The College News 1992-11-12 Vol.14 No. 4

Students of Bryn Mawr College
Students question dedication to minority recruitment at Bryn Mawr

By Mary Sefnake and Lorel Aielle Vargas

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Racism vs. responsible police action

By Heather Carville

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Promises, promises: Clinton's proposed health care reforms

By Emily Cotter

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Many people fall through the cracks in this system, since they make too much money to receive Medicare/Medicaid, and they cannot afford health insurance. The only other Western country with such a top-heavy health-care system is South Africa.

What will our new President, William Clinton, do to change this in America? Here is what he promises to try and do:

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Editors' note

Thank you, thank you, thank you! Your overwhelming response to our last editorial has warmed our hearts. Some said that we were too harsh and would alienate members of this community by laying it all out in such a blunt manner, but it seems that we've struck a cord; this weekend, a miracle occurred—we had almost more articles than we knew what to do with. (Make no mistake: that is a very good thing.) We have also been taken to task for not reaching out to members of this community, for not telling them what The College News is and how it operates. But if the numerous, heartfelt articles are any indication, many, many people on this campus have a quite a clear idea of what this paper is and how it serves this community. We encourage everyone to keep up the trend and submit articles; let's hope we can recreate the miracle two weeks from now. (The deadline for the next issue is Thursday, Nov. 20.) And don't forget to read the centerspreads (pages 8-11). Not only did many Mawrters write for this issue; they have taken up some very serious issues and explored them with insight, honesty and thoughtfulness. So read, react and continue the process of dialogue and discussion that these articles have started off.

Mawrters take on issues of the Guerilla Girls & feminism

To the Editors:

In reference to Matilda Lee's article in the last issue, I can't help but suggest that the real disgrace is the behavior of the Guerilla Girls, but rather the mentality echoed in the author’s criticism.

Who exactly were these 'last men in society' of days gone by that Lee writes of? These men in history 'who discovered truth...the noble men who lived for God or some definition of God' as Lee writes... "men who knew what a woman really was and what she was for one?" Were these the men of ancient Rome who legally defined woman as an imbecile? Were these the men who, goddamned, wrote the Bible (supposedly inspired by the ultimate male figure) and insisted that woman should be submissive to man, that woman (Eve, the temptress) brought evil to paradise and wrecked it for all of us?

Were these the men who founded our cherished country while destroying native populations as well as dethroning women, the vote and other rights associated with citizenship? Or were these great men such as Michelangelo and Plato, who, incidentally, had a preference for boys over girls, or does that not fit into Lee's definition of what it is to be truly a woman?

Lee, after all, takes it upon herself to define us as what it is to be a WOMAN and declares that the feminist artists group, Guerilla Girls, whose members don gorilla masks and fishnet stockings (as, what behooves?) not up to snuff. Let’s be honest: are we really truly aware of what it is and what it is not to be a woman? I can only hope that other Mawrters were as outraged as I was at such a narrow and intolerant interpretation of feminism.

Me? I associate feminism not with right and wrong but with RIGHTS and CHOICE. I associate feminism not with light and wrong but with RIGHTS and CHOICE... motherhood, education, type of employment, lifestyle, role in family, goals, presentation in gov- ernment, equal opportunity, and freedom from harassment, attack and dis- crimination. These are my definitions of rights and choices I demand.

I reject Lee’s definition of feminism simply because what it truly means to be a woman can be ANYTHING a woman actively chooses it to mean. That, as I see it, includes wearing gorilla masks to conceal the artists’ identity during a Guerrilla Girls’ presentation. Actually, that includes wearing gorilla masks whenever the hell we feel like it.

Tania Galloni ’95

"Sacred" places taken away

To the community:

I am very disappointed that the Quita Woodward room is indefinitely no longer accessible to the community. Of course I understand that the problem of the College faces is of greater magnitude than just the loss of this wonderful study in Thras. The issue is one of cutting that authority and only a representative of the opinions of The Board.

STATEMENT OF PURPOSE: The College News is a feminist newspaper, at least as far as concerns being a voice of information and self-expression for the Bryn Mawser community. Recognizing that feminism is a collecting process, we attempt to explore, to seek the interest to all women, both as members of this college and of the larger community. The underlying desire, we seek to promote communication and understanding and to foster self-confidence and independence in expression.

The COLLEGE NEWS
BRYN MAWR COLLEGE, VOLUME XIV, NO. 4, NOV. 12, 1992

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Photography
Graphics

Our next deadline is Friday, November 20. The next contemporad topic will deal with Issues of Diversity, concerning curriculum and more general topics. Letters and articles should be left in front of our Danberg office or put in our mailk (x7176) by 5:00pm on Friday. All submissions should be on a Mac disk. We will accept articles written by women and letters from everyone. Of course, we love science articles but the authors only and are not representative of the opinions of the Ed board.

