self; I don't think, if I had gone to a coed school, I would have become a feminist."

(from survey, page 4)

Feminism is no

By Alan Jain

Feminism is defined as "a doctrine that advocates or demands for women the same rights granted men, as in political and economic status." Next time a woman declines to be called a feminist, I think I will ask her, "If you disassociate from a movement, she is happy to give tacit approval to a society, that at its roots, does not grant women the same rights as men. Because that is what it comes down to.

Yes, we may have doubts about the practices of the feminist movement, but let us not redefine the word. It is not a dirty word! It simply means that we respect ourselves as people who can do anything we want and that we do not feel gender inspire us. 

I am proud to call myself a feminist, even though the word is still perceived as offensive. It means that we respect ourselves as people who can do anything we want.

This summer, I spent my days at an all women's magazine and I learned a great deal about what it means to be a feminist in the public eye. I met women who helped me keep my faith even when it was being ground underfoot or laughed away. These were women who lived the lives they wished to and urged other women to do the same by example, women who revealed to a hostile world that they were gay, women who struggled with late alimony payments and beaty kids — and who all loudly shouted to doubters that they were FEMINISTS.

When we, in our sandbox world on Bryn Mawr's campus, don't have the courage to}

Page 6

The College News

October 8, 1992
men—In a World-wide Context

Female equality or just male-bashing?

By Elena Buchwalter

We are equal to men. I can think of no reason to deny this. I don't think of myself as inferior—or why should anyone treat me that way? I was never degraded for my sex until I was old enough to draw whistles and hoots. I was a person all the years before the period but then, suddenly, I was an object. At first, this was normal for both sexes. In my mind, as soon as adolescence began, I felt feeling young when men cat-called to me as I walked by. Obviously, there was something unequal in this relationship. As I said earlier, I was never discriminated against before, say, the age of eleven. I went to an all-female grade school, so I have no way of knowing whether or not little girls usually feel inferior to little boys: I just know that I did. But the beginning of my experience, I never questioned the equality of men and women. I knew that they were equal, but I didn't see proof of it in the attitudes of people in the "real world." Some men are afraid of feminists. They think it means that women want to take over everything that "belongs" to them, leaving them without a place. I don't agree. Feminists, as we see them, just want to share the things that men have always had and women's roles have always been changing. They don't want to kick men out, just join them.

Some women don't like feminism either. I find this harder to understand than men's fears. It's natural for the people in power to fear that people seeking power will steal everything from them. Maybe how can women have a movement that only seeks to help themselves? I think some people only see one small part of feminism. It's easy to see the loudest part of a group as representative of the whole instead of just part. Feminism is not about hating men and becoming less feminine, just as the Civil Rights Movement was not about hating whites and becoming more black. Somehow, it is easier to see feminism as simply a radical movement than it is to see the civil rights movement as simply radical. So what is feminism if it isn't male-bashing? I think part of it lies in the fact that equality is not something to be given or granted by the government but something fundamental and obvious that lacks a constitutional stamp. But female equality is more than just a legal issue—it requires changes in attitudes toward women. And that's harder to accomplish.

While attitudes toward minorities still need some changes, at least there is a legal statement of civil rights that are supposed to be guaranteed. Women do not even have that much. I think, let's change in attitudes.

Because of this, I am, unashamedly, a feminist. And I believe every conscientious woman and man should be too.

"I push for women's rights, but I am not a feminist.

The Significance of Social Cohesion for Women in Japan

By Yuko Nakaniwa, with Yumiko Ishida

Japan is not America. And America is not Japan. If somebody asked me what I had learned in the United States, that is probably the first thing I would say. That's so manifest, one might reply. But is it? Say, for example, I were to talk about gender roles in the United States and Japan. I often hear the argument, or should I say, the preconception that Japanese women are oppressed. Japan is not a U.S. society, on the other hand, is sexist and even more, male chauvinistic. True, on some level.