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Just this year, the smoking sections of the dining halls were eliminated before we were informed, which raises another point. Changes are being implemented without prior notice given to the com- munity. It seems that there is no such thing as information that we can do about emergency and neces- sary changes. Further, it is not considerate to inform the community about changes before they are made. Otherwise, it seems as if things are done behind our backs. The injury is (temporarily?) re- moval of "sacred" places, the insult is being taken away from our community. We encourage everyone to keep up the trend and submit articles; let's hope we can recreate the miracle two weeks from now. (The deadline for the next issue is Thursday, Nov. 20.) And don't forget to read the centerspreads (pages 8-11). Not only did many Mawrters write for this issue; they have taken up some very serious issues and explored them with insight, honesty and thoughtfulness. So read, react and continue the process of dialogue and discussion that these articles have started off.

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The debate reexamined: Does Bryn Mawr need or want a women's center?

"It is a Lesbo Gathering?" was the phrase chosen as an anonymous answer to the question, "Does Bryn Mawr need or want a Women's Center?" last weekend.

Nicole Lucier and Charlotte Hand Green are writing this article-thing-type in the hope of helping some great women friends—among them the co-coordinators of the Bryn Mawr College Women's Center, Helen Matthews and Susan Ahlstrom. We're rattling around a table of cookies drinking excellent coffee.

It's Friday night, November 6th. The soulful sounds of Sweet Honey in the Rock, Shawnta Calvin and Maina Shakud, wash over the air, setting the tone of comfort and style. As the aromas of brownie and chocolate raspberry drizzle through Merion living room, we wonder whether gatherings such as this one are more common or uncommon.

Maybe we needed an excuse to feel comfortable getting together. If so, the currently open and newly renovated Women's Center can now provide that excuse. Already a resource room lined with books on women-related literature is available to the community. As well as sharing a meeting space, members of this community feel. It is sad that here, where we preach diversity and equality and freedom. Unfortunately, the Women's Center cannot operate effectively without the support and help of the community. What good will such a resource be if we never use it? If we are not aware of what it offers? If we do not ask for the lectures, meetings and activities that we want women to be available to us.

We urge you to stop by the Center. We'll meet people everyday on our way to the campus center or the PSS. Sign up to help in an area which interests you. Please be sure your resignation is in time to be turned in on November 12, 1992.

The Women's Center is meant to be a center of support for all women in this community, a place to celebrate and strengthen our common ties: our female, our past, and our eternal search for respect, equality and freedom. Unfortunately, the Women's Center cannot operate effectively without the support and help of the community. What good will such a resource be if we never use it? If we are not aware of what it offers? If we do not ask for the lectures, meetings and activities that we want women to be available to us.

We realize accessibility is a little awkward. There are no fax machines, copies, or for euro-american women. The Women's Center is a resource in which all members of the Bryn Mawr College community are welcomed, and welcome, to participate.

The Women's Center, as it is now, is located in Merion dining and is not as accessible as it could be to everyone. It is the reason the Women's Center is here, to the Bryn Mawr Community. In the past week, a debate has surfaced on the bulletin board of the campus center. Should we have a Women's Center? Who would it serve? And the underlying question: Why does a woman's college need a women's center? Are we the only center?

The fact that we attend a college dedicated to the education and well-being of women is the main argument for a women's center. Some of the comments written on the bulletin board were testimony to us that the college is student centered, that other women's liberal arts colleges of similar size.

The Women's Center is on your right, as you enter the main campus. Go through the Public Safety entrance. Tell them you are going to the Women's Center. Leave your I.D. and sign in. The Women's Center, as it is now, is largely run by group coordinators. All suggestions will be taken seriously!

Included in the plans for the rest of the year are such fun things as films, performances, Elsinore readings, and, of course, anything you can care to do. We will be adding to our library at the semester's end, so voice your opinion now about what books, magazines, tapes, and movies you would like the Women's Center to purchase. All suggestions will be taken seriously!

The Women's Center has poetry (from Adrienne Rich to Anne Bradstreet), an open house for all departments, anthropology, statistical research, Bryn Mawr students' work, Spanish language magazines, dance group, and, of course, anything you can care to do. We will be adding to our library at the semester's end, so voice your opinion now about what books, magazines, tapes, and movies you would like the Women's Center to purchase. All suggestions will be taken seriously!

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AIDS Walk found too easily ignored

By Etika Menendez

The morning of October 25 was cold and grey. A few people from the Bi-College community showed up to take the Blue Bus into Philadelphia to walk the miles in support of AIDS care and education. You could still see the previous day's leaflets in our pockets, and we all went to register, 100 of us, to get our buttons.

By the time the paperwork was completed, I had already lost some of the enthusiasm which had built up over the previous evening.

Monday, November 17

8 P.M. "Who's Afraid of Virginia Woolf?" Based on the play by Edward Albee, this provocative film deals with the domestic drama of a tortured college professor and his caustic wife as they spend the evening with an innocent young couple (played by Richard Burton and Elizabeth Taylor (1966). Campus Center Main Lounge.

SCHEDULE

Alcohol Awareness Week

Sponsored by A.S.A.P. and Peer Education group

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Wednesday, November 18

9 P.M. "Relationships: A Journey To Tomorrow, A Blueprint Of Yesterday." Counselor Lucy Darling in the School of Social Research will lead a discussion in which participants are encouraged to explore patterns in their relationships as well as the influences from family and society that help make or break. All are welcome to attend. Campus Center 210.

Thursday, November 19

7-8 P.M. Mocktails. Come to the upstairs patio of the Campus Center for some refreshing and tasty alternatives to alcoholic beverages provided by A.S.A.P. and the Cafe.