However, such a preconception ignores the role of men and women in Confucian society. Moreover, such an argument is based on an ideology, formed by its own social structure and norms. To pass judgement on Japanese gender roles without understanding Japanese social structure and its thoughts is unjust. It is inappropriate for Japan to try to achieve its gender equality simply by following the path of America.

Like Korea and China, was greatly influenced by the teachings of Confucius. This is still evident in the way people think today. Japanese society is a complex labyrinth of human relations which are designed to satisfy the need for a sense of security. Individuals are bound by a vast network of commitments and obligations that result from the complicated human affiliations of family, work, college, organization and friends. Japanese people are seldom free to act as they please, because they must weigh the consequences of their actions on all their associates. The power and privileges that Japanese males possess, are counteracted by the enormous amount of sacrifice and responsibility.

At a glance, Japanese women may appear to be subordinate to men, but women are given an important role in society as homemakers, controlling matters of children and finance in the house. A description of women as protectors of the house, one must not confuse with different from such descriptions in many other traditional societies. However, in a Confucian society, where the family is the most important and fundamental unit, control in the house gives women just as much power as men.

In this changing world, the Japanese system faces a critical need for a reform. This reform must reflect and suit the existing social structure; it cannot simply be brought in or copied from the United States. In the United States, people focus more on the individual and place an importance on being autonous. One example of this concept is baby-sitting; personal lives are weighed equally against the role of being a parent. In Japan, it is more important to be a parent than an individual; everybody is expected to fulfill their societal roles. Fulfilling one's roles leads to social unity and harmony. The reform, therefore, must involve the reorganization and the widening of societal roles and their definitions, rather than a complete breakdown of the existing structure into individuals.

Japan is different from the United States. Of course! But so many of us have made judgements based on that difference. Female equality is not a question of good or bad. In the small world in which we live, it is important not to make value judgements.

"I consider myself more aware [than freshman year], but I don't think women are better than men; just equal"

"I am less of a feminist than most people here; I can relate to the idea that feminism is really down on men and blame everything on men"

"Most women are [feminists] whether they think they are or not"

"I'm in a person first and a woman second."

Quotables

From survey, page 4

full name

more from The College News Survey; see pg 4
A sampling of perspectives on ye olde Bryn Mawr: continued from pg. 5; see questions, pg. 4

"Sometimes I find it a little intense having only women around."

A reply to 8

SURVEY #6
Class: (left blank by student)
1. 6
2. 7; been going out more. Later, will probably get worse, though.
3. 7; liked Customs people; a good way to get to know the College and other freshmen.
4. 9; because it’s a small school; lots of familiar places; professors know you and are easy to talk to.
5. 10
6. no
7. no; less of a feminist than most people here; can relate to the ideas, but feel feminists are really down on men and blame everything on men.
8. 6; made more close friends than would have probably made at a coed school; I felt, though, that a lot of those friends can’t relate to men and are using this place to shelter themselves.
9. 6; miss having guy friends
10. thought classroom size for introductory sciences would be smaller. I think that should have been made known.
11. 10; I loved it.
12. Really diverse but within that, every person is really friendly; no cliques
13. 10
14. yes
15. everyone’s still the same at home as they were before...
16. It will seem like a lot of work when you go through it, but you remember all the good times at the end.

"I felt comfortable at once, but, at the same time, I felt segregated from men."

A reply to 8

SURVEY #7
Class: McBride— 2nd year
1. 6
2. 8; more adjusted— knowing more people
3. No such experience
4. 9; beginning— loved atmosphere
5. 7; now, I realize a lot of impressions were more personal fantasy than actual reality.
6. yes
7. yes; became more aware of how much so and more willing to identify myself as one.
8. 10; liked it— relieved a lot of pressure.
9. 10
10. more about the exact organizations— social/political, special interest things.
11. 7; took a long time to adjust
12. diverse; more so than people realize; intense; emotional; growth— encouraging; social accessibility
13. 10
14. yes
15. social accessibility
16. Allow yourself to grow; the advantage of the opportunity— it’s more opportunity than people realize.