A Call for understanding, not alienation, for women

By Stephanie Debor

I just saw something on the comment board about the Women's Center that disturbed me. In responding to the question of whether we needed a Women's Center or not, someone had spewed with a 'y'. Underneath that, some anonymous person wrote "Give me a break!"

I have noticed that there seems to be a growing split between the women in this community about women vs. womyn, which I think is symbolic of a split in identity. Or, after spitting "womyn", it is symbolic of an ideology of choice that has been arrived at by examination and active thought.

By using "womyn" to describe myself, I am choosing a new way to name myself. It is a way that does not have much to do with hating men so much as to take responsibility for my own self. It is a way that does not have much to do with hating men so much as to take responsibility for my own self. It is a way that does not have much to do with hating men so much as to take responsibility for my own self. It is a way that does not have much to do with hating men so much as to take responsibility for my own self.

Hello, my name is Elizabeth. I am calling for the Democratic Victory '92 to remind you that today is Election Day. Your vote is important to us, and I urge you to vote the straight Democratic ticket by pulling the Democratic lever. Thank you very much.

I believe I must have said this at least 500 times two Tuesdays ago, phonin' for the Clinton ("straight Democrat") campaign. I was armed and hypoxic. I had to take a train to Philly and find a place there that I'd never seen. The first action of the day was to take down a few Bush stickers and one for Perot that were defacing the train station.

The College News

November 12, 1992
Eating disorders: we need to talk about them
By Elena McFadden

In each documentary, each article, each conversation I encounter on the broad subject of human tale there appears a consistent theme. This theme, or problem, is that people generally seem to believe that if they just make themselves happy and facing this, come to the conclusion that some thing, or some person—acting as a thing—can bring about that happiness in their lives. "The Famine Within," shown at Bryn Mawr November 2nd, is an important contribution to the broader discourse about women's complex place in post-industrial society. But it falls short of giving us the perspective we desperately need in one crucial area—the grave problem of the relathion of modern man on an outside world fully beyond his control for the justification and validation of his existence.

I describe this as modern man's problem because it is his creation. It was modern man who enclosed the forests, and proceeded to chop them down, shackling himself forever to the whims of strangers for his most basic necessary—food.

It was modern man who invented the interchangeable parts, and proved that we are most productive as such parts—absent of both individuality and creativity. It is modern man who continues to believe so passionately in the suicidal structures beyond his control which we all call society.

Women have, in effect, been dragged along for the ride. At one crossroads where we now stand, having been demanded to some extent, and having been given as concessionary measure against the possible destruction of the women's movement, it plagues discussion about hunger, homelessness, the spotted owl, domestic violence, intellectual elitism, animal rights, racism, violence, drug abuse, and everyone's most favorite social issue, apathy. A keen examination of exactly why such problems are actually integral to the dynamics of our entire society is badly needed.

Before we can say with confidence that we do not wish a cog in the machine, we must first with clarity and accuracy be able to understand why so many believe we do need such a piece. Only after such an examination will we be able to persuasively argue that it is time for its disposal.

Unless we change direction, we are likely to end up where we are headed.

Our current direction is toward a continuing dissolution of the individual, and with him all semblance of community we hold dear.

Discerning the many ways in which he is being dissolved does not address why it is he is being dissolved in the first place. And that discussion, my friends, of what it is which makes us so ready to bend the arc so tell us that Georgia and Christy Brinkley and Ben and Jerry and Bud can make us whole, is what may let us stay at this crossroads until we are prepared to decide to turn.

Perry House 'Open House' article continued from page three

a Kenyan.

After the program refreshments were served, conversations ensued, a string quartet played, and tours of Perry House were given.

"I was pleased with the turnout—I really do want to see more people who aren't Black coming to see Perry House. It is a cultural center," said Charmell Greene. Many people echoed her sentiments and the use of the house is positive; I hope to see more students from the tri-college community... ignorance is still present, and we want to educate.

There were many pleased people present of all backgrounds, including the Hispanic Student Association, which arrived in full, calling itself a "coalition for solidarity to forge sisterhood."

"This got me thinking about the possibility of a Hispanic House," said the group's vice president Maribel Garcia. "All in all, it is an enjoyable, well-organized, and thought-provoking evening."

Elsinore: Looking for a few good nights cont'd from page 3

Elsinore Teas and activities, and deposits its old volumes in the archives of Canada.

The Royal Knight also writes a fictional Royal Knight within the story, whose function is to act as director of the story. The principal problem is whether it is possible for a successor to when the Royal Knight graduates.

A successor is desperately needed this year, since the current Royal Knight (Ellen Brundige) is a senior. Freshwomen and sophomores are preferred, but anyone who writes a character regularly and gets along well with other writers would qualify.

Anyone interested in Elsinore, whether reading, writing, or illustration, should stop by the smoker for a look, or contact Elise Weigand (pg. 105, B8C).

New writers every year are vital to keep Elsinore from going stale or dying. The position is open, and the deadline is right after Royal Deneen's opening line declares, "All are welcome in the Realm," and indeed all are welcome in the Erdman backseater.

Dykes To Watch Out For the virus

The College News is once more accepting personals; anything you are willing and eager to share, from witicisms to ads to personal messages. Send them along to Box c-1716 for the next deadline on November 20.

Understanding between women continued from page 4

Bryn Mawr, a community that should be supporting its own members regardless of their sexual orientation.

We're not whining when we want that visibility and respect accorded to other members of this community. Every time we do something for our own visibility, we feel a little disheartened when the response we get is "Oh, it's those f-ing dykes again!"

Imagine how you would feel if measures were passed saying that the way you are is wrong, and that as a result of it you had no friends that, for Lantern Night, the word "girlfriend." My professor immediately asked if I didn't mean that in the masculine form. I said no, but I was corrected anyway, because I could not have possibly meant to say "girlfriend" in an exercise where "girlfriend" would be the response of male class members.

This has not been the only time that I have heard the "Yes, we heard your queer answer, but... " we refuse to acknowledge its validity as such" response. For an institution that prides itself on developing independent voices, it sure does not seem to do its part to support voices that are striking out on societally unacceptable paths—whether that path be queer or radically anti-patriarchal/feminist.

I invite you to examine yourself and the systems, politics and policies that you may unquestioningly adhere to before you decide to attack another woman based on her sexual orientation or her sexual and gender past.

Misinformation & confusion cont'd from page 2 moved. I understand that we all miss the Quill Woodyard mom—it is not right to have removed a sacred space, but really, let's get things into perspective. We watch our intake of preservatives, we limit our intake of possible carcinogens. We eat broccoli and exercise. We came to Bryn Mawr for the best possible education. We are paying for knowledge, not for chemical damage. $100,000 certainly doesn't buy the truth at Bryn Mawr. The least I expect is answers and truth. We have been violated chemically and insulted intellectually. Where are your voices?

Ranya Shiwel '93
By Vanessa Buckner

"Hey, Keisha! Keisha! KEESHA!"

Having ignored the first two cries, I felt compelled to recognize the third.

"My name’s not Keisha."

"Oh, I’m sorry... You look like Keisha." I raised my eyebrows. "Well, from the back, you do," he says.

Well, I thought it was my jacket. I already knew there was some truth in that saying that white people think all black people look alike. I talked about enough people even at colleges the size of Bryn Mawr and Haverford to be a tangible presence.

But the other said, "No, she’s away for a while, and this is my last year; most of my friends have graduated and I keep to myself a lot more now."

So I forgot what it was like for me to be in a tight community of people who were so open-minded and not willingingly rubbing elbows with them on their own turf.

But in a way, I assumed it was the jacket. I already knew there was some truth in that saying that white people think all black people look alike. I talked about enough people even at colleges the size of Bryn Mawr and Haverford to be a tangible presence.

So after class one day, while I was talking to some friends, some guy stopped me, calling me Keisha again—she said her name himself; I didn’t ask him if he thought I was her, not at all. He realized I wasn’t Keisha because I didn’t strike up a conversation with him.

So that’s what I thought of the next several times I got called and called until I turned around, and got tapped on the shoul-
deer, and got grabbed by the arm. I have an open mind, for the most part. Ask my friends. You have to convince me that you’re anything but relative intelligence. Innocent until proven.

And her excitement seemed strangely de-
lined, narrow-minded point of view foisted upon me by friendly Fords during my time here. I assumed that maybe Keisha had a jacket like mine, or even a face similar to mine. So what’s that I thought of the next several times I got called and called until I turned around, and got tapped on the shoulder, and got grabbed by the arm. I have an open mind, for the most part. Ask my friends. You have to convince me that you’re anything but relative intelligence. Innocent until proven.

Clearly, more guilty is irrelevant. What’s rele-

By Elena McFadden

Author’s Note: This article is not written for everyone. I am not even sure that it is written for anyone, but I am taking some space for it on the off chance that it is.

White liberal guilt. Admit it, you love saying the way it sounds when you pull off your tongue. AWARENESS, makes me feel like you’ve already taken a huge step to-

I spent this Halloween in the living room of an apartment owned by a fellow ivory tower tower, which owns its diversity like no other I’ve ever seen (usually those who scream the loudest tend to be the ones doing the least) actually do offer an option few others can muster the courage to endorse—a sliding glass door view of the city’s low income housing apartment complex.

I was talking to my friends when he was joined by two people. One of my friends said, "that’s probably Keisha," and laughed.

Sure enough, there was a brown-skinned woman getting out of my car. And being the long-lost Keisha? Was there a resem-

By Elena McFadden

The haves, the have-nots, and Halloween: an observation

As I was aware of their urgency, but interested enough to try and understand it. They returned excited, and while they emp-

After about tenth grade, I stopped paying attention to Halloween. This year, it was not very different, at first. At first, I noticed my friends run outside to buy candy before the "little ones" arrived. I was aware of their urgency, but interested enough to try and understand it. They returned excited, and while they emp-

November 12, 1992

issues of color you can call me Ray.

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I am not here to tell you how to select, but, rather, to question the direction of negative feelings. No poverty is not an excuse for poor manners. But neither is the color of a person’s skin an excuse for not giving them a job, an education, or a public bathroom.