"I wish there was more about bisexuality/homosexuality on campus. It’s always so hidden and parents never find out."

A reply to 9

SURVEY #8
Class: Senior
1. 6; there was more freshman activities
2. 7.5; look for it yourself— “I get to choose what I do.” Before, we [customs’ groups] were dumped together.
3. 7; good
4. 8.5; very comfortable
5. 10; very comfortable I’ve been here so long
6. no
7. I consider myself more aware but I don’t think that women are better than man. They are equal.
8. 6; good that’s because I come from Pakistan where men and women are more socially segregated. It was not unusual for me so I felt very comfortable.
9. 9; I like being here. It’s different for everyone
10. more about financial aid and more about what the kind of class interaction there is with the professor
11. 7; everybody too young. That’s a senior statement.
12. If you feel comfortable freshman year, you should stay because you’ll definitely find yourself here, but if you have the slightest doubt and feel unhappy you should leave. It takes a special frame of mind to fit in; to accept the things that are really weird here.
13. 7
14. yes; I made a lot of close friends here.
15. no comment
16. no comment

"I don’t think that there is a concrete BMC culture."

A reply to 12

SURVEY #9
Class: Sophomore
1. 8; excellent good time freshman year
2. 8; more relaxed now
3. 4; I hated customs week
4. 9; accepting
5. I feel different from a lot of people here
6. no; didn’t think about it.
7. no.
8. 7; really positive
9. 7
10. that people were so uptight here
11. 7
12. diverse outspoken women, very strong individual, confident
13. 6; no comment
14. yes
15. I miss the positiveness towards women— such positiveness
16. Work hard and make sure to make time for fun
SURVEY #10
Class: Junior
1. 2; OK. My roommate had a bad impression of BMC and it affected me. I had to get off campus
2. 5; I know people at other colleges, friends at other colleges
3. 5; good introduction
4. 1; culture shock— I come from the west coast. It's completely different
5. 9; I feel comfortable; you can do what you want to here. People respect me even though I am not exactly like them.
6. no
7. no; I've totally opened my eyes on the subject. I am 100% more aware, but I am not a feminist
8. 1; very odd; before college all my friends were guys but for one female
9. 7; it's OK: pluses and minuses. I still think I would have gotten more from the college experience if I had gone to a coed college.
10. availability of other colleges. I don't think they stress that enough. They put guys in all the pictures and that is totally not true.
11. 1/2; bad year because of my friends; also, I didn’t have my own mind back then.
12. 7; 1991 was the happiest year of my life, so far—
13. 8; I wish there were more people of Spanish background here
14. 10; nothing in particular
15. no comment
16. Have fun and enjoy life because, like the sands of the hourglass, these are the days of our lives.

SURVEY #11
Class: Sophomore
1. 8; good, excellent
2. 6; more work
3. 7; customs week was great
4. 10; I love this school
5. 10
6. yes; I can only hope so.
7. yes; a little bit more so; I notice things that are anti-women more and I speak out about it more
8. 9; brave: men will come and and go, but your women friends will be with you for ever (so we hope)...
9. 9; I love it more
10. can't think of one
11.10; 1991 was the happiest year of my life, so far— it was great.
12. conglomeration of many different cultures and backgrounds of people who respect each other and who live well together.
13. 8
14. yes
15. I miss the multi-culturalism. There is a sensitivity to people's ideas which I really miss. And, after a year of "I'm not a girl", "So what do you girls think?" is really weird to hear.
16. Live it up. Enjoy. Because time is slipping away into the future.

"Feminist, diverse, opinionated, Ivory-Towerish, a little unrealistic, motivated intense."