The color of a man’s skin is no excuse for casting him out of a community, for spinning lies, for preventing him from having his home, bombing his church, or selling his children. Anger is an expression! It must be taken to direct such anger at the true cause of that hurt.

I attempted to explain to my friend that we learn that behavior which is modeled towards us. We learned to understand, to decide what good manners are in the first place.

And I was not well versed in that theory, anyway. I was angry enough to point out, though, that it really says something when it becomes a crime to ask for what you want. She snapped back that I didn’t have to live with them asking every single day.

But, so be it. I assumed it was the jacket. I didn’t see very much, but relatively intelligent. Innocent until proven.

So, yesterday, a Haverford boy finally got my attention without mistaking me for Kei-

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"I already knew there was some truth in the saying that white people think all black people look alike."
Minority recruitment: How committed is BMC?

continued from page 1

...Another demand asked that the Admissions Office hire a full time minority recruiter. The following year, Beverly Fox was hired for this full time position and also given two minority student interns who were to work closely with her. Since 1987, the Admissions Office, here at Bryn Mawr College, has been employing minority recruiters. The following year, Liza Rodriguez was employed by the Office of Institutional Diversity, President McPherson with whom she is still working as the minority recruiter. The following academic year, 1991-92, the second minority recruiter was hired, Beverly Fox. In 1987-88, Joe Mason had the position of Minority Recruiter. Once this individual has been chosen, s/he is someone with whom the administration, “The Taylor Hall Group” meets to develop the following goals in the administration, “The Taylor Hall Group” meets to develop the following goals in the administration, “The Taylor Hall Group” meets to develop the following goals in the administration, “The Taylor Hall Group” meets to develop the following goals in the administration. 1. The Minority Recruitment position is to be filled on a full time basis, when the individual chosen focuses only on minority recruitment. To date, the minority recruiter’s petition has allowed several other regional recruitment programs to emerge in addition to minority recruitment.

2. There should be created an accurate, concise job description for the Minority Recruiter. Once this description has been formulated, the students would want to know what the job would be advertised to and which groups of people.

3. The students want active participation in the selection process for the new Minority Recruiter. This therefore would be a two hour meeting, including concern on how minority recruitment would be conducted this year without a Minority Recruiter. The representation of the meeting for the different minority groups, and Bryn Mawr’s Need Blind Policy.

On November 5, 1992 at 7:30 a.m., several of the member of the “Taylor Group” met once again with President McPherson, Dean Tidmarsh, Joyce Miller and Elizabeth Vermey. At this meeting the students were told

continued from page 1

Racism, a serious barrier to responsible police action

had, in fact, been robbed at 9:15 a.m. on Monday, November 2. We can be thankful that the officers acted so quickly in their attempt to nab the criminal. It is too bad that they can’t be a little more observant, a lot more questioning of their own prejudices, and a good deal more cautious and responsible in their approach.

The “description” that Nigel fit— well enough for the officer to suspect him, pull the gun, and search him so brusquely— was of an individual, “5’8”-“5’10”, wearing jeans and an orange hooded sweatshirt. That was not the officer’s only suspicion. Nigel, however, was wearing a dark blue hat, a yellow raincoat, a green jacket underneath, and was carrying his backpack. Is this probable cause for apprehension? What defines such a thing? Is he the individual officer? If so, what are the limits? What rights did Nigel have? To what extent does the trigger finger pay attention to rules and regulations?

According to Bryn Mawr College Public Safety, the Lower Merion Police have every right to come on campus and arrest anyone. Reasons for doing so are quite questionable. The damages incurred by this particular situation reach beyond mere nuisance. For the officer, its, “Oops. Try again.” It is not so for the victim of prejudice.
The Model Minority Myth

By Linda Chan

The Model Minority myth, which praises Asian-Americans for their industrious efforts and asserts that Asian-Americans have "pulled themselves up by their bootstraps," does a great disservice to the Asian-American population. Many people fail to see the insidious nature of this myth. They see nothing negative about a myth which claims that Asian-Americans are rewarded for their hard work through high levels of education and income.

Unfortunately, the rosy picture painted by the myth denies the problems many Asian-Americans face. Most of all, this myth has been consistently used as justification for denying Asian-Americans entrance into top colleges, it led to the "glass-ceiling" in terms of employment, and allowed serious social problems facing Asian-Americans, such as teenage delinquency, to go on being ignored.

"Unfortunately, the rosy picture painted by the myth denies the problems many Asian-Americans face."

Asian-Americans, such as teenage delinquency, to go on being ignored. If we look at the heart of this myth, the so-called high levels of income earned by Asian-Americans, we find that it does not account for the fact that a huge influx of immigrants are living below the poverty line. The reason why Asian-Americans, such as teenage delinquency, to go on being ignored.

For these reasons, the model minority myth has caused irreparable harm by generating manyfalse charges. Perhaps, the most destructive part of this myth is that there are still many people who believe in it or use it to undermine the rights of Asian-Americans.