A reply to 12

SURVEY #13
Class: (left blank by student)
1. 3; nothing goes on at Bryn Mawr, no parties; it's dead here
2. 3
3. 6; great customs people, helped a lot.
4. 10
5. 10
6. yes; most women are whether they think they are or not
7. yes
8. 6; I liked Haverford more last year than do now; miss men being around — the 3-1 ratio goes to men's head here.
9. 4
10. nothing in particular
11. 3; had a lot to do with my personal life.
12. very diverse, intense, serious-minded people; bitterness towards: men, racial attitudes and other social issues; also, a kind of closeness, a sense of community
13. feels removed from it — can't rate it.
14. no comment
15. no comment
16. If you don't like it, definitely leave, because its four years and you have to be ready to deal with the positive and the negative of it.

SURVEY #14
Class: Sophomore
1. 9; I transferred from Washington & Lee
2. 9; a good balance of loud, rowdy parties and calmer, small settings— for me at least.
3. really good: parts were tedious; better too much than too little
4. 8; very good; there's a real sense of community and shared values, yet room to move and grow.
5. 9; even better. I don't let the intensity of this place get to me anymore.
6. yes
7. yes
8. 10; perfect. I sort of transferred from a school that just went coed six years ago and was still 70% male— it was terrible!
9. 10; it's the best decision I've ever made.
10. a little more about Hell Week, we kid ourselves if we believe it's unlike Greek life elsewhere, the difference is in intensity, not intent.
11. very good, there are some amazing women here; I like my classes better this year, however.
12. woman-oriented, funky, extreme, introspective, neurotic, supportive.
13. 7; we could all stand to relax about trivial things a bit and get involved in some things off campus; I mean volunteering, too, by that.
14. yes
15. all of the really and quick women, the absolute frankness with which people speak here.
16. welcome!

"Trust your guts."

A reply to 16

Surveys are continued on page 12
**Donald Byrd/The Group:**

an evening well-spent

By Elizabeth Lyzena

- Friday, September 25th, Bryn Mawr had the honor of hosting the premier of the dance production "Drastic Cuts," directed by Donald Byrd, and performed by his company, The Group. In his remarks before the dancing began, Byrd said that the piece was so named after some drastic cuts in his company's funding caused him to rethink his priorities for his productions.

After Byrd spoke for a few moments, the first of the three pieces began. This piece consisted of high-energy, abstract, fascinating movement that seemed to be tongue-in-cheek, as if it were mocking something. It showed off the choreographer's and dancers' tremendous depths of originality, beauty and strength. The second piece, like the first, involved all seven dancers in the company, but had a different character. It was above all, very deliberately sensual and suggestive. It even began to involve hints of a storyline and individual personae for each dancer, which put it in direct contrast with the first piece, in which the dancers seemed at times to be intricate shapes without humanity. The last piece involved only one woman and one man dancing and evoked the history of a tumultuous relationship. It was the most low-key of the three.

Ultimately, "Drastic Cuts" was a very satisfying production. It was not too long, nor too short. It also was not too blunt, and, yet, it was not one of those productions that are so subtle and symbolic that I don't get it. It was a real pleasure just to sit and watch, but it wasn't at all a mindless indulgence. Above all, the premier of "Drastic Cuts" was a well-spent evening, worth even the $1 charge for students and the trek to Goodhart in the evening's torrential rain.

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**The Bryn Mawr, Haverford, and Bi-College Film Series' Schedules**

**Haverford Film Series:**
- Wednesdays in Chase 104 at 10:15pm

**Bryn Mawr Film Series:**
- Thursdays in Thomas 110 at 9:45pm
- Fridays in Thomas 110 at 7:30 and 10pm
- and Saturdays in Stokes Aud. at 8:00 and 10pm

**Bi-College Film Series:**
- Wed, 10/7
- Thurs, 10/8
- Wed, 10/14
- Thurs, 10/15
- Fri and Sat, 10/16 and 10/17
- Wed, 10/21
- Thurs, 10/22
- Fri and Sat, 10/23 and 10/24
- Wed, 10/28
- Thurs, 10/29
- Fri and Sat, 10/30 and 10/31
- Wed, 11/4
- Thurs, 11/5
- Fri and Sat, 11/6 and 11/7
- Wed, 11/11
- Thurs, 11/12
- Fri and Sat, 11/13 and 11/14
- Wed, 11/18
- Thurs, 11/19
- Fri and Sat, 11/20 and 11/21
- Wed, 12/2
- Fri and Sat, 12/4 and 12/5

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**From the editors', for your listening pleasure:**

**Fresh Bush & The Invisible Man**

Lately, the U Penn public radio station, 88.5 WXPN, has been playing a song called "Hard Times." This song is basically President Bush rapping. The writer and engineer of the song, who is anonymous, took bits and pieces of Pres. Bush's speeches and put them in a series of intertations, so that the amalgam is a great sounding rap. It is definitely worth a listen. ( request line # is 973 WXPN )

**Close your eyes & enjoy a dinner in Peru: a restaurant review**

By Yuko Nakaniwa

If you are starting to feel overwhelmed by work, it's time for you to get out and soak yourself in a different atmosphere. What a coincidence— Fall Break is coming up! For those of you who will be in the Washington D.C. area, here's a restaurant you might want to check out.

For a simple, "good" time, go to El Chalan Restaurant and enjoy their Peruvian hospitality. The pictures and decorations, along with a guitarist who entertains you with tunes from Latin America, will be enough for you to imagine yourself on a relaxing vacation in Peru.

The restaurant is set up like a cafe with chairs and tables close to each other which adds to the sense of closeness and friendliness. There is nothing to disappoint you. The service is excellent. The waiters are all very cheerful and exhibit great pride in what they are doing. The best characteristic of El Chalan is probably the customers who are there to enjoy the great food. The place is filled with cheerful faces and lively voices. An atmosphere which brings about good conversation and a wonderful time will never make your dinner disappointing.

But it is not just the atmosphere. Their food is definitely gorgeous. Soups, such as Chupe de Camarones ($5.85) which is prepared with great care so as not to lose the flavor of all the seafood in it, or entrees, such as Arroz con Mariscos ($15.05), an excellent dish with shrimp, fish, clams and mussels cooked with paprika rice will satisfy any seafood craze. Even if you're not a seafood lover like me, El Chalan will still enthrall you with menus selections such as Churrasco El Chalan, broiled steak ($12.15) or Aji de Gallina a la Arequipeita, shredded chicken cooked in a spicy sauce ($19.05). By the way, you will not be able to resist their rice puddings or their cheese cakes. They are sooo good!

So go, close your eyes, and find yourself enjoying a great dinner in Peru.

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**Dykes To Watch Out For**

**Emasculating Conception**

From the editors' for your listening pleasure:

Michael Krausz with one of his works in "Reflections: Recent Paintings on Paper", exhibited in the Centennial Campus Center Gallery at Bryn Mawr. The collection can be viewed until October 9, from 12 noon-5 p.m. daily. For more information, call 5210.

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**Paintings on Paper**

"Reflections: Recent Paintings on Paper," exhibited at Bryn Mawr. The collection can be viewed until October 9.
Thursday, October 8

Violence and the Inner City Poor. Lecture by Professor Eli Anderson, University of Pennsylvania. 4:15 p.m. Bond Hall, Swarthmore College.

Selected Topics in Contrastive Linguistics: Highlight on German and English. Professor Gunter Weise, Greifswald University, Germany. 4:15 p.m. Trotter Hall, Room 215, Swarthmore College.

Broadside Electric performs at Mermaid, Philadelphia. For more information, call 247-3977.

Fine Arts and Finery Arts: An Inquiry and an Odyssey. Richard Martin, Metropolitan Museum of Art. 8:00 p.m. Lang Arts Center, Swarthmore College.

Doublestar science fiction and fantasy videos. 9:30 p.m. Room 210, Bryn Mawr College Campus Center.

Rate It X. Bryn Mawr College Film Series. 9:30 p.m. Thomas 110.

Friday, October 9

Daughters. Sculpture by Kerstin Engman. Will be on display in the Great Hall, Thomas Library, Bryn Mawr College until October 12th. Call 526-5139 for schedule.