Asian Awareness Month Schedule of Events

Tuesday, November 10
Movie Night— Campus Center Main Lounge, 8 to 10 pm.
Sponsor: ASA

Lecture/Discussion. AIDS: South Asia, South Asians led by Harsha Ram, South Asian AIDS Activist— Campus Center Room 210, 8 pm.
Sponsor: SAW

Wednesday, November 11
Workshop given by members of Asian Americans United on Anti-Asian Violence— Rock Living Room, 8 to 10 pm.
Sponsor: ASA

Friday, November 13
Culture Night— Thomas Great Hall, 8 to 10 pm.
Sponsor: ASA

Thursday, November 19
Fred Ho. Speaking— Campus Center Room 105, 4 to 5 pm. Fred Ho & Band— Thomas Great Hall, 8 to 9:30 pm.
Sponsor: ASA

Tuesday, November 24
Movie Night— Campus Center Main Lounge, 8 to 10 pm.
Sponsor: ASA

Books by & about Asians and Asian-Americans

American is in the Heart by Carlos Bulosan
Chickencooop Chinaman by Frank Chin
Japanese American Ethnicity by Togita and David O'Brien

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"Civil Rights Facing Asian-Americans in the 1990s, pgs. 20 & 33.

Asian-Americans: Foreigners or Americans?

By Linda Chan

This summer while I was flying to California, my friend, a fellow Mawrtyn, and I happened to be seated in the emergency door section. A stewardess came over and asked us in a very slow, patronizing manner, "Do...you...girls...speak...English? You need to speak English in order to sit in the emergency door area." The way she paused and slowly dragged out each word, as if we were retarded, stunned me. Of course my friend responded and assured her that we could speak perfect English. My mouth hung agape as I reacted incredulously to the stupidity of this woman's siquession. Since I did not answer her, the stewardess asked my friend, "Excuse me, but does your friend speak English?" This time, I responded angrily— telling her that I was born in this country and had been speaking English ever since I developed the ability to form sentences. Her ignorance and assumption that we were foreigners simply because we were of Asian descent ired me."

I am proud of being Asian and I don't think being Asian has at all diminished my ability to be an American. The two are not irreconcilable. The fact that Asian-Americans have to constantly re-assert their position as Americans indicates how little society has progressed from the perception that anyone who does not possess standard Caucasian features is "the other"; it never ceases to amaze me.

It is time for society to re-evaluate its treatment of Asians. Most of all, I am tired of being treated differently, like a second class citizen. How long must Asian-Americans wait before they are accepted as full-fledged Americans?

"Her ignorance and assumption that we were foreigners simply because we were of Asian descent ired me."
Conference brings questions of identity into perspective

By Anu Jain

Instead of going home for all of Fall Break this year, I spent the weekend at Yale at a conference for South Asian college groups: "Breaking Stereotypes." In more ways than one, this experience has really opened my eyes.

Having grown up in an area where "Hindus" (with a hard 'd', rather than a soft one, as is correct) was a word used as a curse and where an FOB (Fresh-off-the-boat, not Friends of Bill) was something you didn't want to be, I have come to own and appreciate my identity as an Indian woman not without some struggle and soul-searching.

By my sophomore year in high school, I was no longer glad that people looked at me and said, "Oh, but you're not like them." (For them, read "those immigrant losers.") I didn't appreciate being treated as if I were white, as if I didn't have a very traditional, very non-white family at home.

No, I was fighting mad. I spent every lunch break getting into fights; not physical confrontations, but arguments with people on the lunch line who felt it was acceptable and appropriate to mock and insult the person behind them, who—because they were new arrivals from the third world—looked, smelled, and spoke in a different way. I was cursed at, told to mind my own business, and most painful of all, told that it wasn't me they were humiliating and abusing, so why did I care?

But I did care. I almost cried every day . . . .I was no longer glad that people looked at me and said, "Oh, but you're not like them!" (for them read 'those immigrant losers.')

As I watched people sitting alone at lunch tables, looking hungrily at other students as if I watched people sitting alone at lunch tables, looking hungrily at other students who chatted and laughed together, but unable to approach them due to language barriers, shyness, or a fear of the rejection that most 'FOBs' faced.

Now, sometimes I am glad for such trials by fire; my pride in who I am and the heritage that my parents have preserved for me is something almost unbreakable. But sometimes, it is easy for me to forget, in the somewhat sheltered world at Bryn Mawr, why and how this pride can be threatened.

I know there are racists here; I am sure I have come into contact with them. But, whether it is the PC atmosphere or the fact that there are fewer die-hard, violent racists here than in the 'real world', I have not seen nor felt racism directed my way. And so it was easy for me to say to a friend a few weeks ago, "Well, while I could separate my identity as an Indian woman from all that I am, I could never separate my identity as a woman from that (i.e. say 'I am a person first, and a woman second')."

But, after attending the conference with other members of SAW (South Asian Women) from BMC, I must recant that very thoughtless statement. How can I ever deny my identity as an Indian woman, while it permeates every aspect of my thinking, acting and feeling life? And why should I see it as secondary to what I am, when it is so obviously not?

The conference also helped me remember that I do have my own prejudices about what Indian, or more generally South Asian women and men, are like—what they think, how they dress and what is expected of them.

I think that is something we all should keep in mind, throughout this month: somewhat amusingly known as Asian Awareness Month. While it is important to celebrate our differences and learn to approach each other with an awareness of our biases and a willingness to refrain or erase them, it is also very necessary not to peg people into groups as so-called representatives of their ethnic background. All of us are prey to this; sometimes, ironically, especially people of color who are so aware and against such pegging.