FALL BREAK begins after last class.

Saturday, October 10

Swarthmore College Small Orchestra concert. Program includes String Serenade, Opus 22, by Dvorak. 8:00 p.m. Lang Concert Hall. For more information, call 328-8839.

Sunday, October 11

Broadside Electric at the Orion Festival. 12:30—5 p.m. Warwick Park. For more information, call 495-7420.

Tuesday, October 13

Visitor’s Night at Spraul Observatory. 9—10:00 p.m. Swarthmore College. For more information, call 338-8272.

Wednesday, October 14

Clothes, Mourning, and the Life of Things. Lecture by Peter Stallybrass, University of Pennsylvania. 4:15 p.m. Gess 101, Haverford College.


The Art of Turkish EBRU. Works by Feridan Ozogur. Will be on display in the Esther M. Kieft Art Gallery, University City Science Center until November 10th. Monday through Friday 9 a.m.—5 p.m. For more information, call 387-2255. FREE admission.

Thursday, October 15

Children in the Context of Law: The African Experience. Lecture by Honorable Lady Justice Effie Owusu. 8 p.m. Campus Center Main Lounge, Bryn Mawr College, with a 7 p.m. reception at Perry House.

Los Dias de Los Muertos. Mexico’s famous "Day of the Dead." Will be on display at Eye’s Gallery, 402 South Street, Philadelphia until November 3rd. For more information, call 925-0193.

Friday, October 16

The Broadway South Benefit Ball for Children’s Theatre. 9 p.m. Founders Great Hall, Haverford College. Black tie optional.

Dear Mrs. Hank,

I am a man who has apparently achieved the American Dream; that is, to be elected President of the United States. The problem is, everyone thinks I’m a nerd. What can I do to be cool and sexy? My wife and I read your column all of the time (although we’re not sure if we understand it 100% of the time) but Mrs. Prez would laugh at me if she knew I’d written you, so please just sign me—Anonymous in Washington D.C.

Sunday, October 18

Flights of the Imagination in the Songs of Purcell, Debussy, Ravel and Poulenc. Hope Miller with Dathy Shanklin, staff recital and reception. 2 p.m. Goodhart Music Room, Bryn Mawr College.

LANTERN NIGHT

Tuesday, October 20

That’s Discrimination: Tales from the front line of the battle for workplace fairness. Richard Hirn HC’76 will be speaking. 10 a.m. Chase 101, Haverford College.

Becky Birtha, poet and fiction writer, will be reading from her works. 1:15 p.m. Campus Center, Bryn Mawr College.

Saturday, October 24

Parent’s Day Concert, HC-BMC Symphony Orchestra Chamber Singers and Women’s Ensemble. 8:30 p.m. Thomas Library, Bryn Mawr College.

Sunday, October 25

Philadelphia AIDS Walk (12 km). Call 351-1500 to walk or to volunteer.

10th Annual Run for Sobriety. Organized by Eagleville Hospital in Montgomery County. It is a 1 mile run/walk at 9 a.m. and a 5 mile run at 10 a.m. For more information, 539-6000.

Monday, October 26

Linda Connor, Photographer and Professor at San Francisco Institute, will be speaking. 4:30 p.m. Chase 104, Haverford College.

Thursday, October 29

Eugenia Zukerman and Yolanda Kondonassis, Flute-Harp Performance. 8 p.m. Great Hall, Thomas, Bryn Mawr College.

On-going...

Altar, Divination and Icons. Artists from diverse cultural backgrounds explore concepts of spirituality. Painted Bride Art Center. 230 Vine Street, Philadelphia. Until October 11th. For more information, call 925-9914.

Swarthmore Music and Dance Festival. For more information call 328-8533. It will be held October 26 - November 1.


Michael Krausz, exhibition of paintings on paper, Reflections. Campus Center Gallery (Room 204), Bryn Mawr College. 12—5 p.m. daily. Will be on display until October 26th. For more information, call 526-5210.

Ben Sargent, cartoon exhibit. McCabe Library, Swarthmore College. Will be in exhibit until October 30th. Call library for hours.

Sleepy Hollow Hayrides. Newton, PA. Call 860-6855 for more information. Don’t miss Tom Wopat (Dukes of Hazard) on Saturday October 17!

Every Wednesday: Make It A Night! Selected Center City stores open late. Sidewalk sales, store discounts, free parking trail

P.S. As I’m sure your vocabulary is read your column all of the time (although we’re not sure if we understand it 100% of the time) but Mrs. Prez would laugh at me if she knew I’d written you, so please just sign me—Anonymous in Washington D.C.
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Women: Russian and American
article continued from centerspread, page 6
physical contact between women made me realize how conditioned I am by my own culture, in which physical contact implies sexual relations. Ironically enough, however, most Russians were shocked when I told them that I went to a woman's college. What an unhealthy environment, they said. It was eye-opening to live in a society where my gender had entirely different implications than at home. For the first time in my life I became acutely aware of my own American values. I didn't realize how challenging and at times disturbing it would be to live in a country where I couldn't expect my friends to perceive the world with my value system.

What I called sexist and unjust, they called normal; who was I to dispute their norm? Recently a friend reminded me that these "seditious" attitudes exist in the United States as well. Maybe I'm less attentive to sexism at home because I'm used to its manifestations. On the other hand, however, I have never heard people in my age express such blatantly sexist opinions.

In closing, I'd like to encourage everyone to spend a semester abroad if they haven't already. I consider studying abroad an invaluable experience; Bryn Mawr should require students to participate in a foreign program and to write a College News article about it upon their return. Of course, in order to implement this plan, the college would have make much more financial aid available. I promise that when I become rich and famous I'll make a generous donation to the study abroad fund. There's a Kopeelow fellowship in the making!

Perspectives on ye olde Bryn Mawr survey
continued from page 9
Class: Sophomore
1. 4; much better first semester than second, because second semester I had to get down to studying.
2. 5; restricted to field hockey; now, more diverse—last year, I spent more time at Haverford; this year, I explored Philly & Penn.
3. 6; I was already here for pre-season, already introduced to many of the things they went over in Customs.
4. 8; very comfortable.
5. 8; it's not Texas.
6. No; but what do consider a feminist? I wouldn't have said feminist then, but open-minded.
7. No. I push for women's rights, but am not a feminist.
8. 6; humbling. At high school at home, women get a lot of attention;

SURVEY #16
Class: Senior
1. 4; very busy with work.
2. 8; very different perspective on schoolwork; was good.
3. 7; very positive. We had problems.
4. 9; very.
5. 9
6. yes.
7. yes; BMC helped me to realize and raise awareness and become more attuned to issues, such as rape and violence. That's what I study on my own now.
8. 10; excellent; I felt very comfortable.

Sports
The Horned Toads:
blood, sweat and victory
By Nina Ellis
Saturday, September 26, 1992, eleven o'clock a.m. It is far beyond nippy. Bryn Mawr and Haverford women are dressed in green and black sweated shirts, black shorts, green knee socks and black cleats. They crowd into a circle, whisper a bit among themselves and shout, "Blood makes the grass grow, kill, kill, kill!"
The game is rugby. The object is to get the white pigskin ball past the goal line. The team is comprised mostly of Mawrters; there are only three Haverford women. The Bryn Mawr/Haverford Women's Rugby Team, better known as the Horned Toads, started the season off right at the September 26 game against Swarthmore College. They won fifty to zero in the A game and also won the B game.
Future games will be at Penn State on October 17th and West Chester University on November 7th.
Go cheer the team on and show your support.

Ann Stone ('93) and Kris Shepos ('96) keep Haverford in check during Wednesday's soccer game here at Bryn Mawr. Bryn Mawr dominated the first half of the game, yet one poor referee and one improved Haverford team resulted in a 2-2 tie for Bryn Mawr.