Hopefully, I am further down the road of learning for myself to take people for what they are and enjoy with them the richness that comes from interacting with others who are very different from myself in as many ways as they are the same. And, despite the shortcomings of the conference (it didn't go too deeply into anything, some of the speakers didn't seem to want to speak on issues about South Asians, etc.), for me it was definitely a period for self-analysis and reevaluation and thus definitely worth it.

By anu jain

Minority Admissions at BMC

continued from page 7

If Bryn Mawr does not set a precedence for serving the needs of the minority students today, it may not be in the running as an institution of choice for the future. As for the issue of racism on this campus, we would like to quote President McPherson, from a letter she addressed to the Bryn Mawr Community on April 6, 1988: "We have seen too little of all honesty, say that a constructive role campus."

We have seen too little progress in the last decade in achieving racial harmony in the United States. Some of our national tensions have clearly been reflected in many of the colleges and universities across the nation. If colleges and universities are to play a constructive role in what is clearly a national task, then we must start at home on our own campus.

Four years after this remark, can we, in all honesty, say that a constructive role has begun to be played in the "Bryn Mawr" task?

Some people had mentioned that they have articles for this centerspread, but were unable to submit them for a variety of reasons. We urge these people to submit their articles for the next issue. — the editors
Two thumbs down, from this reviewer

By Jennifer Moshier

As a long time Madonna fan, I jumped at the chance to review her new book, SEX. It was a beautifully bound, fifty dollar outlay, no two hour wait at the reserve book line at Haverford, and no guilt trip. I was first turned on to an erotic book because I want to— I want to do it! Yeah right, Jen). So, when I finally got my hands on my very own (borrowed) copy, I had to do it. I went into my room, closed the door, and reverently slid the book out of its embossed foil wrapper. I was pleasantly surprised by its cover—the hard metal gilded fairly in the dim light. Etched in minute scale letters was the word SEX. The image was perfect—it evoked surreal, steaminess, forbidden going-on... In short, everything I needed to spice up a run-of-the-mill Thursday night. Or so I thought...then I opened the book. To avoid unnecessary beredom and/or traiseness, I will summarize things for you.

The photographs, sometimes black and white, sometimes tinted, always confusing, cover the gamut of sexual experiences. Almost every combination imaginable is shown, frightfully juxtaposed to mass-erotic in gay bars, and of course, Madonna "stared in almost all of them. There were some that I considered to be artistic (Madonna draped over a statue of fish, Madonna doing a backwalkersomersault in a swimming pool) and some that were comic (Madonna eating in a pizza parlor naked, to name one) but in general, I found that the photographs occupied that hazy realm between art and pornography. Rather than being erotic or intriguing, they tended to distance the reader.

Interspersed throughout the book were letters written by (Dita—Madonna’s literary alter ego— to her boyfriend Johnny, descriptions of sexual fantasies, and various phibious statements about sex ( "There is something comforting about being with someone when you were a baby and your maternal grabbed you in the car seat."). The letters and the fantasies were wondrous, in the oh-I-hope-someofthese things can be found in our future children. Madonna states she is targeting, isn’t going to buy it anymore.

If Madonna had been serious about wanting to spread a revolutionary message about sexuality, she would have had more success in reversing real people having real sex; it would have been just as shocking, and a lot more meaningful. As it is, I get the impression that Madonna did this primarily for her own personal gain, and not so much for the most part if women are in an abusive relationship and they know it and they stay in it they must be digging it. The pictures or discontinuous body parts (as well as certain parts of the text) suggest that mistreating women is okay, and that having a sexual thing less than a perfect body (being overweight, in particular) is a "big problem" for her, and she is often called the "queen of skinny". This really makes me wonder why she wants to do a book that has some positive aspects, but it is negative in many ways. She does possess a lot of potential that she could be tapping into, but she hasn’t done that. She may have considered the women look great naked, but real women, most women weren’t anorexic. She must be digging it. I suppose some of the pictures where you have two women together were better than a man and a woman could ever be—but then I am reminded of a series of letters that she (as Dita, a character she created) was writing about having sex with another woman, as she waits for a man to return. This shows the man is having a homosexual relationship on the side and suddenly drops him like a hot potato, feeling very blue.

It seems a bit homophobic, hypocritically so. Madonna has shown she has some positive potential, but at the same time she has shown she doesn’t have any. She probably should have let the pictures show the women having sex with each other, and not pseudo-plasto-women from hell. I wonder if Madonna has ever seen any porn films?

If she had, she would have known that two women together were better than a man and a woman could ever be, but then I am reminded of a series of letters that she (as Dita, a character she created) was writing about having sex with another woman, as she waits for a man to return. This shows the man is having a homosexual relationship on the side and suddenly drops him like a hot potato, feeling very blue.

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Sparse attendance at Orchestra performances a shame

By Erika Mensched

The Bryn Mawr-Haverford Orchestra had a busy performance schedule this semester, with one concert at Bryn Mawr, two at Haverford and one at Swarthmore. The members of this orchestra worked for months putting together some really nice pieces of music of all sorts.

Lloyd Smith, the assistant principal cellist of the Philadelphia Orchestra, was our guest soloist for Boccherini's Cello Concerto in B-flat, which was played at Haverford on November 1 and at Swarthmore on November 8. Edward Colter-Hughes, reserve librarian at Haverford College, played the organ part for Albinoni's Adagio in Strings and Organ. Dr. Debra Rubenstein, our conductor of such caliber inspired the entire orchestra and brought a special vigor to our playing. Too bad on their second concert, our first concert was well attended; it was Parents' Day here at Bryn Mawr, and the members of such a large orchestra went to the concert with the whole order to 200 people. Our orchestra has been a part of the community for months putting together some really nice music and I think that it is a shame that so few people came to hear it.

The second concert was sparsely attended, in spite of Smith's performance. I guess I should be used to it after playing in the orchestra for three semesters, but I was stunned to find that even the members of our own orchestra came to our third concert with rather bad attendance. To be sure, there were a lot of seats were left behind; but there, but there will be another Orchestra concert at Bryn Mawr or Haverford until next spring.

You all support different groups on campus, either because they represent an interest of yours, or because you know someone there, or simply because you appreciate and enjoy what they put out. Appreciate! Meet someone in the orchestra, or become a part of yourself! Participating in an orchestra is fun for its own sake. We play nice music, and despite the hassles involved, it's well worth it just for the pleasure of experiencing something. Have a wonderful month; I hope our orchestra will make performing a lot more exciting.

Thanks to all of you who spared 60, 30 or however many minutes of your day to come and hear our music-making. It wasn't that difficult, was it?

Rabbi addresses Jewish/Muslim relations in medieval Spain

By Ranya Silheway

Leila Berner is a full time rabbi at the Beth Israel congregation in Media, PA, and although not currently teaching, she has been a lecturer at Swarthmore for the past four years. Her lecture in the Ely Room in Wyndham on Thursday, November 5th, sponsored by the Muslim Students Association (MSA) and Achor as part of their Jewish/Muslim Friendship Series, a purely religious series which aims to educate the community about Judaism and Islam and dispel the various stereotypes surrounding the two religions.

Rabbi Berner's talk entitled, "The Children of Abraham in the Medieval Kingdoms of Spain" highlighted the similarities between Jews and Muslims in Medieval Spain. These two religions which bear a child for him. Ishmael, born from Abraham's concubine Hagar, was a son of Abraham and Hagar, not of Sarah, as tolerated guests, and at times this status of Jews and Muslims was really "family to family". Peace in the Middle East can be achieved, she stresses, because of the many common links Arabs and Jews share— as is seen in Medieval Spain.

Rabbi Berner pointed out the Biblical links between Jews and Muslims. Believing that she was infertile, Sarah, wife of Abraham, was forced to bear a child for him. Ishmael, born from her union, became the father to Islam. Later, Sarah became pregnant and bore Isaac, father to Judaism. This family was acknowledged as "the progeny of God". The way that the Jews and Christians begin to the 7th C. noted all the cultural and historical links between Judaism, Christianity and Islam.

The Rabbi showed us linguistic links between Arabic and Hebrew: both the basic Hebrew text, the Torah, and the Hebrew Mikraot come from the word "to read." Both religions are based on the two commandments of God to show compassion to strangers and to respect the Sabbath. Jews became pregnant and bore Isaac, father to Judaism. This family was acknowledged as "the progeny of God". The way that the Jews and Christians began to the 7th C. noted all the cultural and historical links between Judaism, Christianity and Islam.

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Suzanne Vega's new album continued from page 11

prove / And you learn to / Have a life.”
Against the odds, Vega says, you do break out of the immobility imposed upon you by one-dimensional social images and impending responsibilities. You grow up.

In some songs Vega does take on up-to-the-minute issues. “When Heroes Go Down” is especially relevant to the recent rash of public figures whose private lives have been disastrously exposed. By which I mean a lot more than putting on a t-shirt. ’

Men of theropics and the environment. “We want to continue from page 11

is in her detail and her subtext. The real highlight of this album is “In Liverpool,” which is simple and lyrical and manages to express profound sadness through the profoundly mundane. Vega is a poet at heart, which probably all songwriters must be, in all but the best manage to combine brevity and depth as she does.

So don’t be fooled by the simplicity of these songs: Suzanne Vega has a compelling way with phrasing and delivery and observes with moving clarity the individual details of our lives, those which create the intimate links of the common thread running through them.

Title: The Land of Men, 1:15pm, Campus Center 105, Bryn Mawr College.

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Mr. Darawshe at Haverford College continued from page 11

he noted, can only be achieved through substantial negotiations. “We want to make a marriage out of Israel and Palestine—not a divorce,” he said. It is important that while watching and reading about current peace negotiations, we remember that as Mr. Darawshe said, “Achieving peace means a lot more than putting on a t-shirt.”

Rabbi Berner continued from page 11

Middle East is possible. Jews and Arabs have the capacity to share and to give; it is in their religion and their culture. She pointed out that the negatives aspects of Medieval Spain were due to the inequality of power—that peace between two peoples must be balanced militarily as well as socially.

Note: 1992 is the 500th anniversary of the expulsion of the Jews from Spain.